

WESTMINSTER THEOLOGICAL SEMINARY

Department of Systematic Theology and Apologetics

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ST 311 Doctrine of the Holy Spirit

First Semester, 1980-1981

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THE COURSE

ST 311, Doctrine of the Holy Spirit, is designed to explore and assimilate the teaching of the Bible on the application of the benefits of the redemptive accomplishment of Jesus Christ especially in his death and resurrection.

In the first section, following an introduction in which the work of the Holy Spirit is set in the context of the new covenant as the consummation of a series of historical covenants known collectively as the old economy, the relevant theological topics are taken up according to the order suggested by the Westminster Confession of Faith. John Murray writes: "When the Confession deals with the application of redemption, it is noteworthy how the various topics are arranged. It sets forth first the phases which are the actions of God--Calling, Justification, Adoption, Sanctification (X-XIII)--and then those which are concerned with human response--Faith, Repentance, Good Works, Perseverance, Assurance of Grace (XIV-XXIII). Undoubtedly, the consideration that salvation is of the Lord and that all saving response in men is the fruit of God's grace dictated this order. It is consonant with the pervasive emphasis upon the sovereignty of grace" (COLLECTED WRITINGS, Vol. I, p. 320).

The second section considers the means by which the benefits of redemption are applied. Since the doctrine of the word is dealt with elsewhere in the curriculum and the function of the word in conversion and edification is expounded in this course in connection with the free offer, illumination, and sanctification, the focus in the second section is on the sacraments.

The final section of the course takes up the area of eschatology, both personal and general. Special attention is given to the millennial question and the development of a perspective on the future.

Prerequisites for enrollment in this course are OT 013 and NT 013 or the equivalent. Students who have not attained this level of competence in the original languages of Scripture are not permitted to register.

Since the classroom work is an integral part of the course, students should assume responsibility to be consistent in attendance.

EXAMINATIONS

The final grade for the course will be based on two written tests, a mid-term and a final examination. The mid-term will be given approximately halfway through the course during a class hour, and will cover the lecture material to the date of the test together with the related readings (see above, Assignments). The precise date of the mid-term will be announced at least two weeks in advance. The final examination will be a two-hour, comprehensive test, covering all the lecture material and assigned reading in the course.

On both tests students are permitted the use of the Old Testament in Hebrew and the New Testament in Greek, without cross references, marginal notes, concordances, or other helps.

Students whose native language is other than English may use up to an additional half hour to complete the final examination.

For the good order of the conduct of the course, students are expected to take the examinations on the day and hour when they are scheduled. In order to facilitate this, students who are gainfully employed should seek to make the necessary arrangements with their employers well in advance of the examination dates. The final examination schedule usually appears midway through the semester. Ordinarily special arrangements for taking examinations will be made only for reasons of ill health.

Unexcused absence from the final examination will result in a failure in the course. In any case of failure, arrangements can be made for taking the final examination a second time.

The final examination counts for approximately two-thirds of the course grade except that the final examination must be sustained in order to pass the course.

COURSE OUTLINE

I. The Way of Salvation

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A. The Structural Significance of the Covenant i-14

1. The Spirit and redemptive history
2. The Spirit and the covenant community
3. Covenant and the application of redemption

Murray 79-87 *Baruch* 380-403

- B. Calling *Murray 88-92 Ravinck 404 ²⁰ Hodge 639-712 5h 51-75* 14-33
 1. The biblical idea of calling
 2. The free offer of the gospel *Murray 107 ff*
 3. The efficacious call 32-36
- C. Union with Christ *Murray 161-73* 37-74
- D. The Initial Transformation *Murray 95-105 Hodge 67-90*
 1. Illumination *Car. 420-28*
 2. Regeneration *Car. 423-28* ←
- E. Justification *Murray 117-21 Ravinck 439-67 Hodge 114-212 Shephard 1-22* 75-104
 1. Justification as a forensic act
 2. The imputation of righteousness
 3. The righteousness imputed
 4. The instrumentality of faith
 5. The state of justification 105-11
- F. Adoption *Murray 131-40* 111-24
- G. Sanctification *Murray 141-50 Ravinck 469-513 Hodge 213-58*
 1. The initiation of sanctification
 2. The progress of sanctification
 3. The goal of sanctification
- H. Saving Faith *Murray 164-12 Hodge 41-113 Wierwille 351-494 3h 1-22* 125-135
Car. 418-95
 1. Faith as covenant response
 2. Faith as believing the truth
 3. Faith as trust in Christ
- I. Repentance *unto Life Murray 113-16 Car. 423-36* 135-40
- J. Good Works *3h 1-22* 140-43
- K. Perseverance of the Saints *Murray 151-60* 143-48
- ~~L. M.~~ Glorification (*cf. Rom. 8:30*) *Murray 179-82* 159
 L. M. ASSURANCE of Grace and Salvation 146-59
 159-67...
- II. The Means of Grace
 A. The Word and Sacraments 159-65
 B. Baptism 165-67...
 C. The Lord's Supper

III. The Consummation of Redemption

- A. The Intermediate State
- B. The Millennial Question
- C. The Unity of the Eschatological Complex of Events
- D. Perspective on the Future

SELECT BIBLIOGRAPHY

In addition to the assigned readings, the standard handbook of Reformed theology, and the relevant sections of the historic Reformed confessions and catechisms, the following books, pamphlets, and articles are recommended as helpful for the further study of the areas of doctrine covered in this course:

COMPREHENSIVE:

Kuyper, Abraham. THE WORK OF THE HOLY SPIRIT, trans. Henri De Vries. 1900; rpt. Grand Rapids: Eerdmans, 1979.

Murray, John. SELECT LECTURES IN SYSTEMATIC THEOLOGY. Vol. II, COLLECTED WRITINGS OF JOHN MURRAY. Edinburgh: Banner of Truth, 1977.

THE HOLY SPIRIT:

Berkhof, Hendrikus. THE DOCTRINE OF THE HOLY SPIRIT. Richmond: John Knox, 1964.

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Buchanan, James. THE OFFICE AND WORK OF THE HOLY SPIRIT, 2nd ed. Edinburgh: John Johnstone, 1842.

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Swete, Henry Barclay. THE HOLY SPIRIT IN THE NEW TESTAMENT. 1910; rpt. Grand Rapids: Baker, 1964.

THE WAY OF SALVATION:

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- THE INFALLIBLE WORD, eds. N. B. Stonehouse and Paul Woolley. 3rd rev. printing. Philadelphia: Pres. and Ref., n.d. See John Murray, "The Attestation of Scripture," on "The Internal Testimony," pp. 42-54.
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- Owen, John. THE DOCTRINE OF JUSTIFICATION BY FAITH. rpt. London: Banner of Truth, 1967.
- Ramm, B. THE WITNESS OF THE SPIRIT. Grand Rapids: Eerdmans, 1959.
- Warfield, Benjamin Breckinridge. CALVIN AND AUGUSTINE. Philadelphia: Presbyterian and Reformed., 1956. See Section III ("The Testimony of the Spirit") of "Calvin's Doctrine of the Knowledge of God," pp. 70-116.
- Warfield, Benjamin Breckinridge. PERFECTIONISM, ed. S. G. Craig. Philadelphia: Presbyterian and Reformed, 1958.

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Webb, Robert Alexander. THE THEOLOGY OF INFANT SALVATION. Richmond: Pres. Comm. of Pub., 1907. *old info. not used*

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ESCHATOLOGY:

Berkouwer, G. C. THE RETURN OF CHRIST, trans. James Van Oosterom. Grand Rapids: Eerdmans, 1972.

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Reading Assignments:

1. Bavinck, Herman. Our Reasonable Faith, trans. by H. Zylstra. (Baker, 1977), pp. 386-568.
2. Hodge, Charles. Systematic Theology, Three Volumes. (Eerdmans, 1960), II: 639-732; III: 3-258, 466-880.
3. Murray, John. Christian Baptism. (1952; dist. by Baker Book House).
4. Murray, John. Redemption Accomplished and Applied. (Eerdmans, 1975), pp. 79-181.
5. Shepherd, Norman. "The Covenant Context for Evangelism", The New Testament Student and Theology, edited by John H. Skilton. (Presbyterian and Reformed, 1976), pp. 51-75.
6. Shepherd, Norman. The Grace of Justification. (Mimeographed, February 8, 1979).
7. Warfield, B. B. Biblical and Theological Studies. (Presbyterian and Reformed, 1952), pp. 351-444.

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I. THE WAY OF SALVATION.

A. The Structural Significance of the Covenant.

1. The Spirit and Redemptive History.

a. The outpouring of the Spirit on Pentecost and the progress of redemptive history.

Acts 2 the events of Pentecost came at the conclusion of a ten-day prayer meeting.

2:2 cp. John 3:8 the blowing of the wind.

2:3-4

2:16ff.--the fulfillment of Joel 2.

The immediate background of Pentecost is the Gospels. The story of Christ is central, in particular His death, His atonement. Note the emphasis in John's Gospel.

Cf. Phil. 2:8 obedient unto death.

All of His obedience culminates, comes to a focus, in that one act of obedience, His giving His life on the Cross for His people. The one act of obedience contrasts with the one act of disobedience on the part of the first Adam (cp. Romans 5:18-19).

So then, we see the Incarnation, the life of Jesus leading up to and culminating in His sacrificial and atoning death. We see the Resurrection and the Ascension as no less integral to our redemption, and these flow from the efficacy of the Cross.

For our purposes we take all of these events as a whole and see them as the redemptive accomplishment of Jesus Christ. That accomplishment is, as such, the concern of the course The Doctrine of Christ.

Next to that redemptive accomplishment of Jesus Christ stands Pentecost. And Pentecost flows from the efficacy of the Cross of Christ and from the power of His resurrection.

Like the work of Christ, Pentecost is a once-for-all occurrence. There was nothing like it before in mankind's history and never anything like it again. Its uniqueness is just accented by the accumulation of miraculous occurrences and events which surround the Pentecost-event in the outpouring of the Spirit. These compare to all the miracles around Christ's death in all its uniqueness and significance for our redemption.

So then, Pentecost becomes foundational for the application to us of what was accomplished for us in the death of Jesus Christ. The distinction between Redemption Accomplished and Redemption Applied is all important. You cannot absorb Application into Accomplishment nor vice-versa.

George Smeaton--"The greatest event in all history, next to the Incarnation and Atonement, was the mission of the Comforter. For it will continue, while the world lasts, to diffuse among men the stream of the Divine life." (i.e., the Spirit)

Berkhof in his Systematic Theology, on the application of redemption, assigns the Means of Grace to Ecclesiology, and separates again for Eschatology. Hodge uses the category of Soteriology but includes both Application and Accomplishment together and separates Eschatology to Part IV.

But, speaking of the material as the doctrine of the Holy Spirit allows us to draw together the application of the work of Christ to us, together with the means used by the Holy Spirit to accomplish that purpose. All of this fits us into Eschatology--we are in the last days.

b. The concern of Reformed Theology with the doctrine of the Holy Spirit.

The Pentecostalist charges that the mainline churches have by and large neglected the Holy Spirit. In reply, a proper understanding of what the application of redemption entails (including Ethics) shows that the mainline theologies have not neglected the doctrine of the Holy Spirit. On the contrary, the doctrine of the Holy Spirit is not an addendum to Soteriology. Because the Spirit of God is life-giving Spirit, and soteriology is concerned with life. Cf. Eph.2:1.

Consider the formal structure of Scripture for concern with the Spirit. The N.T begins with the Gospels. The Gospels give us the gospel, the good news. All of Christ's life and work. We preach this. The Epistles take the events of the Gospels and relates them to us. Cf. I Cor.1:30.

The Book of Acts is the bridge between Gospels and Epistles. The Holy Spirit outpouring is central to Acts.

The Holy Spirit carries on the ministry of the risen and ascended Lord. He takes of the things of Christ and shows them to us (cf. John 16:15). The Holy Spirit bridges the distance between the historical Christ, the good news that Jesus has come, in history, and our experience. The accomplishment and application of redemption.

Cp. the structure of the Apostles Creed:

1st part, "I believe in God the Father Almighty..."

2nd part, "and in Jesus Christ, His only Son..."

3rd part, "I believe in the Holy Ghost..."

After this is subsumed: "the communion of the saints..."

Cp. Calvin's Institutes. Originally designed as a lengthy exposition of the Apostles Creed.

Book II God the Redeemer.

Book III The mode of obtaining....

Sec.1. the benefits are made available by a secret operation of the Spirit.

Cp. the structure of the Westminster Shorter Catechism. It breaks with traditional Reformed catechetical literature in not expounding the Apostles Creed. But in Qu.'s 21-28 we have the person and work of the Redeemer.

21-22 the identity of the Redeemer

22-26 the offices of the Redeemer: Prophet, Priest, and King.

27-28 the history of the Redeemer: Humiliation and Exaltation.

29-31 the key questions (see below).

32-38 the application to us of the benefits of Christ in this life, at death, and at the resurrection.

Qu.29 How are we made partakers of the redemption purchased by Christ?

We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.

Qu.30 How does the Holy Spirit apply to us the redemption purchased by Christ?

The Spirit...., by working faith in us, and thereby uniting us to Christ in our effectual calling.

Qu.31 What is effectual calling?

...is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he does persuade and enable us to embrace Jesus Christ freely offered to us in the gospel.

Thus the charge of the Pentecostalist is not acceded to. In the application of redemption, the means of grace, ethics, we have to do with the Presence and Power of the Spirit. The special gifts, miracles, etc., are not the main work of the Spirit. The dis-

tinctive office of the Spirit is not to draw attention to Himself but to Christ. There are no great Pneumatological passages which correspond to the great Christological passages, like Phil. 2. The Westminster Confession weaves the doctrine of the Holy Spirit into itself.

c. The Holy Spirit continues the ministry of Christ and God the Father. 9/5

Cf. Acts 2:33

H.B. Swete--"Peter now saw that the Pentecostal outpouring was the direct evidence that Jesus was with the Father. It was the ripe fruit of the Passion and the resurrection consummated and crowned by His ascension."

We also say that the Pentecostal outpouring was a new stage in the continuing ministry of the exalted Christ. It is Jesus Christ who gathers His Church and He rules in and over the Church; not only by His Word (which lives and abides, and is also inspired by the Holy Spirit), but He rules by the presence of the Spirit. The coming of the Spirit is the evidence of the continuing presence and power of the Savior Himself, in and with His Church.

G. Smeaton--"The Holy Spirit as the promised Paraclete took the place of Christ's corporeal presence." Christ was with His disciples. He must go away for the good of the Church.

Cf. Acts 1:1 the word "began"

What Jesus began, He continues to do from the right hand of God the Father. What He continues to do is told to us in the Book of Acts. Couple this with what is said in 2:47 the Lord added. Thus the Lord began, continues, adds.

The presence of the Spirit is the presence of the Lord, John 14:16ff.

The sending of the Spirit is the coming of Christ, Matt. 18:20 sign of power; 28:20.

The outpouring of the Spirit serves to continue the ministry of Christ from the right hand of God.

The Holy Spirit continues the ministry of God the Father, Gal 4:4,5. The Son came by the Father to atone for sin. 4:6 has the parallel thought in reference to the Spirit. It also has our personal experience in view. Based on the once-for-all outpouring of the Spirit at Pentecost.

The Spirit is sent by the Father in the name of the Son.

d. Pentecost marks the advent of a new era in redemptive history.

The purpose of Acts is to convey that there is a new beginning because of the fulfillment of prophecy. The Holy Spirit is present in a way which He has not been in history. That is not to say that the Spirit was not previously present and active under the old economy. But He was not in the foreground as He is in the new economy.

Cp. the pre-Fall situation in Gen.1:2 where there is an allusion to the presence of the Spirit.
Creation--ReCreation.

The purpose here is not to elaborate on the revelation of the Spirit in the O.T. But, whether there was anything distinctive or new that happened at Pentecost with the outpouring of the Spirit.

Answer.—First of all, the distinction between Spirit under the Old and now under the New cannot be made in terms of Presence/Absence. The distinction is of a piece with what is characteristic of the transition all along the line from the Old to the New. The transition is characterized by a falling away of what is preparatory, temporary and the emergence of what is final and abiding, cf. Gal.4:6. But go back to 4:1. Israel was the son of God in such a way that it differed little from a bondservant. Cp.4:3 we were in bondage.

With Christ's coming there is an adoption to sonship, cp.vs.5. The transition is not from no sonship-status to full sonship-status. The transition is from bondservant status to mature sonship for Israel. Note the analogous status for the Spirit. It is not that the Spirit was absent previously, but the transition is so significant now that the difference between what was true then and there and what is true here and now is a difference which is virtually absolute. In Scripture it is often described absolutely. Cp.John 1:17. See the contrast as pointing to the leading emphasis or feature of the successive economies..Law came by Moses. Grace and truth came by Jesus Christ. Cp. also, John 4:24 God is Spirit and they that worship Him must worship Him in spirit and in truth. The transition is in the foreground. But that God is Spirit is true in both the Old and the New.

The transition is that the spiritual and the true emerge as opposed to what is symbolic and provisional.

If, "in spirit and in truth" is the Holy Spirit, then we have an analogous point with Gal.4.

How is the presence and power of the Spirit now come about?

It is on the background of the historical accomplishment of Jesus Christ..His death and resurrection at a point in history is the ground for Pentecost and the application of redemption.

Not that this is an evolutionary concept. It was anticipated in the Old.

Did the sacrifices of the Old Economy atone for sins? From the Old Testament perspective the means was given, God had promised.

But when Christ came then we see that the blood of bulls and goats can not and never did atone for sin. Only His blood. The reconciliation enjoyed under the Old was with a view to Jesus Christ, and was set forth in those sacrifices. Thus the Old Testament system is

meaningless because of the movement in redemptive history with the coming of Christ. Thus we see why Paul says we cannot be saved by the works of the Law. Because that system had no Christ in it. The bulls and goats were sacrificed on the altar, but none ever rose from the dead. Only Jesus Christ died and rose again, accomplishing the redemption of His people. Therefore you can't revert to a system which is intrinsically powerless in the face of Jesus Christ and the fulness and sufficiency of His redemption. The sacrificial system apart from the historical accomplishment of Jesus Christ has no power. Jesus alone is the way to the Father. The sacrificial system was the pedagogical means of setting forth Jesus Christ, the way of Jesus Christ. This was the way the benefits of Jesus Christ were received and applied under the Old Economy.

So just as we can say forgiveness was received under the Old Economy, so we can say the Spirit was present under the Old Economy.

2. The Spirit and the Covenant Community.

a. The Church of Jesus Christ is a Pentecostal Church.

In view of Pentecost, every true Church of Jesus Christ is a Pentecostal Church. It is in the power of the Spirit. From this perspective we can say that the Church of the Old was not a Pentecostal Church.

Why is the New Covenant Church a Pentecostal Church? The discipling and teaching ministry of the Church is carried on in the power of the Spirit (more later). And this is why the Bible is so central to our work. The Word is the word of the Spirit. It is the inspired Word. It is the objective bearer of the power of the Spirit. Thus Reformed theologians have always been sensitive to how the Word functions, with the power of the Spirit, in the congregation.

Discipling and Teaching. Teaching starts, not ends, at conversion. The Spirit and Christ discipline through the Word and through Spirit-filled men. Cf. Acts 5:1-11, lying to or trying the Spirit. Cp. I Cor. 5:1-8, in the name (power and authority) of Christ. Also Acts 15:28; I Cor. 7:14.

In Acts, the Spirit is seen as bringing men to Christ and as training them for service. The Spirit directs the activities of the missionaries and equips them for service.

A Pentecostal Church has both an emphasis on the ordinary gifts and the extra-ordinary gifts.

b. The Pentecostal Church of Jesus Christ is the Church of the New Covenant.

The Pentecostal Church is a Church and Church means Covenant Community (and much more).

The relation between God and His people has been, throughout history, defined in terms of Covenant.

And so after Pentecost, Covenant continues to describe this relation. But because of the decisiveness of the work of Jesus Christ and the advent of the Spirit, the

Covenant is now a New Covenant, in the blood of Jesus and the manifestation of the power of the Spirit.

The newness of the Pentecostal Church does not reside in the abandonment of the covenant structure of the people of God. On the contrary, the historical covenants have now reached their climax. So much so, that all of the various covenants that preceded can be lumped together as the Old Covenant, the Old Economy. They give way, as a whole, to what is new.

When we move away from the Old to the New, we do not move away from the concern with community, with Israel as a people, as a nation, to a concern with individuals. Rather we continue at all points to talk of the Church. The Church is not a group of individuals ~~who~~ have come together in order to be the Church, or to constitute themselves as the Church. But rather we have to think of Jesus Christ Who has saved His people by His blood, His Church by His atonement. And then we think of ourselves as believers, as having the privilege of being part of the Church, which Jesus has redeemed by His blood. Thus the covenant community continues to be in the foreground in the Age of the Spirit.

This is not to say the individual is lost sight of, or is swallowed up in the Church. But the concern with particular persons is in the context of their involvement with the covenant people of God. "Body Life" has been inherent in Reformed thought of the Church as the covenant community. Cf. Eph. 1 saints at Ephesus. We are part of the Church; 1:4 chose us in Him. Cp. Heid. Cat., Qu. 54--"What do you believe concerning the "Holy Catholic Church"? "I believe that, from the beginning to the end of the world, and from the whole human race, the Son of God, by His Spirit and His Word, gathers, protects, and preserves for Himself, in the unity of the true faith, a congregation chosen for eternal life. Moreover, I believe that I am and forever will remain a living member of it." Also cp. Eph. 5:25, 26; Acts 20:28.

All the saints are glorified with Jesus Christ at His coming. The Atonement, Sanctification, the Means of Grace are all done in the context of the Church. They are signs and seals of the Covenant of Grace. The Millennial period is the history of Christ's Church, it is the story of Christ's rule. So then, the Millennium is not something in the background, which serves as a backdrop for the conversion of individuals before the end comes. See Isa. 11:9; Hab. 2:14 for what the Millennium is all about and what we are to do.

The application of redemption is Church-oriented. And especially in our exposition of the ordo salutis, which often accents the Individual and not the Church.

- b.(cont.). Pentecost is the time of the outpouring of the Holy Spirit. That outpouring of the Spirit comes in the context of Peter's proclamation of the Gospel.

This preaching exemplifies the beginning of the fulfillment of the Great Commission. The Great Commission has its background in the Covenant with Abraham. The covenant had the promise--"in you shall all the families of the earth be blessed". Gen. 12:3.

The Question arises--"How, Where, When is this to be realized? Fulfillment requires the universal, geographical expansion of Christianity (or the True Religion). The Great Commission also requires the incorporation of non-Jews into the covenant community. THAT is the astounding truth, that non-Jews are to be incorporated and become beneficiaries of the promise and grace of God.

But that universal expansion, with the incorporation of non-Jews into the True Religion, is in realization of the covenant promises made to Abraham. Jesus Christ inaugurated the world-wide expansion of Christianity by His redemptive work. The New Age enters in, beginning the world-wide expansion of Christianity. And in particular, Jesus commissioned the disciples to bring to pass the fulfillment of the promise to Abraham.

And so we see the circumcision of the one nation gives way to the baptism of the many nations. That transition is begun or at least the first dramatic events happen on the day of Pentecost.

Acts 2:38-39

When you realize that Peter is speaking to a congregation of Jews, that that proclamation is in fulfillment of the Great Commission, and the Great Commission has its background in the promise to Abraham, then it is difficult to escape the conclusion that this promise "which is unto you and your children" is the promise which is given to Abraham. This is the remote background to the promise given in Acts 2. But the immediate background is the promise of the Holy Spirit.

But the remote and the immediate background's are not conflicting conceptions of what is involved in the promise. For it is precisely through the Spirit's advent that the promise to Abraham is begun to be fulfilled and the Great Commission is begun.

Gal. 3:14 the Gentiles will receive the blessings of Abraham through Jesus Christ, or in Jesus Christ. Paul understands his ministry as the fulfillment of the promise to Abraham.

The fulfillment of the promise to Abraham is contingent, first of all, on the redemptive work of Jesus Christ, it is foundational. But the blessings of Abraham for the Gentiles are of a piece with the receiving of the promise of the Spirit by faith. The Holy Spirit comes in the realization of covenant promise and for the sake of the expansion of the covenant people of God.

Thus when we deal with the doctrine of the Holy Spirit, we are also at the same time unfolding the

History of the Covenant. And we are seeking to understand God's work in our day in terms of the fulfillment of covenant promise.

It has been said that in the O.T., redemption was conceived in terms of the external, and as physical. And we look down our platonic noses at that lower stage. Then coupled with some Darwin and evolutionary progress, we look at the N.T. as a higher stage ---where religion is internal and spiritual. Well, that is good mysticism and pietism, but it is not the Reformed Faith.

Redemption is always seen in covenantal terms. First of all, for pedagogical reasons or purposes, in types and in symbols (and there is a great deal to be learned about the application of redemption from the O.T.), but then in the fulness of time came the presence of Christ, His work, and the outpouring of the Holy Spirit.

Not in an External/Internal, Physical/Spiritual contrast, but one of how much and how much more God has given us in His Son, Jesus Christ. It is so much more that, what was in the Old Economy has been done away (sacrifice, Tabernacle, and Temple). All has been rendered outdated.

3. Covenant and the Application of Redemption.

a. The concept of the *ordo salutis*.

Freely translated: 'the way of salvation'. Or, the order of the application of redemption (more freely).

The *ordo salutis* is considered when one has in mind the experience of particular persons. A series of steps by which the transition is made from wrath to blessing. A sequence of events.

The particular steps are distinguishable. Some are termed "acts". Others are termed "works". Usually means steps which are momentary or instantaneous, and others which are progressive or over time. The term "sequence" does not imply a temporal succession or priority. Another term is added--"logical". But there is in some acts a temporal priority--e.g., Glorification. We are glorified at Christ's return.

Prof. Murray expounds the *ordo* in Part II, #1. PAY ATTENTION. Redemption is rich and manifold.

1st point: the application of redemption comprises a series of acts and processes. They are distinct, not different names for the same thing.

2nd point: God is not the God of confusion. It is rich and manifold and there is order to their being acted out.

The order given then is found in Romans 8:30 (known as the *catena aria*, the golden chain).

1) Predestination, Calling, Justification, Glorification.

Predestination-- viewed as pre-temporal. Not thought of as the first step of application usually. Main part is the order of Calling, Justi-

- fication, Glorification.
- 2) The priority of Faith to Justification is the main point of the text. Thus it yields the sequence of calling, faith, justification, glorif.
 - 3) The priority of Regeneration to Faith is established. Faith does not emerge from flesh dead in trespasses and sins. Faith is received as a gift. Cf. the WSC. "wrought in us". Transforms, persuades.
 - 4) The priority of Calling to Regeneration. Some hesitation here. Calling is so pervasively associated with election, that it is natural to think of it as first.
 - 5) All the other elements.

Thus we have Calling, Regeneration, Faith/Repentance, Justification, Adoption, Sanctification, Perseverance, Assurance, Glorification.

Where does Union with Christ go? All the steps are in Christ!

Reformed theologians use the ordo salutis as the main way of dealing with the application of redemption. Hodge-- Calling, Reg., Faith, Just., Sanct. Berkhof-- begins with mystical union (like Calvin), External Call, Reg., Effectual Call, Conv., Faith, Just., Sanct., Perseverance.

Note the continuity of the general outline, though there is no absolute continuity, some differences. All have Reg. prior to Faith. Some have Just. prior to Faith. The ordo is concerned with the logical and temporal steps and their proper sequence. But the Bible does not in a single passage bring all of this together. The closest is Romans 8:30. Systematic Theology brings them together in a logical, coherent fashion.

Reformed (and Lutheran) theologians sought to construct an ordo which did not place faith and repentance in a way which undercut God's sovereignty of grace. And conversely, how can God be established as sovereign in grace, author and finisher, but without undercutting man's responsibility to exercise faith, repent of sin, and yield obedience to Christ's commands.

Especially after the Synod of Dordt did these questions become very prominent.

b. The concept of the ordo is oriented to the model of adult conversion.

The point here is not to dispute the details of the ordo. The point is: the ordo salutis is an elaborate description of the conversion experience (the steps to), of an unsaved adult. The relation of the adult to the covenant; and his place in the covenant, and his place in the history of redemption, falls into the background if not entirely out of sight. No account is taken of where the adult is resident-- a pagan culture; nominally Christian; baptized; Christian family. The ordo salutis describes how an unsaved adult gets saved.

Cp. the relation of Faith to Just., Adpption, Sanct. The emphasis is laid on at least the logical, if not temporal, priority of faith to justification. The previous relation to the Faith, the fides quae, is more or less discounted. Especially note, that the ordo as usually presented does not take account of the experience of the children of the covenant, of imbeciles, of deaf-mutes. That is, those "beyond the ordinary means of grace" (WCF).

The children of the covenant, etc., are looked upon for all practical purposes as though in exactly the same position as are the apostates and the pagans. The prevailing use of the Adult Model has caused problems for infants and the covenant, even in Reformed circles. How should infants be viewed?

Why did the adult model become the main one? Probably because it is the one the most often seen in the N.T. Note the Baptists arguments. This is almost the exclusive pattern for them. The adult model is isolated, abstracted from the history of the covenant, the history of redemption, and made the prototype for salvation in the N.T.

The examples of adult conversion can not be generalized or universalized. They have their place in the history of redemption, esp. in the N.T. Note that two things happened: 1. The Church is expanding into the non-covenantal nations. 2. Gentiles are being brought in. 9/10

Individuals, Whole Groups are being brought in. No surprise to the covenantal view.

At this point the Arminian and the Baptistic theologies should be distinguished from a Reformed conception.

The Arminians say Faith is prior to Reg., and thus prior to salvation. Arminian evangelism is aimed towards people who can believe, have it in themselves. The person is brought to a crisis experience and then introduced to the faith.

Baptists-- many are Arminian, thus geared to those who can believe.

Calvinistic Baptists do not think in terms of native ability for the fleshly man. The gospel is addressed to adults who are able to believe. And so a problem arises as to the relation of infants to the Church, according to an exclusively adult model. The covenant is redefined so as to accomodate this kind of conception.

Shepherd seeks to develop a doctrine of the application of redemption which is Reformed or Covenantal, not Arminian or Baptistic. The term "Covenantal", though overworked by Shepherd, enables us to sink our roots deep into the Bible, into the history of redemption. Also to grasp hold of the significance of the ministry of the Church.

Thus we do not approach the application of redemp-

tion in terms of an adult model exclusively. But in terms of the Covenant, and specifically in terms of covenant blessing and response. When the application of redemption is approached in this way then apostates, infants, imbeciles, etc., are not approached as an appendix to the rules of the application of redemption. Not exceptions to the rules either. Don't have to isolate the visible from the invisible, the external from the internal, the O.T. from the N.T., the physical from the spiritual. But we have an integrated, consistently Reformed conception and vision.

The paradigm for the conception of the application of redemption as we come to the N.T., is not--"How are adults saved?", but, "How do the covenant blessings, which have been given to Israel, now extend to the Gentiles? How are the Gentiles incorporated into the people of God?"

The answer lies in the promise to Abraham which was already universal. It was fulfilled in the coming of Jesus Christ.

c. The covenant model of grace and response, or privilege and responsibility.

Reformed theologians have always insisted that there are two sides to every covenant.

1. Covenant Privilege means covenant grace, sovereign grace, God's unmerited favor.

2. Covenant Responsibility is the other side.

Both together constitute the Covenant Communion which exists between God and man. Or, covenant communion is unfolded in terms of grace and response. True before and after the Fall.

The grace which was prior to the Fall is not redemptive or metaphysical (to keep man out of non-being). It was an act of creation, according to the will and purpose of God, that brought man into existence. Man was created good and upright. Created as a child of God in covenant with God. Not with a view to earning or meriting something from God, but he received the gift of life from God right from the beginning. The promise of eternal life is held out before him. He is the beneficiary of the kindness and grace of God. And it is precisely as such that he is constituted a responsible covenant partner to walk in the ways of the Lord, to live by every word which proceeds from the mouth of God. In this way God leads man into the possession of the fulness of blessing, the promise which He holds before him.

So we can see from the beginning, that grace does not absolve us from responsibility, but constitutes the foundation upon which we assume our responsibility as covenant image-bearers of God.

After the Fall that response is not forthcoming. But God gives common grace and He bestows to us the gifts which are necessary in order that we might respond. Faith, repentance, and obedience are our responses.

BUT that response on our part flows from the grace of God, these are the gifts of covenant grace. But not in such a way so as to deny their significance as historical events, as our response. The usual sequence of the application of redemption is response and grace, though this is hardly response (in Arminian teaching). The pattern is that of merit and reward.

The Reformed emphasizes the priority of grace in regeneration as fundamental. But it is not only at Regeneration, but GOD all throughout the application of redemption. God saves at every step. Our response is subordinated to that grace at every point.

Cf. Murray Collected Writings, Vol. I, p. 320,

When the Confession deals with the application of redemption, it is noteworthy how the various topics are arranged. It sets forth first the phases which are the actions of God--Calling, Justification, Adoption, Sanctification (X-XIII)-- and then those which are concerned with human response-- Faith, Repentance, Good Works, Perseverance, Assurance of Grace (XIV-XXIII). Undoubtedly, the consideration that salvation is of the Lord and that all saving response in men is the fruit of God's grace dictated this order. It is consonant with the pervasive emphasis upon "the sovereignty of grace".

The WCF begins with the notion of Calling, termed a transition. The Conf. does not stop with adults. Calling is unfolded in terms of regeneration, which is equally applicable to adults and infants.

X:3 infants, deaf, dumb

XI-XIII benefits of the Covenant--Just., Adop., Sanct. XIV-XVIII covenant response of faith/repentance, good works, perseverance and assurance.

The model is not, narrowly, the adult experience, but the pattern of the Covenant.

Cp. the pattern used in the WSC. The basic organization is Faith and Duty. Qu. 38 is the break.

Qu's 29-38 Calling and the benefits of Christ in this; life, at death, and the resurrection.

The qu's do not exclude the reference to faith as response. But note that faith, repentance and obedience are taken up in the latter part of the cat., in terms of the duty God requires.

When dealing with the *ordo salutis* you are not dealing with a theological puzzle. But the order of the application deals with Jesus Christ first, Who is the Way, the Truth, and the Life (John 14:6). We are expounding the benefits of the covenant as brought to us in Jesus Christ.

The background is in Isa. 35:8-10 (also note previous vss.) We are in the midst of Messianic prophecy, this is prophecy about Jesus Christ and what He is going to do. He will bring a way of holiness (cp. the message of John the Baptist). Jesus sets us in that way, we have no power to enter.

d. Covenant as a structural principle.

In the discussion of method in Systematic Theology, the Synthetic Method and the Analytic Method are found.

Synthetic-- begin with the doctrine of Predestination and ask how is that decree worked out in time. You deduce what can and cannot happen. This method is generally identified with Calvinism.

Analytic-- you begin with the faith experience of the believer. Ask--How can that be? Analyze the faith and experience of the believer. Method generally identified with Lutheranism.

These are ONLY generalizations.

We will follow a Covenantal Method.

We deal first with God's grace. But that grace entails responsibility. Must see our response. Then the means of grace. The ways in which Jesus, by the Spirit, nourishes the people of God. Then we see how that way is consummated with Christ's return, the Judgement of all things, and the introduction of the Final Estate. If we get a hold of this then we will see the greatness of the ministry Jesus has called us to. Don't look at the ministry as the least attractive of the ministries.

The ministry is the ministry of Jesus Christ who loved the Church and gave Himself for it. Do not conceive of the ministry narrowly-- evangelistically, numbers only. But see the congregation as the people of God, have respect for them. This is the result of God's covenantal faithfulness. They are His sheep, people, called by His Name. You minister the words of Jesus to them. Your purpose is to bind them to Jesus Christ, their Redeemer....

(Loss in Tape due to damage.)...

Nourishing and building up of the people of the covenant community.

Your ministry in the world is to bring them out of the sphere of Satan and into the sphere of the covenant grace and responsibility. To bring them under the Lordship of Jesus Christ. Must strengthen and fortify.

Cf. Matt.12:18-21 which quotes Isa.42:1-4.

B. Calling

1. The Biblical Idea of Calling

a. Calling as God's summons.

In the Bible believers are referred to as "the Called". Cf. I Cor.1:23-24; Rom.8:28; ~~1 Cor.1:23-24~~; Rom.1:6; ~~1 Cor.1:23-24~~. The idea is prominent in Scripture, cp. Hodge II:639-640 for citations. The material gives rise to calling as a theological term-- Vocation.

What is in view with Calling? Usually seen as the first step in the application of redemption. The positive reasons for seeing it as first:

1. Rom.8:30 calling, justification, glorification.
Calling is related to election and predestina-

tion in Scripture, Rom.8:28; II Tim.1:9; II Peter 1:10.

2. The Nature of Calling

Hodge--"The act of the Spirit by which men are brought into saving union with Christ." (II:639) Murray is reserved here, objects to this. It is not the Spirit that calls but the Father. *It is the* "action of God the Father by which He summons and ushers us into saving fellowship and union with Christ." Cp. Redemption Accomplished and Applied, p.112. Ushered into life, entails separation from the present evil world.

Translation or Transference is a prominent idea, cp. I Peter 2:9. Transference is when the application of redemption takes place. More broadly our calling is our redemption. From death to life, darkness to light.

Thus calling has more in view than just one step in a sequence. Calling gives us a perspective on our redemption as a whole. Or, in terms of the Covenant, we are taken out of the confederation with Satan and ushered into covenant relation with God.

The Biblical idea has a rich background, not only in the N.T., but also in Creation and in Redemption.

b. The background for calling in the O.T., specifically with reference to Creation.

In the beginning man was created in fellowship and for fellowship with God. Not something to be attained, but it was concreated. As an image-bearer man is in covenant with God. Since there was no sin, we can't speak of calling as a calling out of darkness into light, out of condemnation into life.

But note Gen.1 on darkness, and Paul's references to this in II Cor.4:6.

Man was called out of nothing into being, cf. Romans 4:17 (ASV). By creation man is ushered into fellowship with God. Now as a creature of God, an image-bearer, a covenant partner of God, man has a calling. He is to trust and love God and serve God by fulfilling the Cultural Mandate. And he is to hope in God. Note the Faith, Hope, Love triad of Paul. God calls man into life and into service. Man's calling in the world is an implicate of God's calling him into existence.

The story of the Fall is the story of man's rejection of this calling. He does not heed the call, or call on the name of the Lord. The call of God's general revelation remains but man does not heed it. Man can not return, he will perish, so he will hide.

c. Further background in the O.T., in redemption.

In spite of man's rebellion God is determined to fulfill His purpose in the creation of man.

God is beginning to call out a particular people. The calling is extended through the generations, cf. the genealogies. The call of Abraham is the outstanding example of calling in the O.T. Here God begins a new phase in the program of redemptive history, a people for God's own possession (cf. Heb.11:8). The people of light are being separated from the people of darkness.

9/16

Calling was in terms which were appropriate to that stage of redemptive history-- e.g., an inheritance. It was widened later in revelation to include more than just a piece of real estate in the Near East. God begins His separation of the people who will constitute a people for His own possession. The separation of a people is made more clear with Israel at Sinai, at the Exodus. Cp. Deut. 7:6; 14:2 Israel is the called nation, chosen out of all the people's. By calling they were separated from the nations.

Cf. Hosea 11:1 Israel is My Son. Fulfilled in Christ. Even the Israelites enjoyment of the blessing is grounded in Jesus Christ. It was by way of anticipation that Israel was called out.

Yet the O.T. reveals that Israel was not faithful. Cf. Hosea 11:2 "the more I called the farther they went from me". Yet God repeatedly addresses them as "My people", cf., Isa. 1:3 Hosea 11:7 (many other places). Because they were His He warns them that continuous rejection means returning to Egypt, the people who reject God's lordship (Hosea 11:5). They were punished with exile because they refused to heed God's call, to repent, and return in faith. (cf., Ps. 78 Hosea 11:7).

But the Lord restores them to the promised land and seeks their love (Hosea 11:8,9). He re-separates them. But they refuse again to heed their calling, cp. Malachi.

The final effort of God is introduced with John the Baptist, the last of the O.T. prophets. Message is Repent and Return. God Himself, in person, issues the final call in Jesus Christ. Yet they refused.

There are two responses possible: 1) Listen, respond, repent, and obey Jesus Christ. 2) Choose to disobey. Cf. Matt. 23:37 a persistent call.

d. The New Dimensions of God's Call.

The apostasy of Israel becomes, in God's providence and wisdom (cf. Romans 11:33-36), the focus for the transferring the focus of the call from Israel to the Gentiles. Now, for a time the call continues to go out to the Jews. Cp. Acts 3:11ff men of Israel...our fathers.. you...you...; 3:17ff repent... return... Christ appointed for you...; 3:25 YOU are the sons of the prophets of the covenant (the ~~sons~~), not were. This is a devastating critique of Israel. You are the sons, not you obviously are not the sons and your works show it. The Israelites are approached as in, as capable of being cast out, if they do not listen. Cp. vs. 26 sent first to you to bless you. The seeking covenant love of God goes out to Israel-- first to the Jews and to the Gentiles also. Romans 1:16; 2:9-10 the focus of Paul's ministry is to the Gentiles, Romans 1:5. In Acts 28 he shook the dust off his feet as it were. Vs. 24 some did, and some did not listen (Note the O.T. passage here, more later). Vs. 28 the Gentiles will listen. Cp. Acts 2, also Deut. 18. "Hear, O Israel"= Obey, listen! At the end of Acts Israel is not listening, but the Gentiles will! And we see that. Multitudes listening and believing. The Gen-

titles will believe as Abraham did. Acts 17:30 God commands all people everywhere to repent. God created Israel according to His calling and election of them. He constituted them His own people. But they rebelled. God repeated through the Prophets. But they refused to heed His call. Note the parallel between God's creation in the beginning and Israel. Both were created for God. Both rebel and do not heed God's call. Now for pedagogical purposes, God enters into a distinctive history with Israel. But now at the juncture of history God calls the whole human race to repentance, to return through Jesus Christ, and His ministry, to God.

As through the prophets, so now through the ambassadors of Christ, God calls the nations of the world to repentance. "They will hear", Acts 28:28. Jesus Christ is the foundation upon which the universal call of God can be made effectual and is made effectual. Therefore we must be sensitive to where we are in the history of redemption. God has had His history with Israel. And now His calling goes out to the Gentiles and that is where we are-- ministers of the New Covenant, proclaiming repentance and faith. Note the parallel between Israel and the Nations in I Peter 2:9-10 titles of honor are given to the Gentiles.

The Jews are not forgotten, cf. Romans 11:29 irrevocable. The Jews are human and part of the human race. They are called with the rest of mankind to fellowship with God through Jesus Christ as part of the Church of Jesus Christ, cp. Romans 11:12. God, because of His gracious covenant solidarity with Israel, continues to seek and call, and will realize His purpose with them.

Notice further. The Gentiles are not called to be Jews first, and then to be Christians. But are called directly to Jesus Christ. The Jews are not called to remain Jews. Christianity is not a repristination of the Jewish identity. We have our identity in Jesus Christ. We are called Christians. This is the polemic of the Epistles. Salvation is not by way of the Mosaic system and don't let the Judaizers confuse you by saying you must become a Jew first (that is condescending and no gospel at all). Because the Mosaic system outside of Jesus Christ deals death. Don't come by way of the Law and then Jesus. But directly through Jesus Christ.

The problem of the Relation of Election and Calling. Great amounts of energy have been expended on this problem in Systematic Theology. If the Call is not to all and not all are elected-- then how can it be a serious call? Or, if it is a universal call and it goes out to all-- how can there be a particular election?

But that is not the nub of the problem as the writers of the New Testament see it. The problems they have must be seen in redemptive-historical terms. HOW can the Gentiles enjoy the blessings promised to Israel? If this is not a large problem to us, then we are not tuned to the problematics of Scripture. Especially because Israel was chosen out of all the nations.

The answer is-- the Gentiles participate not by becoming Jews but by coming to Jesus Christ. And Israel too finds her destiny in Christ. The partition is gone in Jesus Christ. Note II Cor.1:20 all the promises to the fathers are yea and amen in Jesus Christ.

The biblical idea of calling is summons. God summons sinners through Jesus Christ to Himself. The summons is issued by Jesus Christ Himself. This is the gospel first spoken of by the Lord and confirmed by the Apostles, and you and I called to be ministers. The calling is made effectual by the resurrection power of Jesus Christ through the Holy Spirit. Not a mystical, euphoric communion. But we have been united so as to fulfill the Cultural Mandate and our various callings in life. These are our obedience to the Lord of the Covenant.

2. The Free Offer of the Gospel

a. The distinction between the free offer and effectual calling.

How do we get this distinction?

The call of God comes to us with word-revelation from outside of us. Because we are dead in trespasses and sins, totally depraved, there is no inner point of contact within. God makes His approach from outside, in speech. The call comes as a command to repent, believe in Jesus Christ, and to trust in His work on their behalf. They have none on their behalf. The only response is complete and utter trust. But not all who hear the command obey, cf. Isa.65:12; Hosea 11:2. Now that refusal is our responsibility, and we bear the punishment for it, cf. Acts 2 cut off and cut out for not hearing. Ultimately this is traceable to God's reprobating purposes. Cp. Deut 29:2-4 God has not given you a mind...eyes...ears.. The point is not that it is His fault. The point is God can call and call in words, but due to total depravity, unless He changes us, we can't hear. We need new eyes, ears, and a heart. The Holy Spirit gives these, cp. Isa. 6:9-10. Also Romans 11:8 (cf, Isa.29:10) and Acts 28 what Isaiah said of you is true.

Nevertheless, not all of the Gentiles will hear and obey. They don't have eyes, ears, a heart. The Lord has to give them these. Some respond for awhile, cp. Matt. 13 the four different kinds of soil, also Heb.6. The fact that some do respond and some do not is why the distinction is made. The distinction is seen in Matt.22:14 (also 20:16 but there is a textual problem), there is a discrepancy. The point is that all are called. But the point is also that some are effectually called, truly introduced into the fellowship with Christ. The call of God goes out as the free offer of the gospel. A distinction is sometimes made between an External and an Internal call. This is OK, but it suggests that there are two different calls. But isn't it better, as seen in the Scriptures to speak of God's calling going out to all men. Then, that calling is made effectual in the case of the Elect by the power of the Spirit.

We have to distinguish between the calling of God which comes to us in word and that which is made effectual by the Holy Spirit's power.

- b. The background for the free offer in general revelation.
Gen. 1:3ff God spoke and it was done.

Ps. 33:6,9; 19:1f; 8.

Creation is simply more than the revelation of God, cp. Romans 1:20 eis + infinitive = a purpose clause. God's invisible qualities are seen in order that they be without excuse. Also, eis + infinitive construction can express result (cf. Burton paragraph 411), i.e., to the result that they are without excuse (this is the common view of the construction). So we could say that it is the result because that is the purpose of the revelation. That revelation demands a response, a verdict. Thus gen. rev. may be seen as a general calling or a universal call. It confronts man in all that God has made and within man. Distinguishable into a call external and a call internal. This calling is not redemptive, strictly speaking. It confronts man as a sinner and makes him without excuse. It is the call of God, as Creator, for man to enter into fellowship with God. But it is not the call of God as Redeemer. It is a clear, perpetual, and unambiguous call but it is universally neglected.

Gen. Rev. is usually termed insufficient. But do so with care, for gen. rev. is not deficient or defective. It is sufficient for what it was given for. It reveals God clearly and calls clearly to man to enter into fellowship. Gen. rev. is not sufficient for salvation because it was never intended to do that, cf. WCF I:1.

- c. The free offer as the acme of Common Grace.

The world as is furnishes an appeal to all men, everywhere, to fellowship with, communion, serve, and worship the Creator. That call forms the background for the special, redemptive call. This call comes to man as created and as a sinner. Appeals to them to return to God as Creator and Redeemer.

The call of the Gospel is universal in that it goes out to all men or is for all men, a potentially universal call. It does not reach all men. To the Church of Jesus Christ is given the missionary task of universalizing the gospel call. God Himself calls to all men everywhere to repent. The way He does that has reference to the covenant structure of His relation with mankind. He does so by commissioning His ambassadors to go to the ends of the earth.

The particularism of redemptive grace begins even in the sphere of common grace. Not all hear. Grace is the decisive factor. Notice the Holy Spirit's work in Acts leading the Apostles to one region and not to another. It is our obligation to preach the gospel to all men, we are commissioned. If all men do not hear it is our fault not God's. The gospel call is a matter of grace, of redemptive grace. But we can refer to it as common grace (cf. Hodge)

Common Grace embraces all of the benefits of God which flow indiscriminately to all men in spite of their ill-

desert. Benefits which we have forfeited. Most profoundly LIFE itself. But in spite of our sin we live. Death is at all points, in all dimensions-- spiritual to biological. But God sustains natural life, it is His beneficence, it is His grace. Since all are His beneficiaries we call it common grace. The gospel call belongs to the sphere of common grace. It is grace because undeserved. It is common because it goes out to all men, at least potentially. That gospel is redemptive but it does not actually redeem. It has to be made effectual. The gospel simply as word falls short. It is redemptive in that it points the way from death to life. It is, as such, distinctive and unique in the sphere of common grace. All common grace calls us into fellowship with God. But the gospel calls us to God as Savior, as the Savior. It calls us to Jesus. Of all the elements of common grace it is the gospel alone that makes salvation known. As the acme of common grace it is the transition point from common to special grace. The gospel offer bridges the distance between the universal, non-redemptive call to fellowship with God and the particular, redemptive, efficacious call to communion with God through union with Christ.

d. Common grace flows out of Redemptive grace.

Some may misconceive the above discussion. May view common grace as coming first, as a foundation:



A classic
nature/grace
scheme

It is not that special grace is grounded in common grace but the other way around. Common grace is after all grace. All grace after the fall into sin flows from the Cross of Jesus Christ. There are no blessings which are common to the pre-Fall situation which are not maintained through Jesus Christ. If there are any holdover blessings it is only through Jesus Christ that they are maintained. One could say, from this perspective, that all gen. rev. and common grace is profoundly redemptive because all gen. rev. & common grace points us to the saving grace and favor of God because grounded in that saving grace of God. It is not able to make known the salvation of God and is thus insufficient, not redemptive. It does set forth the favor of God in spite of sin, in spite of ill-desert.

Life on all levels, in all senses (Biological, Economical, Social, etc.), is sustained for the sake of Jesus Christ, because of Jesus Christ, by virtue of Jesus Christ's work on the Cross, for the sake of Jesus Christ and the establishment of His Church, a people; a new race which will be what the race was intended to be from the beginning.

Thus it is significant that the first word man hears is that concerning Jesus Christ (Gen. 3:15), even before the curse due for his sin is heard.

When we distinguish between common grace and special grace, it is not between a neutral first story to

which grace, as a second story, is added. When we speak about common grace we speak first of all about Jesus Christ. And we are speaking about the broad, comprehensive benefits which He continues to bestow for the benefit of His Church. The accent is on GRACE. There we focus in on redemptive grace.

The common grace-- special grace sequence is historical or pedagogical. Or, historical for the sake of pedagogy. But it does not imply a building-block structure. The O.T. is the story of the narrowing down of common grace to special grace and the N.T. of the widening of special grace to common grace. At the Consummation, when all enemies are defeated, then special grace will become in effect common, redemptive grace. Redemption will be spoken of in the past tense. The redeemed will then enjoy common grace as at the beginning.

Therefore when we speak of the free offer as the acme of common grace it is not by way of concession to Roman Catholicism, and a nature/grace dichotomy. But it is a bringing to expression of Scriptural truths. It makes manifest our culpability in the face of common grace.

e. The constitutive elements of the free offer of the Gospel (cp. Hodge II:641ff)

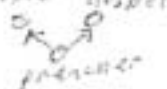
What is the Gospel? What do we say when we preach the Gospel? How do we know when the Gospel has been preached? Broadly, the whole Bible is the Gospel, it is all redemptive revelation. But what is the specific character of that Gospel which we preach?

1. The gospel is the announcement of salvation. It is the proclamation of the grace of our Lord, Jesus Christ. The objective element. It is the presentation to men and women lost in sin, and the redeemed as well, of what God has done to save sinners from their sin. That announcement centers on the person and work of Jesus Christ. His very Name is Jesus, is salvation. Immanuel: God with us. God is our Savior. Immanuel is our Jesus. Jesus is our Savior. The announcement of salvation includes all that God has done for the redemption of the world. Thus it comprehends the whole counsel of God. Includes all that leads up to His advent, all He did, and all He continues to do. That means the whole Bible is Gospel. The O.T. is gospel, it has in view the revelation of Jesus Christ. And that is why reading the O.T. makes you wise unto salvation, which is in Jesus Christ. Even the particularism of the plan of redemption must be included in the proclamation of the gospel. Not that it is more important, but, there is nothing revealed in Scripture which militates against the salvation of any man. And there is no truth we need to be embarrassed by. The particularism should not be seen as a threat, but as a revelation of the grace of God. The purpose of the

gospel is not to exclude any, as if we were fulfilling the decree of God. It is preached to include sinners in spite of their sin, which would keep them out. It is with special prudence and care that these truths are to be handled, according to the WCF, so don't omit them!

The gospel is not an objective description of how people are converted. Such may enter in as an aspect of the revelation of grace. It is not a description of our experience of grace.

The point is, is that the focus is ever and always on Jesus Christ and Him crucified. Preaching is not telling someone's conversion in order that someone may duplicate that experience. That is Bultmann, modernism on the right. Orthodox people describe the experience of others and say and urge-- Duplicate this, in your own life. Often end up talking about the gospel instead of preaching the gospel. Cp. the illustrations here:



X → preacher → people

John Murray in Collected Works, I:133 writes,

It is doubtless true that the recording of Christian experience has its proper place in Christian testimony, and the record of the experience which is the fruit of God's saving grace has often exercised a powerful influence for good upon the ungodly. It is also true that a godly life is an indispensable element in our witness to the power of the gospel. But evangelism has been ensnared by the subtlety of Satan when it regards the witness of Christian experience as that which constitutes testimony to Christ. Too often an egocentric interest and emphasis, very plausibly bearing the appearance of doing honor to Christ, has nevertheless grievously perverted the true witness of evangelism. We must ever be faithful to the import of the apostle's word, 'For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake' (2 Cor. 4:5).

It is telling people what God has done to save them from their sin. Thus we can preach the gospel from the Gospels. That is where we read about Jesus, and all He said and did for His people.

e. (cont.).

1) The gospel includes the announcement of redemption, all that God has done to save His people from their sins. And that account centers in the death and resurrection of Jesus Christ from the dead. By that Death and Resurrection we are forgiven and accepted by God. Sin also is destroyed in us and we are renewed and remade according to the image of God. Preaching is not a description of how men are saved, but it is the forthtelling of Jesus Christ the Savior and of His salvation.

2) The promise of redemption.

What God has done is made directly relevant to us. God is faithful and just-- this is wonderful! He keeps His promises, is true to His word. He has promised redemption to all who come to Him through Jesus Christ, who embrace Jesus Christ by faith. That is to say, not simply an objective promise of redemption to all men outside of the covenant. If this were so then all men would be saved.

What God does is promise redemption to faith. Cp. Rom.1:17 faith to faith. Faith is the way of grace and grace is ever the portion of faith. The gospel is not just: Thou shalt be saved. But, believe on the Lord Jesus Christ and you shall be saved, you and your house (cf. Acts 16:31).

To Karl Barth there is not really a triumph of grace in orthodoxy, because they call on men to believe. To him this is legalism, because the gospel is dependent in some sense on man's response and is not of pure grace.

Over against that (i.e. orthodoxy), G.C. Berkouwer speaks also of Barth's view, "the Triumph of Grace". Grace is triumphant because of a universal redemption. Not fully appreciated by all. But grace triumphs only as the redemption is universal.

Over against these, Orthodoxy insists on the sovereignty of grace. But that grace is operative within the covenant, and within the covenant grace is operative to reconstitute men as faithful covenant partners of God. Our creation status is not annihilated but reconstituted. And it is by faith that the blessings of redemption are realized.

Note Gal.3:22 in the RSV 'what was promised to faith',

The promise is realized in those who believe.

3) The command, exhortation, invitation, or appeal..

Includes impressing men with their need of a Redeemer. It entails a conviction of sin. Warning concerning sin and its consequences. The wages of sin is death, the condemnation we stand under. In particular it is a warning against unbelief, against hardening in ungodliness. At the same time men are urged to flee from the wrath to come. They are invited, even commanded, to flee.

The term "offer", a free offer of the gospel. In this offer Jesus is held out to men as the Redeemer. He is offered to men as the Redeemer. But we are asking more than just that they accept an offer. We are urging them to turn in repentance to Jesus Christ Who alone can forgive sin. A sense of urgency in proclamation is not fully conveyed in the term "offer". The gospel makes promises not deals. The promises are to be received by faith.

Also, the command to believe is a command. Therefore response to that command is a matter of obedience. Thus Reformed theologians have spoken of faith as a work, as an act on our part in response to command.

Cp. I John 3:23 commandment is to believe Him and to love one another. Acts 14:15 turn from... turn to.... The command to turn is good news.

The command to repent should not be seen as law, as distinct from and opposed to grace. The Good News is the Command to Believe, to Turn. If you appreciate this, then, you can see why Reformed Theology can view the command to believe and the whole Dispensation of Law as a manifestation of the Covenant of Grace.

God promises salvation. He does not command them to do it on their own. The Land is promised to them, not by merit. Thus all the elements--Announcement, Promise, and Command-- are present at the proclamation of the gospel. Not necessarily in that precise pattern. Nor mechanically applied, but interwoven. One may focus on certain elements from sermon to sermon. Notice the examples of how to proclaim the Gospel-- Acts 2:14ff it centers on the story of Jesus and the Resurrection. Then the command to Repent. The promise is given-- to you and your children. The Spirit is the immediate fulfillment. 2:21 whosoever calls on the name of the Lord. "Name" is a summary, a brief comprehension of all God is and has done for them. Acts 21 the name is Jesus Christ. The command is to call on the name.

Matt. 11:28 come unto ME.... and rest. The promise is the promise of rest.

Hodge has four elements. There is no matter of principle involved. He separates the warning from the command.

f. The free offer does not conflict with the particularistic doctrines of Calvinism.

None of these elements conflicts with Election or Particular Atonement. The announcement is true-- Jesus has come and saved His people from their sin. The sincere command goes out to repent and turn to Christ in faith. The promise goes to all: that all who believe will be saved.

That gospel is exactly the same for the elect and the non-elect. We do not preach to men as elect or non-elect. We don't say that really what we are doing is different from what we appear to be doing. Preaching to the non-elect is viewed as by default and not by intent. We preach to men as they are, as sinners who need what we proclaim. The doctrines of Election and Limited Atonement are not revealed in order to provide a means of excluding people from the Kingdom of God, the congregation of Jesus Christ.

They are given in order that people should be saved. These doctrines explain how any man can be saved, in view of the sinfulness of man. These doctrines compel us to look exclusively to Jesus Christ.

What if someone asks, "Pastor, am I one of the Elect?" Well, we have no way of knowing. When you start with that then the temptation is to contemplate ourselves

instead of the Redeemer. Scripture says, "Taste and see that the Lord is good. We live, come to life, by what Jesus says not by what He doesn't say. Every word which proceeds from His mouth. He has not told us whether we are elect. What He has told us is that He will cleanse and forgive us if we come to Him for these. Since this is rooted in His eternal purpose we can depend on it. This is living by faith. Insight into the decree means no longer needing to live by faith, because you have information. Faith does not mean doubt. "I don't know but I'll hope for the best and keep my fingers crossed". Faith means utter confidence in what God says. Do we really believe what God has said to us?

Therefore when we preach the gospel we have no right to assume that God has not elected any whom He calls by His word. Nor that Christ has not died for any whom He calls by His gospel. We do not live by assumptions or presumptions, but by the words that proceed from the mouth of the Lord. This is seen in the earliest stage of Reformed theologians. E.g., Ursinus and Zanchius (a supralapsarian). In the Absolute Predestination of God, Zanchius writes, "To ask men to believe in Jesus Christ is to ask them to believe in their own election." How else can man believe in Jesus Christ apart from the electing purpose of God? Therefore when we ask them to believe we are asking them to believe in their own election. We do not have the right to assume in our asking, that they are not elect. Again, we must live by the light of revelation. Otherwise we die.

We do not begin with the doctrine of election in order to ask whether there is or is not a general offer of the gospel or whether it is sincere. On the contrary we begin with Scripture, with the sincerity and truth of what God has said when He commands all men everywhere to repent. And we give thanks that He calls us by His word and His power according to His electing purpose. So that when we respond to that call, we understand that our faith does not arise from the flesh, but it is the gift of God. This is what the doctrine of election helps us to see.

Cf. Romans 11:5,6 Paul on the relation of Israel to the Gentiles. Notice how Paul preaches the doctrine of election. Thus our redemption does not take its point of origin in us, in the works of man, but is the gift of God's sovereign grace.

Now some are hesitant, are afraid, to command men freely, openly, and enthusiastically. That in some way that will imply human ability. But we have the freedom to call men to Jesus Christ because the Spirit of God overcomes the inability of man. Therefore the urgency of the demand is simply an index of the measure of your dependence on the Spirit. Conversely, our hesitancy or fear, betrays how dependent we are on our powers of persuasion. The Spirit has promised to accompany with His power our preaching of the Gospel.

The question is: "Can we say, 'Christ died for you.'"

Rather than, "Jesus died for the elect?" Consider the questions consequences. None can say who is or who is not elect. Thus if I can't know then I can't say to anyone that Jesus died for them, that they are brothers and sisters of mine. Leads only to a judgement of charity which is condescending. The third-person gospel--He died for the elect-- is only true out there. But the gospel is not just information that is out there. The gospel is good news for flesh and blood people. The gospel comes to me as good news.

You can't begin with election and then deduce what can and can not be said. You must begin with the Bible, esp. the O.T. (for pedagogical purposes). For whom were the sacrifices made? The people of God, the Israelites. The Gentiles did not have this. Thus the Jews had an atonement limited to themselves. Today, Jesus sacrifice is for His Church, His people, the Church of the New Covenant. As Israel was the community of the elect, so now the Church is. Cp. Heid. Cat. Qu. 54 "elect Church...chosen congregation." The minister can proclaim "Jesus died for us!", cp. I Peter 2:24. Also 1:1f; III Cor. 5:18.

That proclamation to the Church is done with a view to cultivating faith in Jesus Christ and dependence upon Him. And such proclamation can only be heard in faith. Not as objective information, but it is received in faith. There may be unbelievers in the congregation, but in the final analysis, they are not listening to the words. ~~Because not heard in faith-- and thus they have no part in the reality.~~ Thus in the final analysis we are not saying Jesus died for them. By virtue of the limited atonement there is a limited sense in which we can say Jesus died for you. Now, on the other side, the sacrificial system was for Israel and not for the nations. Is the same true for Jesus Christ? Is Jesus Christ only for Israel and not for the Gentiles? We must not take the answer for granted. We do because we think we have become natural branches engrafted into the root. But we are wild and have been engrafted as sons of Abraham. II Cor. 5:19 God was reconciling us...the world. II Tim 2:6 I John 2:2 not for the Jews only but for all men. Jesus is the only way for all men.

There are two different ways of asking, "For whom did Christ die?" On the first, you mean by it-- Christ's death actually accomplished salvation. Therefore it is equivalent to those who are actually saved. Thus died for= saved. When put this way the answer is the Elect. But we do not infallibly know their identity. But within the covenant sphere, where we live, we identify the elect in terms of their profession and the life they live, in accordance with that profession. The Church of Jesus Christ is identified as those for whom Christ died. To say Christ died for you= you are saved, on this view. Thus not relevant in an evangelistic context because they are not saved.

On the second, when you ask, "For whom did Christ die?", you mean "Did Jesus die for Gentiles?" And the answer is-- YES!! This does not challenge the doctrines of election or definite atonement. It is pointing out the relevance of the one way of salvation for all nations. Also all kinds of sinners: gross and not apparent. It is calling a sinner who needs a Savior, Who is relevant to this sinner and his need. When we offer Jesus we are not offering a metaphysical essence nor simply a person, but we are offering a Person in His work. This is the Jesus whom we bring to all men everywhere.

This is similar to the case of calling--"Am I one of the Called?" From the one side, "the called" are those who are ushered into the Kingdom and so you are not called, or the called. But from the other, you reply, "Yes, God calls you to repentance and to faith, and if you do not you will be lost. Certainly you are one of the called."

This all relates to other doctrines. It is part of the larger question of whether God has any attitude of favor toward the reprobate.

Jesus calls all. But all are not the called.

g. the extent of the free offer.

The position of Herman Hoeksema will be used as a foil in the discussion. Hoeksema denied a free offer of gospel grace to all men. He was deposed in 1924 from the ministry of the Chr. Ref. Ch. He then founded the Protestant Reformed Church and a Seminary.

His appeal is a consistent and rigorous outworking and application of the doctrine of election. His basic point is that all the dealings of God are for the purpose of Election and Reprobation being realized. Therefore there is no favor, no common grace to the Reprobate. And thus no free offer of the Gospel. Also, no dis-favor to the Elect, no wrath. And therefore there is no room for a transition from wrath to grace in experience. His supralapsarianism and statements from it sound much like Karl Barth, though the respective conceptions are opposed (but an interesting overlap). Beware of caricature. They say, "The 'gospel' is preached to all men". That, "the 'gospel' is preached to all men is good news only to the Elect. We don't know who they are."

So the word of the Gospel is Good News to the Elect. But, the word of the Gospel is Law to the reprobate, it is a command to believe and is a law. Thus it condemns and judges the reprobate.

The error begins in beginning from the point of view of God in the theologizing. You then proceed from the top down, deductively, logically to say what can or can't be true in a consistent working out of the Decrees. And all who disagree are Arminians!, even Van Til!!! The schema is that one must reason either from the top down or from the bottom up.

But the dynamic of the covenant relation is not understood. Thus you end up either going to Hoeksema or to Arminianism. This is bound to stifle the free preaching of the gospel.

Some Reformed say PARADOX at this point. That is, you have Divine Sovereignty and Human Responsibility, both are taught in the Bible and are contradictory, but, we believe it any way. Or can view it as seemingly contradictory. But adequate justice is not done. The two positions are seemingly opposed.

Why not appreciate the uniqueness and distinctiveness of how the Bible speaks on this relationship between God and man. No pagan, non-paligenated person ever sees this as other than utter foolishness. He never sees it as the Bible says it. What is foolishness to the darkened mind is the wisdom of God. Sinners who are lost in condemnation and sin are saved by the sovereign grace and mercy of God. They are saved according to the electing purpose of God. But God works out His electing in fidelity to His creation of man in His image. And in fidelity to the structure of the Covenant. We are not stocks and blocks but responsible covenant partners.

Two further remarks on Hoeksema and the free offer. One, it is essential to do full justice to the obvious language and intent of Holy Scripture. You do not need elaborate proof of the Bible teaching the free offer as being to all. It is implicit in the Abrahamic Covenant-- all the families of the earth will be blessed. It is explicit in the Great Commission-- make disciples of all nations. The command is realized in the discipling of particular persons, families, tribes, nations. Cp. Mark 16:15 the whole creation. Acts 17:30 the Lord God Himself calls. I Tim. 2:4; II Peter 3:9. There is no need to hedge on the obvious intent of these verses.

Two, it is essential to understand that the gospel offer is well-meant and of grace. The veracity of God Himself is at stake. What God has asked us to do is preach His gospel as good news to all men, cf. Acts 14:15. We must have the conviction that God stands behind the word we preach. If we do not have this, how can we be ministers? We might view ourselves as links in a deterministic chain, But this is not what we are called to do. God has asked us to preach to the Elect and to the non-Elect.

We preach to men not on the ground that they have the ability. But we preach to them because they must come in order to be saved. We do not work with the Arminian's presuppositions but with the presupposition of revelation. You are a sinner under wrath. If you do not come you will be condemned. When Jesus says, "Strive to enter in", it is not native ability that He has in view. Nor, that you are only to strive or prepare but you can't really enter. NO, you look at the context and the relevant problematics; Men are under sin and must do as God says.

This is why we speak of the means of grace. This is how the Spirit works to bring men into the Kingdom of God.

Three (reverse of the above), the gospel offer is not law in isolation from Jesus Christ. Cf. Acts 17:30; I John 3:23.

Hoeksema says-- this is Law! Law condemns, not saves. But with respect to this, after the fall into sin, there is no law, in and of itself, which is not a revelation of the grace of our Lord Jesus Christ. The law, God's command, is light in the darkness. Note Israel's laws. Those laws were revealed to show Israel her sin and her need. The law called them back to repentance, which led to religious revival. The law calls us to repentance. And in Scripture repentance is always seen as unto the remission of sins. The call of repentance is not in a vacuum. But that gospel command is never isolated from Jesus Christ in the final analysis. The command narrowly conceived, is never simply law (as Hoeksema says).

Jesus Christ is gospel. He is good news! He invites, pleads, and commands. And we turn away unto our own condemnation. The gospel is for redeeming not condemning. Cp. John 3:16, 17, 18.

The gospel is designed to convert men. When they counter it with unbelief, then the gospel serves to condemn them. ("a savor of death unto death").

The same can be said of the law. It calls us to God. To obedience to Him, to be what He wants. If we disobey then it leads to wrath and condemnation. But the law has no power in and of itself to evoke the kind of response which corresponds to what the law describes. The law cannot redeem. This is done only in and through Jesus Christ.

We need to listen to what God says to Israel, to think in terms of the Covenant. Don't need to use the Dilemma Model. Need to let all the elements play their role.

g.(cont.)

The gospel appeal goes out to all men, not just the Elect. This is the obvious purpose and intent of Scripture. The Holy Spirit makes it effectual in the case of the Elect.

h. The relevance of the free offer to the covenant community.

- 1) the call of the gospel goes out in word and is addressed to those who can hear and respond. That is not to say that it is relevant to adults only. Cp. Acts 2:38,39.
- 2) it is also true that children are by nature under His wrath and curse. The sin of Adam is imputed, they have a depraved nature and will in time produce works of unbelief.
- 3) Jesus is the only way of salvation for any person, regardless of age. HE is the subject of the free offer. Infants are not able to respond spontaneously.

9/23

Infants respond in their parents responding to the command, to the promise. They are to be baptized into Christ.

The next question--"Once the transition is made, is the calling of the gospel still relevant?, or is it only a stage?"

Answer-- Yes!, redemption belongs to believers. Redemption is the possession of believers in principle. In reality it is yet to be fully realized or appreciated. It is Already/ Not Yet. It is a matter of: we are saved and they who persevere to the end shall be saved. There is something yet outstanding, cp. Heb.4. In the interval that remains the gospel continues to be the announcement of redemption through Jesus Christ. It continues, so as to bind us, ever more firmly, to our Redeemer. To confirm us in the faith through the ministry of the Word and Sacraments.

No believer ever gets beyond the point where he does not need what is offered in the gospel, namely Jesus Christ, His death and Resurrection for us. We have the promise of redemption and are exhorted to continue in the faith. Cf. I Cor. 15:57,58.

Children of the Covenant begin to grow up. They are not trained as strangers to the covenants of promise, any more than an infant Jew was in the O.T. But they are trained to think of themselves as the people of God, the beneficiaries of the gospel. They are called upon to lay hold of that promise by faith, in faith. They are nurtured, strengthened, confirmed in that faith.

As to the Deaf, Dumb, Imbeciles, etc.-- they are not to be thought of as excluded from the grace of God (speaking here of those in the covenant community). Physical problems are not obstacles to the power of the Spirit. We live by faith, God has promised.

3. The Efficacious Call

a. The background in general revelation.

Creation is given by God and continues by His word. God spoke and it was-- His efficacious call. Creation-calling furnishes the pattern for New Creation-calling. The work of Re-creation is patterned after that of Creation, cf. Eph.2:10; II Cor.4:6..

The Creation call is addressed to nothing (e.g., creation ex nihilo), or previously created matter. In either case there is no power resident in creation or outside of God which accounts for the emergence of that which comes into existence by virtue of God's creative fiat.

Now the gospel call is addressed to rational people, but they are dead, without power of response within. So God creates the response. The calling creates its response. The word is made effectual by the power of God. Not a second call of a different sort from the first, but the call of the gospel is made effectual. Cp. Ezech.37:1-14 Valley of Dry Bones; John 11:38-43.

b. The sinful inability of man gives rise to the need for an efficacious calling.

1) No man can respond to the universal call of **gen.rev.**

The nature of the first sin was to reject that revelation and to break fellowship with God. And as his descendants we are guilty and share in it. Romans 1 men left to themselves suppress the truth in unrighteousness. They have no desire or ability for the truth. And even if they had the desire they are not fit. Our sin separates us from Him. Apart from the cleansing of Jesus held out in the gospel there can be no fellowship with God. The universal call provides no remedy for rebellion. Thus Jesus is the only way to the Father's house.

2) No man can of himself respond to the special redemptive call of the gospel.

The gospel call is a call for response and that call may be summarized in terms of Faith, Repentance, and Obedience. Cp. Luke 24:44ff repent of sin.

The appeal of the gospel is to embrace Jesus Christ in His fullness in faith unto salvation.. The response must be ours. God does not answer the overture or respond to the gospel. WE are summoned, our consciousness is addressed. Here we take account of man's inability, and sinfulness according to Scripture. Cp. John 3:6; Rom.8:8 the flesh can't. Cf. p.419 for a summary of the relevant passages-- Jn.3:3; 8:34; 15:5; Rom.6:20; 8:7; I Cor.2:14; II Cor.3:5; Eph.2:1-2; 4:18; 5:8. Romans 3:18 is the climax of sin-- no fear of God.

Note the utter disparity between the nature of calling and the nature of the called. The question of the very possibility of salvation is raised. How is the required response possible? The Reformed answer: "The very possibility lies wholly in the grace of God." God not only makes the response possible, but He actually elicits the response.

c. The Bible speaks of the call of God as efficacious (though the term is not in the Bible).

I Cor. 1:23,24,26; Rom.1:6;8:28.

In 8:30 you see why calling and election (or predestination) are coordinated.

Rom.8:30; I Cor.1:26,27; II Peter 1:10; Rev.17:14 these justify the distinction between the efficacious call and the general call of the gospel. It is the call or summons which contemplates the accomplishment of a result. The efficacious call can also be called a Drawing, cf. John 6:44 an efficacious drawing.

Two factors pointing to efficacious drawing: First, no one can come except the Father draw him. Second, Scriptural support for this is seen in 6:25 they are taught of God. The drawing power of the gospel is in a way analogous to the free offer.

Jn.12:32 not a universal salvation (cp.6:44).

Multitudes die impenitent. It is a universal drawing: the power of the Cross extends beyond the an-

cient covenant people to all men everywhere. The Arminian plays 12:32 off of 6:44 and the Calvinists do the other way. But the difference is not that of the call to all, but, those who respond are the called. Efficacy is in view in 6:44. The universal relevance of the atonement is in view in 12:32.

- d. Efficacious calling is the work of God the Father.
 Cp. Murray on this point, I Cor.1:9; II Tim.1:8,9
 God the Father is the agent in the eff. calling.
 Usually the Holy Spirit is seen as the agent, cp.
 Hodge II:639 who reflects WSC.#31.
 But calling as it is unfolded in Hodge and WSC is
 in a discussion of a series of acts which are those
 of the Holy Spirit. No BIG problem.
 God the Father calls and He calls effectually
 through the Holy Spirit's working.
- e. By God's calling we are actually brought into the Kingdom of God.
 The specific subject here is the nature of the call.
 The efficacious call is an action of God, specifically of God the Father, by which He summons us and ushers us into the saving fellowship and union with Christ Jesus. This summons is immutable, efficacious, there is no reversal or fall from it, cp. Paul in Romans 11.
 Calling is a comprehensive term in Scripture. It comprehends the inheritance laid up for us but is already entered into. It also comprehends sanctification.
 We are called to freedom. Not license but mutual service. Cf. Gal.5:13; Col.3:15 called to peace. I Peter 2:21 called to suffer.
 Calling comprehends ultimately every labor which is done in the service of Christ. From the ministry to manual labor. All is a response to the Call. Effectual Calling has in view inheritance, eternal inheritance. Meanwhile we have fellowship with the people of God. There may be active opposition to what we do. It is not simply a step in the ordo salutis, over and done with in a moment. It affords a perspective from which to view the totality of our redemption. It refers to that sovereignly wrought transition from the dominion of Satan to the dominion of Christ. And having been called into the dominion of Christ we are and continue to be the called ones.
 I Cor.1:9 the goal of calling is union with Christ.

e. (cont.)

There are several ways in which the terminus a quo and the terminus a quem of calling can be stated. It is a calling from darkness into light (I Cor.1:9). The goal of eff. calling is union and communion with Christ.
 WSC #30-- How does the Spirit apply to us the redemption purchased by Christ?
 The Spirit applies..., by working faith in us, and thereby uniting us to Christ in our effectual calling.

Calling focusses our attention on the point of transition. Thus we deal with union with Christ and its benefits. It is the foundation of every step in our redemption. Cf. Eph.2:10; Gal.2:20; I Thess.4:14,16; I Cor.15:22

C. Union with Christ. Cp. Murray, ch.9.

Murray postpones the discussion in order to accent the breadth and centrality of this topic in the application of redemption. Also, cp. Calvin's Institutes and the structure used by him. In the Westminster Larger Cat. the application of redemption is structured around union with Christ.

For the purposes of this course the application of this doctrine to us will be unfolded in four phases.

1. Our Election in Christ.

Eph.1:4; II Tim.1:9 the fountain of salvation is in the electing purpose of God and not without reference to Jesus Christ. God's people are not predestined outside of or without reference to their Mediator. The Mediator is not an afterthought, neither in history, nor in the counsel of God. They are chosen in Christ. It is not adequate to say, "the elect are chosen in order to be incorporated into Christ." It is not ἐκ πρότερον as goal but ἐν Χριστῷ. The thought is o.k., but that is not the point of the texts. Christ is chosen with His people and God's people with the Christ.

Nor is the Arminian interpretation adequate - The elect are chosen as already conceived of in Christ by faith. Thus God elects believers (cf. p.61 of Grace Unlimited, the J.Cottrell article). Thus faith explains election and not that election explains faith.

Shepherd-- Believers are chosen in Christ, together with Him. Not chosen as already the beneficiaries of Jesus Christ. Not chosen as those sanctified in Christ. But we are chosen in Him, with a view to our sanctification, with a view to our being the beneficiaries of all Christ has done for us.

2. The Representative Union with Christ.

The point stressed-- the atonement of Jesus Christ is substitutionary, in our place. Jesus died on the Cross, not us. That is, we have not died for our own sins, but Christ died for us.

But, just because it is substitutionary, that means on the one hand, that we did not die on the Cross. There is a separation. But just because it is substitutionary, that death for us cannot be seen in abstraction from us. Cf. Eph.5:24. we are

He died as our representative. Therefore united to Him in His redemptive accomplishment on our behalf.

DO NOT fail to give full weight to the representative, substitutionary aspect, sometimes termed Federal Union.

Cf. II Cor. 5:14-15 the representation is such that all can be said to have died when Christ died. Vs.15 implies that the death and resurrection was for them.

So, Christ's people died with Him and rose with Him. Not by virtue of a mystical union with them, but by virtue

Calling focusses our attention on the point of transition. Thus we deal with union with Christ and its benefits. It is the foundation of every step in our redemption. Cf. Eph. 2:10; Gal. 2:20; I Thess. 4:14, 18; I Cor. 15:22

C. Union with Christ, Sp. Murray, ch. 9.

Murray postpones the discussion in order to accent the breadth and centrality of this topic in the application of redemption. Also, cp. Calvin's Institutes and the structure used by him. In the Westminster Larger Cat. the application of redemption is structured around union with Christ.

For the purposes of this course the application of this doctrine to us will be unfolded in four phases.

1. Our Election in Christ.

Eph. 1:4; II Tim. 1:9 the fountain of salvation is in the electing purpose of God and not without reference to Jesus Christ. God's people are not predestined outside of or without reference to their Mediator. The Mediator is not an afterthought, neither in history, nor in the counsel of God. They are chosen in Christ.

It is not adequate to say, "the elect are chosen in order to be incorporated into Christ." It is not ~~the goal~~ as goal but ~~by~~ ^{the} thought is o.k., but that is not the point of the texts. Christ is chosen with His people and God's people with the Christ.

Nor is the Arminian interpretation adequate - The elect are chosen as already conceived of in Christ by faith. Thus God elects believers (cf. p. 61 of Grace Unlimited, the J. Cottrell article). Thus faith explains election and not that election explains faith.

Shepherd-- Believers are chosen in Christ, together with Him. Not chosen as already the beneficiaries of Jesus Christ. Not chosen as those sanctified in Christ. But we are chosen in Him, with a view to our sanctification, with a view to our being the beneficiaries of all Christ has done for us.

2. The Representative Union with Christ.

The point stressed-- the atonement of Jesus Christ is substitutionary, in our place. Jesus died on the Cross, not us. That is, we have not died for our own sins, but Christ died for us.

But, just because it is substitutionary, that means on the one hand, that we did not die on the Cross. There is a separation. But just because it is substitutionary, that death for us cannot be seen in abstraction from us. Cf. Eph. 5:24. we are

He died as our representative. Therefore united to Him in His redemptive accomplishment on our behalf.

DO NOT fail to give full weight to the representative, substitutionary aspect, sometimes termed Federal Union.

Cf. II Cor. 5:14-15 the representation is such that all can be said to have died when Christ died. Vs. 15 implies that the death and resurrection was for them.

So, Christ's people died with Him and rose with Him. Not by virtue of a mystical union with them, but by virtue

of a Federal or Representative relation with them. An utterly unique relation.

It is a short step from here to the realization that Christ's representative or federal relation can be extended to all phases of His mediatorial accomplishment. At no point is Christ isolated from His people. That is why we can speak of our "being seated in the heavenlies where Christ is", while firmly standing on terra firma.

3. An Experiential Union with Christ.

When union with Christ is usually spoken of in theology this experiential aspect is usually in view, our actual experience.

a. The point of transition.

When does union take place in experience? We are chosen before the foundation of the world, we were with Him representatively some 2000 years ago,... but when were we united to Him???

The nature of the transition is noted in Eph.2:12,13. Apart from the aspects of Election and Representative, at one time we were separated, atheists...in the world. Vs.13 but now in Christ Jesus we are made nigh in the blood of Jesus. WHEN??

1) It takes place in our effectual calling. I Cor.1:9. The goal of calling is union and communion with Christ. At the point when the call is made and it becomes effectual by the power of the Spirit, then we are united with Him.

There are two sides to this; External and Internal.

2) We are united to Christ at our Baptism (External). When God calls us we respond to that by calling on the name of the Lord-- "Yes, Lord", and we are saved. "Confession" is our response, over against the widespread denial by the world of God. Confession of faith is co-incident with our Baptism. Baptism is the external, visible point of entrance into union with Christ. Murray in Christian Baptism says, "the central significance of baptism is union with Christ."

It is baptism in the name of the Triune God, but specifically in the name of Jesus Christ, cp. Acts 2:38.

The Church role is a kind of visible representation of the Lamb's Book of Life. And the Church is the body of Christ, a very visible body. Baptism marks our incorporation into the Church. Cp. Romans 6:3, 5 now Murray refers these verses to what is the second phase in this discussion, i.e., Representation. So that his focus is that we died and rose when Christ died and rose. But the reference to baptism suggests an experiential entrance into union with Christ. We can now speak of being united to Christ, whereas before we couldn't. (More later).

The Theology of Baptism: baptism is not to be construed here as the instrumental cause of our union with Christ, as in the Roman Catholic sense of ex opere operato. Union with Christ is accomplished,

not by virtue of baptism, but by virtue of the power of the Spirit. The Protestant conception has always laid emphasis on the sovereignty of God and the sovereignty of the application of redemption as it comes to expression in the directness with which the Spirit applies redemption to us. In the unfolding of the economy of redemption, the Spirit is pleased to use the means of grace, the Word and the Sacraments. We do not honor the Spirit by discounting the use of these means which He is pleased to use. Baptism is a means of grace. We are baptized into Christ. And that baptism seals to us the benefits of the covenant of grace.

But, just because the Spirit is sovereign with respect to the means, we are also compelled to say that the operation of the Spirit, which is signed and sealed in baptism, is not necessarily tied to the moment of administration. A discrepancy between the moment of administration and the working of the Spirit in us is usually unavoidable. This is because the means instituted by Christ are administered by men.

We do not have access to what really happens (i.e., to the Decrees). This point is seen more clearly on the mission field.

- 3) Union with Christ takes place at our Regeneration (Internal).

Main point-- we have no access to, nor do we know the moment of regeneration. You can't govern the Church on the basis of Election, Regeneration, or any of the other invisible aspects of redemption. Must do so on the basis of the promises.

Baptism and Regeneration are drawn together in Titus 3:5; Eph. 2:10; 2:4,6 Regeneration--Recreation.

Cf. WCF the Spirit uses the means...not bound by the means

b. The Bonds of Union with Christ.

- 1) On our part-- Faith, cf. Eph. 3:17. Faith receives, rests, embraces Jesus Christ. Faith is our bond, on our part, of union with Christ. Though our action is not meritorious. It is simply abandonment to Jesus Christ.

We do not command Christ to dwell in us by merit. We rest in Him, He is sovereignly there, cf. Gal. 2:2. We receive the Spirit by the hearing of faith.

- 2) More fundamentally, the Spirit is the bond. Murray-- note the spirituality of the union. 1 Cor. 12:13; Romans 8:9-11 the spirituality of our union with Christ.

Union with Christ does not require that Christ be physically present on the altar, that we may "chew" on Him. By the Spirit we are united with Christ in His full mediatorial work for us.

c. The Benefits of Union with Christ.

The first benefit is Life itself, the benefit. Vital life; vita.

Regeneration, re-creation, resurrection are all in Christ and all are unto life. The Indwelling Spirit is a life-giving Spirit, cf. Romans 8:11

The Lord's Supper brings to us the life of Christ as we partake of His flesh and blood--"the life is in the blood".

Cp. the analogies of a) the Vine and branches: Jn.15, there is life through abiding in Christ. b) the Inter-Trinitarian unity: Jn.5:25-26; 17:21-23. The Son has life from the Father, He calls to the dead and they come alive.

LIFE summarizes what we have in Christ. The pre-eminent consequence if sin is DEATH.

All the benefits of Christ's Death and Resurrection are enjoyed in Union with Christ. Even in death we continue to be united with Christ. We have it in principle now and we see it further developed as we go. We go to be with Christ.

WSC #37 What benefits do believers receive from Christ at death?

The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

At the funeral of a believer the body of a believer is still united to Christ. Burial is an honoring of that. Though it should not be applied absolutely or mechanically (there are exceptions).

4. Our Glorification with Christ at His Coming.

We shall be completely conformed to His image at His return. Cf. the chapter in Murray.

It is the glorification and Consummation of our Union with Christ. From one angle it is an extension of our Experiential union with Christ.

APPENDIX: The Nature of our Union with Christ.

The nature of our union with Christ is important. There has been much emphasis on this in the literature. But in the history of redemption we need to bear in mind that it is especially union with CHRIST. In the biblical account it is the focus on union with Christ that accounts for our redemption. It is union with Christ, rather than in some other way, that we are saved.

Hence we are called into union with Christ. Not union but Christ, as opposed to some other destiny as our calling.

Negatively stated, we are called away from the law, the Mosaic system. It is not by this that we are saved, but by union with Christ. To be saved we must be separated from all systems which do not bring salvation. But we must be united to Christ.

Cf. 1 Cor. 1:26,30; Phil.3:7-10.

9/15

D. Initial Transformation.1. Illumination.

One of the ways in which Calling is made effectual is through Illumination. It is a manifestation of the life we have through Union with Christ.

a. The place of Illumination.1) The Categories: Legal and Experiential.

In union with Christ we enjoy and participate in all the benefits of redemption. There are two kinds of benefits: legal & experiential. The legal is "experienced" in some sense, but is distinguished for the following reasons. It is distinguished because the legal is objective to us and relates to our standing before God. It has to do with God's judgement with respect to us.

The experiential benefits are subjective in character and relate to what we are intrinsically before God.

Examples of Legal benefits are Justif. & Adoption. Of Experiential benefits are Regen. & Sanctif.

The problem with which the benefits are designed to deal with or counter is two-fold: Sin and its Consequences, i.e., Condemnation and Death.

The work of Christ is designed to deal with sin and its consequences. His work is sufficient to meet every consequence arising from sin.

i) By virtue of the work of Christ we are released from the consequences of sin, we are no longer under condemnation because we are justified (Rom.8:1). We are no longer aliens and strangers because adopted into the family of God.

ii) By virtue of the work of Christ we are relieved of the burden of sin itself. Jesus bore the consequences and the sin of us. He came to destroy the work of the Devil

That is the glory of the fullness of our redemption, which is not always fully appreciated in Evangelical Christianity. It is not just the CONSEQUENCES, but SIN ITSELF. Jesus Christ has destroyed sin, and so we are transformed-- New Creatures. We are also being progressively transformed into the image of Christ Jesus. These benefits reach their acme or goal at the Consummation.

The Final Judgement is a judgement. It has a legal aspect. It is definitive release from the consequences of sin. It is also the full transformation or restoration of man into his created integrity. It is an experienced transformation, even to the point of the resurrection of the body. All this is summarized in the concept of Glorification. ALL these benefits reach their consummation in the consummation of all things.

new

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then

It is also valid to look at it:

What we have now is anticipatory of then. We define our present experience in terms of what will be.

Usually the discussion of the benefits begins with the legal categories as foundational for the experiential categories. To do this is a characteristically Lutheran way of proceeding.

For this reason, in the Lutheran conception the basic point is the antithesis between LAW & GOSPEL, FAITH & WORKS. Thus in order to preserve the purity of the legal, forensic categories, these must be dealt with in their pristine uniqueness. Before you can go on to the transformational categories.

In the Lutheran ordo salutis, you begin with the idea that the Holy Spirit kindles ("kindle" is used in conscious distinction from the Reformed conception of Regeneration) faith through the means of grace. And that faith receives Jesus Christ for Justification and Adoption. It is only after Justification has come that you can go on to talk about Regeneration or the category of Renewal.

The POINT IS: if you introduce any categories about a change in us, you call into question the doctrine of justification on the ground of the imputed righteousness of Jesus Christ. The REASON: in some sense you are making the category of transformation to lie as the basis of the further category of Justification. Then, after justification, you can go on and must go on to speak of renovation and sanctification.

Thus the antithesis between Justification and Sanctification is not only the distinction, but also the antithesis of Law and Gospel carried through in the application of redemption.

This leads to a certain awkwardness in Luth. and Evangelical theology. This is perceived in the emphasis on the initial salvation occurrence. The decision for Christ= salvation. Sanctification becomes a second blessing.

The Reformed, on the other hand, handle it differently. They began with the category of subjective transformation (broadly speaking, that of Sanctification), and not the legal category. Cp. Calvin's Institutes, Bk.III; ch.1 union with Christ; ch.2 Regeneration (read=Sanct.); Later Justification is taken up.

The polemic purpose-- the Protestant conception does not militate against the moral integrity of believers, contra the Romanists.

But it would be almost impossible for a Reformed theologian to do Sanctification and then Justification today. Reformed theologians ordinarily took up Regeneration first. And Reg. which is associated with Illumination is a category of Transformation. In the course of theological development, the conception of Reg. was narrowed down to that initial transformation which is wrought at the inception of the process of sanctification.

That is, what happened at the moment of our incorporation into Christ. So Reg. is thought of as an act, rather than as a process. An act, a transforming act of God, which accounts for the emergence of faith in the believer. Then, after considering the act of Reg., that attention is turned to other acts which precede the process of sanctification. So, then, the usual movement is from Reg. to Justif. to Adoption. Faith is usually inserted between Reg. and Justif., since Justification is by faith. Then one goes on to the subjective categories-- Sanctif., Assurance, Perseverance.

This course will follow the sequence after the pattern of the WCF. External Calling is made effectual by the Spirit's work dwelling in us. The External Call is designed to evoke an external response, i.e., a genuine, sincere response. Calling is designed to evoke a conscious, visible(to others) response. Thus the topics of Faith, Repentance, New Obedience (or Good Works, WCF). All of which are by response to the sovereign benefits bestowed. Even the response is ultimately of God's grace, though it is OUR response.

For Lutheranism, the focus was on Justification. Faith and Works are antithetical. For the Reformed the point is this: Jesus Christ Himself is the whole of our redemption, and Jesus Christ is no less our Sanctification than He is our Justification. Roman Catholicism and the Reformation differed on Justification and Sanctification. For Rome, Just. & Sanct. are the work of Christ and the work of man. But Jesus Christ is our holiness and our righteousness. Both are received by one and the same act of faith.

2) The Models: Epistemological and Ontological.

The initial, transforming work of the Spirit is brought before us in terms of several models in Scriptures. Among these are: Illum./enlightenment, Reg./birth, Recreation/ making new, Res./ death to life (reg. is used by John often; Rec. & Res. is used by Paul). These are not mutually exclusive, though they are not used together very much. Each model can, by itself, describe the total transformation. Although a particular model may have only an aspect of the transformation in the foreground. Transformation is viewed from various aspects. Together they unfold and make concrete the richness of our redemption. There are basically two models: Illumination(or Enlightenment) and Renewal. Cp. WSC #31, convincing...enlightening... & renewing (convincing is illumination[i.e., knowledge in the broad sense]). The WSC also says "persuade and enable". We would say "enable and persuade". The idea is that of Illum. preceding the enabling. This corresponds to the categories of Epistemology and Ontology. Could begin with either Illum. or Reg. But because the Word comes first we take up Illumination.

- b. The revelation of the Illumination of the Holy Spirit in the New Testament.
 Just a survey, no O.T. passages.

1) Matthaeian passages.

11:25-27 the revelatory activity is denoted by ἀποκαλύπτω the opposite of κρύπτω to conceal. The agent of revelation is the Father, but also the Spirit. They reveal one another, and with sovereign discrimination. There is a very powerful witness to the deity of Jesus through the parallels. The result of the revelation is γνώσις knowledge.

16:17 the action denoted is ἀποκαλύπτω revelation. It does not have its origin in flesh and blood, in man, but the Father. The revelation of the Father and the benediction of the Spirit points to a genuine conversion of Peter.

2) Johannine passages.

6:44-45 Two points: 1) the drawing of the Father (associated with calling, (cf. B.3,c) is interpreted in terms of teaching. 2) he relates calling and teaching to the Father.

The action denoted is ἐκκαλεῖσθαι. Believers are the ἐκλεκτοὶ those taught of God. Not ἀποκαλύπτω but ἐκκαλεῖσθαι (parallel to Mt. 11:25-27). The Father calls by way of instruction. As they learn they come. Not theoretical, but practical.

16:13-15 action verbs: ἄγω to lead; λέγω to speak; ἀποκαλύπτω to disclose, announce.

The Spirit does these. The origin of the things we are lead into is not merely the Spirit, nor simply the Son, but the Father. They are given to the Spirit. So that, what the Father teaches comes by way of the Son and the Spirit. From this point, the revelation of the Father is seen to be by way of an action of the Spirit, and the result is entrance into the truth.

I John 2:20,27

Vs. 20 an anointing from the Holy One. Vs. 27 the anointing teaches (διδάσκει) you. The anointing is the Spirit or the gift of the Spirit. The giver is the Holy One, Jesus Christ (cp. Jn. 6:69). Also cf. Jn. 16. The result is that you will know. He leads you into all truth. Therefore you do not need anyone to teach you, you are ἐκκαλεῖσθαι, cp. the O.T. references. The point is not that we can do away with the ministry of the gospel. But the point is that the result of our teaching is of such a depth, intensity, efficacy that it goes quite beyond our capacity as teachers to accomplish this.

All things-- the things pertaining to Christ and His salvation, HIS teaching (vs. 21).

The further result of this teaching is the confession of this truth. The truth is received and confessed. The truth received is echoed in our response. Our confession is of the Son and thus of the Father--

I Jn.2:22,23; Mt.16:17; I Cor.12:3. It is effectual instruction.

Also the anointing abides, it is permanent, vs.27. Since the anointing is permanent it entails obligation. You can not use it as a deductive starting point. The obligation is grace not work. We abide through the Holy Spirit, not on our own. Cf., I Jn. 2 little children abide in Him so....

3) Pauline passages. (passages in Paul run parallel to John) 9/26

I Corinthians 2:14-15

Paul refers to the character of preaching: not rhetorical, artistry, finesse is avoided. But he refers to the dynamics of the proclamation: the power of the Spirit().

To be sure, Paul's preaching is his, but it goes beyond a flesh and blood capacity. vs.6-15 confirm the supernatural origin of the instruction, cf. vs.7. It is because the wisdom of the world does not reveal the hidden things of God nor implant them in the sphere of human knowledge, vs.10. There is a continuity between objective revelation in the Word and the revelation of the Spirit in us. Note how the gospel call passes over to the effectual call in vs.12.

And so, if we want to insure Pentecostal preaching in the best sense of the word, then we have no better recourse than to the Spirit of the Word Himself. Preaching is bringing that Word of God, the Word of the Spirit. It is not appealing to a proof-text to confirm what we want to say. But it is speaking out of the text so that it is Christ Himself, through the Spirit, Who is addressing us.

This wisdom is not available to the natural man, but is with the Spirit of God. The natural man can not teach it nor receive it. The Spirit is the one who teaches, the spiritual man is the one who receives. Here we see how the doctrine of Illumination or the Testimony of the Holy Spirit passes over to that Of Regeneration. Both the Illumination and Regeneration of the Spirit are necessary.

I Corinthians 12:3

This passage does not name an action analogous to the action of the Spirit in the above passage. But it does present the same phenomenon as in Mt.16:17 and I Jn.2:20-27. It is only by the Holy Spirit. It would include at least a teaching operation of the Spirit.

II Corinthians 4:4-7

Here Paul is talking of his preaching. His proclamation is centered in Jesus Christ as Lord, not us, or our experience. So also, the power or effectiveness of the preaching is dependent on God, not man, cf. vs.7. The power of preaching is comparable to nothing less than that of the original creation(vs.6).

It is not simply that the heart is opened, but God has shined. It is a work ascribed to God. Its result is an enlightenment in the knowledge of the glory of God in the face of Jesus Christ. God is the source of this illumination.

But note how the Spirit appears. In Gen.1:2,3 you have darkness--moving of the Spirit--"Let there be light" and "there was". As the Spirit is brought into conjunction with Illumination at Creation, so also at the Re-Creation. The work of God contrasts with the work of the god of this world. In vs.4 he blinds them lest they see and lest they believe. This is why preaching must be in the power of the Spirit. Also compare Eph.6:12 and note the cosmic proportions of the struggle. It is not simply man vs man, but God vs Satan for the souls of men.

I Thess.1:5,6;2:13 this power is associated with the presence and operation of the Spirit. Because of this there is the confidence and assurance, there is a powerful presentation by the Spirit. In that presentation in power, the Spirit certifies that presentation to us. The conviction of the preacher then passes over to the hearers (cf.2:13). The faith of the hearers terminates on the word of the gospel, not the Holy Spirit. That word is self-authenticating and the Holy Spirit certifies the word in the Word itself. The Holy Spirit also certifies the Word in the demonstration of His power when the Word is preached.

c. The Formulation of the Doctrine.

John Murray says--"What we call the internal testimony of the Holy Spirit, is simply that unction, that illumination, that demonstration and power and assurance with which the gospel is accompanied. And is the seal or certification provided by God through the agency of the Holy Spirit in order that the conviction corresponding to God's Word may be registered in the hearts and minds of believers." (perhaps from "The Attestation of Scripture" in The Infallible Word). This serves as a summary of the doctrine.

- 1) There is a teaching operation.
It is termed a revelation, a teaching, a leading, a speaking, a disclosure, an enlightenment, a demonstration and a power. It is an effectual teaching which secures its results so that we learn and we know.
- 2) That teaching goes beyond what is possible for men in their own strength. The Father and the Son reveal what they know, and this is uniquely known as they are divine Father and Son. Cf. Mt.11:25-27;16:17. The disparity is made almost absolute, cp. John 6:44,45.
- 3) Specifically, it is a teaching operation of the Holy Spirit. Though also of the Father and the Son. Jn.16:13-15 have yet many things to say(post-Res.) Paul depends on the Spirit's witness for the effectiveness of his labors.

- 4) The result of this teaching operation is set out in various ways: enlightenment learning knowledge.... It is not purely intellectual. But it is more. It issues in entrance into the truth, in coming to the Father, in confession of saving faith. It is an ineffable teaching and knowledge which penetrates to the heart. It corresponds to the ineffable action of the Spirit in the regeneration of the heart.

But, because it is ineffable, it cannot be equated with the experience of it by us. We must distinguish between the testimony or illumination of the Spirit within us and the conviction produced in us by that testimony. That conviction bears fruit in our experience in confession, repentance and obedience. They are not the internal testimony. Because it is the Holy Spirit that bears witness not our experience that bears witness. The operation of the Holy Spirit is objective to us. To be sure it is internal. The Book, the Word of God is external. The teaching operation of the Spirit is internal and is ineffable. But even though internal, it is, as the Word of God itself, objective to us and not subjective, as is our experience. The Testimony is convincing and it results in conviction.

- 5) The teaching of the Spirit abides.

I John 2:27

As He continues to abide, He continues to drive home the truth of God. Thereby uniting us ever more firmly to Christ. The abiding presence of the Spirit accounts for our continuity in the Faith, our remaining, our continual recourse to the life of Christ flowing to us, nourished in the Word and the Sacraments, in our hungering and thirsting after righteousness.

And that is the ground of our confidence: the Holy Spirit and not our flesh. That truth is a truth which is appropriated and received by faith. We believe that and therefore our confidence is analogous to that of membership in the Masonic Lodge (once a Mason, always a Mason, its inevitable).

The abiding of the Spirit is not a truth which is received in that way, so that it becomes a matter of indifference to us. The Pharisees thought that way. But, the doctrine of sovereign grace is not appropriated that way in the Bible. The stability on God's part affirms our obligation. Cf. I JN.2:27
 ΠΕΡΕΤΕ ΕΝ ΑΥΤΩ.

What is the conclusion? REMAIN IN HIM! Because He abides we continue to learn and to appreciate.

Illumination is an act, we know, but it is not an act which is to be exclusive of a process of learning. Having learned of the Spirit in a definitive and radical way, we continue to learn from the revelation of the Spirit in Scripture--by the power of the Spirit. And therefore, our devotion to the study of Scripture is not antithetical to the light of the Spirit. It is not unspiritual to study.

d. Exposition of the Doctrine.

~~1~~ 1) The relationship between the teaching of the Spirit and the doctrine of Scripture.

- a) with reference to the revelation in Scripture.
 Principle point: the illumination, testimony of the Spirit does not convey to us truth content beyond that in Scripture. The truth borne home to the heart is the truth contained in the Scripture itself. The testimony of the Holy Spirit constrains belief in the divine character and authority of the WORD, first of all. Cf., I Th. 2:13 i.e., to say, by virtue of the teaching of the Spirit we receive the Bible for what it itself says concerning itself.
 But more, we receive the Christ as He is offered to us in the Scriptures. Self-attestation is brought home with power to us, so that we receive the truth Scripture teaches about itself. More than that, we receive the Christ of Scripture, borne home to our hearts by the Spirit. It is not simply the formal dimension, but it is the gospel that comes in demonstration of the power of the Spirit. It is the gospel that comes.

Now, there is a distinction between the gospel and the attendant power of the Spirit, cf., I Th. 1:5-6; I Cor. 2:4-5; I Jn. 2:20, 27. But, there is no thought that the instruction takes us beyond the revelation or the gospel. It is the word of the Spirit given for our salvation (cp. II Tim. 3:16).

The testimony of the Holy Spirit does not supplement a defect in Scripture. The power is designed to overcome the active resistance in us, the blindness on our part. The defect is in US.

In practice, for one thing, it does not encourage a variety of mysticism, a peculiar view of the leading of the Spirit. Which is apart from the written Word and which is of an equal or higher standing than the Scriptures.

The operation of the Spirit can be characterized as enlightening, illumination. But it is light which has reference to our understanding of the written Word. In this light we see and enter the Kingdom of God.

As to the Carnal--Spiritual Christian teaching, the doctrine of the Internal Testimony does not support this. The focus is on the power of the Spirit.

As a corollary: the internal testimony of the Spirit does not form a part of the rule of faith and practice. WCF I:10 God speaks in Scripture, not apart from it. This section does not deal with the Internal Testimony. That is dealt with in I:6.

b) with reference to the Inspiration of Scripture
How not to look at it.

Some see the relationship this way: the Testimony of the Holy Spirit provides us with the doctrines of Inspiration and Authority, or the doctrine of Scripture. Then, after this, the Bible provides us with the rest of the system of doctrine. The Testimony of the Holy Spirit is used as a means of entrance to the hermeneutical circle.

This happens when we limit the testimony of the Spirit to the formal side of Scripture. For example, I Th.2:13 is seen simply with reference to the fact that this gospel now in its formal inspired Word, is received not as the word of men but of God. And, having established that much, then we simply have recourse to the Word itself.

Over against this, the Bible, which is the form of revelation we have, the Word is self-authenticating. Therefore, our doctrine of Scripture, of Revelation and Inspiration, is derived from what the Bible says about itself. Therefore, this doctrine, just like all the other doctrines, is known and believed because it is taught in the Bible. And being taught in the Bible, it is one among all the other truths that is brought home to our hearts and consciences by the Testimony of the Holy Spirit.

So also Christ is self-attesting. His witness is borne home by the Spirit. It is not simply that the formal matters of revelation and inspiration that are the subjects of the illumination of the Spirit.

But as I Th.2:13 points out, the gospel is included. The Gospel includes the doctrine of Scripture and EVERYTHING God has done for His people. Illumination does not only pertain to the doctrine of Scripture.

c) with reference to the authority of Scripture.

In 1958 there began a discussion in the Reformed Ecumenical Synod in the Authority of Scripture.

The Older view is represented as having a formal concept of authority. Authority is seen as residing in the form in which it comes to us, as inspired Word.

The more Recent view sees authority as residing in the content; that it is Jesus Christ and His gospel that is authoritative.

The CRC Report #44 seeks to combine both of these.

The Question is-- where does the authority of Scripture reside? Or, how is authority imparted to Scripture?

The basic point-- the Internal Testimony is not the activity of the Spirit which imparts authority to the Word of God. It allows us to recognize the authority which is inherent in the Word. It helps us to see it and to submit to it.

It is the divine authorship, ^{6.4.22, 6.7.21}, that is brought home, that makes the Scriptures authoritative. That inspiration must not be confused with the internal testimony of the Holy Spirit.

WCF I:5 "We may be moved and induced by the testimony of the church to a high and reverent esteem for the Holy Scripture; and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style,...., the many other incomparable excellencies, and the perfection thereof, are arguments whereby it does abundantly evidence itself to be the word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts."

Some interpret this as saying that Scripture is authoritative only when it is brought home by an operation of the Spirit. But this is a misunderstanding. Sec.5 does not deal with the intrinsic authority of Scripture. That is dealt with in sec.4.

There is no need to confuse the intrinsic authority of the Word with our full persuasion of that truth, which is ultimately an operation of the Spirit. There are many evidences to testify, but our full persuasion.....

Both truths are made perfectly clear and are properly stated in the WCF. Also compare the Scripture proofs given in "a", "b", "c" above.

d) with reference to the canon of Scripture.

(Cp. N.T. Introduction for a fuller discussion).
The French Confession of Faith(1559), art.4:

"We know these books to be canonical and the sure rule of our faith. Not so much by the common accord and consent of the Church [i.e., the Roman Catholic Church], as by the testimony and inward illumination of the Holy Spirit. Which enables us to distinguish them from other ecclesiastical books, upon which, however useful, we cannot found any article of faith."

Some kind of special revelation beyond the Word seems involved. But this is not quite the right way. Though the illumination of the Spirit is not entirely irrelevant to the question of Canon.

- i. Scriptures are, according to the testimony of the Word itself, inspired by the Spirit, and are therefore unique among world literature. THESE are the Inspired Books.
- ii. God has promised to accompany His own inspired words with the power of the Spirit to be received and believed. And so the word of truth is received with conviction and assurance.

Being so, it is not surprising, that the Canon emerges in the consciousness of the Church, as the people of God, at a comparatively early time, with rather clear definition.

So that, the matter of the extent of the Canon is not a matter of pure contingency, but is a result of the leading of God. In particular with reference to the illumination of the Spirit.

2) the relationship between Illumination and the preaching of the Gospel or Gospel Call.

The Illuminating work of the Holy Spirit does not supplant the need for the preaching of the Gospel. Cf. Matt. 28:19-20 the disciples are to do so in the name of the everpresent Christ.

Paul articulates the doctrine of the teaching/illumination of the Spirit, as fully as anyone. And at the same time he is the missionary preacher par excellence. It is just the power of the Spirit that is the dynamic of His proclamation, I TH. 1:5.

Practical conclusion-- good preaching is not against the Spirit but is in full dependence on the Spirit. Some try to set Word and Spirit over against one another. E.g., because we are dependent on the Spirit we do not need to concern ourselves with studying how to preach or what we will say.

This sets the Spirit over against the means of grace. But it is precisely in the way of the means that the Spirit sovereignly works for His own glory and that of God.

This same antithesis also gets applied to the work of the Church. There is a fine line between good planning and preparation and dependence on the mere wisdom of the flesh. But there is a line and difference. On the other side, there is a fine line which separates lack of planning and preparation from sheer self-confidence and spiritual pride and indifference.

In the biblical dynamic and in the proper understanding of the relationship of the work of the Spirit (which is direct on the mind and heart), dependence on the power of the Spirit comes to expression precisely in the competent use of means. The Spirit gives us the means by Christ's authority. Therefore, rigorous attention to the academic side of preparation is not an expression of contempt of the Holy Spirit but is a measure of our dependence on the Spirit. We must learn in order to be able to teach. We study in order that the faith of the people of God may stand in the wisdom and power of God, not in the charismatic abilities of a preacher.

Room must be found for the Holy Spirit, elbow room. This room is not to be found in freedom from the Book. To use Paul-- we are not lawless, but under law to Christ. Our Christian liberty is in subjection to the law of Christ. The Spirit has the freedom to work where the full scope is given to His own Word. This can be done only through our devoted attention to the Scripture itself. We thus have a very concrete means of laying hold of the power of the Spirit.

3) the relationship between Illumination and the assurance of faith.

Cp. Rom.8:16 the testimony of the Spirit. That testimony of the Spirit has to be distinguished from what we are now speaking of as the Testimony of the Spirit. We are now speaking of a testimony, a witness with the Word. The Word or Gospel comes not in word only but in the power of the Spirit. There is a testimony, illumination which accompanies the Word proclaimed. What Paul speaks of is a witness of the Spirit with our spirit in Rom.8:16. From this testimony with our spirit we derive the assurance of sonship. It is not as if they are totally unrelated to one another. The use of the same word "assurance" is indicative of that relation. The connection is seen this way: the powerful teaching of the Holy Spirit, the testimony of the Spirit with the Word, is designed to secure the response of faith in us. But, by faith Christ dwells in us(cf. Eph.3:17). And, the bond of union from God's side is the Holy Spirit who indwells us. And by virtue of the indwelling Spirit we are joined to Christ (Rom.8:15). It is that indwelling Spirit that gives us assurance of sonship.

Our conviction concerning the Word of God and concerning the Christ of whom the gospel speaks, which is wrought by the teaching of the Spirit, passes over then to the assurance of faith as the Holy Spirit indwelling us bears witness with our spirit that we are the children of God. It is just in connection with the Word and Sacraments that the Holy Spirit brings assurance of grace and salvation.

4) the relationship between Illumination and Regeneration.

Some was spoken last time on the ambiguity of the term Illumination. The term Illumination can refer either actively to an operation of the Spirit: enlightening, illumining. Or, passively to the result of that work. It is then the enlightenment that is wrought as He enlightens.

Now when we have the result in view(passive), that illumination is simply the noetic aspect side of Regeneration.(With this one can compare Warfield on Calvin's view of the Testimony of the Holy Spirit, this is how Warfield sees it in Calvin: Illumination is Regeneration in its noetic effects.)

There is a noetic component in the new or regenerate heart, cp.Acts 16:14. All aspects, including the intellect, are opened in the personality. Thus there is an illumination so that the regenerate can be said to know, learn, and desire.

But also, Illumination may not be reduced to simply the noetic side of the regenerate heart.

The point needing to be made: there is a two-fold working of the Spirit. The Spirit regenerates and the Spirit teaches and transforms.

If this is not so, then we could only say the Testimony of the Spirit is active only with reference to what the Scripture teaches. The Scripture as the inspired Word would then be the testimony of the Spirit, which obtains credence in us only as we are regenerated. The construction would then be that the Word teaches and the Spirit enables us to receive the Word.

There is nothing wrong with this per se. But it is not a full view. There is a teaching, testimony of the Spirit not only in (nor beyond) Scriptures, but one which accompanies the Word. It is different from the renewal of the mind and the will. That is why the WCF use two words not one: "persuades" and "enables" Not simply "enables". It is an ἐκδήλωση, a demonstration, proof, attestation, a confirmation (I Cor. 2:4).

So, it is not simply that there is the result of the illumination in us. But there is a demonstration to us, a revelation to us, we are θεοδιδάσκται. That teaching of the Spirit goes beyond the testimony of the words of Scripture itself. Not in contrast but as an accompaniment. And as the result of that our faith can be said to rest in the power of God and the words of Scripture. Thus preaching is not just human words about Divine words. Preaching is the vehicle of the power of the Spirit.

It is perfectly true that the Scripture is self-attesting and ought to be believed on its own authority. And it is true that the regenerate mind is enabled to receive that Word for what it is. But it is also true that the self-attesting Scripture is borne home by the teaching Holy Spirit. It is borne home to the heart of the sinner and he is taught of God and enabled to respond to that teaching. The Holy Spirit brings that Word with power. The Spirit creates the bedding to receive the Word. Because there is no natural point of contact within us. He makes His approach from without in words, words that are borne home with power. So that the two things can be said: flesh and blood cannot reveal, the natural man cannot receive. And over against that, the Holy Spirit bears witness and the spiritual man receives.

2. Regeneration.

So far we have been dealing with the epistemological side of initial transformation. Now we shall deal with the ontological side of the change that is wrought within us at the point of transition. Illumination deals with the fact that we know because we are taught by the Spirit. But beyond that, we know because we are new creatures: we are regenerate. Other terms in Scripture are "Transformation" and "Metamorphosed" (cf. Rom. 12:2).

- a. Regeneration, in the broad sense, is the virtual equivalent of salvation. Note the breadth of the biblical conception of salvation. It is not only freedom from the penalty of sin. But also freedom from sin itself, more properly. And

2. Regeneration.

We have dealt with the epistemological side. Now we will deal with the ontological side of our salvation. That is, we know because we are new creatures, we are regenerate. We have been metamorphosed, Rom. 12:2. *Transformed*

a. Regeneration in the broad sense is the virtual equivalent of salvation.

Note the breadth of the biblical conception of salvation. It is not only freedom from the guilt of sin, but also freedom from sin itself, from its pollution. Cf. Warfield "The Biblical Notion of Renewal", p. 374-- "We can not and ought not to think of our salvation as anything less than our own perfected and completed sinlessness and holiness."

Our legal standing is all important and no amount of subjective change can set that right. Yet our salvation does include the subjective change

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Our legal standing is all important. Guilt must be expiated and no change can bypass that. But at the same time we must recognize that salvation includes the subjective as well as the legal.

Warfield says that "in the O.T. the uncleanness which is offensive to the Lord is sin considered as pollution. It is that pollution that is offensive to the Lord. And therefore, salvation from sin involves a process of purification as well as expiation."

We make a mockery of expiation if we neglect the truth contained in Eph. 5:25-27 Christ came to purify and cleanse. Also cf. Gal. 6:7-8 God is not mocked. You sow to the flesh, you will reap corruption. Sow to the Spirit and you will reap eternal life.

An expiation which does not have purifying and cleansing coupled to it is a mockery of our salvation.

The basic problem is not simply death, but depravity. Not simply the consequences of sin, but sin itself. Death is an enemy. It will be the last enemy to be destroyed (I Cor. 15). But the first enemy is the enemy within us. Experientially it is depravity. Or, our redemption begins with regeneration, subjectively.

1) The biblical conception of salvation.

The biblical conception of salvation has a radical reversal of depravity as part of it. Salvation from sin does not mean we remain totally depraved. We are, by nature totally depraved, but we are regenerated. What is offered in the gospel is a total redemption. And this total redemption begins with regeneration.

It is often overlooked in Evangelical thought that sin itself is an offense against God. GOD hates SIN!!! He is not just concerned with the release of His people from the consequences of sin, which is death. But it is SIN that He deals with in redemption.

For historical reasons the Reformation centered around the doctrine of Justification--"the article with which

the Church stands or falls." Note the Lutheran dogmatists. The whole of redemption is subsumed under the category of Justification. Which is often narrowed down even further to the idea of Forgiveness. The Kohlbruggian theologians (e.g., Boehl The Reformed Doctrine of Justification) worked this out in its most thorough fashion. If Justif. is conceived in this way, then Sanctif. comes along in the second place as the evidence of justification. And it is therefore subordinated to Justification. In fact it is completely absorbed into Justification. Note the Lutheran hymnology of the period.

But the Reformed were more comprehensive in their thinking. For them salvation was both Expiation and Purification. They brought the whole O.T. conception into the N.T. They kept both the Law and the Gospel together. They retained the normative use of the Law.. Whereas the Lutherans opposed Law and Gospel. Salvation as the Gift of God entails expiation and purification.

Note how closely the expiatory and the purificatory ideas are related. Consider this: the penalty of sin is death. Death is more than penalty in terms of an abstract concept of Justice. But death is the means by which God destroys that which is an offense to Him. Namely SIN!. Death destroys sin. Death deals with the problem. Therefore the death of Jesus for us is not only our forgiveness for our sins, but it is also no less true, that He bore our sins, that we might die to sin and live to righteousness; for by His stripes we are healed (I Peter 2:24).

Death is the destruction of sin. And therefore, when we are incorporated into Christ we die to sins and live to righteousness. That is why Reformed theology has always insisted that the Death and Resurrection of Jesus Christ is not only our Justification but also our Sanctification. It is also the destruction of sin and the emergence of a new life. Thus we have I Cor. 1:30 Jesus Christ is our wisdom, righteousness, sanctification and redemption.

Now one can understand that at the time of the Reformation, Rome was wrong on the doctrine of Justification and also that they were wrong on the doctrine of Sanctification. In fact they were wrong at every point!!! Their conception of Sanctification and Regeneration is different from that of Protestantism and the Reformed. For Rome salvation is always a matter of the human will co-operating with the divine grace, it is of Rome's essence to teach this. It is the fatal "AND" of Rome that is opposed.

The Holy Spirit conceived Jesus and Mary cooperated. It is the sacrifice of Jesus Christ and what the priest does on the altar. Jesus is the Head of the Church and the Pope is the head of the Church.

All along the line the Protestants sought to destroy the "AND", and "Jesus alone" became everything for us.

Therefore when we speak of Regeneration we are not simply leading up to the edge of salvation, preparing for salvation. But we speak of Salvation itself. Salvation which begins with that initial transformation consisting of the two aspects of Illumination and Regeneration.

2) The Pauline terminology of Resurrection, Re-Creation, and Renewal.

There are good reasons for the use of the theological term Regeneration. But it is one model, that of birth. And it is not the usual Pauline model. Paul uses Resurrection and Re-Creation. Also the more general vocabulary of Renewal.

Also in this terminology, you have more clearly displayed the biblical conception, in its breadth, of regeneration.

a) The language or model of Resurrection.

(Cf. Dr. Gaffin's materials on this aspect.)

Eph. 2:1,5,6. Dead in transgression and sins. But in union with Christ, that death which is the penalty of sin becomes death to sin. Being dead in sin, we die to sin in union with Christ. And as Christ rose from the dead, we are made alive together with Him (vs. 6).

Col. 2:12 where once was death, there now is life, resurrection.

But we not only come alive, we also LIVE. Cf. Rom. 6:8,11 not simply "come alive", but will live. A new life is begun.

John 5:21 as the Father raises the dead, even so the Son gives life.

Gal. 3:21 the law itself can't impart life, but the Spirit can.

It is not simply a question of the forensic significance of the law, but the law is not able to impart life. Paul sets it over against this the Spirit of God, Who is able.

b) The Model of Creation.

In illumination we saw the new creation is patterned after the first creation, cf. II Cor. 4:6; 5:17; Gal. 6:15. Paul sets a new creation over against the works of man.

Creation is creation out of nothing. It is sovereign initiative, power, and action coming to expression at every point of our redemption-- the breadth of the Creation Conception.

Creation implies more than a beginning, or existence which is inherently weak and ephemeral. But it is something that endures. That is why renewal is associated with creation. Cf. Eph. 4:24; Col. 3:10 put on what has been sovereignly created.

The sovereignty and power of God is the foundation of our responsibility to be what we are. The New Self is being renewed (Col. 3:10).

That is, the new or renewed Self (New Man) in that he has been created thus, has no continuity, in that

sense, with the Old Man. It is the same man but it is as radical a change as nihilo and creatio ex nihilo. Thus creation and renewal are used in appellation.

c) The Renewal word group -- ἀνακρίσις, ἀνακαινίσμος, ἀνακαινότης.

Renewal is reinforced through ἀνα, again (see the Warfield essay). On p.351, he writes. "The conception it will be seen is a wide one, inclusive of all that is comprehended in what we now technically speak of as regeneration, renovation, and sanctification. It embraces, in fact, the entire subjective side of salvation. Which it represents as a work of God issuing in a wholly new creation." Renewal is the whole process at the end of which we can speak of a creation which is new in the fullest sense of the word.

It has the idea of the Already/ Not Yet. It is now and it shall emerge at the end of the process of renewal.

This way of speaking does not mean Paul is hostile to the concept of regeneration in the narrow sense, our theological concept.

Warfield on p.369--"Undoubtedly the Spirit is active throughout the whole process of 'renewal'; but it is doubtless the peculiarly immediate and radical nature of His operation at this initial point which gives to the product of His renewing activities its best right to be called a new creation (II Cor.5:17; Gal.6:15), a quickening (John 5:21; Eph.2:5), a making alive from the dead (Gal. 3:21)." For Warfield Resurrection is associated with new life.

This comes in even more clearly in the Johanne terminology of the "new birth". This is probably why the new birth vocabulary has been in the forefront of the discussion of regeneration.

² The text of Titus 3:5 forms a convenient point of transition from the Pauline to the Johanne terminology. In this text salvation is unpacked not simply in terms of forgiveness (vs.7), but in terms of the washing of regeneration and the renewal of the Spirit (vs.5). Salvation is God's renewal of us wholly and exclusively, not our striving or deeds. Note the parallel expressions: washing of regeneration/ renewal of the Spirit. Notice how renewal and regeneration are juxtaposed. Also the prepositions ἀποκαθάρσις and ἀνακαίνισμα. Both are of the same breadth of conception. Each is tantamount to the other.

You can also see the breadth of the ἀνακαίνισμα conception in Matt.19:28 the palingenesis is as broad as possible, the whole Cosmic renewal, it is the New Heavens and New Earth (Rev.21:1). And in Rev.21:5 it is the renewal par excellence of the eschatological Palingenesis and Renewal.

Now Titus 3:5 and Matt. 19:28 talk of different things. But they are related to one another. Remember the cosmic dimensions of our struggles that we are involved in. We can speak of our personal salvation and rejoice in that. But we must see it in its Cosmic context, in its proper context. MY regeneration reaches its climax in the Regeneration of all things. MY resurrection reaches its climax in the resurrection of the Body of Christ.

We have not been regenerated to sit around, but to labor and fulfil the cultural mandate. We are to do this because Christ lives in us.

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3). The Johannean terminology of Rebirth.

Regeneration, in the narrow sense, is the usual way John is expounded. Thus most of John's terminology and the relevant passages will be dealt with under that aspect. It is true that the concept of birth does focus on the beginning of renewal. In John 3 the new birth enables us to see and enter the kingdom of God. But the broader conception cannot be entirely dismissed, in that the new birth is the inception of New Life. There is a time dimension implied in the terminology of Regeneration.

This is seen especially in the way the consequences of regeneration are tied to regeneration in the narrow sense. John 3:6 that which is born of the Spirit is.... This thus removes the concept of a secret or "slumbering regeneration". One that does not immediately register itself in bearing fruit. R.B. Kuiper taught the idea of a slumbering regeneration. Some Dutch theologians, particularly of the "Liberated School" saw this as related to a Gnostic idea of a spark of divinity being present in man. Which is brought to fruition at a later point in time. J. Murray also opposed this idea.

In I John 3:9 the begetting of God works immediately so that the one begotten cannot sin.

This idea of "birth" naturally expands to the Pauline idea of renewal. I John 5:4 begotten and overcoming.

The same breadth of conception is seen in the O.T. background for John's language. Cf. Ezek. 11:19-20; 36:25-28. In Ez. 11:19 you have the sprinkling which is the cleansing, a new heart of flesh, and a new Spirit within. 11:20 this is all done that they may walk in My statutes and ordinances. And they shall be My people and I shall be their God. Note the Divine intervention at a given point and the definitiveness of the transition. But the consequences of the work is also highly visible.

That is why, and there are other reasons, Regeneration initially in Reformed theology stood for the whole of our salvation on the subjective side. Note Hodge at the beginning of his discussion of the topic of Regeneration. He speaks of Reg. or Renovation (Latin derivative for Renewal), and Conversion. These two terms are sometimes as broad as the whole of salvation. But they are also used of the initial transition. (Shepherd is not too sure of the use of conversion in this sense. It is usually used for the vocabulary of repentance.)

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Note Turretin. He distinguishes between the Conversio Habitualis and the Conversio Actualis, between habitual conversion and actual conversion. Conv. Hab. corresponds to reg. in the narrow sense. And Conv. Act. corresponds to reg. in the broader sense. A habit is a disposition developed through repetition. But Conversio Habitualis is not a disposition wrought through the works we have done, rather it is a gift by Divine transformation.

b. Regeneration in the Narrow Sense-- the Inception of our salvation.

1) John 3:1-8

The bulk of the discussion will be concentrated here. It is a very rich, though not the exclusive passage. Shepherd will follow the discussion of Murray very closely throughout this section. He will make one modification.

a) New Life.

Transformation is in terms of the biological model of procreation, of birth. The verb is γεννᾶν --to bear or beget. Both are covered in the Greek term. But in English we think of the male as begetting and the female as bearing. But a case can be made for seeing the principle of begetting as primary. Cp. I John 3:9 begotten. Also the use of ὁ ἀρχὴν ἀδελφὸν seems to denote begetting, which explains the object of γεννᾶν. Thus the thought of male initiative is brought out. Therefore Divine sovereignty and power is in view through this passage. Also cp., John 1:12,13 for this perspective. Thus the translation of the verse is "begotten again".

The begetting is described as ἀνωθεν "again," or "from above." Which is it for the purposes of understanding the passage? It is true that Nicodemus does ask how it is possible to re-enter the womb. But Jesus refers the birth to the Spirit. Thus the idea is not that of repetition but that of origin. It is a birth from above. Murray points out that the preponderant use of ἀνωθεν is "from above". The one exception is in Gal. 4:9 where it is used in conjunction with ἀλλ', thus the use is pleonastical. In Summary-- the transforming action of the Spirit is based on the analogy of human generation. Specifically, it is a begetting from above.

Three observations from this point:

- (1) When a baby is born it is a new individual life that is in existence. This new life is not the extension of another life, it is its own person. So, in the realm of the Spirit, the new life is a NEW Beginning, as radical as that of a new child. The parallel idea is that of creation. Man is not the result of evolutionary forces.
- (2) The new life that is begotten is entirely passive in the begetting and the bearing. Cp. Jn. 1:12,13 for reinforcement of this idea.

- (3) With the model of generation or birth, the focus is on the initiation of the new life. A New Life has displaced the Old life. The whole of the Christian experience, inclusive of Justif., Adoption, and Sanctif., can be in view.

The verb itself, the begetting, focusses in on the initiation of that new life, and that is regeneration in the narrow sense. Apart from the Spirit's initiation, we neither see nor enter the kingdom of God.

Thus regeneration is the point of transition. By it a saving understanding, appreciation, and appropriation is begun. It is a saving entrance into the kingdom of God, which is the realm of salvation, the realm of life. Also note that the concept of Life in John is parallel to the concept of the Kingdom of God in the Synoptic Gospels.

b) Water and Spirit.

Begetting is ascribed to the agency of the Holy Spirit, not the human spirit. Jesus is contrasting human birth with Spirit birth.

We need to beware that the problematics of what "water" means does not obscure the meaning of the text, which is that the new birth is of GOD, the Spirit of God.

But what does "water" signify?

Some say it is the amniotic fluid (one says it is the seminal fluid). If this is so, then entrance into the kingdom requires, first a natural birth, then a spiritual birth.

BUT the birth of water and the Spirit that is described is water. The point of the text is the contrast between the natural and the spiritual process. The continuity is not the point. It is not a coupling of birth's. Point of text is that the natural birth (flesh begets flesh) keeps us out of the kingdom of God. Flesh and blood do not inherit the kingdom of God.

- 2) (1) Some say that "water" is symbolic of the Spirit. That is, you are begotten of water, even the Spirit. It could be "and" or "even". Calvin holds this view. He notes that in vs. 6-8 the reference to water falls away. Therefore the term Spirit covers the whole concept. Compare John 7:37-39 where the drinking of water and the outflowing of living water is a metaphor for the Spirit and His work.

- (2) Others see a reference to the Indispensability of Christian Baptism for Regeneration.

(a) Roman Catholic--- ex opere operato, by the administration of the sacrament they are regenerated. In this conception the Water takes the place of the Spirit, the Spirit is absorbed into the water. Baptism is the instrumental cause of Justif., Divine grace is infused into the person at baptism. They point to John 3 to support this.

- (b) The Lutheran view (less rigid than R.C.)
The Protestant aspect has loosened up the view of the relation of the two, they are distinguished. They do not function ex opere operato. For the Lutherans, baptism has the work of the Spirit invariably conjoined to it. Baptism is the mediating cause, and the Spirit is the efficient cause of our Regeneration. Baptism is the "laver of regeneration", though not in the R.C. sense.
- (c) Zwinglian view-- baptism is simply the outward sign of the grace wrought by the Spirit. Thus the break between Spirit and water is even further. It is not the means of regeneration but the sign and confirmation of it.

Murray rejects all references to Christian Baptism as being in this verse. It has no explicit warrant. Nor does the ordinance of Christian Baptism exist at this time, it would be anachronistic to speak so.

(3) John Murray's View.

The significance of "water" lies in the concept of Purification. This is found in the Old Testament and in the Judaism of the day. Cf. such passages as Ex. 29:4; 30:18-21; Lev. 11:32; 15:5ff; 17:15; Deut. 23:11 washing with water was required for any ceremonial defilements. In Ezek. 16:4, 9 metaphor of moral cleansing. Ezek. 36:25 the most significant passage, with it compare Eph. 5:26; Heb. 10:22.

This is the complex of ideas upon the backdrop of which Nicodemus heard the words of Jesus. Thus water brings before us regeneration in its negative aspect-- purification, the removal of pollution. But the negative has a positive. Associated with purification is the idea of renewal, through the Spirit.

Therefore Purification and Renewal are set before us. These twin conceptions define for us what regeneration is as to its nature.

Regeneration is subjective transformation, the initiation of the sanctifying process.

(4) Shepherd's modification on Murray's strictures against Christian Baptism in this passage.

Is it necessary to exclude the significance of this passage for Baptism? Perhaps we can build on Murray's position.

The central significance of baptism is union with Christ. But it is identification with Christ in His mediatorial work, as well as His person. It is in His office and in His person that we are united to Christ. And because His office has to do with His death and resurrection. Therefore, it is also identification with Christ in His death and resurrection.

And the death and resurrection bespeak the destruction of sin and the emergence of new life.

And surely this is involved in our personal purification and renewal. This purification and renewal happens only in union with Christ. And this is the point of our baptism into Christ. Only in Him are we purified and renewed.

Next-- the immediate background of John 3 is John 1 & 2, that is the baptism of John the Baptist, a baptism with water. John's baptism has in view a future baptism with the Spirit. Thus water and Spirit baptism are also in the background.

Thus Christian Baptism can not be excluded entirely. It has not been instituted at that point. But this could be by way of anticipation.

Compare John 6, it has reference to the eating of the body of Christ and the drinking of His blood. The critics say it is impossible to have been written prior to the adoption of the Lord's Supper. But we would say that the Lord's Supper is the explanation of what is written in John 6.

Therefore Christian Baptism explains and confirms in us what is written in John 3.

Titus 3:5 is the Pauline parallel to John 3. "He saved us" (that is, the antecedent is God our Savior) not because of deeds done by us in righteousness but in virtue of His own mercy by the washing of regeneration and the renewal of the Holy Spirit. And we are appraised there that the washing of regeneration is by the Holy Spirit's renewal. And we can say that regeneration is expounded here in terms of purification and renewal, washing and renewal. The same combination of terms appears here as Prof. Murray finds in Jn. 3. But of course the interesting feature here is that Paul's comment, at this point, now appears precisely on the background of the institution of Christian Baptism. Baptism has now, by this time, been instituted as a Christian sacrament. It seems to me there is no reason to exclude a reference or an allusion to Baptism in Titus 3:5. And by the same token, there is no reason to exclude at least an anticipation of Baptism in Jn. 3:5.

I think an exclusion of reference to Baptism in Titus 3:5 would be indicative more of a Zwinglian bias, with respect to the sacramental ministry of the Church, rather than of a Reformed understanding. Now I use those terms somewhat anachronistically obviously, when talking about Titus 3:5. But in view of the later theological development that terminology is simply an abbreviated way of saying what, I think, needs to be said at this point.

Now with that understanding we are in a position

to avoid a mechanical appropriation of water simply with purification on the one hand, and Spirit simply with renewal on the other hand. Water and Spirit: as though the one referred exclusively to purification, and the other exclusively to renewal.

I do not think that we have to say that the Apostle Paul is theologically imprecise when he speaks about the "washing of regeneration." Rather than, for example, of the washing of purification. The "water" is indicative, both of purification and renewal. Its significance is that of union with Christ in baptism. And that union with Christ gives us both purification and renewal. And so you have a comprehensive expression--the washing of the *πνεύματος ἁγίου*, the washing of regeneration. And the regeneration of which the washing is indicative is the regeneration which includes the two sides--purification and renewal.

Similarly, I would suggest, is the word Spirit, also covers both sides. The Spirit cleanses, the Spirit disciplines. The fire which is associated with the water, is indicative of the negative side of the Spirit's work. In the Johanne account you have reference not only to the water, but also to fire. The Spirit is a Spirit of burning. There is a disciplinary work which is executed by the Spirit. And that disciplinary work entails a process of purification. But it is also true that the Spirit renews. Christ offered Himself through the eternal Spirit and is raised in the power of the Spirit. Both sides of His mediatorial accomplishment, death and resurrection, are associated with the Spirit. Similarly, both sides of the application of redemption, purification and renewal, are associated with the Spirit.

So my point then is, that water is not negative only, purification. And Spirit is not positive only, renewal. But both aspects which are entailed in regeneration, are given with each term, but on progressively deeper levels. And therefore when we come to John.3:6 and 8, and we find that what was spoken of in vs.5 in terms of water and Spirit, is now enunciated in terms simply of a reference to the Spirit. Then you can understand that that does not mean a loss of the negative side, that purification falls out of view, that we have only the renewal. No, Spirit, and the reference to the Spirit alone, covers both sides. Though the reference to the water can drop out with out any loss to the teaching that is given to us in vs.5. And if anything, what we are appraised of, by the exclusive reference to Spirit in vss.6 & 8, is the primacy of the Spirit. And that the Spirit's acting and the directness of the Spirit's acting, so that the passage is then, it seems to me, relieved of any sacramental overtones that one might be tempted to find otherwise in the passage. The sacrament of baptism is not per se indispensable for the enjoy-

ment of the blessings of redemption.

Above is offered not as an alternative to Murray's view, but as a further working out in the direction that he set by his interpretation. I think that his basic point is sound. We are not told here that the sacrament of baptism is indispensable to salvation, as the Roman Catholics teach and derive from this passage. It is the working of the Spirit. But we are also reminded that the working of the Spirit is in turn not in abstraction from the ministry that Christ instituted in the Church.

c) The Definitive Transition and Continuity.

The begetting, as we already noted, focusses on what happens initially, enabling entrance into the Kingdom of God. But just because it is definitive it initiates a new existence. What is begun continues. And that comes out in vs.6(Jn.3). I have already alluded to this in another connection. In vs.6 we learned that that which is begotten of the flesh is flesh. But that which is begotten of the Spirit is Spirit. Now the flesh here could be conceived of in a morally neutral sense, as simply a reference to human nature as such. Human beings are human beings. They are nothing more than that. On the other hand, if the regeneration involves a cleansing from pollution, if there is an element of purification present. It is more likely that flesh here carries a moral connotation. That the flesh that is in view here is the sinful flesh, the polluted flesh. And there is certainly abundant biblical warrant for, by way of analogy, for understanding flesh in that way. So the thought would be, that that which is begotten of the flesh, the flesh which is infected and polluted with sin, is sinful. The idea is that the bad tree brings forth bad fruit. So that which is unclean brings forth that which is clean. I think that is a reference to Proverbs. And hence the focus on the necessity for the transition. You must be begotten from above, you must be born again, as we commonly say. Because the sinful flesh is, in itself, utterly helpless. But in contrast to that, that which is begotten of the Spirit is Spirit. That which is begotten of the Holy Spirit is still human nature. And you see, if there were a reference simply to human nature--that which is born of the flesh is flesh--but by way of transition and contrast, that which is born of the Spirit is Spirit. It would not really be a contrast. Because that which is born of the human nature is still human nature. But the difference is that it is not simply human nature that is in view. But human nature under the dominion of Satan. And over against that that which is born of the Spirit is not under the dominion of Satan. The new man is so much under the influence and control of the Spirit of God, that he is at this point really identified in terms of the Spirit. He is Spirit, he is a spiritual man. And the parallel idea in the Apostle Paul would be Gal.2:20 "It is no

longer I that live, but Christ lives in me. And the life which I now live, in the flesh, I live in faith. A faith which is in the Son of God, who loved me and gave Himself for me." There is obviously continuity. The same person. And yet the transition is so radical, that it is set up in terms of almost an absolute discontinuity. I live, yet not I. I do not live anymore, but Christ lives in me. I have my identity as a Christian (Christi-
anos). And therefore I ought to build my self-
image, not in terms of the indwelling sin, that is obviously there, but in terms of what Christ has told me about myself, in terms of His grace and compassion.

So that which is born of the flesh is flesh, and that which is born of the Spirit is Spirit. And as I say, that opens up a new light a new dimension. And there is no room here for a regeneration which does not issue in conversion. It is not as though that which is born of the Spirit continues as flesh for a time. But that which is born of the Spirit is Spirit. So there is no room for "slumbering regeneration." Which lies hidden, like a seed in the ground, until it germinates at a later point. To be begotten by the Spirit is to be under the influence and the control of the Spirit. And the work of the Spirit therefore can not be frustrated by the flesh.

Further, that which is born of the Spirit continues to be Spirit. There is continuity. It is not that we are repeatedly regenerated. But being regenerated we are regenerated persons. So that the regeneration as an act issues in the regenerate state. We are begotten of the Spirit and we are spirit. And so you see how regeneration not only leads to a doctrine of sanctification but also to the doctrine of perseverance and assurance.

d) The Ineffability of Regeneration.

Up to this point we have understood $\pi\kappa\epsilon\tilde{\nu}\mu\alpha$ as referring to the Holy Spirit. But in vs.8 a comparison is instituted between $\pi\kappa\epsilon\tilde{\nu}\mu\alpha$ as Spirit and $\pi\upsilon\epsilon\tilde{\nu}\mu\alpha$ wind. And from the comparison there are certain observations to be drawn with respect to the work of the Spirit in regeneration.

- (1) There is a sovereignty which belongs to the Spirit in regeneration--"the wind blows where it wills." It is not under the control of the human will. We do not determine the direction or the force of the wind. But there is a sovereignty which belongs to the operation of the wind, which is indicative in terms of this metaphor, or simile, of the sovereignty of the working of the Spirit.
- (2) The working of the Spirit is irresistible. The wind does what it wills.
- (3) It is Efficacious.
- (4) It is Invisible and Mysterious.
You can not see it or weigh it or measure it.
- (5) The Effects are Observable.
And here we speak of the fruit of the Spirit.

Prof. Murray works them out in detail. And so I will not enter into much detail. Except to say that the regeneration of the Spirit is a secret and incomprehensible, and therefore it is ineffable. The word "ineffable" we use as a negation. "Effable" comes from a Latin word for "to speak." Which we use in our word "infant," which means literally, "non-speaking."

And therefore as it is an ineffable work of the Spirit we have no access to it. And we have no control it. We can not read regeneration from the heart. We do not have that kind of spiritual X-ray vision. Prof. Murray says in his book on Christian Baptism, p.34, "For this reason no man or organization of men is able infallibly to determine who are regenerate and who are not, who are believers and who are not. We are simply not able to determine infallibly because the working of the Spirit is ineffable." We can not prepare for it, can not control it. We can not set up conditions under which the wind is most likely to blow. We can not prepare people for regeneration.

But on the other hand, that birth is known to us in terms of its fruits, its effects. And where the fruits are discernable, there we speak of the regenerate people of God. Not again, because we have infallible knowledge. But in terms of the evidence of the working of the Spirit.

But when we speak of the people of God as regenerate, we use that terminology in such a way as not to destroy the truth which is affirmed in Jn.3:8. Namely the sovereignty, the mysterious character of the working of the Spirit, the secrecy of it. And that is why I have used the expression, from time to time--we speak of the people of God as regenerate "from the perspective of the Covenant." And what I have in mind there is that the covenant entails both the divine sovereignty and also the need for appropriate response on the person's part. And when we see people responding appropriately in terms of covenant loyalty, covenant fidelity to God, there we are warranted in speaking of such people as regenerate. Although we do so with the knowledge that we can not make infallible judgements.

Now when you appreciate then, the way the Bible brings that matter to our attention. And when we do not resist that way of speaking, then we are not compelled to speak of "apparent regeneration." There was a controversy at the beginning of the twentieth-century on this topic. The idea was, because regeneration flows from election, and we have no infallible knowledge concerning who is elect or is regenerate. That the most we can say is people are "apparently" regenerate.

Well, the way the Bible encourages us to speak, it seems to me, is that we can say that people, the people of God who are walking in the ways of the Lord, are regenerate. And we say that not because we have infallible insight into what is hidden from us. But we speak that way because we see the evidence, we see the fruit.

And the work of the ministry really is to cultivate the fruit. You see, we can not, by our ministry, beget people again. We can not regenerate them or insure that they are going to be regenerated. We do not exercise control over the Spirit. The Spirit is always sovereign. But the thing which we as ministers are commissioned to do is to cultivate the fruit of the Spirit. That is to say, we are to lead people to faith, teach them to believe, We exhort them to believe. And then, in consonance with that we are to encourage them to bring forth what is really the fruit of the Spirit--to love, to be kind and considerate. And not to judge, etc. Cf., the Sermon on the Mount and Gal.5:22-23 as the content of the fruit.

And you say--How can we do that?

Well, we can not bring those fruits forth ourselves. The one plants, the other waters. But the increase is of God. And it is precisely as we seek to cultivate the fruit, to cultivate what we know the Spirit alone can do, that the Spirit is precisely there, pleased to operate with our ministry. To bring about in people's lives a result which corresponds to the things which we are to seek to cultivate. And it is precisely then, in conjunction with the ministry of the Word, that the power of the Spirit is operative to regenerate men, and to save them.

And further, you have to take account in your ministry that not all of the fruit of the Spirit will be present in full measure. And not all of it is going to be present. And all of it does not need to be present before we can conclude that the people of God are regenerate. After passing through a conversion experience. (And by the way, I do not mean by anything that I have said that there is no such thing as a conversion experience. There certainly are.) And there is a definite transition, and there is an obvious transformation in life. We can not simply expect that all of the fruit is going to be manifested at once. And we as Pastors have the obligation to take people from where they are, and to lead them into a further understanding and to cultivate the fruit of the Spirit. That is what pastoral work entails. There is a definitive transition but there is also a process of growth. And so, when the new convert appears to be somewhat defective in his understanding of the facts of the Christian life. We do not scold him unmercifully because he is not already, at once, a mature convert. We do not berate him for that. But rather we seek, as pastors, as shepherds of the flock, to cultivate the fruit. Now if there is a pronounced resistance over a period of time then stronger kind of language may be necessary. But again we are shepherds, ministering in the name of the Spirit, and in the power of the Spirit, with the confidence that the Spirit will bring to pass in the lives of His people that which He has promised to do.

2) John 1:12, 13.

Now the testimony in that passage can be correlated

with what is given in Jn.3.

Vs.13 is an assertion about believers--as many as received Him. And to them He gave the right to become sons of God, even as many as believed on His name. Who were borne not of blood. And the "who" is the relative pronoun. It is the plural form, so it is an assertion about believers. There is so little support for the singular form here, that we are disinclined to see that as a reference to Jesus, who was born not of blood, nor of the will of the flesh, nor of the will of man. But of God. As true theologically as that might be, it does not have the textual support to commend itself to us. So the reference is to believers who are born not of blood, and so forth. And the reference to regeneration us given with the verb $\epsilon\gamma\gamma\epsilon\gamma\epsilon\tau\alpha\iota$. So you have the same phenomenon in view here as in Jn.3.

Now the begetting is $\epsilon\upsilon\kappa\epsilon\gamma\gamma\epsilon\tau\alpha\iota$, not of bloods. And there are various reasons that can be suggested, or advanced, why the plural is used here. It could be a reference to the two sexes that are involved in procreation. Some interpreters find a reference to the series of generations which lie behind the birth of any given individual. There are even some interpreters who see a reference to the multiplicity of elements that make up a blood (but that seems to me to be a rather sophisticated point). But whatever the reason may be for the plural, I think that the thrust of the passage is clear. That regeneration, of which John speaks, is not a matter of physical descent or heredity. It does not result from any privilege or status which is conferred by heredity. So the begetting is not of blood.

And further it is not of the will of the flesh, $\epsilon\upsilon\kappa\epsilon\gamma\gamma\epsilon\tau\alpha\iota$ $\theta\epsilon\lambda\eta\mu\alpha\tau\circ\varsigma$ $\sigma\alpha\varsigma\alpha\tau\epsilon\varsigma$ nor of the will of man, $\sigma\upsilon\lambda\lambda\epsilon\gamma\epsilon\tau\alpha\iota$ $\theta\epsilon\lambda\eta\mu\alpha\tau\epsilon\varsigma$ $\alpha\upsilon\alpha\theta\epsilon\tau\circ\varsigma$. And in those phrases the emphasis falls on the "will," $\theta\epsilon\lambda\eta\mu\alpha\tau\epsilon\varsigma$. And in particular on the human will. And that human will is regarded from two perspectives. The will of the flesh is the human will conceived of generically. It is not from the will of man in distinction from the will of God, or the will of the angels. It is not of man in distinction from God. That is the generic conception. But that is further reinforced when it is said it is not of the will of $\sigma\upsilon\lambda\lambda\epsilon\gamma\epsilon\tau\alpha\iota$, that it is not of the will of the man in particular. The will of the flesh is further specified as the will of the male. And if there is that reference to the male, in distinction from the female, then once again we are appraised of the fact that the male is characterized by a certain aggressiveness, in distinction from the female. At least again that was true in the cultural situation in which the Bible emerged. And that is consonant with our understanding of the $\gamma\epsilon\gamma\epsilon\gamma\epsilon\tau\alpha\iota$ as referring to the begetting and not to the bearing. It is not of the will of man. It is in particular of the will of the man in distinction from the woman. Now it is not as if therefore regeneration comes from the will

of the woman. But the point is that it does not take its rise from the flesh; ~~from the man~~. And so we can understand the reference to the flesh to be a reference to man as such. But it is also possible to attach an ethical coloring to the flesh, and to speak of it as sinful flesh. And then it would be even more obvious that regeneration is not upon the initiative of the sinful flesh. But even without that qualification, the point is that regeneration is not a matter of human volition. And so you have all of these negative clauses--not of the blood, not of the will of the flesh, not of the will of man--and all of these negative clauses are piled up for the sake of the affirmation. And the affirmation is that we are begotten of God. God alone is the author of the new life. God alone is the author of the regeneration which enables men to receive Christ and to become the children of God--"who believe on His name." It is the action of God alone that accounts for that. And so we speak* of the divine monergism. It is the divine monergism which is in the foreground. We believe. Why do we believe? Well, we believe for no other reason than that we have been begotten of God. And so John 1:12-13 further support the truth that we discovered from John 3.

10-7-80

3) IcJn.2:29; 3:9; 4:7; 5:1, 4, 18.

Read Murray. Just two observations that I would like to make concerning these texts.

a) Note the invariable association of regeneration and the other fruits of grace. A consistent conjunction which renders impossible a temporal disjunction between regeneration and conversion. We have seen that already in connection with Jn.3--that which is born of the flesh is flesh, and that which is born of the Spirit is Spirit. And that which is born of the Spirit does not continue as flesh for a time, but is Spirit. And you will note that same conjunction in the passages in I John.

b) The Priority of regeneration to its fruit. And especially the priority of regeneration to faith. That priority of regeneration to faith is not equally clear in all texts. But it is clear in I Jn.3:9. And because of the causal relationship established in 3:9, we are led to anticipate a similar causal relationship in the other passages by way of analogy. Pay close attention to this argument.

c. Regeneration and the Word of God.

1) Regeneration in the Pale of the Gospel.
(Pale= sphere)

There are two texts that bring the relation between Regeneration and the Gospel before us, and they are James 1:18 "By His own will He brought us forth by the word of truth. That we might be a kind of first-fruits of His creatures." And I Peter 1:23 "Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God which lives and abides." Distinctive texts.

The operative word in James is *γεννηθῆναι*; and in Peter is *ἐκγεννηθῆναι*. And those words are distinctive, they are not found in John or Paul. But I think that it would be impossible to deny the relevance of those passages for the subject of regeneration. Although we are treated to a slightly different vocabulary than we have in John or Paul. But they speaking of reg.--"brought us forth by the word of truth," "having been begotten again" with the *εἰς* as prefix.

Now the problem which is created by these verses is that reg. is said to be "by the word." And that creates a problem because reg., as we have already noted, is an immediate and direct and internal work of the Spirit. And so there is no contribution of the human will. And so the question arises, how can it be that reg. is by the instrumentality of the *ὁ λόγος*, which implies a response on our part. Now as you may know, in the history of theology, there are those who have looked at reg. simply as effective moral persuasion. That is to say, through the word men are persuaded to become different persons than they were before. And although you may speak of the Spirit in that connection, it is really the persuasion of the word that accomplishes the result. Through the preaching of the word men change their minds, their attitudes and whole outlook.

Now over against that form of thought, the Orthodox Reformed view reg. as a subjective transformation wrought by the immediate power of the Spirit on the heart, so that we are enabled to respond to the word. So that there is faith. It is the work of the Spirit, not the work of the preacher, as he persuades. Or of the hearer as he is persuaded. So we have this problem in connection with these two texts.

Now there are some who would suggest that the problem can be resolved by finding in the word a reference to the hypostatic Word, namely Jesus Christ, the Word of God. We are *begotten again by the Word* of God namely Jesus Christ. But there is no reason to resort to that expedient. Reg. is characteristically attributed to the Holy Spirit, rather than to the second person of the Trinity. But beyond that, in I Peter 1:25, just in the same context with vs. 23, it is apparent that the "word" of vs. 23 is the *ῥήμα τῆς προφητείας*. Which is clearly the spoken word. It is the word that is preached to you. And in the light of that it is both awkward and unnecessary to find a reference to the hypostatic Word in order to resolve the question.

There are others who would argue that the reg. in view here is to be broadly conceived of, rather than narrowly conceived. Just because of what is said about the instrumentality of the word. And the word is indeed instrumental, in the whole process of sanctification. So that if you were to conceive of reg. here in the broad sense of sanctif., then it would be understandable why reg. would be by the word. The word does function in the process

of sanctification. Through the ministry of the word the saints are progressively conformed to the image of Christ. And that is a possible and a viable answer to the question posed by this way of speaking--reg. by the word.

But there is another way of looking at the matter which confirms itself, in my judgement even more, and it is this. That creation is by the word of God (cf., Ps. 33:6,9 as well as Gen. 1). "God speak and it was done, He commanded and it stood fast." Not only is creation by the word of God, but so is the resurrection of Lazarus by the word of God. Jesus calls to Lazarus "Come forth! And he came out of the tomb." But it is clear in both of those instances, creation and resurrection, that the end is not effected by moral persuasion. It is not as though the word persuades us to regenerate ourselves in effect. But it is a sovereign, immediate, generative word of God, by the word. Ezekiel cries to the bones in the valley, "Live!" And they live. And really, that is the heart of gospel proclamation. Jesus manifesting Himself and calling upon men to live. And lo and behold, those who are dead in trespasses and sins, rise up and they come to Him.

Now Warfield offers us some thoughts that enable us to expand on this theme. P. 366, "On the Biblical Notion of Renewal." Over against the broader notion of renewal, he says very interestingly, "that these two passages in James and I Peter have a narrower connotation." So clearly opts for the narrower sense of reg., in these texts. But also interestingly enough, he does not make plain, in the context of his discussion, how the word functions instrumentally. In other words he does not touch directly on the problem with which we are dealing. But a few pages later, pp. 369f, he does make a suggestive observation. "At the root of all lies an act seen by God alone, and mediated by nothing. A direct creative act of the Spirit, the new birth." Then he says, "This new birth pushes itself into men's own consciousness through the call of the word. Responded to under the persuasive movement of the Spirit. His conscious possession of it is mediated by the word." Warfield is saying that that new birth, which is the direct work of the Spirit, pushes itself into consciousness through the word. It is the conscious possession of it that is mediated through the word.

Now in and of itself that does not go quite as far as the point that I developed just a moment ago, in connection with creation and resurrection. But it does introduce an additional line of thought that is worth observing. And the point is this--That reg. can not be isolated from what is invariably and inevitably joined with it. And that is, the personal response of faith and repentance and new obedience. At one point in his discussion Jn. Murray makes that point very vividly and very clearly, when he says, "That the new birth, reg., immediately expresses itself in faith and repentance

and new obedience." In fact, we would have to say that reg. is precisely for the purpose of securing that response. We can not respond to the overtures of the Gospel apart from God's regenerating work. That is the priority of reg. to faith. But that response must, in the nature of the case, be a response to the proclamation of the word. So that reg. in the narrow sense does not take place in abstraction from the word. Now just a moment ago we were saying that the word does not go forth in abstraction from reg. The Spirit calls men into life in conjunction with the word. But you see the reverse is also true. That reg. is not to be seen in abstraction from the word. It is the word of power which calls forth response. And it is the power of God unto salvation. Or to put it another way simply, reg. takes place within the pale of the gospel. Where the gospel is being preached sinners are being regenerated and saved.

Now that line of thought helps us to understand something else. It is a fundamental point in the doctrine of the Church that the pure preaching of the Word is a mark of the true Church. And you have to ask yourself, -Why is that the case? Well may I suggest to you that you not conceive of that abstractly, in a Roman Catholic fashion. You know that the Roman Catholic idea is that the Church is, first of all, where the hierarchy is. And under the hierarchy where the priests are. And where they are celebrating Mass there you have the Church, there is the body of Christ. In fact transubstantiated bread, the body of Christ is right there, at least in the Roman Catholic conception. In other words, you have the Church whether or not there is any congregation present. A priest can celebrate Mass in splendid solitude and there you have the Church.

And now you see, the Protestant conception is not simply to substitute words for Mass. So that where you have the preaching of the word, there you have the Church. We can not say that where the word is preached according to the proper canonical rules (i.e., according to good homiletics), there you have the Church. Whether anyone happens to be listening or not. The pure preaching of the word as a mark of the Church, it is not whether anybody happens to be listening or not, it is the people. And if you do not have any people, you should be asking whether there is any gospel, any good news. The pure preaching of the word is a mark of the true Church because precisely there, where the word is preached, people are being regenerated and saved. Precisely there where the true word is being preached we find the people of God, and that is what the Church is. And their existence is marked by the true preaching of the word, among other things.

So then, reg. through the word means that the Spirit operates powerfully in conjunction with the word. The Spirit elicits the response called for by the word. And the response of the regenerate

man is to the word preached. And so you can see how natural is the transition from regeneration in the narrow sense, by the word, to regeneration in the broad sense.

So to summarize then. In these passages we do not have suggested to us that reg. is after all, a matter of moral persuasion. Nor do we necessarily have to say that it is reg. in the broad sense here, although that is a plausible way to look at the passage. But we have simply to recall how creation, how resurrection, are wrought by the word, and yet are the results of the direct action of the Spirit. And not only that, but reg. makes no sense as a saving act of God in abstraction from the word. Because reg. is designed precisely for the purpose of securing the proper response to the word.

2) Errors to be Avoided. (a catch all heading)

a) The Gospel is not the command "Bear yourselves again," or "Beget yourselves again."

Now men and women must be told that they have to be born again, or that they must be begotten from above. Else they can not enter the Kingdom of God. And that truth must be urged in order to show the need for radical transformation. With Nicodemus we must learn that there is no hope within ourselves. But we must not say--You must be born again, in the sense of bear yourselves again. The truth that we must be born again causes us to look to Christ in whom alone there is hope. "You must be born again" deprives us of any resources in our self. We see that a radical transformation must take place. But it is a transformation that we can not accomplish. And we are driven to dependence on the sovereignty of divine grace.

And so the only response that is consonant with that truth is the response of saving faith. Or to put it another way, the gospel does not generate passivity but it generates faith. When you hear the truth--"You must be born again"--the response to that is not, "Oh well, there is nothing I can do about it. I will just have to sit back and wait." No, the response that is sought is that of faith. That being the case, how utterly dependent we are on the grace of our Lord Jesus Christ through His Spirit. And when the gospel is preached the word calls for faith, and it calls for repentance, and it calls for obedience. The Great Commission is: "Disciple the nations, teaching them to observe what soever things I have commanded you." And the hearer responds appropriately as that word goes forth in dependence upon the power of the Spirit.

b) The Gospel does not presuppose a Native Ability to Repent and Believe.

That "native ability" is the presupposition of Arminian evangelism. The power to respond is inherent in man. And that ability is accented in the preaching in order to increase the sense

of responsibility.

Now may I suggest to you that if Arminian evangelism has success. And we have to be thankful for whatever has been wrought in the name of Christ. And we have to be thankful for conversions however they occur. If that evangelism, on Arminian presuppositions appears to bear success, as it appears to do. It is not because the presuppositions are sound. But may I suggest that the success stems from the freedom with which the gospel appeals comes. It is often the case that Calvinists are inhibited, they do not have the same spontaneity. Because they do not want to suggest that a man has the ability to respond. Because there is a certain awkwardness in the offer of a gospel. At times it does not come with the freedom that is suggested in the Scripture itself.

Now what I want to say to you is that, in the preaching of the gospel we are not presupposing the native ability of men to respond to it. And there is no need in our preaching to say to men that they have the ability to respond. Or to suggest that in the gospel proclamation. The gospel accents not what man can do for himself, but what Christ has done for us. That is why it is Good News and not Law. It is what Christ has done for us in his mercy and His compassion, for sinners. And therefore it is thoroughly Calvinistic to ask men to do precisely what we know they can not do of themselves. Because it is precisely there, at that point, that the power of God is brought to bear. And the freedom with which we command them to believe is an index of our dependence upon the Spirit. The link between the demand of the gospel and the response to the gospel is not native ability, but the regenerating work of the Holy Spirit. And to withhold the gospel offer, or to withhold the gospel demand, on the supposition that that contradicts the sovereignty of grace. It is really to inhibit the Spirit, if we may speak that way. Inhibit in this way. That it is to forfeit the means the Spirit with which the Spirit has promised to bless. And when we forfeit the means which the Spirit has put at our disposal, we are bound to be less effective in our preaching of the gospel than we otherwise might be.

Now that is objectively speaking with regard to the proclamation of the gospel. Subjectively, the corresponding truth is, that the causal priority of reg. to faith does not provide men with an excuse for unbelief. Just as sovereignty of regeneration does not provide us with an excuse for not preaching the gospel. Similarly, subjectively it does not provide us with an excuse for not responding. The hearer of the gospel may not plead his depravity or his inability as an excuse for not believing. Not believing is simply disobedience and compounds his guilt. So then that in the second place.

c) The Gospel is not preparation for Regeneration.

This error arises on the background of conviction about the inability of man. "You must be born again" but you can not bear yourself again. And so it is natural to construe preaching and the ministry of the Church as, at least, leading up to and designed to evoke the regenerative work of the Spirit.

I think I mentioned earlier a defective way of looking at the command "strive to enter." You do not have the ability to enter, but at least you can strive to enter. But that is not the point. The point is that you are on the outside, and if you are not on the inside, you will not be saved. Therefore strive to enter. It is a totally different task.

You see, the ministry of the word is not simply a matter of setting the stage so that the Holy Spirit can do His work. Well, you know what I am referring to here. And that is the doctrine of Preparationism, which is found in a formal sense in W.G.T. Shedd Dogmatic Theology II:490-528. Pp. 512f., for example, he argues this way, "Moved and assisted by common or prevenient grace, the natural man (nota bene) is to perform the following duties, in order to be convicted of sin and know his need of the new birth. a) He is to read and hear the divine word; b) He is to seriously apply himself to an examination and understanding of the truth of God in order to feel its force; and c) He is to pray for the Spirit as a convicting and a regenerating Spirit."

Now there are less formal forms of Preparationism than that. And these include methods in which, not the hearer, but the preacher prepares his auditors for regeneration. For example-- by focussing on the Law in order to generate the kind of conviction of sin which is requisite to salvation. And that method often climaxes with the exhortation to the people to ask God for a new heart.

Now, in and of itself, Preparationism is a form of Legalism. Because men are asked to do what they can do in spite of their total depravity. So that what we can do for ourself is subsequently supplemented by what the Holy Spirit will do for us. And as a species of legalism, it is like all Legalism, it is both depressing and debilitating. May I suggest to you, (and this relates to a question from several classes ago), in the preaching of the gospel we are not to ask the natural man to do what he can do for himself. For example, instruct him to ask for a new heart. He does not have a new heart, he is a natural man. How can the natural man, totally depraved, a rebellious sinner, ask for a new heart? But we ask them to do what they can not do. Now from that perspective, it is conceivable that in a given case, you might ask to ask for a new heart. But you see, you are not asking

him to prepare himself. You are asking men to do what they can not do. You are asking them to forsake ungodliness and come to Christ, in faith, pleading His mercy. For again you see, the problem is not simply inability, the problem is sin. And the gospel deals with sin. And the gospel condemns sin. And the gospel tells us what Jesus has done about sin. And the Gospel instructs us to repent and to plead the mercy of Christ. And so again total inability may not be used as an excuse for not responding to the Gospel call.

Now those duties that Shedd outlined. Those duties are indeed to be performed. But not as duties. You see that very word breathes the legalistic spirit of the conception. It is not out of duty, or in order to regeneration, but these things are to be done in order to lay hold upon Christ. Who is pleased to come to us in His word. And who never turns away any who seek His face. That is why we ask men to read His word. Because that is where they are going to learn about Christ, and that is what they need to know about. And that is why we ask them to come to Church, to hear about Christ. And that is why they pray for the Spirit, that they might know Christ.

3) The Pastoral Concern.

My point here is this--the precise moment of the secret working of the Spirit is not of pastoral concern to us. It is not necessary for us to pinpoint that in time. As J. Murray says so clearly in his book on Christian Baptism, "No man has infallible knowledge of regeneration." And so it is not of pastoral concern to ask whether what appears to be true is really true. I have seen situation, as you have, where people have received the stamp of approval from the most rigorous investigators of the Church, have later apostatized from the **Faith**. Now if we say in a situation of that kind, "Well, we made a mistake!" Then the obvious inference is that we may be making all kinds of mistakes. And if that is the case, then the possibility of Assurance simply evaporates. Because we do not know whom we are dealing with.

May I suggest to you that the Pastor's concern is whether the people who are in his care are walking in the light as God is in the light. If his people are walking in the light then we ought to thank God for that. And we ought to commend them for that. You do not have to be afraid of commending the people of God. They get scolded often enough. Commend them once in awhile. The Apostle Paul does it, cf. I Thess. 2:19-20 "For who is our hope or joy or crown of exultation? Is it not even you, in the presence of our Lord Jesus at His coming? For you are our glory and joy." When was the last time you heard your pastor say this from the pulpit? Not too often.

But on the other hand if the people to whom you are ministering are not walking in the ways of the

Lord, if they are not walking in the light as God is in the light. Then it is your job as the pastor to show them how to walk. To take them by the hand, as you do a child, teach the child how to walk. Now there are going to be some people in the congregation who are going to be stubborn. And in that case may be stronger measures are going to have to be taken, in order to get them walking as they should be. But those stronger measures are not with a view to excluding the trouble-makers, but with a view to getting the people of God on the right track. And it is our job as pastors to get the people to think straight, that is orthodoxy, and to get them to walk straight, that is orthopraxy.

Now when I speak that way, some might think, well that is not heart religion, that is just externalism. Just creating a veneer of piety while the heart remains black. Well, indeed it is the case that it is not dealing directly with the heart. But in this sense, that that is not possible for man, the minister. That is the providence of the Spirit's working. It is the Spirit who regenerates the person and not the minister. But it is doing what the Spirit tells us to do. And what the Spirit tells us to do is to make known what the Bible says. And we can do that. We can make known what the Bible says. And what Jesus has given us. And we can make known what Jesus offers to us. And what He requires of us. And it is in precisely that way, as the gospel is made known, that the Spirit Himself works upon the hearts of men to bring forth that conformity to the word of God, to bring forth the response that is appropriate to the gospel that we are preaching. In other words, it is a matter of doing what the Spirit has asked us to do. And leaving in the hands of the Spirit the work that He has said He will do.

And so to repeat. We do not address the congregation as regenerate and unregenerate, as though we could see into the hearts of men, as though we could discriminate. But we address the congregation as sinners, who need the Savior whom we offer. But also as sinners who have believed in the Savior, and who continue to need Him. You do not reach the point where you do not need the Savior anymore. And this faith, the faith of the people of God, is deepened as the scope of their faithfulness is enlarged. The believer never reaches the point where he no longer needs Christ. No matter how much progress he makes in sanctification. And that is why preaching which holds out Jesus Christ in His fullness, in His perfection, in His sufficiency, is never irrelevant.

10-8-80

A few more remarks on Pastoral Concern. Some of the language used may appear to be a bit harsh initially. In discussing that point, I began by saying that the precise moment of the secret working of the Spirit is not of pastoral concern. Nor is it of pastoral concern to ask whether

what appears to be true is really true. And it might be possible to draw the conclusion from that that I am not concerned whether people are regenerate or not, and that ministers ought not to be concerned with whether people are regenerate or not. Well, that would be the wrong conclusion. Of course we are concerned with whether or not people are regenerate.

But my point was that, in view of the fact that reg. is not our work, we do not regenerate, we can not prepare men for reg., but we are dependent on the Holy Spirit for that. But the precise moment of when that takes place can not be of pastoral concern to us, because we never know that, and we can never know that. It belongs to the infallible knowledge which God has. And since we can not discern that then we ought not to break our brains trying to figure out when it happens. It is something like the moment of Christ's return. We know that Jesus is going to return. He has promised that. But it is not of pastoral concern to us to know exactly when that moment is going to be. That moment is not revealed to us. But what is of concern to us is that we are watchful, we are commanded to be watchful. Because the Lord is returning. And in terms of the certainty of the event we are to take steps to be ready for it.

And so it is with regeneration. We must be regenerate to enter the Kingdom of Heaven. We know we are dependent on God for that. But what has God called us to? He has called us to faith in His Son as the way of redemption. He called us to repentance. And so, as pastors, we are concerned to minister to faith. To seek to bring people to the faith. To bring them to repentance. And as we seek to do that we are not dealing with people in simply external ways. But as we do that we are dependent on the power of the Spirit to do what is His work. And it is He which begets the regeneration which manifests itself in faith and repentance. And as we saw last time as well, it is precisely in conjunction with the ministry of the word that the Spirit is pleased to do His work.

Now we can spend a ~~great~~ deal of time trying to analyze people. Is this person really regenerate? Or is he only apparently regenerate? And after you have spent a great deal of time trying to answer that question, and a great deal of effort. You have to ask--what do we have? We still do not know in an infallible way, we still make mistakes. But what is our concern? Our concern is whether or not the brother is thinking the Lord's thought after Him, whether he is believing according to the pattern of Scripture, and walking in the ways of the Lord. And as we minister in terms of the what the Scripture says, and not in terms of the secret will of God, we can expect the blessing and the power of the Spirit.

I hope that that clarifies any questions you may have had in the back of your mind.

E. Justification.

1. Justification as a forensic act.

a. The concern of Justification (general background).

With regen. in Christ is begun the subjective transformation which is of the essence of our salvation. Calvin considered Reg. first. His major reason was to defend Protestantism from the charge of Rome that Justification leads to a deterioration of morality. The charge was made because of the Protestant emphasis on the exclusively Forensic character of justification. Rome saw justif. as a moral transformation, a making just. The Prot. saw it as a judgement. Rome had moral implications in her conception but could not see any in that of the Prot. Protestants replied that we teach Justif. and Sanctif. Thus that is why Calvin took up sanctif. first.

The term "forensic", is related to the Forum, e.g., the Roman Forum where judicial matters were decided.

But the basic question we must ask, and it is not asked often enough, is: WHY is there such a thing as the doctrine of Justification? Why do we need it in addition to the other doctrines? WHY THIS DOCTRINE???

For one, the BIBLE speaks of it.

But we need to ask, from a theological angle, What is at stake, what is in view in this doctrine? The Bible tells us that there will be a Day of Judgement and it is coming. The Lord God will be the Judge. And He will expose all and will distinguish among men. Some will go to Eternal Life and Some will be condemned.

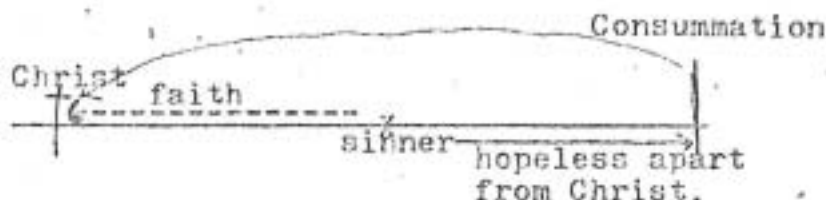
From the perspective of the O.T. it would be a Day in which God, the Savior Himself, would destroy His enemies and save His people. Note the Judgement scene in Matt. 25.

We of the New Covenant have this same perspective, cf. II Thess. 1:5-10 Paul has the Day of Judgement in view.

And we all realize that all of us, YOU and I, apart from the grace of Christ, are by nature the enemies of God. Therefore there is no hope for any man. BUT the Gospel comes and tells us of Jesus and His work for us. There is a way of escape, of deliverance--- Jesus Christ. Therefore we are told to lay hold of Him, to believe and follow Jesus Christ. The Great Commission says: be disciples of Jesus Christ. A disciple believes and trusts (which is a turning away from sin and a serving God). Cf. the message in Acts 2:37-40; 3:19f; 17:30,31; 26:19. We are to turn from sin and turn in faith to Jesus Christ. The command to turn has assurance of NO CONDEMNATION.

But, now there is a difference between the perspectives of the OLD and the NEW. The Day of Judgement, which is outstanding, has in a very real and profound sense ARRIVED! The Consummation is outstanding, it is still in the future, but it has arrived.

It came when Jesus died on the Cross for their sins, and they are assured, through faith and repentance, that they will be saved.



What Jesus did on the Cross was a definitive judgement in anticipation of the Final Judgement. My hope is grounded on Him.

The OT saints had the word of Promise. But we have the word of Promise and the word of Fulfillment, the historical accomplishment of that Promise.

Therefore I am assured, through the Lord's Supper more than any O.T. saint, that the body was broken and the blood was spilt to make full satisfaction for sins. Cf. Romans 4:25 I know now.

Paul is so certain that he can say there is NOW NO Condemnation to them that are in Christ Jesus.

We must set the Justification we now experience in its proper eschatological context.

Murray--"In justification, God delivers us from condemnation, accepts us as righteous in His sight, receives us into ~~the~~ His favor."

Condemnation has not yet begun, as it will on that Day. But, already now I am not under condemnation, but am justified already. It is because Jesus has already passed through the Judgement to come.

Justification is not a process by which we are made just. That is why you can't confuse justif. and sanctif. For Sanct. is a process of Transformation, from being wicked to being righteous.

J. is objective, judicial, it is God's judgement with respect to us.

S. is subjective, transformational, it is God's work in us.

10/9

b. The biblical evidence for the Forensic Character of Justification.

The Thesis under discussion is that: Justif. is a forensic or judicial act. It has reference to a judgement passed with respect to a given judicial status.

"To Justify" does not mean "to make righteous". But, "to justify" means "to declare" or "pronounce righteous".

EM On the usage of the Heb. ~~words~~ and the Gk. ~~words~~, cf. Murray in his Romans comm., pp. 336-40 (appendix A); Redemption Accomplished and Applied; and his Collected Works II:202-22.

- 1) The term "justify" is used with reference to judgments where the operative sense of "make righteous" could not apply.
Twice it is applied to God-- Job 32:2; Lk. 7:29.
Then Deut. 25:1-3; and Prov. 17:15 (if this meant "make righteous", then it would not be an abomination).
- 2) Justif. is used in contrast to condemnation, and therefore, cannot be operative but it is declarative.
Dt. 25:1-3; Prov. 17:15; I Kings 8:32; Rom. 5:16; 8:33, 34; Matt. 12:36, 37.
Condemnation does not mean "make wicked" but "declare wicked". And so the same goes for Justification.
- 3) The expressions used in correlation (or parallel) with Justif., imply an act of judgement.

Psalms 143:2 enter not in to judgement.....

Romans 8:33 laying to charge....

Romans 3:19-20 "becoming guilty", Not that for the first time they became, but a declaration of what they have been.

Thus the correlation of Judgement with Justification points to the forensic significance of the term.

- 4) The forensic nature of Justify is demonstrated by the use of synonymous expressions.

In particular the expression--"to impute righteousness". It means to justify.

Romans 4:3,5,6,11.

Vss.6 and 11 speak of the imputation of righteousness only in terms of the righteousness of Jesus Christ. Thus Imputation is a declarative, forensic category, not a transformational category.

- c. Justify in the sense of "make righteous".

~~Declaration~~ is the verb. It, as such, could mean "make".

But, as Prof. Murray notes, "that almost never seems to be the case." Perhaps I Cor. 6:11 'but you were washed, ~~sanctified~~.....justified....' This might be arguable on the basis that the English word "justification" comes from the Latin words "iustus"(righteous) + "facio" (to make or do), meaning "to make righteous".

But the broader context of Paul does allow us to get rid of the forensic aspect even here.

- d. The forensic sense of justify is not affected, negated, revised by the ground on which the judgement is made.

The term "ground" is not a biblical term, but a theological term. By it we mean that in terms of which, on account of which, or on the basis of which we are declared righteous, forgiven and accepted by God.

The forensic character does not change if the ground is changed.

Here we are thinking of Justification in a general sense, not a soteric sense. The ground of justification, in a given case, may be the character or conduct of the person who is justified.. Even if this is so, that the ground is the inherent righteousness of the person, STILL the justification itself is forensic. Justification does not create or generate the character or conduct upon which the person is justified.

Some references by way of illustration that are not soteric in character:

ADAM-- if he had retained his integrity, he would have been declared or pronounced righteous or justified. The ground would have been his inherent righteousness.

JESUS CHRIST-- Jesus is vindicated, justified. But His righteousness is not given as a gift. He is inherently righteous. Justification is still forensic.

The ANGELS-- the same applies, changing the things that need to be changed, to the elect angels. They too are inherently righteous.

DEUT. 25:1 the judge justifies the righteous. The ground of justification is the inherent righteousness of that person. But it is still a forensic act, NOT a making righteous.

SOME say that justification is forensic only when the ground is an alien righteousness, not an inherent righteousness. But this is wrong!

e. The nature of the controversy with Rome.

The controversy with Rome turns on the GROUND of Justification, NOT the FORENSIC nature of Justification. Very often the controversy is drawn this way:

R.C. teaches a moral justif., a transforming of us.
Prot. teaches a forensic justif., a declaration with respect to us.

There need not and there ought not to be a controversy at this point. Each can agree to the forensic character of justification. Each can agree without thereby toning down the differences between each on the point of Justification. This is conceded by contemporary R.C. theologians (e.g. Hans Küng).

The REAL dispute is as to the ground of Soteric Justification. Whether it is moral in character or infused righteousness or developed righteousness. Or, is it the righteousness of Jesus Christ imputed to us.

Pelagians think in terms of the inherent ability of man to do what is righteous.

Roman Catholics think initially of an infused righteousness coming through the sacramental system. Free will then cooperates with this to do good works.

Remonstrant Arminians think in terms of evangelical obedience.

ALL can recognize that justification is a forensic category. But it is the Ground that is the point of controversy.

2. The Imputation of Righteousness.

a. Soteric Justification requires a Constitutive Act.
(The Theological Argument)

Justification means basically to declare righteous, it is a judgement passed with reference to us. It is a pronouncement based upon a judgement that, as a matter of fact, a person is free from guilt and stands approved unto God.

In general usage, the existence of the state which is judged to be a fact, is presupposed in the declaration of the fact. But the mere declaration of the fact does not constitute that state that is declared to be. The declaration presupposes the state.

Thus, when we come to Soteric Justification which, according to Romans 8:4:5 is the justif. of the ungodly, we are faced with a contradiction.

Sinners are under condemnation, it is their only sentence. But condemnation is the opposite of Justification! And since God's judgement is always according to truth, HOW can that be?, is this not a contradiction in terms? An antecedent is needed to make the declaration true.

It is here that the uniqueness of Soteric Justif. comes into play. The doctrine can't be expounded simply in terms of what justification is in all instances of its usage. That is, not simply as a matter of declaration.

We must also, as we have seen, not have it mean "make just".

But...

The forensic character must be emphasized. Thus it must be seen as declarative and more.

The other element is that which brings about the status which is declared to be. Justification is a declaration and an effectuation of that status.

The CONSTITUTIVE ACT is what makes the declaration to be true, to be according to truth.

That justification is forensic must be maintained. Therefore the constitutive act is not an act of internal renewal or transformation. Therefore the constitutive act is forensic in character itself.

10/10

b. Romans 5:19 (the Biblical Warrant).

"For as through the transgression of the one man the many were made sinners, even so through the obedience of the One the many will be made righteous."

"Made" = "constituted"

There you have an explicit reference to a constitutive act. The word is *καταστήσει*. And in the passive it can be translated "constituted;" "the many were constituted righteous." And that constitution of them as righteous is parallel to the fact that, by the disobedience of the one, the many were constituted sinners. So there is a constitutive act which enters into Justif.

Now in the context of Rom. 5:19 it is clear that Paul is talking about Justif., and not about Reg. or Sanctif. If he was talking about Reg. or Sanctif. we might think of this being made or constituted righteous as some kind of personal transformation. But in the context he is talking about Justif.

For example, in 5:18b "through the one act of righteousness there resulted justification of life to all men." Go back to 17b "those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ." Go back to 16c "on the other hand, the free gift arose from many transgressions resulting in justification." And that repeated reference to justification and to righteousness leads us to understand the expression in vs. 17 as having reference to the same phenomena, namely justification. The text as a whole has to do with the contrast between sin/condemnation/death on the one hand, and righteousness/justification/life on the other hand. So that in terms of 5:19 justification is, or probably better, includes a constitutive act.

Reference to that constitutive act may also probably be present in vs. 17 "For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ." There is, in terms of that verse, a free gift, a free gift of righteousness which is received. And that would seem to go beyond the idea in vs. 18 which speaks simply of the one act of righteousness resulting in justification to life. Indeed it does result in justif. But beyond that there is a free gift of righteousness which is received. There is a bestowment of righteousness. And that bestowment which is received is seen to be in the same sphere as the constitutive act in vs. 19.

c. The Constitutive Act is the Imputation of Righteousness.

What we are saying here is, that that act which is referred to in Rom. 5:19 is to be understood in conjunction with the way in which the Scripture speaks of the imputation of righteousness. There are two texts where that is explicit. They are Rom. 4:6 and 4:11. In both of those verses you have the expression that righteousness is imputed or reckoned to one's account. It is a righteousness without works. That is, when Abraham was not circumcised. That is, his works are not imputed for righteousness, but on the other hand, his sin is imputed for unrighteousness apart from faith.

Now when it is said that "faith is imputed for righteousness," as is said in the context of Rom. 4 going back to Gen. 15:6. That can not mean that faith, as a work, in the sense in which Paul condemns works, that faith as a work is imputed, because righteousness is imputed without works. And therefore, the righteousness which is imputed is understood to be an alien righteousness. A righteousness which is imputed in the way of faith, or by faith. The righteousness of another.

And in any case, the imputation is an essential element in the justif. Or, what we are saying is, that when we think in terms of Soteric Justif. we think not only in terms of a declaration or a judgement, pure and simple. But, conjoined with that, or involved in that declaration, there is imputation. Imputation which is the constitutive act, to which reference is made in Rom. 5:19.

That constitutive act which is an act of imputation, establishes a new relationship to the Law, which warrants the declaration of Justification. Not only warrants it, but demands and secures it, because the judgement of God is always according to truth.

Now you note again that Imputation belongs as much to the Forensic category as does Declaration. Again it is not the subjective transformation that is in view. But an act of reckoning. And therefore belongs to the sphere of judgement rather than to the sphere of transformation. There is not an infusion of alien righteousness, but a reckoning of an alien righteousness to us as our own.

d. Justification includes the Constitutive Act.

This has already been implied, and more or less assumed in the remarks that I have made to this point. But we ought I think to come to a conscious awareness of this point.

The question here is whether that Constitutive Act is actually included in the Justif. itself, or is simply presupposed by Justif.?

Well there are arguments in favor of seeing that constitutive act, that imputation, as involved in the justif. itself. Note Rom. 3:24 "being justified as a gift by His grace through the redemption which is in Christ Jesus;". And that would suggest to us that the bare notion of declaration would not say all that Paul is saying at that point by justification. Or as he writes elsewhere, "being justified through the reception of a gift," suggests to us that there may be more involved than a simple declaration.

But then you also have Rom. 5:16. And if you look at that in the Greek, you notice that the word for justif., at

the end of the verse, εἰς δικαίωμα, is a distinctive word. Nouns ending in the mu-alpha, are not necessarily of Dutch derivation (although there are many Dutch names that end in 'ma'). But they are words that express the result of an action. And if that is the case, then the word is one that would suggest more than a declaration. That the δικαίωμα, justification, involves some sort of action. Now it may be that this particular form δικαίωμα is chosen in order to conform this noun to a pattern that appears in this verse. There are a number of nouns which end in the mu-alpha (δουρά, κρίμα, κατακρίαι, χάρισμα). So you might for stylistic reasons have this word instead of δικαίωμα. But again, in the same context you have the idea of a gift, a bestowal, in vs.17. And as we noted in vs.19, the constituting of one as righteous. So that the effect is cumulative. And all of those forms, including the one in vs.18, point to justif., and unfold various facets of it. But they seem also to be pointing to an action which is more than a simple declaration. It includes this constitutive element.

There is a third observation that should be made in this connection. And if you think of that declaration, that judgement, as God's speaking, then you might conclude that His word is powerful. Just as His calling is effectual. That which God speaks is actually performed. When God speaks what He speaks is called into existence. The same can be said with respect to adoption, cf. I Jn.3:1. Suggesting that that calling actually brings us into the status of sons. The love is bestowed. Well by analogy, the judgement denoted by justify is not simply one that recognizes a certain state as existing. But actually causes that state of existence to be. Again, not in the sense of transformation. But in the sense that what is declared to be actually is effectuated by the declaration itself. And so the act of imputation would be included in the δικαίωμα as applied to God's justification of the ungodly. And so the usage of δικαίωμα in connection with the subject of Soteric Justif. would be distinctive.

3. The Righteousness Imputed--the Ground of Justification.

Now what I have to say here, has already been anticipated in one way or another. And that is virtually impossible to avoid. ~~that~~. Because you are dealing with a complex whole. But the precise question is--granted that there is an imputation of righteousness in the justifying act, what precisely is that righteousness that is imputed, on what ground are we justified?

Now abstractly speaking, not concretely, that righteousness could be conceived of in a variety of ways. It could be conceived of as an infused righteousness. A righteousness which becomes ours by infusion. Spoken of as a righteousness which is wrought in us. Or, you could think of it as a righteousness which we work out for ourselves, which we bring forth out of ourselves. Now the point there is, that the Bible says that our sin is imputed to us as transgression. "Blessed is the man to whom the Lord does not impute his sin." Well that implies that the Lord does impute the sins of some people to them. He holds them accountable for their sins. And those sins are their own actual transgressions.

Now you see, positively on the other side you could also say, that the righteousness which is imputed is a righteousness which is infused. You see the notions of Infusion and of Imputation are not contradictory. They do not necessarily exclude one another. And infused righteousness could be the righteousness which is imputed. So those two terms are not mutually exclusive, abstractly speaking. So that, when we come to the righteousness which is imputed to us, it could be a righteousness which is infused in us (abstractly speaking). So that brings us to the first point....

a. The Ground of Justification can not be an Inherent Righteousness.

"Ground" again means that righteousness on the basis of which, on account of which, we are justified. It can not be an inherent righteousness. Whether conceived of as infused or as worked out by us.

1) It cannot be an Infused Righteousness.

Because such an infused righteousness would not suffice to measure up to what is involved in Justif. It does not meet the needs of Justif. for several reasons.

Such a righteousness is not sufficient to deal with sins that are past. The sins of the past result in a liability to punishment. And that liability to punishment is not dealt with by the infusion of righteousness, or the infusion of grace.

You see, in the Roman Catholic conception, the infusion of righteousness expels sin. And the expulsion of sin means that you are perfect. And therefore there is nothing to be punished. But that way of looking at it, does not take account of the sins previously committed, and which themselves merit condemnation apart from what might be the case at the present time. Even if today I am made perfect, I still bear the liability of sins which are past. And therefore an infused righteousness reckoned to me or imputed to me does not take account of the transgressions of time past.

But if Justif. means anything for us, it means what Rom. 8:1 means, "There is therefore now no condemnation to them which are in Christ Jesus." And therefore the righteousness which is necessary for that kind of freedom from condemnation, must be a righteousness to sins that are past. But an infused righteousness does not do that. The only righteousness which does that is the righteousness of Jesus Christ in its fullness. That righteousness which, on the one hand entails, passive obedience, the suffering of the penalty of sin, as well as active obedience.

And then there is a second point which must be made in that connection, and that has reference to the sins of the future. You see, once that righteousness is infused, you are, at that moment, to be sure, perfect. And the thought is not that you are infused for ninety percent, but that grace, at least in the Roman Catholic sense, the grace which is infused in baptism, completely expels original sin. So that it is for one hundred percent. Now you see, that is a variety of Perfectionism really. And not only that, but you would have to be one hundred percent perfect as you moved on

from day to day. But that contradicts both the experience of the believer and the testimony of Scripture. Which says that the believer does sin. Now that infused righteousness although it might warrant a justifying verdict at a given point. Is not sufficient to secure the believer against the liability for sins that are committed after the initial act of faith. Now the Roman Catholic system recognizes that fact. And that is exactly why the sacrament of baptism is supplemented with a series of sacraments which are designed to counter what happens later in the experience of the faithful (faithful in the Roman Catholic sense).

2) It cannot be a Righteousness which is wrought out by us.

Now here the Biblical warrant for saying that is the repeated emphasis in the NT that we are not justified by the works of the law--Rom.3:20; 4:2; 10:3-4; Gal.2:16; 3:11; 5:4; Phil.3:9; Titus 3:5.

We are not justified by a righteousness which is wrought out by us, what the Apostle Paul calls "the works of the Law."

If you want to understand what Paul means by "the works of the law" then you can see that very clearly at the beginning of Gal.3:1ff. "Works of the Law" is set over against "hearing with faith." Faith and Spirit belong together. Works of the Law and Power of the Flesh belong together. The Works of the Law are, in the view of Paul, the efforts of the flesh to bring forth a righteousness which suffices.

Now it is very important to keep that in mind. Because when Paul uses the expression "works of the law" he has very concretely in view the Mosaic System. The Apostle Paul did not write on the background of the Declarations of the Council of Trent. He lived many years before the Council of Trent. He wrote on the background of the Mosaic System and the effort of the Judaizers to re-introduce the Mosaic System. And that Mosaic System, being in the History of Redemption, being a system before Christ, was from the point of view of the History of Redemption a Christ-less System. And therefore appealed to the flesh. And that is why the flesh reacted to the law by multiplying transgressions--that is Rom.7. Now says Paul, in terms of that System you can not be justified. Because it is a system which appeals to the flesh.

Now you can make the application to what Trent said, you see. By understanding what Trent was talking about, as also in its own ways, and in its distinctive way, because Trent was not asking for a re-establishment of animal sacrifices. Trent did not ask for the re-institution of the Mosaic System. But what it did advocate was a system that appealed to the flesh. That has always been crucial to the Roman Catholic understanding of man's nature. No total depravity, the appeal to the flesh. And that is the relevance of Paul to the Roman Catholic error. And what we are left with is a clear understanding that the righteousness on the ground of which we are justified, can't be a righteousness which is wrought out by us. And the chief reason for that is, that in the first place,

we do not ever work out such a righteousness. And secondly, salvation is so exclusively bound up with Jesus Christ and His righteousness, that it is utterly inconceivable that righteousness could come in any other way. If it could then Jesus would not have died. But it can not come in any other way.

Now when you combine Infused Righteousness, or when you see that Infused Righteousness does not work, that a righteousness that is wrought out by us does not work. Then you see, that our thesis is supported that the ground of justif., can not be an Inherent Righteousness.

Over against that, positively,...

- b. The Ground of Justification must be an Alien Righteousness.
And the Bible makes that clear in various ways

10-14-80

1) Justif. is by Grace.

There are a variety of passages which could be introduced at this point. Among them are Romans 3:24-26, esp. vs.24 "being justified as a gift through the redemption which is in Christ Jesus." And Rom.5:15-21 a passage very familiar. But the point is, that there is an accumulation of terms to emphasize the freeness of Justif. as a gift. Justif. is of grace. It is an action on the part of God by which He freely forgives us. An action which finds its source and its explanation in what God wills and does, and not in anything in us.

Justif. then is a gift of grace. And that gift is, in particular, a gift of righteousness. But a gift other than the sort of gift which is involved in the infusion of righteousness or in the ingeneration of righteousness, as we saw last time. It is also a gift other than the kind of gift which enables us to do righteousness. But positively the gift is a gift in the sense of Imputation. It is the only kind of gift which meets all of the requirements of our needs. And so the righteousness, on the basis of which we are declared righteous, is one which is not constituted by anything in us. It does not take its origin in us. The ground of our righteousness is outside of us, in Jesus Christ, His righteousness imputed to us. An alien righteousness reckoned to our account. And so, the fact that the ground of our Justif. is outside of us leads us again to look away from ourselves and to cling to Jesus Christ alone.

2) Justif. is in Christ.

Cf. Acts 13:39; Rom.8:1; Gal.2:17; Eph.1:7. And all of those passages point to the conclusion that the righteousness on the basis of which we are declared just is a righteousness which resides in Christ. And that righteousness which resides in Christ becomes efficacious for us as the ground of our Justif., by virtue of a relationship which we sustain to Christ. And that is the relationship which we have already spoken of, as union with Christ. We become the beneficiaries of His righteousness in our union with Him. And we can be even more specific, recognizing that Justif. is said to be through the redemptive work of Christ, through His blood(cf., Rom.3:25; 5:9; 8:33-34; II Cor.5:18-21).

And that virtue that resides in Christ, and of which we become the beneficiaries in Him, that righteousness of Christ, proceeds from His redemptive accomplishment.

3) Justif. is the Righteousness of God.

Cf. Rom.1:17; 3:21-22; 10:3; II Cor.5:21; Phil.3:9. It is the righteousness of God. And that clearly advertizes the fact that it is not our righteousness. It is not a righteousness that arises in us. Or is characteristically ours. But it is the righteousness of God. It is a revealed righteousness, a righteousness of the faith of Christ. And the emphasis present in the expression "the righteousness of God" can be best expressed by saying it is a God-righteousness.

That implies surely, a contrast with human unrighteousness. We are not justified in unrighteousness. The unrighteousness which characterizes us as the children of Adam. That should be obvious. But even more than that, when this righteousness is spoken of as the righteousness of God. It contrasts not only with human unrighteousness but contrasts also with human righteousness. It is a God-righteousness. Not of human origin or authorship. It is not a righteousness of human quality, but it is a God-righteousness. And you see, right here we see the poverty of every theory of Justif. which in any way, shape or form, admits human righteousness as the ground of our Justif. or as a contributing factor. It is a God-righteousness, and therefore human righteousness is not a contributing or a constituting factor in the righteousness by which we are justified. We therefore exclude every form of self-righteousness from the justif. of God's children.

The righteousness which is the ground of our justif. is a God-righteousness. Not simply because it is provided by God, which it certainly is. Nor simply because it is approved by God, which it is. Not simply because it is bestowed by God, which it certainly is. But it is a God-righteousness because it is qualitatively divine. It is a righteousness with divine attributes.

4) Justif. is the righteousness of Christ.

That is the point in Romans 5:17, 18, and 19. It is through the obedience of the One that the many are constituted righteous. Vs.17, it is the gift of righteousness which is mentioned. And it is also one of the points in II Cor.5:21 "we become the righteousness of God in Him."

So then, it is the righteousness of Jesus Christ, the obedience rendered by Him in His human nature, to be sure. But it is of divine quality, it is the righteousness of God. Because it is the obedience of Jesus Christ. It is rendered by Him in His identity as the Son of God. The Hypostatic union, He is the God-man.. But it is a righteousness which is rendered by Jesus Christ the Covenant Head. Jesus became man in terms of His mediatorial commitment. And so the righteousness belonging to Him, and imputed to us, belongs to Him as our Redeemer and as our Savior. He is the Vicarious Representative. The obedience which He rendered has sense only on the background of His media-

torial commitment. He is the Son of God who became man with a view to accomplishing the obedience in terms of which we are justified. It is the righteousness of God, but specifically the righteousness of Jesus Christ, the Son of God. Who came in order to redeem us. In order that we might be free from condemnation.

5) Believers become the Righteousness of God in Christ.

And here the passage which is in view is II Cor. 5:21. "He ~~made~~ Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him." In Him we become the righteousness of God. And you have to appreciate the parallelism between the first and the second halves of that verse. Him who knew no sin, He made to be sin for us. He was made sin for us in order that. And He became the righteousness of God on our behalf. The point is that that righteousness is not for His own sake, but for our sake. He was obedient for our sake. And therefore it is natural to think of disobedience as pertaining to us. And, as we have already seen, as ultimately us, imputed to us.

But more specifically we note the significance of the ἐν αὐτῷ, the "in Him." The righteousness which we become, we become in our union with Him. He identifies Himself with us in our sin. He was made sin for us. Corresponding to that we become the righteousness of God in Him. So the thought is not merely that we are the beneficiaries of His righteousness. It is not merely that we derive benefits from His righteousness. But we are made partakers of it. And that, to such an extent, that we are identified in terms of it. Jesus became so thoroughly identified with us in our sin, that Paul can say "He was made sin for us." So we, being ungodly in ourselves, and knowing no righteousness, are nevertheless thoroughly identified with the righteousness of Christ. So thoroughly identified with Him, that the Apostle can say "we become the righteousness of God in Him."

I suppose we can say, on the basis of that, that the concept of righteousness and justification as expressed here, is even richer than is conveyed to us by the simple term "imputation." Righteousness is reckoned to our account. But Paul says we are identified with it. And so, II Cor. 5:21 would seem to carry it a bit further than Rom. 5:17-19. In that passage the thought was of a gift, a bestowment. We are constituted righteous by virtue of this gift. And here the idea is that of becoming the righteousness of God in Jesus Christ.

Now sometimes the Protestant doctrine of Justif. is said to involve a Legal Fiction. And that point is argued because we are ~~declared~~ to be what we are not. We are not righteous in ourselves nevertheless we are declared to be righteous. Is not that a Legal Fiction?

Well, the answer to that argument is the doctrine of Imputation. We have imputed to us, reckoned to us, the righteousness of Jesus Christ. And that is not a legal fiction. A legal fiction would be involved if we were declared righteous apart from that imputation.

Without the imputation then we could speak of a legal fiction. But the righteousness of Christ is imputed to us.

And more than that that imputation itself is not simply a legal fiction. Because as we have just seen, that imputation is an imputation, in the context of our union with Christ. In the context of our identity with Him. And that union with Christ is the foundation for the application of all the benefits of Christ. It is in union with Christ that we are justified and that we are also sanctified. So union with Christ is foundational also for our understanding of Justif.

And that union with Christ again, can not be isolated from the redemptive accomplishment of Christ. When we say "union with Christ" we are not talking about pantheism or mysticism. Union with Christ has no meaning apart from Christ in His vicarious capacity, in His office as the Mediator. And in union with Christ we come into possession of all that He is in the vicarious relationship that He sustains to us. But again it is essential to point out that we are still moving in the forensic sphere. And that is the uniqueness of the Christian conception of union. The righteousness is not ours in the sense of being worked in us, or being infused in us. It is and remains the righteousness of God in Christ.

So then the ground of our Justif., the righteousness which is imputed to us, is not our righteousness, but is the righteousness of God. It is the righteousness of Jesus Christ in particular. It is the righteousness of Christ, not simply as deity, but in His capacity as the Mediator, as the one who came with a mediatorial commitment. It is therefore the gift of grace. And it is a gift which we enjoy not outside of Christ but in union with Him. And that, to a certain extent, modifies our understanding of alien. We can speak of an "alien righteousness" because it is the righteousness of Christ and not our own.

But it is not "alien" in the sense that we are outside of Christ. We do not, as Calvin says, "view Him coldly from without." But we are united to Him by the Spirit. And it is in union with Christ that righteousness is imputed to us.

APPENDIX on the Decrees and Canons of the Council of Trent concerning the teaching of Roman Catholicism on Justification. This by way of contrast to the previous discussion. The doctrine of Trent can be understood in Three Phases, as follows. We are dealing with the Sixth Session, the decree on Justification, and I have reference to ch's 5, 6, 7 and 10.

1) Preparation for Justification(ch's 5 & 6).

As you know, Pelagianism held a view that man could keep the law of God. And "by grace" was understood simply all the good gifts of God. The natural faculties; reason, providence, etc; by virtue of which man could keep the law of God.

Semi-Pelagianism acknowledged that man is weakened. And as he begins to seek God he is aided by grace in that search.

The Council of Trent, strictly speaking, differs not only

from Pelagianism and semi-Pelagianism. In this sense, that the will is unable, in itself, to turn to God, but by prevenient grace's assistance. But by prevenient grace the will is assisted. And it is not entirely clear what is involved there. But it is an obvious attempt, on the one hand, to avoid semi-Pelagianism. But on the other hand, Roman Catholicism, true to its genius, can not in the final analysis annihilate the free-will of man. And therefore from our point of view, seems hardly to have escaped semi-Pelagianism. But be that as it may, it is the human will, assisted by prevenient grace, assenting to the teaching of the Church.

And that assent to the teaching of the Church involves consent to be baptized. Now that assent is pre-baptismal faith, which is coupled with pre-baptismal repentance, which is nothing more than a hatred and a detestation of sin. And that faith, pre-baptismal faith, is conceived of as meritorious.

Basic to Roman Catholic teaching is the concept of Merit. And that is rooted in the will of man. But there Roman Catholicism speaks of meritum de congruo, congruent merit. By congruent merit is meant, merit which in strict terms of justice, is not inherently worthy of the grace received. But that faith is meritorious in the sense that, by virtue of it, it becomes fitting for God to bestow grace. So that pre-baptismal faith is meritorious. And that is the preparation for Justif.

2) First Justification.

Faith assenting to the teachings of the Church consents to be baptized. And in baptism the unjust man becomes a just man. And that "becoming" is not by virtue of imputation simply. But that "becoming" is by virtue of the grace infused in the sacrament of baptism. Grace which expels sin. So that, from being an unjust man, the sinner becomes a just man.

And so in ch. 7, Justif. is framed in terms of a series of causes. And the causes of Justif. are as follows:

Final cause is the glory of God and of Christ and of life everlasting.

Efficient cause is the merciful God who washes and sanctifies.

Meritorious cause is the Lord Jesus Christ who merited Justif. by His passion, and made satisfaction to the Father for us. That is, He merits the grace that is infused in us.

Instrumental cause is Baptism. Which is the sacrament of faith. And that is why you will hear some modern R. C. theologians say that they believe in Justif. by faith (but cp. def. of faith).

Formal cause is the righteousness of God by which we are truly just. And that is to say, the righteousness which comes from God and is infused in us.

Now it is by virtue of that infusion of faith that pre-baptismal faith, which is merely assent, and which is therefore fides informis (unformed faith) is transformed into faith formed by love (fides caritata formata). In consenting to be baptized, really what happens is that the one who is being baptized (and this is the Justif. of an adult that we are talking about; it's the heading we are under), faith asks for, seeks from the Church, love.

It seeks a fulness, to be formed by love. And so that love has added to it faith, the other virtues, hope and charity. So that, the unjust man actually becomes a just man. Characterized by faith formed by love.

3) Second Justification.

Follows upon first justif.

It is an increase of justif. And the point here is, that faith formed by love cooperates with grace to produce works which are meritorious. But now that merit is not simply congruent merit, but is meritum de condigno (con-dign merit). And that is to say, the works are intrin-sically worthy of being rewarded with eternal life. So Justif, which is established by an infusion at the beging in First Justif. That Justif. is increased as faith cooperates, as the will cooperates with grace. And then man is judged at the end of history. Or if death comes before the end of history, he is judged in terms of what he is at death. And that is to say, that one can not, in the course of his Christian life, ~~in the nature of the case~~, entertain assurance of sal-vation. Because one never knows if he will be in a state of grace with the merit to warrant the verdict of deli-verance at the end. And that is why Rome is unable to minister assurance to its adherence. And that was devas-tating for Luther. And it explains why there is so much accent on the assurance which the believer has by faith. So much so that faith is in Protestantism, and even in the Reformed conception, sometimes defined in terms of assurance.

Now throughout the Christian life you have to contend with concupiscence. That is the downward pull of the lo-
wer nature. And so the believer may fall into sin and lose that grace. And mortal sin would bring you into condemnation. And so the Church has provided you means to deal with that. Through the sacramental system, ~~the~~ through repeated infusions of grace. Through booster shots you are enabled once again to get set on the right track. To be raised up to the point when you can once again produce adequately in order to be acceptable to God.

Now I think you can see that the foundation of it is a concept of Merit. Which it distinguishes it radically. ~~Merit, which is self-righteousness. Which distinguishes it radically from the Protestant conception.~~ In terms of which the believer enjoys full assurance, in that the justifying verdict is not grounded in what he does, what he produces, but is grounded in the righteousness of Christ which is wrought on his behalf.

4. The Instrumentality of Faith.

a. The man who believes is justified.

Up to this point we have seen that everything connected with justification is objective to us. Justif. is an act of God, it is God who justifies. The righteousness, which is the ground, is not our own. It is not an outwrought righteousness (i.e., self-righteousness as opposed to God-righteousness), nor is it an inwrought righteousness. IT IS the righteousness of Jesus Christ imputed to us. Justif. is wholly an act of God for our benefit. But, it is not correct to conclude that justif. takes place irrespective of any activity on our part. The purity of justification would seem to demand such a notion. But justif. does not take place wholly irrespective of what we do.

Or, put in another way, not all saving activity on our part is consequent to justification.

That is evident when we say....

Justification is by faith.

In the N.T., justification is said to be by, through, from faith--- $\delta\iota\kappa\alpha\iota\sigma\mu\acute{o}\varsigma$ $\epsilon\kappa$ $\pi\iota\sigma\tau\epsilon\omega\varsigma$, $\pi\iota\sigma\tau\iota$.

Gal.2:16 uses two expressions: $\delta\iota\kappa\alpha\iota\sigma\mu\acute{o}\varsigma$ $\pi\iota\sigma\tau\epsilon\omega\varsigma$... $\epsilon\kappa$ $\pi\iota\sigma\tau\epsilon\omega\varsigma$. This is made on the background of the archetypal experience of Abraham in Gen.15:6.

Rom.4:5 God justifies the ungodly, that is those who have no foundation in themselves for such an act.

But the Bible also says, in effect, that God justifies the ungodly who believe in Jesus Christ.

If we then ask the further question: Why is it that these believe, Whence their faith? Then it is answered in Regeneration. Regeneration is the basis or the presupposition of faith. And regeneration is never outside of Jesus Christ. Regeneration implies incorporation into Jesus Christ. Cf. Eph.2:10 created in Christ Jesus.

God justifies those ungodly persons who, by the grace of God, have been effectually called into saving union with Jesus Christ and are regenerated, and therefore who exercise faith. They are justified in Christ.

This is involved in Rom.8:30 God justifies those whom He calls. Cp. WCF XI:1 those whom He effectually calls, He freely justifies.

Because of this, you can understand why infants are not excluded from the grace of justification, by virtue of their infancy.

Baptists have a variety of views on this. Main accent falls on the priority of faith to justif. and therefore an infant can't be considered justified until faith is exercised.

Lutherans have the concept of infant faith.

But the Reformed are different. Faith is not to be construed as, in the first place, a contribution on our part to the act of justification. Therefore it is not a causal factor or condition. Faith is an outworking of the union with Christ, an outworking of regeneration. Thus infants can be sovereignly called into union with Christ and saved. Elect infants who

die in infancy are saved", says the WCF. But it can also be said that Elect infants who do not die in infancy can be regenerated. Though we can not say that all who are baptized, one for one, ~~are~~ regenerated and justified.

Faith is the outworking of this grace in Jesus Christ which appears in the maturity of years.

Not all the elect are regenerated in infancy. The Spirit moves where and when it will. In their case the faith is not prior to justif. but is temporally subsequent to justification.

2) Faith is not the ground of justification.

Jesus Christ and His righteousness is the exclusive ground of our justification.

But some would argue on the basis of Gen.15:6 and Rom.4:9 that faith itself is the ground of justification. "Faith was reckoned for righteousness." Thus faith is that on account of which one is justified. In Scholastic terminology: Faith would be the propter quam (that on account of which), instead of the per quam (that through which) one is justified.

There are various arguments contra this position.

(1) The context in which Gen.15:6 is being quoted has the emphasis that justif. is by faith and not by works. And faith is a work (though some in the Reformed community would deny this. Cf. W.S. Reid who says that "faith is a work, but it is not a good work! He means that faith is not the ground of acceptance). But in I John 3:23 faith is the response on our part to the command of God. In the WLC and the WSC and even in Luther, faith is a matter of obedience to the First Commandment. Faith is a work.

But just because justif. is not on the ground of our working so it cannot be on the ground of our faith.

Rom.4 has the gratuitous nature of justif. in the foreground. In 3:22-24 & 4:16 justif. is by faith because it is by grace. Thus Paul's appeal to Gen.15:6 is to prove that justif. is by grace and not works. Faith is not the one thing you must do to be saved. Justif. by faith means there is nothing we can do. Jesus is all we need for Justif. Therefore let us go to Him by faith.

(2) Argument from Murray-- if faith was the ground of justif, then we would expect the expression: J. on account of faith. ~~And instead of~~ in virtute. But this is avoided completely. This is all the more striking because in + accusative could be used to show means as well as grounds and motive. Though if it had appeared we would have had to understand it as means. But it does not appear.

The argument is cogent as far as it goes. But it doesn't go quite far enough.

When works are rejected as the ground of justif., that expression of ground, works as ground, is

not in terms of the *ἐκ τῆς πίστεως*, but is expressed in terms of *ἐκ τῆς ἐξουσίας* (that is, e.g., *ἐκ τῆς ἐξουσίας τοῦ Θεοῦ*). And that is to say that *ἐκ* + genitive can express ground as well as instrument. Therefore when we come to *ἐκ τῆς πίστεως* there is nothing in the greek syntax which prevents our understanding *ἐκ τῆς πίστεως* as the ground. You do not have to have *ἐκ τῆς πίστεως* to express ground, *ἐκ τῆς πίστεως* could also express ground. Thus Shepherd does not find this a very compelling argument. Thinks there are more compelling arguments. More next class.

10/16

3) Romans 10:9-10.

A very instructive comparison. Well, the concern here is the confession of the Lord Jesus Christ with the mouth, and the belief with the heart, that God has raised Him from the dead. And those two ideas parallel one another. You notice that faith is said to be unto Justif. and confession is said to be unto salvation (vs. 10). So that we may argue that faith sustains the same sort of relationship to Justif. that confession sustains to salvation. And it is not the case that we saved on the ground of our confession. Similarly we are not justified on the ground of our faith. So that Justif. by faith does not mean "on account of faith." That would be an example of works, the opposite of grace. But our salvation is by grace through faith. The faith is not the propter quam of our Justif., but is the per quam, that through which we are saved.

c. Faith is the Instrument of Justification.

That word "instrument" is used in theology in order to evade, or escape, the saying that faith is the ground of our Justif. If it is not the ground, then how does it function? The theologians expressed themselves to the effect that faith functions only as an instrument. That is to say, it functions only in its receiving capacity as accepting a Justif. which is complete in Jesus Christ. We are justified by grace. And that grace is through faith. Now in the history of theology there are different ways of construing the relationship between faith and Justif. We noted before the R. C. understanding of the relationship between faith and Justif. Faith is thought of broadly, first of all, as assent to the truth, and in particular to the teachings of the Church. And specifically faith consents to the sacrament of baptism. Baptism washes away original sin, that is First Justif. And the Decrees of the Council of Trent say explicitly, that "the instrumental cause of First Justif. is baptism." And more recent theologians stress the fact that that is the sacrament of faith. In order to accomodate themselves to a different way of speaking. But it is baptism which is really the instrument of Justif. And faith really functions as only the Occasional Cause. It is on the occasion of faith that the sacrament of baptism is administered. And it is the baptism which is the instrumental cause of Justif., so

that faith has no real efficacy relative to Justif. But Rome says more than that. Rome says also, that there is a faith which comes after baptism, and is founded upon baptism, and that is the "faith formed by love." Faith which works through love. And the appeal is made there to Gal. 5:6. And this faith which is formed by love is the fount of good works. So that faith, together with hope and and charity, productive of good works, become the formal ground of Second Justif. So that the efficacy of faith in connection with Justif. is the efficacy of ground. A position which was rejected by the Reformation.

In the Remonstrant-Arminian conception there is a somewhat different perspective. And yet it has its analogy with the Roman teaching. And you find it from time to time among Protestant theologians.

The main feature of this position is the doctrine of a Universal Atonement. In terms of which Jesus Christ has objectively died for the sins of all men. So that there is, on the basis of that efficacious atonement, for the sins of all men, there is only one sin for which men can be condemned, and that is the sin of unbelief. Faith, on the other hand, is not meritorious, at least at this point. But receives the atonement, receives the forgiveness of Christ. It accepts that work of atonement.

But on the other hand, that faith is coupled with evangelical obedience. Which then becomes the ground of our acceptability with God. Evangelical obedience rendered to the somewhat less severe demands of the gospel. But in any case, it is faith itself, or faith coupled with what the gospel asks of us, that becomes the ground of our acceptability with God.

And again, the problem is, that it is for something in us that we are justified. So that the ground of our acceptance becomes something in us rather than Jesus Christ and His righteousness alone. And that is the unacceptable feature of that way of looking at the relationship between faith and Justif.

So as I said a moment ago, the classic Protestant position, both Lutheran and Reformed at this point, is to the effect that faith does not function in a causal way with respect to our Justif. But faith is simply the instrument whereby Justif. is appropriated. It is the instrument whereby the righteousness of Jesus Christ is received. It is trust in Jesus Christ. And so faith does not contribute to Justif., but receives Justif. And although that is the focus and the meaning and the emphasis of the use of this term "instrument". Still it is difficult, I think, to avoid saying, that even this term "instrument" although it is employed in order to avoid that there is a contributing factor on our part. Nevertheless that term has what Prof. Murray used to call a "certain liability attached to it." It is not a biblical word. It is a word used to serve a certain purpose. But it has a liability attached to it in that it carries with it at least some suggestion that faith is a contributing cause of our Justif. Even as a receptive organ.

So that, maybe it is good to look at it this way. What the Scriptures say is, that the one who believes in Jesus Christ, is precisely the one who is not seeking to merit Justif. by his accomplishments. Faith means trust in Christ.

And the one who trusts in Christ is not trusting in himself. Faith in Christ excludes faith in self. And so as Paul says, "it is the men who does not work, but who believes, whom God justifies" (Rom. 4:4). So that the focus is not on the faith, as such, as the one thing that we do in order to be justified. But when we say "faith," the focus is on Christ. Faith is oriented to Christ. And faith is expressive of that focus. Faith does not draw attention to itself as a causal factor. But faith yields to the mercy of God in Jesus Christ. Faith looks to the grace of Christ. As Paul says expressly in Rom. 4:16, "Justification is by faith, (not in order that it may be by something in us), in order that it might be by grace."

Now maybe that is a little bit, the nuances may become a little bit subtle, for the people of God, to be sure. But there is at least one error, an obvious error, that needs to be avoided. And it is a misunderstanding that arises from Eph. 2:8. Refers to salvation "through faith," in the context of the gift of God. And you will sometimes hear it stated that "we are saved by faith because faith is a gift of God." And it is the gift character of faith that accounts for the fact that it functions in connection with Justif. Which is also a gift." Or that "faith is the appropriate instrument of Justif. because it is the gift of God." And so you see, I think rather obviously, that if faith is the appropriate instrument because it is a gift of God, There is no reason why some other virtue may not be introduced as the instrument of Justif. and salvation. Love, or hope, or hospitality, or patience, or whatever it might be. All those virtues are gifts of the Holy Spirit. And if faith is the instrument of Justif. because of its gift character, then there is no reason why these other virtues could not also function as instruments. But in point of fact they do not. And so the fact that faith is a gift does not distinguish it from the other virtues. Nor does it explain its relation to Justif. What distinguishes faith, and what explains its relationship to Justif., what accounts for its distinctive office, in connection with Justif., is its orientation to Jesus Christ. That is to say, the man who believes is not the man who is trusting in self-righteousness. But the man who believes is the man who is trusting in the righteousness of Jesus Christ. So that faith contradicts merit. It contradicts self-righteousness.

Now we are not saying that faith appears in isolation from the other gifts and graces. We will discuss that in a moment, when we come to the subject of Faith. That faith does not appear, in experience, in isolation from the other gifts and graces. But it is faith in particular which demonstrates to us that the man who is regenerated, who is transformed, is not counting on his regeneration, is not counting on his transformation, but is counting on Christ. Christ the hope of the helpless and the fullness of life to destitute sinners.

Now if Paul had said just simply, "we are justified by grace." He could have said that and it is perfectly true. But if he had said that simply, and not drawn our attention to faith. Then it would have been more difficult for us to distinguish, in a radical way, his position from that of the Jews whom he opposed. You see, the Jews were not opposed to grace. The Jews also believed in grace. And by Jews I mean the unbelieving Jews of Paul's generation.

The Jews were also in favor of grace. But what they understood by that was, that God had graciously given to this nation, and to no other, a grand self-help program. A great do-it-yourself project, in the Mosaic Law. Now Paul comes along and he says, "By grace through faith." That is to say, grace not in the sense that God gives us help, and has given us a program whereby we can save ourselves. But we are the beneficiaries of a redemption which is accomplished on our behalf by another. And therefore the grace of God is ours by way of faith. And so Paul lays hold upon this word out of the history of redemption, from the time of Abraham, to demonstrate what was really the heart of his understanding of our acceptability with God. What grace really and truly involves. So grace then functions as an instrument of our Justif.

5. The State of Justification.

a. The Time of Justification.

I want to begin this discussion by noting the statement which Murray makes in Redemption Accomplished and Applied, p.158(1955 edition), "There have been good Protestants who have maintained that this faith is not the antecedent of Justif., but the consequent. That we do not believe in order to be justified. But we believe because we have been justified." Please note it says that there are good Protestants on both sides.

So the question here is the location of our Justif. with reference to the exercise of faith. And there are several aspects to this question that are worthy of comment. And at this point I am indebted, as you will observe, to Bavinck's discussion of this matter. I gave to you a translation of the relevant sections of the Gereformeerde Dogmatiek. So do review this material.

In the development of Lutheran theology, says Bavinck, the doctrine of predestination was pushed further and further into the background. But in the development of Reformed theology the doctrine of predestination was brought more and more into the foreground. And so the benefits of Christ are viewed more as derived from the predestinating purpose of God. They are viewed more from the angle of being derived from the predestinating purpose of God. Rom. 8:30 functions prominently--we are predestined, called, justified, and glorified. Now when that happens, you see, the benefits are seen more as gifts given by God to the believer. Than as possessions that are appropriated by faith. Now it is not as if those two ideas exclude one another. But it is the angle from which you view them. And the more you emphasize the doctrine of predestination the more you come to see the benefits of Christ as gifts given by God, rather than as possessions that are appropriated by faith. With respect to Justif. in particular, Justif. is seen more as an objective gift, than as something subjectively received.

Now when this perspective is stressed to the extreme it becomes the doctrine of Justif. from eternity. That was the position propounded and maintained by Abraham Kuyper. Who argued that we are actually justified in the decree of God. And everything that follows upon that is an outworking of that decree. There were others who did not carry the justif. as far back as the decree. But they took the position that the Death and the Resurrection of Jesus Christ, that is the time of our Justif., that is

is where we are justified, in the Death and Resurrection of Jesus Christ.

Now I think that you can see, that if we can speak of a Justif. from eternity. Then we could also speak of Adoption from eternity, of Sanctif. from eternity. We could also speak of Creation from eternity. Because everything is given with the decree of God and therefore everything is from eternity.

But with respect to Justif in particular, Justif. is so closely associated with faith that it is difficult to think of our Justif. as taking place in eternity, or as taking place even at the cross of Jesus Christ. When are we justified? Kuyper says, "in eternity." Others say at the death and resurrection of Jesus Christ. But when you look at the language of Scripture, Justif. is represented so pervasively as "by faith." That it is difficult to think in terms of Justif. as taking place in eternity, or as taking place on the cross and the resurrection of Jesus Christ. And Murray develops that argument, showing the association of faith and Justif.

But it is that problematic, you see, that lies behind the formulation of the Westminster Confession, ch. XI:4 "God did, from all eternity, decree to justify all the elect" (you see, there is a decree to justify, from eternity), "and Christ did, in the fulness of time, die for their sins, and rise again for their justification" (it takes account of that second view): nevertheless, they are not justified, until the Holy Spirit doth, in due time, actually apply Christ unto them." So that in terms of the confessional teaching, strictly speaking, we can not say that we were justified in eternity. True that the decree of Justif. is from before the foundation of the world. And strictly speaking, we can not say that we are justified at the Cross and resurrection of Christ. Although it is there that Jesus bore the penalty of sin, and He rose again for our justification. But the point is that the Confession makes, on the basis of the repeated Scriptural insistence that Justif. is by faith, the position of the Confession is that Justif. is given with our effectual calling. Cf. XI:1 "Those whom God effectually calleth, He also freely justifieth." So that is the first point that has to be made when you consider the "time of justification." Is it Justif. from eternity, or is it Justif. at the Cross of Christ, or is it Justif. when we are converted? And it is the emphasis on the Justif. by faith, Before we believe we are not justified. After we believe we are justified. That accounts for the confessional insistence that Justif. is wrought when the Holy Spirit does in due time effectually or actually apply Christ unto us.

But now a second point, another side to this question. Which is somewhat more subtle than that first point. But which is a point which is not without its practical consequences or significance. And that relates to the order of Faith and Justification. Bavinck has a full discussion of this. But unless you are acquainted with the issue it may be a little obscure to you. So I will try to give an explanation of it. And Bavinck gives an explanation of it. And through all that you want to arrive at an understanding of the problematics, and how Reformed theology sought to accommodate itself to the issue at hand.

Because Justif. is by faith we wonder how there could be any question about the priority of faith to Justif. Surely if Justif. is by faith then that implies that faith precedes Justif. If not in time, at least logically. But we also saw a couple of sessions ago that infants who grow to adulthood can be, not necessarily all of them are, but they can be justified and saved in infancy. Or if they are saved in infancy surely that entails their justification. And in that case, at least, there is a priority of Justif. to faith. So that Justif. by faith, in their case, points not to a priority of faith to Justif. But points to the way in which they are justified. They are not justified by anything in them, or anything they do. But they are justified by faith.

Now the older line of Reformed Theology accented the fact that Justif. is given to us in our effectual calling. The accent is on the pure grace arising from the decree. Faith simply receives what we have in our effectual calling. Justif. is so wholly and so exclusively bound up with Jesus Christ, who is given to us in our effectual calling, that faith simply accepts that. And faith takes on then the form of assurance of our Justif. and salvation. Salvation is so exclusively in Jesus Christ that faith simply accepts a salvation which is complete in Jesus. And therefore faith takes on the form of assurance.

Now I say early Reformed because you can understand that the existential problem that was faced at the beginning of the Reformation was a lack of assurance. We can not be sure, in God's judgement, whether we are saved, in terms of the Roman Catholic understanding. And to counter that the Reformers accented the assurance that we have, the assurance of faith which is grounded in a complete redemption, purchased by Jesus Christ. And so the Heidelberg Catechism, Qu. 21, "What is true faith?"

"It is not only a certain knowledge by which I accept as true all that God has revealed to us in His word, but also a whole-hearted trust which the Holy Spirit creates in me through the gospel, that, not only to others, but to me also God has given the forgiveness of sins, everlasting righteousness and salvation, out of sheer grace solely for the sake of Christ's saving work."

It is a hearty trust, a hearty confidence that my sins are forgiven, that I am the beneficiary of everlasting righteousness and salvation, merely for the sake of God's grace, for the sake of Christ's merit. And you can see how faith there is defined in terms of assurance concerning my state before God, grounded in what Jesus Christ has done.

Now when that perspective is carried to an extreme, you can see what the dangers are. I say when it is carried to an extreme. Faith tends to become simply an acknowledgment of my justif. And the danger of presumption lies at hand. It is tempting to see the atonement then, as universal in scope. In order to see faith simply as the knowledge of my justif. in particular. And when you appreciate that you can also see why Karl Barth has an affinity for early Reformed Theology. His position is to the effect, in particular, that all men are justified by and in Christ.

And Christians are the people who acknowledge this, the people who know that. And thereby, any suggestion is a ^{contribution} to our status is avoided by focussing everything (Berkouwer speaks of a Christomonism) in Christ.

All men are men in Christ. And that is simply acknowledged by the fact of faith. It is also a further outworking of, to be sure in post-Kantian terms, of a supralapsarian conception.

Now it was not only the possibility of those dangers. But also attention to the specific language of Scripture. That led to the development of another line of thought in Reformed Theology. And that line argues, that Justif. is not unto faith, but conversely, faith is unto Justif. Faith must be seen as prior to Justif. So that we can not speak of our being justified until after the exercise of faith. And the advantage in that conception is that we clearly avoid Universalism--only those are justified who believe. And we clearly avoid presumption. We are simply not acknowledging a status, but we believe in order to be justified. And that faith must be a conscious exercise on our part. And as I say, that seems to reflect more adequately and accurately the concrete language which the Scripture uses. Or at least is understood to do that. Now there are problems with this view also. Because it is hard to escape, on this view, the idea that faith in some sense contributes to our justif. Just consider the formula for example, "there is no Justif. without faith." "Faith effects Justif." And when you speak that way, and begin to work from that perspective. You can see how the way is then opened to Arminianism. We are not thought of as united to Christ until after faith, because in union with Christ we are justified. But we must believe in order to be united with Christ and to be justified. So the faith is not given to us in Christ, as the fruit of His life-giving resurrection. But faith has to be conceived of as a possibility inherent in man, in spite of his total depravity. Now that is the extreme consequence of this view. And you see it worked out in that book Grace Unlimited, which is a fairly recent manifesto, in the sense of the Arminian construction. So you have these two ways of looking at it, which seem diametrically opposed. Justif. is prior to faith, the advantage is to preserve grace. Or, faith is prior to Justif., the advantage is that we avoid presumption, and we make clear that faith must be exercised. Each view has its advantages, its disadvantages. And each view carried to an extreme brings us to a position that we do not want to hold.

Now, in point of fact, Reformed Theology in its mainstream did not go to the one extreme or the other. But sought to retain the best in both emphases. And it did that by means of a distinction that you will come across in the theological literature. And that is the distinction between Active and Passive Justification.

By Active Justification is meant all that is given to us in our effectual calling, in our union with Christ. Active Justif. then reflects the priority of Justif. to faith. Active Justif. refers to our justif. as it is given to us whole and complete in our effectual calling. Passive Justification, on the other hand, has reference to our reception of this gift consciously, so that we are aware of and are assured of our Justif. And that is Justif. subsequent to faith.

Now practically, you see, we have to do two things. We must not give the impression to men that they are justified

irrespective of faith. The Gospel call is a call to faith and a call to repentance, in order that we may receive the forgiveness of sins and be justified. But we must also avoid the conception that faith completes our Justif. That for 95% we are justified in terms of what Christ has done but our faith is necessary in order to complete the Justif. That our faith is the one thing that we have to do in order to be justified. Now you can put it together this way--we are not justified because of our faith, but we are not justified without faith. Jesus is our Justif., and therefore we do not call men to faith simply. But we call men to Christ through faith. In other words, in stating our doctrine of Justif. we want to avoid both presumption and synergism. In terms of the West. Conf., we are justified, when "the Holy Spirit, in due time, actually applies Christ unto" us. And the Holy Spirit does that by uniting us to Christ, by regenerating us in Christ, and begetting faith in us.

Now if I can expand on that for a moment. The question of priority, you see, is a question that is in the foreground in this discussion. And there are arguments for and against seeing the priority of Justif. to faith. And there are arguments for and against seeing the priority of faith to Justif. What I want you to appreciate is the motif which lies behind each of those lines of thought. But then you also want to appreciate why the mainstream sought to accommodate both emphases: what was good in both emphases and reject what was bad in both emphases. By means of the distinction between Active and Passive Justification. But when you think about it for a moment, you realize that in our experience we are sinners. And then at a given moment, according to God's eternal purpose, we are converted. And that conversion is in union with Christ. Which has both sides: we become the beneficiaries of His righteousness, but at the same time, we are regenerated and exercise faith. So that, in terms of our conversion in union with Christ, there is no priority, at least with respect to time. There is no priority of the one to the other. Everything is given to us: Faith and Justif. in our union with Christ. And faith begins to exercise itself immediately upon union with Christ. And we are justified and enter into a state of Justif.

But more than that, as you reflect on it, this phrase, "Justification by faith." Is not designed in the first place, to establish priority. It is not the question of priority that is in the foreground of the Scriptural presentation of Justif. by faith. But the issue that is being dealt with, in that formula, is the issue of the very character of our Justif. And therefore the opposition is not between Justif. by faith, or faith by Justif. But the issue is Justif. by faith or Justif. by the works of the Law. It is not the question of priority that is in the foreground, but the question of the method, or the way. How are we justified?, that is the issue. Not the issue of priority. And the answer to the question of how is-- it is by faith and not by the works of the law. And when you perceive that, and also perceive that both gifts, Justif. and faith, are given together in our union with Christ. I think you have a more biblical way of coping with this particular question as it arose in the history of theology. Again, remember what Murray said, "There have been good Protestants...."

b. Continuing Faith and Justification.

By "continuing Justification" I do not mean repeated acts of Justif., nor that the act of Justif. takes place over a period of time. Any more than Calvin did when he headed one of his chapters, discussing Justif., "Of the Beginning and the Progress of Justif." But the point is this. The WCF XI:5 says that believers "can never fall from the state of justification." And the reference is to this state of Justif. In other words, in addition to an act of Justif., we can speak of a state of Justif. At least we are confessionally bound to such a phrase. And the thought is simply that the act of Justif. is the initiation or the beginning of a state of Justif. That is, having been justified, in that act, we continue to be having been justified (if you want to put it that way). Or we continue to be justified persons. When our sins are forgiven, at this moment today, you know that tomorrow those same sins are forgiven also. Not that they are forgiven again, but our forgiveness is not simply an act of the moment, but it has consequences that extend over a period of time. And that state of Justif reaches its consummation in the Final Judgement. I would say that this State of Justif. is in view in such a passage as Rom.8:1. Well, you are in Christ Jesus, that is a state, that is your existence in Christ Jesus. And there is no condemnation to them that are in Christ Jesus, they are in a state of Justif.

And when we enter into that state of Justif. then that judicial condemnation is removed at the initiation of the state. And in that state there is no condemnation, and there never will be any condemnation. Because they are in Christ Jesus.

I think you can see the point too, if you look at the corresponding phenomenon of faith. The proof-text offered by the Westminster divines is Lk.22:32 "But I have made supplication for you, that your faith fail not." Well, faith does not fail in those who are united to Christ, and for whom Christ continues to intercede. And because faith does not fail, justif. does not fail. The Confession says, "those who are justified can not fall from a state of justification." So we could say that a state of faith, or a state of believing is correlative to a state of Justif.

And it is important to keep that in mind, from a pastoral point of view. Because our concern as pastors is not simply with an initial act of faith. But our concern is with continuity in faith. Our concern is not simply with bringing people to the faith, or to faith. But also seeing to it that they persevere in faith. You notice that Jesus did not say, "Simon. Simon, if you have truly believed, you will inevitably continue to believe." But He says, "Simon I have prayed for you that your faith fail not." And there has to be a corresponding intercession, it seems to me, on the pastors part, for his people. His prayer for them and coupled with that his ministry on behalf of them that faith not fail. And that is why in the sermons, from week to week, we continually feed people with that on which they can lay hold. So that faith will not fail. And you have to think of that congregation as continuously confronted by temptations to be unfaithful, to turn away. Satan goes about as roaring lion, seeking whom he may devour."

It is your task as a pastor to defend the flock, to encourage the faith, to build up the faith. And to defend it against the temptations to unbelief. But you do that again you see, in utter reliance upon the sovereignty of God. And that is why all of your work is bathed in prayer. That the faith might not fail.

And you see, if you think of faith, say it is begun at this point, and then as continuing. You can not argue, that if we have truly believed, then we will naturally, automatically, continue to believe. And so we can speak to people, and we can call them to faith, but we need not encourage them to continue in the faith. Because that will come inevitably. And it is a temptation to think in that way. Because we say, "Well, if we do not think in that way, are we not jeopardizing the definitiveness of Christ's work, and the efficacy of the work. Are we not jeopardizing the doctrine of the Perseverance of the Saints. And are we not calling into question the sovereignty of God's working." Well, my answer to that would be, that if that argument holds water, then it holds water, not only in the state of justification, but it holds also at the beginning. It is the same as arguing, "Well, if a person is elect, he is going to come to the faith whether or not I preach and urge him to come to the faith." And then you see, you back away completely from a ministry which urges men to faith. Well, none of us feels that way. We feel the gospel urges us clearly to proclaim to men that they must come to faith. We do not experience that as a denial of election, or the sovereignty of the operation of the Spirit. So also when we urge men to continue in the faith, we are not denying the sovereignty of God's working, who sustains men in the faith. We enter into the faith and we continue in the faith. And that sovereign working of God is the hope and the ground upon which we make the appeal and prayer and conduct our ministry.

Now at the same time, we have also to bear in mind, that this faith, as it comes to expression in the life of the believer, beginning at his conversion and extending throughout his life (as long as the Lord allows him to live on this earth), that that faith is not a dead faith. It is not an inert faith. If you look at Gal. 5:6 you will see that Paul says, that the faith which avails, is faith working by love. And James says the same thing in 2:14, where he raises the rhetorical question, "What does it profit my brethren, if a man say he has faith, but has not works. Can that faith save him?" And the Greek construction is such that we are compelled to answer that question, "No, that faith will not save him!" That faith, which a man claims to have, but which does not manifest itself in the fruit of faith. That faith will not save him. Well, why won't it save him? Well, in the last verse of that chapter the answer is very clear--"faith without works is dead." And dead faith does not save. So that continuity in faith, is continuity in living, active and obedient faith. A faith which is visible in repentance, in turning away from sin, and also in obedience. In James 2 the question is--"Show me your faith." And that faith becomes visible in the fruit that it produces. And such faith which manifests itself in that way, is what the Bible speaks of as a living faith. It is not that you first of all have a

living faith, and then that faith is productive. No, that faith conceived of without its fruit is what the Apostle 4 calls a dead faith. And the image that is given to us in James 2 is not that first of all, you believe with a dead faith, and then that faith is resurrected by having works added to it. How could dead faith produce works? It does not. No, it is a total package that is in view. in James 2, it is a living and active faith.

Now you see, it is for precisely that reason that true faith, saving faith, is living and active faith, that the time-worn objection of Rome against the Protestant doctrine, and particularly against the Reformed doctrine of Justification, is not valid. The objection that Rome has always made is, the doctrine of Justification by Faith ministers to license, to looseness in morality. But as J. Murray puts it, "It is living faith that justifies and living faith unites to Christ, both in the virtue of His death and in the power of His resurrection" (cf., final paragraph in Ch. on "Justification" in Redemption Accomplished and Applied).

And the proof texts to which he appeals at that point are Gal. 5:6 and James 2:14-26. And if you ask yourself where that phrase, that expression, "living faith" comes from. It seems to me that there is only one source for that, and that is James 2.

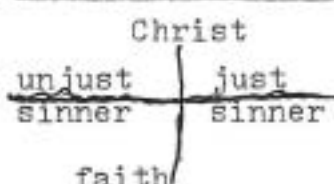
Now it is exactly for that reason that a state of Justification is simply incompatible with a state of sin and immorality. A state of Justif. is simply incompatible with a state of sin and immorality. And therefore I consider Martin Luther's advice to be very bad advice--"Sin boldly, because you are covered by the blood of Jesus." It is not a biblical motif. But it is I would say compatible with Lutheran understanding of simul justus et peccator, "at the same time just and a sinner." And the Lutheran conception is such that, ~~at~~ at the point of conversion you are justified. But just as you are a sinner before your conversion, so also you are a sinner after your conversion. But, whereas you were in the judgement of God, at this point, unjust, now you are just. And so you are simul justus et peccator.

But the Reformed conception is different than that. The Reformed also can use the conception simul justus et peccator. But they mean something different by it. What they mean by it is, the sinner at his conversion is transformed so that, as a result of his regeneration, he produces not only faith, but also repentance and also obedience. Now he is peccator in the sense that, ~~there is no perfection~~, it is not that he is without sin. But he must have recourse to the Father in heaven, day by day. With the plea--"Forgive us our debts, as we forgive our debtors." He must have daily recourse to the blood of Jesus Christ. Because he is not without sin. But in biblical terminology he is a "saint." In other words, he is one who believes with a faith that is living and active. And therefore he is, in biblical terminology, a "saint."

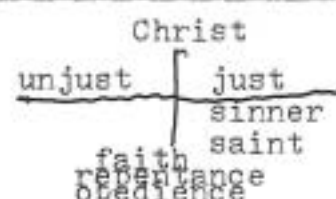
Now I think that Lutheran doctrine is not as bad as I have represented it here. In this sense that, although this is the way that Lutheranism speaks, with reference to Justif., even Luther himself argued vigorously that, faith, once it has justified, after it has justified, is productive of fruits, is productive of obedience. But it is always faith

after it has justified. Now you compare that with a Reformed way of speaking, as you have it in J. Murray. "It is a living faith that justifies, and living faith unites to Christ, both in the virtue of His death and in the power of His resurrection." And you can see the difference in accent between those two ways of speaking.

Lutheran conception



Reformed conception



c. Justification and Forgiveness.

It is from the perspective of the State of Justification that we can continue to understand the continuing need for forgiveness.

What is Justification? Well, it is pardon or forgiveness of sins, based upon the righteousness of Jesus Christ. It is our acceptance as righteous for the sake of Christ. And that carries with it the title to Eternal Life. And in Justification we are given the title to Eternal Life. There is no condemnation. Sins are forgiven once and for all. They are remembered no more by our Father. And just for that reason, neither should they be remembered by us. So when we give testimonies, we do not spend a lot of time savoring our past irregularities. Cf., Ps. 103:12 "As far as the east is from the west, so far has He removed our transgressions from us."

Nevertheless, justified persons do continue to sin. And because they continue to sin, they continue to need forgiveness. And that is why our Lord has taught us to pray, "Forgive us our debts, as we forgive our debtors." And I would suggest to you that the Lord's Prayer is not irrelevant to the believer who is not under condemnation. And that prayer is one of the proof texts offered by the Westminster divines, in support of the Confession's statement--"God does continue to forgive the sin of those that are justified." He continues to forgive the sin of those who are not under condemnation.

Now that does not mean then, that the believer has fallen from a state of Justification. To pray for forgiveness does not mean that a believer has fallen from a state of Justif. Nor has he fallen from a state of faith. But perhaps we can say this. That precisely where there is faith, that faith has sprung out of a new existence. The creation of God, the resurrection of Jesus Christ, in which we are involved. And therefore sin in the life of a believer is not something that we can take for granted. But it is an anomaly. It is an anomaly. (We will be getting into that at a later point.). Sin is there, but it is anomalous. And that is why Paul speaks as he does in Rom. 6. How can it be, that you who have died and are risen with Christ, can be doing the things that you are doing? It is anomalous.

And corresponding to that you have what, I suppose you could refer to as, the anomaly of not being under condemnation and yet needing the forgiveness, the continued forgiveness, of God. Sin in believers is abnormal. It is abnormal. But, when it appears it must be forgiven. And we must not think that sin, as it appears in believers, is different in cha-

racter from what it is in the unbeliever. All sin is a contradiction of God. It is the contradiction of his holiness. And therefore God reacts against it with displeasure. And we have always to bear in mind that sin, in its character, is soul destroying. Sin, of whatever measure or kind, is of a piece with condemnation and death. And that is why believers are warned with all fervency that if they continue wilfully in sin they will die. And that is what lies behind the Church's disciplinary process of the excommunication of presumptuous and blatant sinners. But the ultimate purpose of that disciplinary practice is their restoration.

You notice the solemn way in which the Apostle James addresses believers in 2:1-13. And he says some very strong things there about some people who had dishonored the poor man. And he says if you really fulfil the royal law, according to the Scriptures, "You shall love your neighbor as yourself," you do well. But if you show partiality, you commit sin and are convicted by the law as transgressors." For whoever keeps the whole law, and yet fails in one point, has been guilty of all of it." And there you see the soul destroying quality of all sin. "Now so speak, and so act, as those who are to be judged under the law of liberty. For judgement is without mercy to one who has shown no mercy. Yet mercy triumphs over judgement." And that is a very solemn warning which is delivered to believers.

Nevertheless, the relationship which the believer, and therefore the justified person, sustains to God, is different from that of the unbeliever. God is and continues to be the Father of believers and they are His sons. And that determines the character of the wrath and the displeasure of God. Prof. Murray used to speak of it as "the Fatherly wrath and displeasure which is removed in the recurrent remission administered in response to repentance and confession." And so we have the statement in the WCF XI:5 "God does continue to forgive the sins of those that are justified. And although they can never fall from the state of justification, yet they may by their sins, fall under God's fatherly displeasure, and not have the light of His countenance restored unto them until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance."

P. Adoption.

1. The Meaning of Adoption.

- a. Definition: Westminster Conf. of Faith, XII--"All those that are justified, God vouchsafeth, in and for His only Son Jesus Christ, to make partakers of the grace of adoption, by which they are taken into the number, and enjoy West. Larger Cat., Qu. 74--"Adoption is an act of the free grace of God, in and for His only Son Jesus Christ, whereby all those that are justified are received into the number of his children, have his name put upon them, West. Shorter Cat., Qu. 34--"Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God."

We had previously distinguished between legal and moral benefits which are derived from Christ. The legal are objective to us. The moral are transforming, subjective in us. Adoption would go under the legal. It is an act, a legal act of adoption. It is not a process by which we become the children of God. It is not by virtue of an inner transformation of us. But it is by virtue of God's act with respect to us.

John 1:12 ^{διότι}, right: the objective character. Yet it is not simply a legal relationship such as one sustained with a Judge.

It also has a soteric aspect which is unlike civil adoption. It is the Judge that adopts us, we are his. Thus in distinction from a "legal" or "moral" relation, it is a "familial" arrangement that is established. It is a personal relationship. It is intimately related to Justification.

J. Murray: "Adoption is the apex of covenant privilege and responsibility."

b. The New Testament Terminology.

ὡς υἱοὶ

Romans 8:15, 23; 9:4; Gal. 4:5; Eph. 1:5.

R. 9:4 refers to the privilege of Israel under the Old Covenant.

R. 8:23 adoption is a privilege attained at the consummation of all things, specifically at the Res. Thus adoption is an eschatological conception.

E. 1:5 probably has same eschatological concept as above. May also refer to our present privilege.

R. 8:15; G. 4:5 refers to the present privilege and status of adoption.

John 1:12; I John 3:1 refers to the present status but in different terms.

Thus, Adoption has an eschatological reference, it was enjoyed by Israel. And on this background we enjoy it now with a view to the consummation of all things, and adoption at the end of the Age.

Other terms that are used: υἱός, son τέκνον, child (son, daughter).

We also note that II Cor. 6:18 says "sons & daughters of the Kingdom" (so as to deny feminist charges).

ὡς υἱοὶ Heb. 2:13, 14 (cf. Isa. 8:18) "I & the children whom God has given Me".

ἑκνύω the diminutive of *ἔκνυμι*. It may refer to adoption or may be just a term of endearment, no theological significance.

The Apostle John uses *ἑκνύω* almost exclusively. He uses *υἱός* in Rev. 21:7 (quoting II Sam. 7:14).

Paul uses *υἱός* & *ἑκνύω*. Cp. Rom. 8:14-21 on ease of movement.

c. The Old Testament Background.

Gal. 4:4,5 in the fulness of time, redeemed them that were under the Law (Jews) to receive the adoption of sons. The specific reference is to the transition from the Old Covenant to the New Covenant. It might be thought from this text that adoption is something wholly new. But cp. Rom 9:4.

So if R. 9:4 is seen in relation with Gal. 4:4f it is not a difference of principle between the two covenants. Both enjoyed the privilege of sonship. The difference is that of sonship by those who were under age and the sonship of those who are mature.

As it is true that the O.T. is propaedeutic, preparatory for the N.T., the Old is done away by the New. This is not depreciatory of the privilege of Israel under the Old Covenant--"Out of Egypt have I called My Son". The contrast is how much Israel had in distinction from the nations about her, and the how much more of our adoption.

Individual Israelites were the sons of God. But in terms of the Old Covenant and now in the light of the New, the sonship of the Old was a slavery.

Gal. 4:1-5 as Israel was... so we...

Paul's point is that without the historical Christ the Old Covenant privilege differed little from the status of the rest of the world bound by the elemental spirits. But now with the advent of Christ there is a transition to mature sonship.

The Transition is experienced by Israel not the Gentiles. The Gentiles go directly. They do not pass through a period of O.T. sonship. The Gentiles do not have to submit to Moses in order to be subsequently justified by Jesus Christ. The Gentiles enter into the fulness of their redemption immediately.

In the preaching of the Law we must not convey that we are first of all making Jews out of the Heathen, in order to be made Christians. But we bring them directly to Jesus.

The Law is relevant.

2. Adoption in relation to the other aspects of the application of redemption.

a. Adoption and Election.

Adoption is a benefit contemplated in the eternal, predestinating purpose of God (cf. Eph. 1:4,5). Adoption is not different from the other benefits, in that they are all contemplated in the predestinating purpose of God. A peculiarity is drawn out in Eph. 1. Election is in Christ. Not that we are elect in order to be, in the decree, in Christ. Nor, that we are viewed as being in Christ by faith and then elected. Rather, that we are

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chosen together with Him, our covenant Head and Savior. The foundation of election is the love of God.

But how can sinners be loved and chosen by God? WE are HIS handiwork in terms of Creation, in spite of our sin. But then, so are the non-elect. But it is in Christ that the elect are the beneficiaries of the Father for His own Son.

Eph. 1:6 Christ is the Beloved (cp. Jesus' baptism, the Transfiguration for similar statement). It is in the Beloved Son that we are loved. We are loved and chosen to the privilege of sonship. God loves us in the Beloved, His own Son.

b. Adoption and Regeneration.

A very tempting way of approaching these two topics is to fuse them together. The argument would be-- we become the children of God by regeneration, or the new birth. But this is a confusion..

Birth is only one of several models used to describe the subjective transformation of us at the beginning of our salvation. We don't say we become children of God by resurrection, or by re-creation. We must respect the distinctiveness of each doctrine.

Another reason why some confuse the two is the term *τεκνόν* which is from *τίκνω* to bear, give birth to. This might cause one to think that the act of divine generation constitutes us as the children of God.

We might think also that as children born of God, ^{since} we participate in the divine nature, and so, sonship would be seen in more mystical terms, rather than in forensic terms as above. But this is WRONG!

The New Testament has *υιοθεσία*, very distinctive.

There are two acts: Regeneration is an act of subjective transformation. Adoption is an act of a legal and objective character. The status of sonship can not be conceived apart from the constitutive act of adoption..

There are two ways this is brought out in the N.T.:

Firstly, God the Father is the Father of the children of adoption. God the Father is the Father of the sons of God.

Yet Regeneration is specifically the work of the Holy Spirit. Thus the question of agency decides the matter

Secondly, Regeneration and Adoption are distinguished by virtue of the nature in each act. Reg. is a change wrought in us, a renewal of the heart, a subjective transformation. Adoption has to be seen in the forensic sphere, a judicial act, having an affinity with Justification. It is a distinctive and definitive act by which the privilege and status of sonship is constituted.

Also it is true that regen. does secure the adoption to sonship for us. Calling brings us into fellowship with God's Son. Regen. effects conformity, in principle, to the image of God in Jesus Christ. Justif. bestows acceptance with God as righteous and the title to eternal life. Sanctification prepares us for the ultimate

enjoyment of our inheritance.

But Adoption differs from all of these, in that, God becomes to the redeemed a Father, in the highest sense that can belong to that term.

Therefore Regen. and Adoption should not be isolated from each other. They are correlative. We have a new disposition which accords with our status as sons.

The term *adoptionis* itself points to the distinctiveness of adoption. Cf. John 1:12,13 as bringing out that distinctiveness (though *adoptionis* does not appear). Regen. and Adoption are brought very close together. By regen. we exercise faith. But to them that exercise that faith is given the power, authority (*ἐξουσία*) to become the sons of God. We are adopted by the bestowment of a right or privilege upon those who have believed (which requires regen. as its antecedent).

There is a parallel thought in I John 3:1 called the children of God. The Father is the agent of adoption. He bestows His love issuing in the status of sonship. If the calling referred to here is effectual, then we are summoned into the status of sons. Notice the accent on the love of the Father as issuing in sonship. Reminds one of Eph. 1 beloved in the Son and predestined to adoption.

Also compare I Jn. 3:1 and 3:2 "and so we are" & "we are now the sons of God". John seeks to cultivate a sense of the privilege and status that we have.

An eschatological aspect is brought in with the present status. "We are the children of God, but it does not yet appear what we shall be." There is yet before us a complete conformity to the image of our Redeemer. We noticed already that there is an eschatological perspective to our adoption. We are adopted, and that eschatological perspective as it is brought out in Rom. 8, is tied intimately with the resurrection of the body. So again the close association of Reg., of Resurrection, of Re-Creation, which brings us into conformity with the image of the Son, into a subjective status that corresponds to what we are legally, forensically, in terms of our adoption as sons.

But I do want to stress again how, in the kerugma, as we have it in the NT itself, the Apostle labors to cultivate among the people of God, a sense of their privilege and status as the sons of God. And as that sense of privilege and status is cultivated among them, they are by the power of the Holy Spirit with that word, brought into conformity to what they are in the judgement of God. And we see how important it is that we give attention, not so much to what we observe ourselves to be, but that we give attention to what God tells us we are. And that by faith we receive His judgement with respect to us. And we begin to think of ourselves, not as we are in ourselves, but as God views us in His Son. And in that way we are brought into conformity to the Son, the Lord Jesus Christ. So again, by Regeneration we begin to be conformed to the image of Christ, but by Adoption, which is a different privilege, we become members of God's family.

c. Adoption and Justification.

Adoption, as is often done, as I have already indicated. But it is also possible to fuse the doctrines of Adoption and Justification. For example as you read through Hodge's Systematic Theology you will notice that he does not have a separate chapter on the doctrine of Adoption. He alludes to it, along with pardon, as one of the consequences of the imputation of the righteousness of Christ. The second consequence is the title to Eternal Life. And so that is what Hodge understands by Adoption and Heirship. Both are related to the concept of Justification. Now we can say that the title to Eternal Life is given with our Justif. Justif. is unto life, cf. Rom. 5:17, 18, 21. There is that invariable sequence in the Scripture of righteousness, justif., and life.

But that does not say what is said by Adoption. Justif. refers to our legal position before God--our sins are forgiven, we are accepted by God in Jesus Christ. But Adoption has reference to our entrance into the family of God, as sons and daughters. And to the assumption of the privileges and the responsibilities which are appropriate to that station. So that it is not simply a legal relation that is in view. But it is a personal relationship. And again that is why I think it is helpful and important for us to distinguish between Adoption and Justification. They are both within the forensic, within the legal sphere. They are, we could say, the act of a Judge with respect to us. But if we think of Justif. in abstraction from Adoption, we are left simply with a rather bare legal concept. To be sure, we do not want to underestimate the privilege of sins forgiven and of being acceptable to God. But you see, Adoption enlarges our understanding of what it means to be acceptable to God. We are acceptable not simply as moral agents. But we are acceptable as the image-bearers of God, who are being brought into conformity with God. That is in view with the subjective transformation. We are acceptable as sons of God who have the privilege of calling upon God as Father. And who also bear the responsibility of serving God as children. A passage which I think of in that connection is Mal. 3:16-18 "Then those who feared the Lord spoke to one another, and the Lord gave attention and heard it, and a book of remembrance was written before Him for those who fear the Lord and who esteem His name. 'And they will be Mine,' says the Lord of Hosts, 'on the day that I prepare My special treasure' [and surely that will be the Day of Judgement], and I will spare them as a man spares his own son who serves him." That is the image which is cultivated. We are sons who serve the Father. "Then, once again, you will distinguish between the righteous and the wicked, between the one who serves God and one who does not serve Him." So we are not only acceptable to God, but we enter into a relationship, a Father-son relationship by virtue of God's adoption of us.

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3. The Trinitarian Reference of Adoption.

a. The Fatherhood of God.

J. Murray has extensive work on this aspect. God is our Father, but it is God the Father who is our Father, so that the Father of Jesus is our Father. This is not to say that there is no difference between the two. But the all-important truth is that we have a Father in heaven!

But, do all men have this Father in heaven? Sonship and adoption are soteriological categories. Thus some do and some do not have a Father in heaven. To press the universal Fatherhood of God too far, as a redemptive concept, leads to universal salvation.

Acts 17:28,29 men in general are the offspring of God, it is a Fatherhood by way of creation, not redemption. (cp. Murray on this passage)

To avoid universal salvation it is better to say-- the Creative Fatherhood of God, rather than the Universal Fatherhood of God. It is the Redemptive Fatherhood of God that is in the foreground in Scripture, not the Creative. Do not confuse them.

b. The Brotherhood of Christ.

Believers together with Christ have the same Father. But Jesus is the Son of God by virtue of Eternal Generation. This is an inter-Trinitarian relation into which we may not enter. It has to do with the Incommunicable Attributes of the Godhead.

Notice in John 20:17 it doesn't say "our" (though this may be merely an intensive way of speaking of "our God and Father").

But there is a brotherhood established between Christ and His people. It is not a brotherhood of equals. But that of the Covenant Head and the people whom He represents. It is that office (of Headship) that is the basis for the distinctiveness of the fraternal relationship we have with Christ (rather than the ontological relationship of the Father and the Son).

We are adopted sons, brothers together, cf. Rom. 8:17 Christ has the primacy. It is we with Him, not He with us. It is in Him that we are joint-heirs.

While we are not called the brethren of the Lord here, the concept is in the background.

Romans 8:29 pre-eminence of Christ in the foreground, the ~~firstborn~~ the firstborn among many brethren. Conformity to Christ is the goal of Predestination. Parallel to these passages in Romans is that in Hebrews 2:10-17. Vs. 10 many sons to glory, cp. R. 8:17. The joint-heirs are glorified with Christ. Vs. 11 because we are being sanctified Jesus calls us "brethren".

Writer cites Ps. 22 Jesus is the singer of the psalm. We join in and refer to one another, with Him, as brethren. The picture that emerges is that of Jesus as the Great Precentor in the General Assembly of the First-born. Isa. 8:19 is cited-- I and the children. Not the children of Jesus, but the children of God (cf. vs. 14).

c. The Spirit is the Spirit of Adoption.

Romans 8:15 *He is, who is*, Spirit of sonship or adoption. The Spirit produces confidence in the sons with respect to their approach to the Father. He is addressed as Abba, Father, the most intimate form of address.

Salvation has its foundation in the predestinating will of God. Confidence and Assurance are generated by the Spirit in relation to God's electing purpose. Election is not an abyss of uncertainty for us. Election is the fountainhead of life, to which the Spirit of life brings us, with joy and thanksgiving. The knowledge of election is never direct insight into the decree which bypasses or enables us to bypass faith, or the promises of God. Assurance is not information concerning a state of affairs, but it is assurance of faith. Faith lays hold of the promises and the Spirit. The Spirit generates confidence. Thus we know our election inside faith, not outside faith.

Cf. WLC. Qu.#80--"Can true believers be infallibly assured that they are in the estate of grace, and that they shall persevere therein to salvation?"

Ans.--"Such as truly believe in Christ, and endeavor to walk in all good conscience before him, may, without extraordinary revelation, by faith grounded upon the truth of God's promises, and by the Spirit enabling them to discern in themselves those graces to which the promises of life are made, and bearing witness with their spirits that they are the children of God, be infallibly assured that they are in the estate of grace, and shall persevere therein unto salvation."

(Question from P.Bricker-- What is the bearing of Isa. 9:6 on the relationship of Jesus as "Father...." to our conception of adoption and the Fatherhood of God?)

G. Sanctification

1. The Initiation of Sanctification.

Justif. and Adoption are in the legal sphere. Adoption is also in the familial sphere. Sanctification re-introduces the subjective, transforming aspect of our salvation, by the Spirit. It was in view with regeneration and now we return to it. Sanctification is not to be viewed as an addition to our salvation. Salvation is not simply Justification. Justification and Sanctification are BOTH articles of a standing or falling Church. In fact we can't afford to lose even one of the benefits we receive in Christ.

What Christ gives us is Forgiveness, Assurance, AND He destroys SIN!! We live and remain secure in Him.

It is a covenant relation of life in communion with God which is given to us. Sanctification is as much constitutive of our salvation as is Justification and Adoption. It is of the essence of our salvation. Cf. I Cor.1:30.

WSC. #35--"What is sanctification?"

Ans.--"S. is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness."

The time between one's conversion and the consummation is very often discounted in Evangelical Theology. But this is a discounting of God's original plan. We are to discharge the Cultural Mandate. God has something better at the Consummation. But He does have something now. Sanctification is of benefit to us and to God. Sanctification is for His glory.

a. Sanctification is a work of God.

We are often apt to see sanctif. as our job, or as a work of God and us. God saves us and we work it out. But, we are active in sanctif. and in justif., we believe and have faith.

1) Sanct. is ascribed to the Father.

Eph.1:4 predestined unto holiness and blamelessness. The sequence in Eph.1 is sanctif., adoption, justif. I Thess.4:3 it is the will of God; 4:7-8 called to holiness; 5:23 sanctify you wholly

2) Sanct. is ascribed to the Son.

Titus 2:14
John 17:17 & 19.
Eph.5:25-27
Heb.13:12.

Also consider those passages speaking of our having died with Christ in order to live with Him.

3) Sanct. is ascribed to the Holy Spirit.

II Thess.2:13 it is by the Spirit and faith. The same for Justif.--by faith & the Spirit.
I Peter 1:1,2 sanct. and forgiveness.
Romans 8:13, 14 the Spirit indwells us. We become or are identified as the Spirit.

God is the source and captain of our salvation. This is so that we don't become discouraged by our weaknesses. It is to encourage us. ALL Texts must be received in faith, and believed with a living and active faith. This response is called forth and wrought in us. The doctrines of grace are an ENERGIZING, not a Debilitating force.

Jesus is our Righteousness and our Sanctification, I Cor. 1:30.

Sanctif. is not our work, not even a co-operative work, 10/23
It is a work of God in general, and of the Father, the Son, and the Holy Spirit in particular. .

b. The Definitive Breach with Sin.

The beginning of sanctification is inseparable from Justification. Cp. I Cor. 1:30. Also, cf. Heb. 13:12 we are sanctified in the blood of Jesus; also justif.

The process of sanctification has a peculiar and distinctive character, at least at its beginning, which has not always been recognized in the history of theology. J. Murray--"Definitive sanctification initiates the process of sanctification." He brings up the doctrine by way of a consideration of calling and regeneration and their relation to union with Christ. "An all important consideration derived from the priority of calling and regeneration is that sin is dethroned in every person effectually called and regenerated."

Worked out this means:

Calling brings us into union with Christ. We are called into fellowship. It is union with Christ in His office as Mediator, not just His deity. Therefore it is union with Christ in His death and resurrection (cf. Rom. 6:1ff). The believer must also consider himself dead to sin and alive to Jesus Christ. These two can not be seen as other than holiness.

Romans 6:2-6, 14 sin shall not be master over you. This is indicative of the believers status in Christ.

Definitive Sanctification is accomplished in calling to union with Christ. Sin loses its dominion over the one in Christ (cp. Regeneration also on this aspect).

"The prevailing character of every regenerate person is holiness."-- J. Murray.

The natural man does not accept the things of the Spirit (I Cor. 2:14). But the spiritual man does receive the things of the Spirit. That which is born of the flesh is flesh, that which is born of the Spirit is spirit. There is a radical breach with the power and love of sin. Sin has no power over us and we do not love sin as the unregenerate does.

Def. Sanct. requires us to think in terms of a kind of Perfectionism. NOT the kind usually thought of. The term itself is not very good, if not entirely useless.

Murray--"the victory over sin achieved in Def. Sanct. is not potential or positional, but is actual and practical." In Redemption Accomplished and Applied, he writes, "respecting this freedom from the dominion of sin, it is not achieved by a process or by our striving or working to that end. It is achieved once for all by union with Christ and the regenerating work of the Holy Spirit."

The victory is not a second blessing, but it is ours by grace, at union with Christ, when we are created anew. There is a formal similarity between Perfectionism and Def. Sanct., in that we speak of a momentary act, and that sanct. is realized by way of faith.

But the radical differences have to be stressed!!

- (1) The victory in Def. Sanct. belongs to all believers, and not only to some who have achieved it as a second blessing beyond the first blessing of justif. All who are saved are saved only in Christ, and in Christ all who are saved are sanctified in Him.
- (2) The victory in Def. Sanct. is inseparable from Justif.
- (3) It is not simply a victory over known sin, but a radical breach with sin as such.

It is from the perspective of Def. Sanct. that the puzzling language of I John must be understood. Particularly in 3:9 and 5:18 "does not sin" & "cannot sin". This language strikes as extreme and offensive in the light of the doctrine of Indwelling Sin. But it is biblical language and must be given its due. The language can't be understood simplistically as absolute perfection, as though there were no sin in the life of the believer. I Jn. 2:1 recognizes that very possibility. The constant recourse to the Advocate is the N.T. counterpart to the O.T. Israelite and the sacrifices for the forgiveness of sin. They realized their forgiveness through the sacrifices. We have recourse through Jesus Christ. Compare the Lord's Prayer--"forgive us our debts (trespasses) as we...".

To explain the term "sinlessness" Murray points to I John 4:1-4 as the context. There a radical distinction is placed between those who DO and those who DO NOT confess that Jesus Christ is come in the flesh. The believer cannot deny that Jesus is come in the flesh. Thus he cannot commit this sin, this radical denial. But that particular denial must be understood in a broader context. It is that the believer cannot abandon himself to sin as a way of life. That would be a negation of all that is given him in the death and resurrection of Jesus Christ.

As a further elaboration, according to Shepherd: The people of God are not sinners. We use "sinners" to refer to ALL men, converted or not. But in the usage of the N.T., the term is reserved for those outside of Jesus Christ, who are strangers to the promises, aliens from the commonwealth of Israel.

There may be an exception somewhere, but it would not effect this point. It would hold even in a passage such as I Timothy 1:15-16 there is a radical contrast, a transition via mercy. He is transformed.

Also Paul in his letters addresses us as SAINTS, not SINNERS.

This is the sphere in which I John must be understood. John views us in terms of our new identity, what we are constitutionally, by union with Christ.

From another angle: the ungodly heathen do by nature the law of God, Romans 2:14. The point is that the ungodly heathen are not as bad as they could be (due to Common Grace). But we would not think to call them GODLY or RIGHTEOUS. The Bible speaks of them as otherwise. They are "sinners of the Gentiles" (Gal. 2:15). A Gentile was by definition a sinner, he was outside the covenant.

They are good-doing sinners but they are not reflecting what they are constitutionally. Therefore by parity of reasoning (though we are not attempting to establish the doctrine via reason, but are trying to think through the revelation to a coherent appropriation of the truth) the fact that the saints do sin, does not make them to be sinners. At least in terms of the prevailing usage of that term in the Bible. The reason is that the sin they do does not reflect what they are constitutionally in Jesus Christ. It is in terms of our regenerate constitution, our resurrected constitution, our re-created constitution, our constitution in Christ that we do not sin and can not sin. We are saints, and not sinners, according to the Apostle John. So John writes the epistle to encourage the saints not to sin. He recognizes the fact that they do, but there is no excuse to.

It may be that some who profess faith do fall into sin. And they may fall away from the faith. We see it in the Church, the Bible warns us of it. Cp. Mt.13 the seeds. It may be so pervasive a fall into sin that the Church has to recognize them as sinners, to recognize them for what they are. They must be excommunicated; cut off from the body of Christ, in terms of the discipline of the Church. So you have Matt.18:17 after discipline and excommunication, the person is to be treated as a tax-collector and a sinner.

In terms of Def. Sanct. the line of distinction is established. The Bible uses the distinction of the Righteous and the Wicked; not that all are sinners, but there are believing sinners and unbelieving sinners. Cp. Mt.18; John 5:28,29; Psalm 1; etc.

In the N.T. the righteous are in allegiance to Jesus Christ, in covenant with God. They do not sin, holiness is the prevailing character of their lives. They will stand in the Day of Judgement.

Note such a passage as Luke 1:6 righteous, blameless; this is in anticipation of I John.

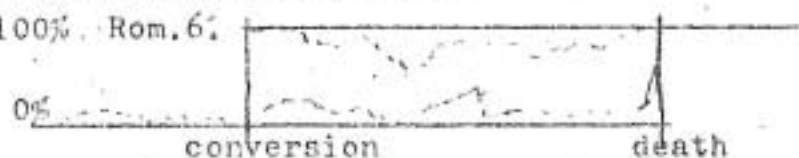
For the Pastors

These are the people of God gathered together on Sunday morning. Encourage them to walk on the highway of holiness (cf. Isa.35). Warn them of the dangers. The Conflict! I Peter 2:9,10 seek to inculcate in the people their identity, what they are!!!!, before and after conversion. Cf. vss.11 and 12, they may have to suffer. The Christian does not have the capacity to deceive the world. The world can count on us to be what we are.

The LCRD is our Shield and Defense, cf. Eph.6 the shield of faith, it rests on God because it is by faith.

The Sanctification Curve:

100% Rom.6:



the NORM, what we are in Christ constitutionally.

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2. The Progress of Sanctification.

a. The distinction between Justification and Sanctification.

It is very important to make this distinction. The reason for this is best understood on the background of WHY it was made.

If you look at the chapter on Justification in the Decrees of the Council of Trent, section six, on the R.C. view, Justification is defined as an act or work of God, or an action on the part of God, by which the unjust man is made or becomes just. Thus justification is defined as a process of becoming just. That is, by an infusion of grace and then by the increase of works you become more just. Justification is defined as an act of Sanctification.

In Protestantism, Justification is not defined as an act in which one becomes just. But it is a declarative, forensic, judgement on the part of God. And Sanctification is distinguished as God's transforming of us.

Cf. WLC. #77--"Wherein do Justif. and Sanctif. differ?"
Ans. "Although sanctif. be inseparably joined with justification, yet they differ, in that God in justif. imputes the righteousness of Christ; in sanctif. his Spirit infuses grace, and enables to the exercise thereof; in the former, sin is pardoned; in the other, sin is subdued: the one does equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation; the other is neither equal in all, nor in this life perfect in any, but growing up to perfection."

It is essential to understand the above. Sometimes the distinction is made in such a way that both Justif. and Sanctif. are entirely unrelated.

The distinction is not made in order to deny that true and living faith which justifies is obedient faith. But to avoid saying that Justif. was a process of Sanctif.

If we say Justif. & Sanctif. have nothing to do with one another absolutely, it would be impossible to say that Justif. is by faith. The WLC in qu. #72 says, "Justifying faith is a saving grace, wrought in the heart of a sinner by the Spirit and word of God.....", it is a transformation of the heart. Justification by faith means justif. by an inwrought grace.

JUSTIF. has to do with guilt and the condemnation of sin, with our acceptability before God.

SANCTIF. has to do with the pollution of sin. It cleanses from the pollution of sin and has to do with the progressive overcoming of that pollution.

J. is a judicial act, the sinner is declared righteous. S. is a work of God, a change is wrought in the affections and the behavior.

J. is the same for all believers. (Rom. 8:1).

S. differs in that the level of S. varies from one to another, and has different degrees of advancement.

J. has to do with our legal status.

S. has to do with our moral condition.

J. gives us the title to eternal life and blessedness.
S. prepares us to enjoy the eternal blessedness.

Cf. Calvin in the Institutes III.xiv.21: the Lord God leads us into the possession of eternal life by good works. Thus he has an eschatological reference.

J. & S. are inseparably joined.

I Cor. 1:30 Jesus Christ is received as Savior and Lord.
Jesus Christ is our Justification and our Sanctification.

Also the conjunction is seen in the inseparability of Faith and Repentance as subjective acts on our part. You cannot have true faith in the Lord Jesus Christ without turning from sin (which is also an act of faith). Faith and Repentance are congruous with Sanctif., and Justif. also.

b. Sanctification is a process of mortification and vivification.

This is not said to jeopardize the definitive aspect of sanctif., as in Romans 6.

Mortification means a change in behavior. But it goes beyond what the natural man can do. It is not simply the reformation of acts (contra Hodge), but a putting to death, as a manifestation of the power of the Spirit in us. It is motivated by a hatred of sin and a love for God. It is God's will that this be done. Cp. Col.3:3,5 you have died...Therefore consider the members.....

Here you have the covenantal dynamic.

YOU have died. This is not just information for deductive purposes. But it is a statement of God's promises of grace. On the basis of which, we assume our covenantal responsibility. INDICATIVE----IMPERATIVE

Vivification is the corresponding quickening and enlivening; as the old man dies away, the new man grows. It is growth in the knowledge of God and of His Word. It is a growing sensitivity when there is a departure from the standard of righteousness.

This is sometimes stigmatized as LEGALISM. But this sensitivity has reference to the way in which God wants us to live, not to a way of salvation.

c. The Criterion for Sanctification is the Law of God.

The rule for sanctif. is the Word of God, that is the scepter of Christ. The word of God is the expression, in linguistic form, of the excellency of and perfection of God. Thus one can see how the Law brings one directly to Jesus Christ. The Law of God, the Mosaic Law, is really an embodiment in word of the righteousness of God. It is the revelation of the righteousness of God from heaven in the form of words.

But "words" can not enable or enliven us to do what is written or said, they can only command.

Therefore in the fulness of time God gives is the Word, not just words, but Jesus Christ, His Son. His very name is the righteousness of God. He is the embodiment of that righteousness, the definitive revelation of the righteousness of God from heaven. He is the Chief of the pro-

phets and our example par excellence. I Peter 2:23ff he provides the example and works the transformation in us which conforms us to that example. Holiness, then, is conformity to the will of God, coming to expression in His Word (cf. Romans 6:13).

The temptation, of course, is to substitute another standard, to admit additions and leave out the requirements. The charter of Christian liberty is the Law of God. It is by that standard that Jesus went to the Cross and died for us. We live and shall be judged by that Law.

d. The Means of Sanctification. 10/28

The doctrine concerning the Means of Grace will not be developed here, but after the application of redemption. But that the means are relevant all along the line. There are no works of supererogation or extraordinary sanctifying devices.

1) The Word itself.

It functions not simply or only as the criterion, but as a means in the power of the Spirit. The Spirit with the Word sanctifies as people are taught to observe Christ's commandments (cf. the Great Commission). The observing of the commandments of Christ corresponds to the presence of the Law in the O.T. Purpose: conformity to God.

2) The Sacraments.

Their function is analogous to that of the Word. Some people have the idea that when one partakes of the Lord's Supper you should have a mystical experience. That it is necessary. But the function of the Lord's Supper should be seen by way of Heb.2:12 looking to Jesus.

In Baptism we experience the cleansing of Jesus. The congregation sees that. We are then, in the Catechisms, obligated to improve our baptism. This improvement is not like that of putting new windows on a house to improve it. But it is that laying hold of Jesus Christ in faith, the One in Whom we have been baptized. In the Lord's Supper we see the body of Christ broken, for the destruction of sin in the flesh (cf. I Peter 2:24). Cf. Heb.10:14 on the significance of the blood poured out.

The sacraments serve as a means of grace because they turn our attention to God, Who is the Sanctifier.

3) Discipline.

This is not a means of grace in the strict sense. From one perspective it can be seen as an extension of the proclamation of the Word. The discipline takes place week by week, not just when you are hauled before the Session or the Presbytery. It is the discipline of the Word, the Authority of Jesus Christ. Discipline begins with the Word: Preaching & Singing. Discipline is also done by God directly--chastening (cf. Heb.12:6). It is also done indirectly, through the exercise of Church discipline, cp. I Cor.5:5.

From all of this what we have is the Marks of the Church. The Church is the company of those being sanctified.

As the Apostle's Creed says, "I believe...the Communion of Saints", not the Communion of Sinners. Not even, Believers simply, but the Saints. Need to beware of overlooking the communion aspect of sanctification. As Hodge states (III:230), "It is only in contact and collision with his fellow man that his powers are called into exercise and his social virtues are cultivated." Also compare Heb.10:24,25 for the biblical pattern which Hodge reflects. We are to provoke one another to love and good works (not just provoke), to pray and praise our Lord.

3. The Goal of Sanctification.

a. The Pattern of Sanctification-- the holiness of the Divine Nature.

1 Peter 1:16 (cf. Lev.11:44f; 19:2; 20:7), also Heb.12:10; Matt.5:48.

The Goal represents the restoration of the image of God in righteousness, holiness, and knowledge of the Truth. We were created in the image of God and we are restored to that image. If Adam had stood his probation we would have remained in that original image (cf. the passing on of what image remained, Gen.5:1).

Now the image of God is by way of redemption and re-creation. Also, conformity to Christ sets forth this idea. Christ came to make atonement for sin and also to set an example of holiness (1 Peter 2:21,24).

Liberalism has reduced the term "example" to a "bad" word. But we must not suppress biblical language.

Re-creation in Christ means: "I live, yet not I, but Christ lives in me" (Gal.2:20). We are Christians, we bear His Name.

Compare Rom.8:29 predestined to conformity with the image of Christ, who is the firstborn of many brethren. Use of the term "brethren" also points to why it is possible to speak of sanctif. as being conformed to the image of the saints, in their identity as saints, compare 1 Cor.11:1.

Conformity is not a limiting concept always retreating away from us. It is not set forth to tantalize us as an unreachable goal.

Conformity to God's image in righteousness, holiness, and knowledge of the truth did belong to us in the first Adam. It is received as a gift in the second Adam, who is the Last Man. Therefore the goal is not to be construed as a metaphysical impossibility. But, for us now, in the flesh, it is an ethical impossibility. But instead as a redemptive-historical reality in Christ.

Murray-- the concern of sanctification has two sides:

Negatively-- the elimination of all sin.

Positively-- complete conformity to the image of Christ Jesus.

b. Sin continues to indwell the believer throughout the life of the body.

Need to look at:

1) The evidence contrary to the above, such as,.....

- a) the texts for Definitive Sanctification
Those texts which speak of a once-for-all break with sin, having a formal similarity to Perfectionism. Compare John 3:6
Conclusion: there just is no way to account rationally for indwelling sin in the man indwelt, activated and controlled by the Spirit.
- b) the series of texts describing the believer in terms of Perfection.
I Cor.2:6; Phil.3:15; Heb.5:14 all use *τελειος*, perfect. Also cp. II Tim.3:16-17.
- c) the examples of perfect persons in Scripture.
Gen.6:9; Job 1:1; Psalm 18:20-24(esp.vs.23); 26:1ff a grand protestation of innocence; Luke 1:6
- d) the efficacy of the atonement
Jesus dealt with the penalty of sin and sin itself. Cf. Titus 2:14 purification reaches to the innermost recesses of the heart. Jesus' work does not result in whitewashed tombs, but the whole man, inner and outer is purified.

Before setting these texts aside, do note what they say. The introduction of sin into the human race was the introduction of an abnormality. Sin in the believer is an anomaly. The believer may never take sin for granted, or be content, or grow accustomed to it. Also in refuting Perfectionism, we must not give the impression that we are content or happy about the presence of sin in us. You cannot use what the Scripture says about Indwelling Sin to justify yourself concerning your sin.

2) Ultimately the above does not contradict the thesis concerning Indwelling Sin.

It is a sad truth, but it is a biblical truth. Even Noah and Job demonstrate that they can sin. A relative, but real and genuine righteousness is brought out in those texts. The righteousness of the people of God is manifested in their sensitivity to their sin and their constant recourse to forgiveness.

Hodge (III:246) lists the Scriptural evidence for Indwelling Sin. And when he is done the evidence is not quite as copious as one might initially think. Hodge then gives six arguments based on this evidence. (Shepherd has reorganized these into four.)

The first argument consists of 1,5,6, of Hodge regrouped. It all amounts to a single argument from experience.

Major Premise(from Scripture):
Perfection means a complete conformity to the Law of God.

Minor Premise(from Experience):
Self-examination reveals that I do not keep this standard.

Therefore: I am not Perfect.

A pretty good argument, but it does not prove that no man could ever do so. But we do have the moral certainty that the argument holds true. And we have the Scriptural certainty also.

The second argument-- appeal is made to the express declarations of Scripture. Usually I John 1:8 is appealed to in this connection. Hodge is adamantly opposed to making this a past tense construction.

It is a present tense, but it is also true that grammatically the present tense does not have to necessarily refer to the present experience of the writer. It is a "present general" instead of a present tense for the writer in his experience.

The past tense does appear in vs.10. And both verses do have the same thrust.

The purpose of the passage is not to show that believers, who have come to Christ and have been converted, nevertheless continue to sin. But it is there to point out that believers were sinners, were worthy of condemnation-- but are not such any longer.

If we say we are sinners then we are lost. But if we confess, Jesus Christ forgives and cleanses us. This accounts for the radical language as you read on in John.

Now does that mean that in I John there is no evidence for Indwelling Sin in the believer? Of course not, read 2:1 !!!

Hodge also appeals to the general teaching of Scripture to show that if Perfection were true, then it is so rare as to be meaningless. Definitely not normative.

Also must at the same time avoid the impression that as a matter of fact there is very little difference between the lifestyle of the believer and that of the world.

The third argument-- the passages which speak of a "conflict" in the believer, between the flesh and the Spirit, and between the Spirit and the flesh. Romans 7:14-25; Galatians 5:16-26; Philippians 3:8-16. Also compare I Peter 2:11.

Romans 7 14-25

The relevance of this passage to the question of Indwelling Sin is traditionally determined by whether or not you see it is concerning the experience of the Regenerate or the Unregenerate Man.

The Arminian refers it to the Unregenerate man. It is evidence that he does have ability to do good.

The Reformed view (cp. Hodge III:222-24; J.Murray in his Romans comm. on ch.7, on the traditional exposition)-- sees vs.22 as the key: joyful concurrence with the Law presupposes regeneration and conversion. BUT, by the same token one would not argue the same conclusion from Hebrews 6 the tasting of the powers of the age to come. The use of those phrases does not prove regeneracy.

The more recent trend of Reformed exegesis does not see it the traditional way. Note H.Ridderbos, E.P.Clowney, V.Poythress, A.Hoekema, D.M.Lloyd-Jones, N.Shepherd,.....

Mr. Shepherd's view of R.7.

The understanding of R.7 is distorted if you begin with vs. 7. Vss. 1-6 must be read with vss.7-25. The question is not WHO is in view-- the reg. or the in-reg., but the question is WHAT is our relation to the Law. Verses 1-6 make this clear-- you have died to the law and are married to another. It is not the phenomena of conversion that is in view but the phenomena of transition from the Old Economy to the New Economy.

One of the leading themes of Romans is: What is the stance of Israel now that the Gentiles are being brought in? Cp. Rom.9-11. So also, there is the question of the relevance of the Law to us, in Rom.7.

For example: Consider the hopelessness of our situation under the Law, vss.7-24. But in vs.25 "thanks be to God....!" And then in Rom.8 "there is now no condemnation....." The focus is on JESUS CHRIST, not my conversion. The purpose is to set Jesus Christ over against the Law, not whether or not the person in view is converted or not(though this is not to set Redemptive-historical matters in conflict with matters concerning conversion).

Jesus Christ's advent and His sufficient accomplishment is our hope in hopelessness and helplessness. Even the Law of God, the divinely revealed system from God, fades away before the all-sufficiency of Jesus Christ. NO other system can replace or supercede Him.

But irrespective of whether or not this is the "right" interpretation, there are other "conflict" passages. Galatians 5:16-26.

Vs.16 if you walk by the Spirit you shall not fulfill the lusts of the flesh. Vs. 17 the flesh lusts against the Spirit and the Spirit lusts against the flesh. Then the Warning: if the flesh gains the upper-hand you cannot enter the Kingdom of God, vs.21 (cp.1 Cor. 6:9,10).

But, vs.24 they that are in Christ have crucified the flesh...its passions..

Therefore note the power of the flesh, the real danger to our spiritual welfare. YET we have victory in Jesus Christ.

Again the Covenantal Dynamic is illustrated. The flesh is crucified. Therefore walk in the Spirit, lest, you come into condemnation.

For the Preachers: Begin with the Promise, the affirmation, the assurance, the indicative of our position. This is what we are to believe. It is the dynamic of sanctification.

But it is precisely because of this (e.g., the flesh crucified), not in spite of it, that we have the exhortation (to walk) and the warning (lest you fall...). The point is-- you can't reverse the order of exhortation and warning on the one hand, and the affirmation and assurance on the other hand. If you begin with the warning and exhortation, then you leave the impression that there is something we must do, must

perform to be saved. That we must Labor for our salvation. And thus the grace of the Covenant is lost.

Philippians 3:8-16.

The context is that of a "conflict" not that of Perfectionism, in the classic sense.

Vs.15 speaks in terms of perfection. But, in vs.12 "not that I have already attained.....or become perfect, but I press on....." Thus there is a conflict and a certain perfection in vs.15, which is actually that of maturity. Maturity in faith, in life among the righteous. Not absolute conformity to the law abstracted from Christ and His work.

The fourth argument(Hodge's strongest)-- The Lord's Prayer, in particular the Fifth Petition, "Forgive us our debts (trespasses), as we.....". This Prayer is always the pattern for our prayers. It reckons with the conflict of the Believer, our need of constant recourse to God for forgiveness.

Justification must not be used to destroy the covenantal relationship. A deductionism, or logicism must not be used to undercut the Fifth Petition. As Hodge writes (or words to that effect), "It is better to think of sins forgiven in Jesus Christ as they are committed, and not before they are committed."

It is better to think of sins forgiven in Jesus Christ as they are committed, and not before they are committed.

Indwelling Sin is very REAL!!! We must learn to live out of the freedom we have in Christ.

Psalms 119:1-8 has a legitimate place in the experience of the people of God. But these also pray vs. 8 and 9. Grace does not undermine responsibility.

c. The goal of sanctification is achieved at Death.

1) Perfectionism denies this.

They hold that the goal of complete sanctification is attainable in this life, before death (there are various forms of this teaching).

There are two basic errors in this teaching:

- a) Sin is not sin unless it is consciously recognized as sin.
- b) The demands of the Law are weakened, in order to correspond to the capacities of the sinful, weakened, human nature.

In Response:

- a) The Law does not legislate only against known sin. But it serves to expose and reveal sin, cp. R.7:8ff.
- b) The Law is the revelation of the excellency and the perfection of God. Therefore the Law is not adjusted to man, but, man is to be adjusted to the Law. That is, by the grace of God men are conformed to the image of Jesus Christ. He is our pattern of conformity, of perfection.

2) The basic biblical evidence for this point.

Heb.12:23 the spirits of just men made perfect.

To see what lies behind this phrase go back to ch.11 where it describes the just-- those who live by faith. Start with 10:35ff (cp. Heb.2:4). The warning of vs.38.

Section ends with assurance, vss.38,39.

The thesis of vs.38a is proved in ch.11, the list of people. Take vs.4 and vs.5 as examples.

But at the end of ch.11, vss.39-40 there is still a goal ahead. They did not get the promise, they are not yet perfect. We under the New Covenant join with them in the struggle against the spirit of this world.

In 12:1-2 the goal is now seen as bound up with Jesus. Notice 12:14.

But according to vss.23 and 24 some have attained, they have died, and are gathered together to God and Jesus the mediator of the new covenant.

Compare Rev.14:5 and 21:27 for corroboration.

- 3) Ultimately, the process of sanctification is completed only at the Consummation.

The spirits of just men are perfected. But we are more than spirit. Though the body no longer sins (and we are judged only for sins done in the body), yet the body is subject to the evil consequences of sin. Death remains an enemy of the body and of Christ.

In I Cor.15 we are told that Christ has destroyed that enemy. But the body is still subject to the law of sin and condemnation.

The Resurrection is when the final transformation and ultimate realization of the goal shall be.

Cf., Phil.3:20,21 He shall fashion anew this body of humiliation into a body of glory, like Christ's.

Here we have the eschatological vision stretching from now to the Consummation.

Thus we have the introduction of the theme of Glorification. The Doctrine of Sanctification feeds directly into the Doctrine of Glorification. Glorification is the capstone of Sanctification.

II Cor.3:18 "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit."

A single word, from the history of redemption, summarizes the concept of proper covenantal response-- Obedience,. Cf. Exodus 24:7. To hear the word of the Lord is to obey it. The Israelites did not say, we will merit our salvation by doing all this law, to the last jot and tittle. This is not a works principle that is being set forth-- the Dispensational error.

This is the response of the people of God, it is a profession of faith. Obedience in a covenantal context is therefore not the satisfactory discharge of legal obligation. It is the response of faith and love and hope to a Father pleased to call us His children. That confession of faith presupposes redemption in possession. Therefore it is an expression of thanksgiving to God. The concept of obedience is seen throughout the O.T.

Over/against their obedience we see their disobedience. That disobedience is the failure to produce the loyal service to God which is appropriate to the covenantal response. The response is due to the superabundant grace given. Cp. Heb. 3:15-19 disobedience, faithlessness. Deals with the ἀπιστία and ἀπειθεία, the disobedience of unbelief.

This concept of obedience passes over to the N.T. as the qualifying response to the gospel of grace. Cf. Mt.4 the gospel of the Kingdom and an example in the Sermon on the Mount. Note its strong accent in Romans, the Epistle of Justification by Faith. 1:5 Paul ministered to bring about the obedience of faith among all the nations. Thus covenant loyalty was the goal of Paul's ministry. Obedience consists of more than faith narrowly conceived. Cf. Matt.12:28ff(cp. Isa.42) the justice in Jesus is with reference to the Law. Also, cf. Rom. 16:26; 15:18.

Rom. 6:16-18 obedient from the heart to the standard of teaching to which you were committed, slaves of righteousness. Heart obedience.

Heb. 5:8,9 Christ is the source of eternal salvation to all who obey Him. The background of Hebrews and the N.T. is the O.T. concept of obedience (Dt.6, etc.).

I Peter 1:1,2 chosen, sanctified for obedience to Christ Jesus and for sprinkling with His blood. The priority of grace-- chosen, sanctified, sprinkled. FOR obedience and forgiveness.

Acts 6:7 obedience to the faith.

Note the example of Jesus Christ on this subject.

Murray in Redemption Accomplished and Applied, in sec.1 on Redemption Accomplished, points out that "Obedience" summarizes the whole of Jesus' Ministry. It is the obedience which qualifies and characterizes the covenant response of Jesus Christ. But it is as He is our covenant Head that He responds, it is as our Mediator. Note the contrast of Adam and Christ, Covenant Heads, in Romans 5. Obedience vs. Disobedience. One act of obedience which focusses and brings to a head all the obedience he had rendered all along the line. Also contrast the Tests each went through: Paradise and Wilderness.

Phil.2:8; Heb.5:8 if Jesus Christ is the covenant head, and we are His people, and He is the pattern, the example, then-- His total obedience calls forth our total obedience.

He has done everything for us in order that we should be everything in Him.

Another perspective is Faithfulness. The term makes evident that the biblical conception of obedience is not to be construed in some neutral, mechanical fashion, as rigorous precise discharge of legal obligation. It is loving service of God the Savior. It is simply doing what He has asked us to do and refraining from what He has told us not to do. Neh. 9:6-8 God's righteousness resides in His fidelity to His word. He keeps His promises. Abraham's heart is faithful before God. Niphal participle of אָמַן Amen. Cf. Gen. 15:6. Faithfulness is expressed by אֱמֻנָה . Attributed to God more often than to man.

God's faithfulness is "fleshed out" in Jesus Christ. Jesus is the embodiment of the righteousness of God, His obedience. Cf. Romans 3:3 God's faithfulness is dependable. We come to the Lord God with a promise. We call it a confession of faith. We come believing. We must be faithful to that promise, it is our faith.

Faithfulness differs from obedience to abstract law, in that it is service to God. Faith is in the foreground of faithfulness. Note Hab. 2:4 אֱמֻנָה the righteous shall live by his faith [fulness]. Paul picks up on this to make the same point, then. The Pauline idea of faith is presented on the background of the faithfulness presented in the O.T. Prophets. Faith is not a "new" idea, utterly unique through Paul, that covenantal loyalty has as its leading and qualifying feature the faith. The "obedience" is the obedience of faith. Thus note the breadth and depth of the conception of covenantal response in Scripture.

But this faithfulness has a focus in Faith more narrowly. Two aspects from which this is understood:

One--fides generalis, faith as believing the truth.
Two--fides specialis or fides iustificans, faith as trust in Jesus Christ.

2. Faith as believing the Truth-- Fides Generalis.

10/31

Before getting to this, another distinction:

a. Fides qua and Fides quae

The Greek words πίστις and πιστεύω are not always used in the same way in Scripture. The basic distinction in πιστεύω is-- fides qua creditur: the faith with which, by which one believes. Faith as believing, reliance or trust. And

--fides quae creditur: the faith which is believed

Romans 1:16,17; 3:22 faith as believing, fides qua creditur.

That faith is directed to God, to the truth of God. But as it is faith which is directed to the truth of God, it is also that which is believed. It also comes to be known as the Faith, cp. Jude 3; II Tim. 4:7. This is faith in the sense of a creed, the Westminster Confession of Faith. Shepherd also likes to think of faith as the qua and quae, that is, the Westminster Confession of My Believing. Both an active faith and a body of truth which is believed. Fides quae is what we study in Sys.Theo., as a whole. Fides qua is what we are studying right now--saving faith.

b. The relationship between Faith and Knowledge

1) Hierarchy of Faith and Knowledge.

Faith is distinguished from opinion and knowledge. Read Warfield "Faith in its Psychological Aspects." Opinion is the lowest. Insufficient evidence = credulity.

Some hold that "doubt" is of the essence of faith in the Christian, also has knowledge too. This is different from the view that assurance is of the essence of faith. Knowledge is the greatest, it moves beyond faith. This sometimes leads to assurance based on knowledge, a going beyond assurance based on faith.

Over against this--

2) Faith is knowledge, as knowledge.

Christians are not asked to be credulous, as if there were no grounds or reasons for faith, cf. I Peter 3:15. Hope is faith with respect to the goal of our salvation.

In John 20 Thomas is given evidences. In Acts 1:3 many convincing proofs are given. But even with all of these faith is not bypassed. Thomas was a believer. Faith was confirmed.

II Peter 1:19 we have a more sure word of prophesy. The best proof of Christianity is the Word of God itself. All other proofs are subordinate to and taken up into the Word. It is the surest evidence, cf. Luke 16:31 the testimony of God Himself.

In Scripture faith is hardly distinguishable from knowledge. II Tim. 1:12 I know. Faith is unto eternal life. But it is also possible to say that knowledge is unto eternal life (cf. John 17:3).

On pp. 395-97 Warfield discusses the intellectual element of faith. There is a modern conception of faith which disassociates faith from assent to propositional truth. Which leaves us in a curious place. On the one hand, Christians are not supposed to be credulous. Yet on the other, we are told that faith is not a matter of the head but of the heart. Therefore you have a dilemma. But Scripture requires an intelligent faith.

*altogether, or escape the necessity of recognizing that it rests upon evidence." P. 395--"The fullest agreement that saving faith is a matter not of the intellect but of the heart, that it is 'confidence' rather than 'conviction,' does not exclude the element of intelligible assent from it * P. 396--"In a word, is it not clear, that the assent of the intelligence as an inamissable element of faith even in its highest exercises, and it never comes to

*'as I choose'?" be an arbitrary 'matter of choice,' in which I may do * P. 397--"There can be no belief or faith without evidence; It is ~~an~~ evidence that the mental exercise which we call belief, faith rests; and this exercise or state of mind cannot exist apart from its ground in evidence."

Warfield develops this notion differently than Van Til. It is not that there is some evidence, but all the evidence points to God, there is no other kind. It is evidence and the Holy Spirit's power. We were blind and needed the Spirit's power.

Faith is an intelligent faith. It does not find its resting place in the world. Faith is not contingent on critical investigations and historical research. But at the same time it does not negate the kind of evidence provided by God. Therefore faith rests in the power of God and His revelation.

c. Faith is Trust.

Faith is not a matter, simply, of intellectual apprehension and cognition. This is a common caricature of Protestant Orthodoxy-- cf. J. Rogers dissertation on Scripture and the Westminster Confession, where he accuses Warfield of this position.

Warfield did say, though, that the distinguishing feature of the faith that saves is trust. "Trust" rules the usage of faith and believe.

God is to be trusted, cf. Heb. 11:1 faith is the substance of things hoped for, an eschatological perspective. Hope is faith with respect to the future. Thus faith and hope are closely related. Cf. I Cor. 13

Faith is trust and confidence which is directed to God. The background for the Pauline conception of faith is the Old Testament.

d. Faith in the Bible, or more broadly, God's revelation

1) Faith is directed to the words of Scripture.

Cf. John 2:22 this faith is on a level with faith in the Scripture.

Cf. John 5:45-47 where Moses/Jesus and Writings/Words are paralleled. Thus, if you don't believe Moses' writings, how can you believe in Jesus (though this does not reverse).

Acts 24:14

The point is-- there is a legitimate faith directed to the writings of Scripture. That faith is most intimately tied to faith in Jesus' words.

Jesus promised the Spirit to lead them into all the truth (John 16:13). The Apostles became organs of revelation, on a par with the O.T. Prophets, cf.

Acts 17:11; I Thess. 2:13.

2) It is one faith that is directed to the Bible and to Christ.

John 5:39,46 the O.T. bears witness to Christ. So also the word of the Apostles is a witness to Jesus Christ. Jesus commissioned the disciples to be His witnesses (Acts 1:8). The testimony of their word converges on Jesus Christ. Therefore to receive the word is to receive Jesus Christ. And to receive Jesus Christ is to receive the word. The Word, ultimately, is Christ's own testimony to Himself. It is the divine witness to the Word, not a human witness.

Heb. 2:3,4.

Miracles are divine testimony to Christ. Once the witness is given, this witness does not need to be repeated again and again. As if the first was not enough or reliable. This present-day, felt need for miracles, etc. is a direct challenge to God Himself

WCF XIX:2--By this faith, a Christian believes to be true whatsoever is revealed in the Word, for the auth-

ority of God Himself speaking therein;... There is a single conception of saving faith. The chapter title is "Of Saving Faith" not "Of Saving FaithS". It includes whatsoever is revealed in the Word...; acting differently upon that which each particular passage thereof contains; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life, and that which is to come. But the principal acts of saving faith are accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

WLC Qu.#72--"What is justifying faith?"

"Justifying faith is a saving grace, wrought in the heart of a sinner by the Spirit and the word of God, whereby he, being convinced of his sin and misery, and of the disability in himself and all other creatures to recover him out of his lost condition, not only assents to the truth of the promise of the gospel, but receives and rests upon Christ and His righteousness, therein held forth, for pardon of sin, and for the accepting and accounting of his person righteous in the sight of God for salvation."

faith- fulness	fides generalis	fides specialis	CHRIST
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We come to, more narrowly:

11/6

3. Faith as believing in Christ, as Trust-in Christ.

Fides specialis-- justifying faith. From the early days of the Reformation, this has been discussed in terms of a three-fold distinction: notitia-- assensus-- fiducia
knowledge-- assent---- trust

a. Faith as knowledge, cognition (notitia).

Faith is directed to Christ and to the Scriptures. Implied, is the fact that we cannot have saving faith without knowledge of the truth. One must have propositional truth to have saving faith. Must not set up the antithesis "faith in Jesus" and "faith about Jesus".

Cp. Rom. 10:9 confession respects the person of Jesus and faith in the heart that God has done such. NOT saying faith is in Jesus and confession is about Jesus. But, confession of Jesus and faith about Jesus. All is integral in saving faith. There must be some knowledge and understanding. Faith is directed to Christ as Savior. Therefore the knowledge must relate to God's mercy, His grace in Christ Jesus, in Jesus as Savior. Have to be minimally informed that the Savior has come. That He has come for all men (an affirmation of the free offer).

This is not to say that the distinctive moment of saving faith is simply an enrichment of our understanding.

Cf., Romans 10:17.

The Question arises--"How much do you have to know to believe and be saved?" On this question, Reformed Theology has not been dogmatically narrow. There must be at least some apprehension of God's provision of salvation, of Jesus. Jesus office as Savior. A knowledge of our sin through a

knowledge of the Law. And a knowledge of Adam and our estate since then, where we are now.

A knowledge of Sin and of the Savior is the minimum requisite to a profession of Jesus as Savior. Not necessarily of any great depth, or well-defined in a systematic theological sense. There must be an apprehension of need and a whole-souled dependence upon Jesus Christ for deliverance from that condemnation.

A Practical Question concerning our relation to the Church When uniting with a Church a credible profession of faith is required (cp. Hodge, Murray Chr. Bant.). What is required is a confession that is credible. Not a confession that constrains belief, but one that is credible.

The Session that is examining is not concerned with the evidence that the faith is true, genuine, and sincere. It has no warrant to do that, no capacity to be able to do so.

The Session is concerned with the profession of faith. It examines to see if there is the requisite knowledge for a credible profession of faith. Also,-- is there any contradiction between what is confessed and what is lived?

Then it is in the context of the nurture of the Church that faith grows and blossoms. Not looking for the evidence of faith, but faith evidencing itself. Looking for faith pushing itself into expression in repentance from sin and obedience to Christ.

The determination is not to find the Regenerate, but to see if there is the requisite knowledge for a credible profession of faith.

Thus we can speak of knowledge as the raw material of faith. Faith is elicited pre-eminently a knowledge of the gospel. Instruction concerning the teaching of Christianity is necessary for faith to be inculcated.

F. Pieper II:402 -- "Then faith often will be engendered even before the word 'faith' has been mentioned. He who does not preach the objective reconciliation achieved through Christ's vicarious satisfaction will never...get his *"

hearers to believe."

Faith is not elicited by drumming into people that they must believe. But it is elicited by giving them something to believe in. That is, by giving them Jesus Christ. Faith is elicited when faith is given something to lay hold of, to feed upon. The promises of the gospel, the history of redemption are the content.

b. Faith as Assent (assensus).

That knowledge has to pass over into conviction or assent. The bare minimum of this is that what the Bible says concerning the Savior is true.

But assent has to do with more than just the truth of the propositions, but it also has to do with the relevance of the propositions. The relevance of the truth to my need, to ME!

Saving faith includes the conviction that the gospel communicated meets the deepest needs we have and that our personal interests are involved in the gospel. It is a theoretical and a practical assent to the truth.

It is the Bible itself that defines that need for us, as well as providing the answer to that need. It is the BIBLE that defines that need and what it is, not the human

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consciousness. Bultmann, Tillich, et al., look to philosophy to analyze and define the human need and then the Bible comes along as correlative to that and provides the answer.

But the teaching of Bultmann often proceeds from even Evangelical pulpits: when a man is asked to interpret for himself the nature of his own need. Such as-- how lonely are you, do you have problems, etc., etc... Then, having analyzed the need outside of a reference to the gospel, he is told that Jesus will help, if only he will accept Him as his personal Savior. Compare the testimonies of people and how Jesus is presented as a Friend or as a Brother. And how closely after Bultmann this is patterned, this way of speaking.

This is not to say that people do not come to faith through this method. No one can manipulate or program God.

But many people are impressed with the irrelevance of this pattern. They note the pain, the separations that often occur in families and friendships because of Christ. The changes that must occur in the style of life, that often is in direct contrast to that of all their acquaintances.

JESUS as He is offered to us in the gospel meets our need, not as it is defined by us, but as it is defined for us also in the gospel. Which means that He is a Savior from sin. And it is the burden of sin that is relieved. As we fail to see and let Scripture define our need, as we do not become ~~deeds~~ ^{deeds}, taught by God through the Word by the Law, as long as the Spirit does not bring conviction through the gospel. Then, that gospel of sovereign grace will be seen as irrelevant. And then as this continues, we will then begin to meet and answer the need without reference to the Scriptures. Our ministry will be next to, but not rooted in, the Scriptures.

JESUS is the answer to the need which arises from sin and He also meets the needs arising from the consequences of sin. That is, the loneliness, problems, etc. ALL are dealt with, but out of the perspective of the gospel itself. Often these do not coincide with the answers of psychology and psychiatry. Thus our answers must be molded by Scripture.

Saving faith cannot emerge where there is no sense of need, cf. Isa. 55:1; Matt. 11:28; 9:12, 13.

Verses of this kind are usually understood to mean that Christ should only be offered to "convicted" sinners. Thus one must seek to develop a conviction of sin and then offer Christ. A kind of temporal sequence is suggested. First the law-work to convict them of their sin. A kind of Preparationism--first Law, then Gospel. But the gospel is not offered to "convicted" sinners but to "sinners". We must be convinced of our sin. But it is not necessary to be convinced that we are convinced of our sin. Thus the gospel contains the law in order that we might be convinced of sin. That is the Elenctic use of the Law. The gospel deepens our sense of need at the same time as it is directed to that need.

In Matt. 9 the gospel is not pointed to convicted sinners, but the gospel is designed to point out that need and to

draw attention to Jesus, as the Great Physician. The faith which lays hold of Christ never does that in abstraction from repentance. And there is never true repentance which does not have the corresponding turning to Christ. Faith, in the sense of assent to the Truth, carries with it, not simply acknowledgement, an intellectual affirmation of the Truth, but, the relevance of the gospel to MY need, as it is found and defined in the gospel.

Faith as assent comes to expression in the Scriptures in various ways (not always explicitly, but there implicitly). *πιστεύω* 'believe that', I John 5:1. Belief is with respect to a propositional truth, also relevant to me. Romans 10:9 believe that. *Fides quae* is also included in this aspect.

c. Faith as Trust (fiducia).

Knowledge passes over into Conviction, and then Conviction passes over into Trust. Specifically, Trust in Jesus Christ. *Notitia* --- *Assensus* --- *Fiducia*

Faith must not stop simply with assent to propositions concerning a person but must rise to the level of entrustment to Christ for salvation. The Liberals, Neo-orthodox, etc., have no monopoly on faith as trust in a person. Faith is the movement of the whole man. But it has its seat in the heart, its mainspring in the innermost core of life. Faith is the abandonment of our own resources, of self. It is a whole-souled human response of trust in God, for the sake of Christ.

WCF XIV:2 the principal acts of saving faith are accepting, receiving, and resting upon Christ alone....

The act of faith is not so much an act of receiving as it is an act of entrustment, by which we receive everything from Jesus Christ.

According to Warfield, it is the absolute transference of trust from ourselves to another, a complete surrender to Christ. It is a whole-souled movement of self-commitment to Christ. Or, cognition gives way to conviction which gives way to confidence.

The distinctive moment of saving faith is abandonment to Christ. Note the Greek constructions on this aspect:

πιστεύω + *ἐν* + the dative; *πιστεύω* + *ἐν* + the dative;

πιστεύω + *ἐπ* + the accusative; *πιστεύω* + *εἰς* + the accusative.

ἐν and *ἐν* + dative has the idea of faith resting in Christ.

But, *εἰς* and *εἰς* + accusative has the idea of motion towards, and then of entrustment to.

Thus faith is entrustment to and resting in Christ.

We must not depreciate the element of cognition and assent as the Liberals do. And we must not fail to elevate the element of trust to its rightful place. It is the fiducial element that defines the peculiar quality of saving faith. Faith brings us into direct contact with Jesus Christ the Savior, the only Mediator between God and man.

Up to this point, the discussion has been developed in the spirit of the Westminster Standards. This is the perspective that prevailed up till the end of the 16th-

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century and on into the 17th-century. The presupposition of that perspective is that one is unsaved and faith is commitment to Jesus Christ to be saved. When faith is looked at this way, and there is ample biblical warrant for such, then faith cannot be construed as acceptance of the proposition that Christ has died for Me, or that Christ has saved Me. One preaches for faith as entrustment to Christ to be saved. The presupposition of faith is lostness. Thus preaching that one has been saved is contradictory of objective truth and subjective experience. That would be assurance without active submission to Christ. Thus the Westminster formula reflects the Greek constructions.

But Calvin understood the fiducial element somewhat differently. This is also seen in the Heidelberg Catechism, in Qu. #21--"What is True Faith?"

"It is not only a certain knowledge by which I accept as true all that God has revealed to us in His Word, but also a whole-hearted trust which the Holy Spirit creates in me through the gospel, that, not only to others, but to me also God has given the forgiveness of sins, everlasting righteousness and salvation, out of sheer grace solely for the sake of Christ's saving work."

Fiducia is understood not as an active trust in Christ in order to be saved. But it is understood as the confidence that Christ is not only the Savior of others, but is my Savior as well. It is fiducia in the sense of assurance that Jesus is my Savior.

And it is this conception of faith that the anathema's of the Council of Trent are aimed at (though they would not find Westminster's definition any better). To them faith as fiducia is anathematized.

Trust in the Westminster Standards has the biblical emphasis on resting in, motion towards, commitment to Jesus Christ, and as a reflex of that accepting and receiving and resting on Him in order to be saved. We come to Christ in faith.

But in Calvin and the Heidelberg Catechism it is faith that my sins are forgiven, which is tantamount to "assurance of faith" in the Westminster Standards.

In the West St. faith has as its reflex assurance. In the Heid. Cat. coming to Christ has as its reflex faith. But the idea of "coming to Christ" is built into the concept of faith. Cf., Qu's 20 faith ingrafts us into Christ, and 61 faith justifies us.

It is more than an acknowledgement that something has happened but it accomplishes something.

The difference can also be stated this way.

In the West. St. faith is trust in Jesus Christ, coming to Christ for salvation. In the Heid. Cat., faith arises more out of the realization that the whole of our salvation is bound up in Jesus Christ. And therefore faith is simply receiving that as true-- that our whole salvation is bound up in Jesus Christ.

The distinction is also related to that between active and passive justification. In active J., J. precedes faith.

Faith tends to be defined as an acknowledgement of what has been given to us in Jesus Christ by the sovereign grace of God. In passive J., faith precedes J. Faith tends to the definition given in the Westminster Standards.

Not the purpose of this section to set each definition over against the other as mutually exclusive. The definition given in the West. St. takes account of the earlier Reformed view. But it is the earlier Reformed view that the Council of Trent is aimed at.

It is of the essence of the Roman Catholic view to deprive people of assurance and make redemption ultimately dependent on our co-operation with grace, and thus to some degree on our works.

The Reformed by way of reaction initially defined our faith precisely in terms of assurance. Thus a radical antithesis was set up between the two systems.

But as time moved on, the biblical accents were brought in more. This led to a shift in accent-- between fiducia as assurance and fiducia as active trust. This transition is revealed in the latter part of the 16th-century.

(Cf. an article by N. Shepherd in The Westminster Theo. Journal, on "Zanchius and Saving Faith" for this transition.)

4. The Interrelatedness of the Elements of Faith.

Although we distinguish Notitia, Assensus, Fiducia from one another, this is not a temporal or sequential distinction. They are all tied together. Not setting up an Ordo Fidei. Merely highlighting the various aspects.

Though in our personal experience some aspect(s) may be more prominent. Thus you should not use one to mold or modify the others. There is a diversity which must be respected and maintained

I. Repentance unto Life.

The gospel call comes as a call to faith, to believe in Jesus Christ. But the call of the gospel is more than faith in a narrow sense. It is a call to sinners to turn from sin. They are called to Repentance. Faith and Repentance are interdependent.

The evidence that faith and repentance are part of the gospel call. Acts 26:17,18 Paul's commission from Jesus Christ: open their eyes, turn them from sin, to receive forgiveness and inherit.... among the sanctified through faith. The commission is to preach repentance, to turn them. It is repentance in the context of faith. Also Acts 20:21 repentance toward God and faith toward the Lord Jesus Christ-- both are proclaimed.

1. The Biblical Terminology of Repentance.

Metanoeo Metanoia-- chief terms used.

Cf. Matt. 3:2; 4:17; Acts 3:19; 28:21; Heb. 6:1; etc., etc.

At the root of the biblical conception is a change of mind and will. Invariably associated with it are remorse and sorrow. It is also a turning away from what causes remorse and sorrow. Heb. 6:1 speaks of repentance from dead works.

Positively, repentance is towards or leads to God (Acts 20:21).

Negatively, repentance is a turning away from sin.

The fulfillment of the commission given to Paul is in terms of metanoia (Acts 20:21).

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But in Acts 26:18 the term *ἐπιστρέφω* is used of the commission. In 26:20 it is repent and turn from... and do works suitable to repentance. Uses the Greek words *μετάνοια* and *ἐπιστροφή* & *ἐπιστρέφω* and *ἐπιστρέφω*, which means turning in the sense of conversion (cf. Acts 15:3). *Ἐπιστροφή* -- brings out the idea of a change which is wrought in the mind (*μετάνοια*) and in action (*ἐπιστρέφω*). Negatively it is a turning from sin. Positively it is a turning to God. Cp. I Thess. 1:9.

Both terms compliment each other and are virtually interchangeable. No theological significance hangs on the distinction between the two. The nuances of each serve to focus our attention on the Internal and External aspects of our repentance. They point to the totality and radical character of the change involved in Repentance.

Used in Matt. 21:32 repentance unto life. Though in this case (the only one) they did not repent. Has more in view the feeling of regret, which may or may not lead to a change in life. Cf. Matt. 27:3 Judas had remorse, but no repentance unto life.

The concept of Repentance is used throughout the O.T. *שׁוּב* means turn, to change one's course in life. Corresponds to *ἐπιστροφή*. It has its prominent usage in the Prophets. Their message called for a radical change in one's attitude toward sin and toward God. To forsake sin and fellowship with God.

Πένθος means grief or sorrow, which leads to a different course of action. Used of God usually.

2. The Meaning of Repentance.

a. The element of grief, remorse or sorrow is principle.

It is not the only element but it is indispensable to the concept. Cf. Joel 2:12,13; Jer. 31:19 *πένθος* & *ἐπιστροφή*; II Cor. 7:10 contrasts godly and worldly sorrow, the difference is repentance.

Both the Old and the New correspond on the conception of repentance, cf. Ps. 51:3,4 also Amos 5:15; Ezek. 36:31.

Note that sin is contrary to the Law and it is contrary to the Nature of God. We are called to abandon sin and the love of sin. The sorrow of repentance is more than sorrow for personal suffering and that affecting others. It is the realization that sin is against GOD Himself.

b. Turning from sin to God is needed.

WSC. # 87-- "Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, does, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavour after, new obedience."

Cf. Ezek. 18:30,31; II Cor. 7:10; I Thess. 1:9. Also compare the redemptive accomplishment of Christ: the penalty of sin is borne and He washes us of our sin (cf. Rev. 1:5).

3. The Necessity for Repentance.

a. Repentance is not to be thought of as meritorious.

One might get this idea because of the consistent association of repentance and the forgiveness of sins, or repentance and life (cf. WCF). Luke 17:3; 3:3; Acts 2:38; 5:31. You see it also in the Lukan version of the Great

Commission (24:47): it is repentance unto(εἰς) forgiveness. It would thus seem to have the idea that turning from sin is the ground of forgiveness, that God forgives us because we have repented.

Three observations contrary to such a notion.

- (1) Repentance and forgiveness are the gift of God.
Acts 5:31 cp. 11:18. Its O.T. form is seen in Jer.31:18. Though this does not clear up the problem of repentance being seen as the meritorious cause.
- (2) The non-meritorious character becomes clear when we see that repentance is owed to God without reference to pardon of sin.
Sinners ought to turn from sin because sin is against GOD. It is pure grace that is why God forgives us of our sins. The ground of pardon is not in us or in our repentance, but it is in Christ. It is His Death on the Cross. Pardon is given because Jesus has borne the condemnation.
But it is only repentant people that are forgiven.
- (3) Repentance sustains the same relationship to forgiveness as does faith.
Those who believe in Jesus Christ are justified in Him. Faith does not become the meritorious ground. Faith is necessary and is an inwrought grace, but it is not the ground.
Therefore by parity of reasoning, Repentance is necessary, but not a meritorious ground.
In faith, the focus is on abandonment to Christ.
In repentance, the focus is on abandonment of sin.
WCF XV:2 "By it[repentance], a sinner,...., so grieves for, and hates his sins, as to turn from them all unto God....."
AND WCF XV:3 "Although repentance be not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof, which is the act of God's free grace in Christ; yet it is of such necessity to all sinners, that none may expect pardon without it."

b. Though it is not Meritorious it is not Dispensable

Note Luke 13:3,5 why do John and Jesus preach repentance if it is not necessary?

Repentance and faith are so intertwined and interrelated as to be impossible to disentangle them (assume for now, more on this later).

John 3:18 tells us faith is necessary, for apart from it we stand condemned already. Thus the necessity of believing carries with it the necessity of repentance and the necessity of repentance carries with it the necessity of faith.

Also, note the way in which repentance is consistently joined with the forgiveness of sins. So much so that we may say that there is no forgiveness without repentance. Luke 3:3; 24:47.

Also Acts 2:38ff is the model proclamation of the N.T. Repent and be baptized (cp. preaching of John the Baptist and the Great Commission).

Acts 17:30,31 repentance is in view of the judgement to come.

Repentance is the way in which the Elect enter into the benefits of Jesus Christ.

3
Note Murray's discussion concerning Repenting from particular sins. Also WCF on this aspect.

Remember, not everyone in the congregation commits all of the sins.

It is also necessary to continue in repentance. It is not once and for all. Even faith must be steadfast. It is always needed. Indwelling sin remains.

The Preaching of repentance is not a laying on of the burden of the Law, but it is the way of freedom. Cp. Acts 14:15 it is "good news" to turn from sin and live for God.

c. Repentance must be Preached.

Since repentance is necessary in order to pardoning, so it must be preached, even as faith must be preached. Men who are under conviction of sin must be called to repentance and faith. And those in Christ must be exhorted to perseverance in faith and repentance.

For the Biblical warrant for such cf. the O.T. Prophets. Their burden was brought to Israel who was rebellious. The Prophets continually called them back, to repent. This is seen also in John the Baptist. He came preaching repentance unto the forgiveness of sins in preparation for the coming great Judge.

Then with the Great Prophet of the New Covenant, Jesus Christ, there is not a refutation of this method, but Jesus picks up on the message of John the Baptist. Jesus showed them their need of repentance and proved it to them.

WE are commissioned to preach the message of repentance, cf. the Book of Acts and the Apostolic letters.

There is one standard of righteousness under both covenants. Sin is transgression of that standard and it must be repented of in both covenants. There is a notable deficiency in this area in our day. Murray calls it a call for "cheap decision." The calling to decision is without a call to discipleship..

Repentance is not repentance simply because sin creates some disadvantages for us, not in the least of which is eternal condemnation. But it is calling nations and persons to repentance because sin is an offense against God. The republication of Puritan literature has help to redress the balance on this point.

Yet the other error is going too far. That is, repentance being preached first of all as a proof of the work of the Law. And then proclaiming the gospel to bring them to Christ.

But you can't divide law and gospel like that, or faith and repentance. The law does bring conviction of sin. But law without gospel leads to despair and a hatred of God. Law functions to stimulate sin.

But that is not our job! Law must not be isolated from gospel in preaching anymore than they are isolated in the Bible themselves. We need the whole counsel of God, which under the blessing of the Holy Spirit leads to repentance on the one hand, and faith in the Lord Jesus Christ on the other hand. There is no repentance if there is no preaching of the Law, and that is simply to say that there is no gospel.

Law and gospel, apart from the Spirit's power, both lead to despair and a hatred of God. Note the instances of resistance of the Gospel in Scripture on this point.

Don't preach repentance and then faith. But, because they are indissolubly intertwined with one another they must be preached together. This is especially clear in that repentance is unto the remission of sins, which is good news (cf. Acts 14:15). Therefore you can't preach repentance from sins without offering that that repentance is unto the remission of sins.

On the other hand, you do not want to dull the cutting edge of the Demand for repentance. Don't want to sound as if repentance is not necessary. But it is to make the demand of repentance in the only context in which it is meaningful. And that is the context of grace. To offer forgiveness without demanding repentance is as bad as demanding repentance without offering forgiveness.

4. The Interdependence of Faith and Repentance.

Much of what was said above also goes here and was anticipated. Cf. J. Murray on Repentance, first paragraph, on the necessity of both belonging together. There is no question of priority (p. 113 of Redemptive History, 24 April 1961).

Regeneration becomes vocal in the mind in the exercise of repentance and faith.

In Acts 16:31 the gospel call comes as a demand for faith, repentance is not mentioned. This is done on the background of the impossibility of Gentiles being called to faith without being called away from their Gentile religion.

In Acts 17:30 the gospel call comes as a call for repentance, faith not mentioned. This is done on the background of the New Era introduced by Christ and therefore is repentance in the context of faith in Christ.

Both are mentioned in Mark 1:15.

Passages which imply the priority of Repentance over Faith; Acts 20:21 but cp. 11:21 for the opposite.

But there is no such priority in the response of the person. Nevertheless, repentance is prior in the sense of-- there is a priority which belongs to conviction of sin, in the sense that it is conviction of sin that is the context in which the faith in the Savior makes sense.

A Redemptive-Historical angle has to be taken into account. The conviction of sin is, of course, tied pre-eminently to Law. Even the gospel is conceived of, from the perspective of Law is the demand for faith. Notice also the pre-eminence belonging to the ministry of the Law under the Old Covenant -- a leading feature.

Gal. 3:19

The gospel call under the Old Covenant comes pre-eminently in terms of the demand for repentance. Note the Prophets, "return from your apostasy and rebellion." There is almost no use of the word for faith as Paul uses it (but cf. Hab. 2:4).

There is a kind of disproportion between the Old and the New. With the advent of the New Covenant we have a changed situation. The change is signaled by the grace of our Lord Jesus Christ, Israel's Deliverer is come. Israel in her own strength was not able to overcome her sin. But the Lord God sends a Deliverer from heaven to take Israel out of her apostasy and rebellion and bring her to the Lord. And because everything focusses in Jesus, it is natural that the demand would focus on faith in Jesus. The focus is not on the act

of faith as such (as if faith saved), but on Jesus, faith in Him, the fullness of redemption in Him. Therefore the natural response called for is trust in Him. We are not called upon to put our trust in faith, but in Jesus. We do so by faith.

Gal. 3:23,25 "but when faith had come." Not as if there was no faith in the Old Covenant. But our redemption is so exclusively bound up with Jesus Christ, that now, our whole hope is bound up with Him.

When Christ comes, then, repentance is not done away, but is taken up into the gospel call. The foundation is laid for true repentance--the resurrection power of Jesus Christ.

Ps. 125:1 faith is present, "trust." (also other Psalms). Also, the New Testament has the demand for repentance. There is a shift in which the O.T. comes into its own in the New Covenant. The demand for repentance is filled out with the call to faith in Jesus Christ and His redemptive accomplishment. Also can see that modern forms of Evangelicalism which tend to set the O.T. over against the Law, also can lose the form in which the gospel call comes in the Old Covenant. Therefore it tends to neglect the demand for repentance. See it as overcome in the demand for faith. They see only a legal principle.

Therefore the N.T. doctrine of Repentance must be allowed to shine forth and be seen as it is now in the context of the grace of Jesus Christ. Repentance in the O.T. was not in abstraction from the grace of God.

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J. Good Works.

1. The Relationship between Repentance and Good Works.

We noted above that faith and repentance are intertwined. Faith rests on Jesus Christ and His accomplishment. Repentance is a correlate of Faith (μετάνοια ἐκ συνείδησιν) Note WCF XV:2 "by [repentance] he "so grieves for, and hates his sins, as to turn from them all unto God, purposing and endeavouring to walk with Him in all the ways of His commandments."

Repentance as a turning from sin flows out into an active obedience to God and His commandments. That is why the chapter on "Good Works" comes right after the chapter on Repentance.

The correlation is evident in Scripture. Matt. 3:8; Lk. 3:8 also cf. vs. 10 "what shall we do?"

The preaching of repentance flows out into action-- Acts 26:19f mentions repentances, turning, dead works.

We have also seen that faith is unto Justification, that is, from the Judgement of God. Also that, repentance is unto the forgiveness of sins, and that too is an aspect of our salvation.

It is no less true that the good works, intertwined with faith and repentance, are no less necessary for Justification. Now, that way of speaking causes problems. And it is not stressed in Reformed Theology because of misconceptions. But we do need to appreciate the way in which this point is made. Read the last two sections in H. Heppe's Reformed Dogmatics, pp. 579-580, paragraphs 26 and 27. Note how they carefully guarded their words. Good works are not the efficient or meritorious cause. It is not a question of the worth of the works. They don't effect salvation. That is, persons not

of faith as such (as if faith saved), but on Jesus, faith in Him, the fullness of redemption in Him. Therefore the natural response called for is trust in Him. We are not called upon to put our trust in faith, but in Jesus. We do so by faith.

Gal.3:23,25 "but when faith had come." Not as if there was no faith in the Old Covenant. But our redemption is so exclusively bound up with Jesus Christ, that now, our whole hope is bound up with Him.

When Christ comes, then, repentance is not done away, but is taken up into the gospel call. The foundation is laid for true repentance--the resurrection power of Jesus Christ.

Ps.125:1 faith is present, "trust." (also other Psalms). Also, the New Testament has the demand for repentance. There is a shift in which the O.T. comes into its own in the New Covenant. The demand for repentance is filled out with the call to faith in Jesus Christ and His redemptive accomplishment. Also can see that modern forms of Evangelicalism which tend to set the O.T. over against the Law, also can lose the form in which the gospel call comes in the Old Covenant. Therefore it tends to neglect the demand for repentance. See it as overcome in the demand for faith. They see only a legal principle. Therefore the N.T. doctrine of Repentance must be allowed to shine forth and be seen as it is now in the context of the grace of Jesus Christ. Repentance in the O.T. was not in abstraction from the grace of God.

11/13

J. Good Works.

1. The Relationship between Repentance and Good Works.

We noted above that faith and repentance are intertwined. Faith rests on Jesus Christ and His accomplishment. Repentance is a correlate of Faith (μετανοια & ἐπιστροφή)
Note WCF XV:2 "by [repentance] he "so grieves for, and hates his sins, as to turn from them all unto God, purposing and endeavouring to walk with Him in all the ways of His commandments."

Repentance as a turning from sin flows out into an active obedience to God and His commandments. That is why the chapter on "Good Works" comes right after the chapter on Repentance.

The correlation is evident in Scripture. Matt.3:8; Lk. 3:8 also cf. vs.10 "what shall we do?"

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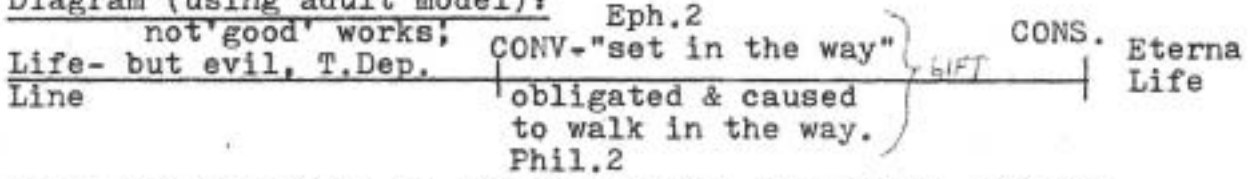
able, are not to worry or be deprived of salvation. God's grace is sufficient. Nevertheless, where time is available and opportunity, the good works are the road on which, by grace, we are to attain eternal life.

In their use of the term "Way" it shows they were looking for a word to say what the Bible says, without denying the sole-sufficiency of Jesus Christ and His accomplishment as the ground or efficient cause or meritorious cause on the basis of which we are justified and saved.

Good Works are never viewed as the effort of the flesh to save itself. They are a manifestation of salvation, a gift of grace. They are viewed as paving the way to a full appropriation of that salvation in an eschatological sense. Cf. Eph.2:8-10 a walk or way. Not a sequence of working and then reward. We are saved by grace and set in the way as responsible covenant partners.

Cf. Phil.2:12,13.

Diagram (using adult model):



It is ALL of Grace, cp. "I am the Way, the Truth, and the Life; no man comes to the Father except by Me"(John 14:6). We do not walk in that way in our own strength, but it is to be what God has made you to be in His sovereign grace, in His Son the Lord Jesus Christ, Who is both our righteousness and our holiness...

The Confessional formulation is in XIII:1 "...and they more and more quickened and strengthened in all saving graces, to the practice of true holiness, without which no man shall see the Lord." "Seeing the Lord" is at the Consummation. And without this "way of holiness" you do not see the Lord (cf. Heb.12:14).

WCF XVI:2 "These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith; and by them believers manifest their thankfulness, strengthen their assurance, edify their brethren, adorn the profession of the Gospel, stop the mouths of the adversaries, and glorify God whose workmanship they are, created in Christ Jesus thereunto, that, having their fruit unto holiness, they may have the end, eternal life."

Cp. Romans 6:20,22.

You get holiness or sanctification in Jesus Christ and get as its end, eternal life.

Rom.6:23 the wages of sin is death-- but the gift of God is eternal life.

Cp. vs.22 sanctification is the gift, not sin. Keep this in mind with regards to Matt.7:21 "that day"-- eschatological day.

"Works of the Law"--what Jesus and the Apostles talked about, not the Mosaic Law. The word of the Lord is preceded by a reference to the broad and easy gate, as over against the narrow and hard gate--the two Ways.

Matt.7:21 is followed by the Parable of the Two Builders

Note it takes time in each example. The Rock is God our Saviour, Jesus Christ. Call.6:7ff God cannot be mocked. Note the eschatological thrust of the passage.

It is not a question of merit but of Grace. TEACH them how to work out their salvation in fear and trembling. It is not an ingratiating of self to God. Cp. Heb.9:14 there is a RADICAL difference between dead works and service for God. Also Phil.3:7,8.

In WCF XVI note the contrast between sections 5 & 6. Cp. Isa.35:5-10 vs.5 Messianic Age, vs.8 highway or way of holiness. It is a "way" in which we are preserved from danger. The reference to "the ransomed" presupposes God's saving work. "Zion" is the dwelling place of God's people. Eternal life-- we shall tabernacle with God and He with us.

Bear in mind that Jesus IS the Way and the Truth and the Life.

I Cor. 1:30

Heb. 12:10

Jesus is our holiness. But we strive, we work out the redemption given to us in Jesus Christ, cp. Eph.2:10.

Heb.12:18-24 we have not come to Mt. Sinai, a Christ-less religion thrusting you on your own ability. But to Mount Zion. The response is Ps.84:7 (begin with vs.1, then 5ff).

2. Paul's Positive Estimate of Good Works.

In contemporary usage the phrase "Good Works" is a dirty word. It is held suspect by many. Cp. W.S. Reid in WTJ-- "faith is a work, but it is not a good work." He has a good point, faith is not a "Meritorious" Work. But the resulting impression is that good works are "bad" works. We need a more balanced and biblical presentation on this aspect. That Paul condemns all evil works is agreed upon by all. Paul condemns the works of the Law. They are condemned because they are an abandonment of the way of faith and of grace.

Cp. Gal.3:3; Rom.9:32.

Over against these "dead works", Paul never uses *ἔργα ἐργα* or *κατὰ ἐργα* in a depreciatory sense. Check with a Concordance. This is especially true in Titus 2:3-5 cp. I Tim.5:10. Titus 2:7,14;3:8; etc.

This must be reflected in our teaching and in our preaching. Works are not automatic. There must be discipleship after evangelizing.

3. Isaiah 64:6.

This text is appealed to to prove that Good Works are sinful. But this proves too much. How could we be exhorted to good works when they are filthy rags? Also, how do we then differ from those outside of Christ? One comes very close to blaspheming the Holy Ghost with such language. This view does not expect a change to begin. Salvation is only an escape from condemnation. Instead of also a ceasing to offend God.

Note the context of Isa.64. God remembers and redeems the covenantally faithful (64:1-5a).

But in 5b God is angry. When Israel rebels, Israel forfeits the expectation of salvation. Thus in vs.6 it is in that context that righteous deeds are called filthy rags. Then there is the plea for deliverance. Also compare the Pharisees. They were very particular concerning the "details", but they neglected the "weightier" matters of the Law. Thus they were unfaithful and rebellious.

11/14

In Isaiah 64:6 the condemnation of righteous is not of righteousness as such. Isaiah is not calling good evil. But the works condemned are from a rebellious people, who do some things in order to ingratiate themselves with God. So as He will overlook their larger sins. Cp. Psalm 51:16-19 God doesn't want or desire the burnt offerings. Because they are not offered with a broken and contrite heart. Thus their righteousnesses are filthy rags. But when they are right with God, in right relation with Him, then they are good. Also cp. Ezek.33:13. The acts of the righteous are polluted when the heart and mind are alienated from God. Compare Jesus and His conflicts with the Pharisees.

Micah 6:6-8 (cp. Mt.23:23)

What is good in a formal sense and therefore called righteousnesses, are called filthy rags by God. Paul in Phil.3:6 calls them "dung".

When we speak of good works, we are not talking about works of supererogation. There are no heroic works or efforts. GOD has shown us. It is normal living before God. These are the good works which characterize the believer. It is the day to day discharge of those duties devolving upon us. It is covenantal loyalty to God, for His glory. Note Titus 2:11-14

It is simply, day by day, doing what God has told us, not some huge tasks.

Ps.113:9 mothers and their children.

I Thess.4:11,12 fathers who work for a living.

Jer.22:11-17 one set of ethics in business and in life.

Eph.6:1 children who are loved and obedient.

James 1:27 keeping from pollution of the world.

Gal.5:22-26 the fruit of the Spirit, not the effort of the flesh.

THESE are the Good Works we are created in Christ Jesus to do. We are children in the Father's household. We learn obedience. The Father loves us and bestows gifts upon us, we do not earn them.

WSC & WLC #1 we are to glorify God and enjoy Him forever.

K. The Perseverance of the Saints.

WSC #36 speaks of assurance of God's love, peace of conscience, increase of grace, joy in the Holy Ghost, and perseverance therein to the end. THESE are the accompanying benefits of Justification, Adoption, and Sanctification, they flow from these.

We will begin with-- "the increase of grace and perseverance" (these connect easily with good works, repentance, and faith). In each connection, there is an initiation given with our re-

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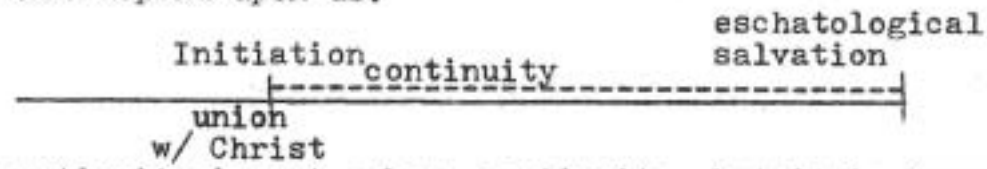
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generation and union with Christ, a starting point. At conversion, there we begin to exercise faith, turn away from sin. There is not only a point of initiation, which is union with Christ, but there is also a continuity. The one who has come to faith is a believer, he remains in faith. That faith is sustained by God. It is His gift. The WHOLE of our redemption does not depend upon us.



The continuity is not a bare continuity, but it is Perseverance. As we believe and repent and are disciples of Christ, we persevere in these things.

C. Grace
C. Oblig.
Pers.

But note the convergence of the two lines of the two sides of the covenant of grace. There is covenant grace and there is covenant responsibility. Perseverance in the faith means, we who have believed must persevere in the believing. We must be disciples of Jesus Christ. But at the same time, that perseverance is a matter of God's grace. It is GOD who sustains us. Thus we have two lines flowing together in perseverance, out of which arises assurance, peace, and joy.

1. Perseverance as Covenant Responsibility.
 - a. The exhortation to perseverance.

X a change?
Justified?

If you look at salvation in terms of the eschatological goal, to be saved in that eschatological sense we must surely believe in Jesus Christ and His work. We must turn from sin and be His disciples. It is the disciples of Jesus who are vindicated in that Day of Judgement. That necessity is not rooted in a merit or works principle. But it is rooted in the fact that this is the way in which the Saviour has planted us, He has put us in the Way. And it is the Way in which the Saviour leads us to our destiny. There is a time interval, in personal experience, between the inauguration of redemption in personal experience, more profoundly with the Mediatorial work of Christ, and the Consummation of our Redemption on that Day which is yet to come. It is "perseverance in faith" that characterizes that interval. Because perseverance in the faith is as necessary as faith itself. We are exhorted in Scripture to persevere in faith as we are exhorted to faith itself. Compare Acts 16:31 with Mt. 10:22; 24:13.

The word for endurance is *ὑπομένω*, *ὑπομονή*. The verb means to stand one's ground, to hold out. The noun endurance, patience, fortitude.

The exhortation to perseverance is everywhere in the N.T. and in the O.T. The reason is simply that the Epistles and the Gospels are addressed primarily to the Church, to the SAINTS at Corinth, etc. It is the Saints who are exhorted. We have been set in the way, on the right track, in spite of the opposition. Compare Ps. 1 the way of the righteous, the way of the wicked. Compare the Book of Hebrews on perseverance. Coupled with the exhortation to perseverance is the Warning. It must be taken seriously.

Heb.3:7 (Ps.95), 12ff, 16ff

They are examples for us.

Heb. 10:36-39 (cp. The Grace of Justification) we are inheritors of the promise. You have need of perseverance. I Cor.10 look at the benefits given to them and to us. But look at what happens! Cf. vs.6.

The point is-- We are the pilgrim people of the New Age. And the experience of the people of the Old Covenant is directly relevant to us. As they had to persevere in following Moses into the Promised Land. So we have to follow Jesus Christ into the heavenly city. It is not a matter of duty and legal obligation, it is a matter of life and death.

Jesus leads us out of the wilderness of sin and depravity to the Heavenly City.

b. We have the Exhortation and Warning because of Opposition.

The Christian life is not lived in a neutral context. Perseverance is not easy. That is why we have to be exhorted. It is always push, pull, and shove.

Phil. 1:1 calls us saints. But in 1:23-30 we are saints engaged in conflict. Also cp. John 15:18-21.

Persecution will come because of the impact that this doctrine has on the life and the lifestyle of those who seek to live with a clear conscience before God in their day by day walk in the Lord. This doctrine has its public dimension. Note the reactions of the Roman and Jewish authorities. They correctly perceived the earth-shaking significance of this faith. The Olivet Discourse is given to prepare the disciples for persecution.

Cp. Heb.11:7 Abraham and his faith. He didn't even know where he was going. This is the kind of faith we are called to. It is in the extremes of life, that the line of distinction between those who are and those who are not the people of God is seen. You cannot train the children of Satan to do God's will, to fight Satan!!!

Paul exhorts and encourages to perseverance. His basic assumption is that the enemies of the faith are outside of the Church. But some do creep in. But it soon becomes apparent who they are (cf. Jude 4). Therefore avoid them when they become apparent.

Must beware of preaching in such a way that the people get the idea that no one is doing anything right, except maybe YOU!!! The people of God need to be equipped to fight. Ps.144:4 "teach my fingers to fight."

c. Perseverance Old and New.

There is also a pseudo-perseverance.

Phil.3:4-6 Paul as a model of perseverance in the persecution of the Church. He rejects the whole system for the sake of Jesus Christ. Not in the righteousness of merit, but in the righteousness of faith. Vs.10 perseverance in the power of the Resurrection. Perseverance in suffering like Christ. Vss.12-21 experiential terms used to describe what the perseverance of the saints is like. Paul's whole system has collapsed and is lost. But he gains everything in Christ. Now perseverance is not in terms of the law, but a matter of life and death in

Jesus Christ who calls us to follow Him.

2. Perseverance as Covenant Grace.

a. Foundation of Perseverance.

This is so important because it is legalism to exhort them to perseverance in the abstract. It is the works of the Law. Our perseverance is founded upon God's perseverance with us. It is grounded in the more ultimate covenant faithfulness and perseverance of God. God brings to fulfillment what He has begun in us.

WCF XVII:1,2 Of the Perseverance of the Saints.

"They, whom God has accepted in His Beloved, effectually called, and sanctified by His Spirit, can neither totally nor finally fall away from the state of grace, but shall certainly persevere therein to the end, and be eternally saved.

"This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father; upon the efficacy of the merit and intercession of Jesus Christ, the abiding of the Spirit, and of the seed of God within them, and the nature of the covenant of grace: from all which arises also the certainty and infallibility thereof."

I Thess. 5:23,24 note the conjunction of Sanctification and Perseverance.

I Cor. 1:8; Phil. 1:6; I Peter 1:3-5; John 10:28; Mt. 24:14.

When you hear these verses you do not hear them as information, but as promise. You do not take them and deduce from them that the warning passages and exhortations are meaningless. But, it is just because we know these that we have the foundation and boost needed to persevere.

11/20

There are two sides to the doctrine of Perseverance. The perspective of the obligation to persevere in the things devolving upon us, in terms of the Scriptural teaching-- they who persevere to the end shall be saved. This is not simply information for us, but it is by way of exhortation that we persevere (ὑπομένειν, ὑπομένω).

But the exhortation to perseverance can be seen as a legalism, unless it is seen as a gift of God's grace. It is God who keeps us. Thus we have Perseverance as Covenant Grace. Thus we had--

a. The Foundation of perseverance-- God's promise to sanctify us and keep us.

b. The terminus ad quem, or the Goal of Perseverance.

The verses used above frequently speak of a terminus, or goal. Cp., I Thess. 5:23 til the coming of our Lord Jesus Christ; I Cor. 1:8 end or day of Jesus Christ; Phil. 1:6; I Peter 1:5; Matt. 24:14.

These verses are very often understood as supporting the thesis that the Apostles expected the Consummation within their own lifetime. A major problem in N.T. Interpretation. But on the other side, Paul thought that he would die before Christ's return, Phil. 1:27. Also the teaching of the Ingathering of the Nations requires TIME.

But, as far as the History of Redemption is concerned the Death and Resurrection of Jesus Christ is THE climactic, eschatological event. All that is left is the Consummation, for us. It is so much a part of the end times advent of Jesus Christ that you can't help but think it is near. God will not stop short of the end-time of His work. He will maintain what He has done till the consummation of all things.

This means to us that not even death itself can thwart our perseverance (Rom. 8:38,39). This does not mean that we can be at ease in Zion. But it does mean we can be assured and motivated to remain steadfast.

c. The interrelatedness of Covenant grace and responsibility.

This has been intimated all along the line.

1) God will persevere with us.

It is all of His will, not ours, working in us to will and to do of His good pleasure.

2) It is just that knowledge and promise that keeps us, even at the worst of times, persevering in the face of temptations and persecutions to abandon the faith. We are assured of His covenant faithfulness.

3) As an example of the Dynamic, cf.

Ps. 37:27-34

The two themes are woven together. The righteous shall be preserved, God will not forsake or abandon us. Vs. 34 is seen on this background-- wait on the Lord, walk

Perseverance is the working out of God's grace, not merit or a works principle. Those who keep covenant with God will be vindicated in the Day of the Lord, the Day of Judgement.

Vs. 39 the salvation of the righteous is from the Lord, not in his own righteousness.

So then, In the End, at Christ's coming, in the Day of Judgement, the Lord's saints will be vindicated.

Note the N.T. character of the Psalms in their subjective apprehension and understanding of the faith, their eschatological character.

3. Perseverance and Election.

Perseverance is often seen as simply an implication of Election. That God has determined it and so it will be. And, cf. WCF XVII:2 "This perseverance depends . . . upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father;

When an Arminian hears that he hears a kind of fatalism. He has no eye for the covenant, he doesn't understand. Thus he appeals to the principle of freedom or indeterminacy. He sees the warnings and exhortations as meaningful only on the background of pure chance. Thus a falling from grace. Cp. the Pinnock collection. These, since not related to God's grace, come across as law and a human contribution to redemption.

The temptation of the Calvinist is to minimize the exhortations and warnings, only hypothetical cases. And thus take off the edge of the warning that is there.

As we read Scripture we should perceive that God's preserving of us and the assurance of that is not designed

to tell us that we are therefore removed from all danger. The Devil who goes about as a roaring Lion is not a paper tiger. In Scripture, the keeping and preserving verses are to fortify us in the midst of the world and the battle in it against us.

As you read WCF XVII:2 ask yourself--are you simply describing a state of affairs or is this indeed a confession of faith? It is a state of affairs, true. In the sense that that faith is confessed, a fides quae. But it isn't simply a state of affairs, we are confessing our faith, we believe. God is making known a truth which we can believe and live and build upon.

The purpose of the confession is not to cancel out the significance of what we do or even of what God does. It is not simply a truth out there. The Confession speaks not only of a doctrine of election. It does not stop there, but goes on to speak of the mediatorial work of Christ, the efficacy and intercession of Christ, its necessity. Plus, the abiding of the Spirit is necessary. We need ALL! Also, Regeneration, the Seed of God within. Also, the nature of the covenant of grace is presented as an aspect.

ALL are introduced as necessary to perseverance.

WCF XVII:1 speaks of our perseverance--"They whom God has accepted . . . called . . . sanctified . . . , can neither . . . fall . . . , but shall certainly persevere"

WCF XVII:2 Perseverance is grounded in the decree of God, the merit of Christ, the abiding of the Spirit, etc.

Note the nature of the connection between 1 and 2. In sec.2 our persevering/perseverance is not grounded in our free wills, what we can do for ourselves, but is grounded in the decree, etc. As we are filled with that knowledge we can build on that knowledge. It does not become self-congratulatory but glorifying of God alone.

Phil.1:6 note the context of the statement beginning in vs.4. Paul's affirmation of perseverance of the saints is precisely in the context of praying for the saints. Pray because you know God will keep them.

Luke 22:31-32 Jesus did not misunderstand the doctrine of perseverance. He prayed that their faith may not fail. Christ says "I prayed". The reality of the danger is present. But Jesus does pray. Without this Simon will fail--he needs prayer and persevering power.

We are to pray for the conversion of people to faith and to pray also that they remain in the faith.

Ps. 138:7,8 praise God for what He has done. Then the prayer--do not forsake the work of Thy hands. The TWO sides of the Covenant are unintelligible outside of faith. We pray on the basis of what God has promised us.

Assurance is enjoyed in the context of Perseverance.

L. The Assurance of Grace and Salvation.

1. The Meaning of Assurance.

WSC #36 assurance flows from Justification, Adoption, and Sanctification. Also, note that assurance, peace, joy are intertwined with one another (there is no separate discussion of each one).

to tell us that we are therefore removed from all danger. The Devil who goes about as a roaring Lion is not a paper tiger. In Scripture, the keeping and preserving verses are to fortify us in the midst of the world and the battle in it against us.

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L. The Assurance of Grace and Salvation.

1. The Meaning of Assurance.

WSC #36 assurance flows from Justification, Adoption, and Sanctification. Also, note that assurance, peace, joy are intertwined with one another (there is no separate discussion of each one).

Because of the overflowing love of Jesus Christ and the purpose of the Father to keep the saints, the prevailing tone of the Christian Life should be joy (though not frivolous joy). If the Reformed Faith is really a source of joy in the grace of God, you will communicate that joy. But if it is maintained in bitterness, then the people will follow that model.

The assurance in view is the assurance that the believer has that he is in a state of grace and salvation. This is reflected in Rom. 8:38-39 the passage is relevant to perseverance, but also I AM CONVINCED (πιστεύω) is what we have in view. It is the assurance of inseparability from Jesus Christ.

Also, I John 3:14 WE KNOW (οἶδαμεν), full persuasion. I John 5:13 in order that you may know, be sure, have certainty.

Also compare the formulation in WLC #80 "Can true believers be infallibly assured that they are in the estate of grace, and that they shall persevere therein unto salvation?"

"Such as truly believe in Christ, and endeavor to walk in all good conscience before him, may, without extraordinary revelation, by faith grounded upon the truth of God's promises, and by the Spirit enabling them to discern in themselves those graces to which the promises of life are made, and bearing witness with their spirits that they are the children of God, be infallibly assured that they are in the estate of grace, and shall persevere therein unto salvation."

THAT IS WHAT WE MEAN BY ASSURANCE OF GRACE AND SALVATION!!!

2. Assurance as a Problem.

a. The opposition of Roman Catholicism to Assurance.

The privilege of Assurance is denied by Roman Catholics and Arminians. Their teaching is tied to their views of Election and Perseverance (as also is the Reformed).

cf. pp 187-189
and 217-218
220-221, 2

The R.C. position is summed up in Session 6, ch. 9, canons 13, 14, 15. Assurance is not the ordinary state of mind of the believer. It is neither safe nor necessary. Some may obtain assurance by way of special revelation. This accounts for the WLC use of "without special revelation" in answer. But for the rank and file assurance is discouraged on the ground of a tendency to pride and thus debilitating. It will not serve to motivate to good works so as to merit justification. What we have is the implication on the Ground of Salvation.

Note also: To the extent that Rome looks to the merits of Christ, it can speak about moral certainty. Grace is merited by Christ and deposited in the Church. We avail ourselves of this grace by partaking in the sacraments of the Church. If we follow the teachings of the Church and do as they say, we will be saved. The Church gives assurance. But, we will must cooperate with grace. And so work becomes a meritorious ground. And since we can never be sure, we can never be sure we will not be in a state of mortal sin at death. ~~There~~ Therefore we can't be assured of our salvation in the Day of Judgement, So just as we work for our salvation

we have to work for assurance.

Over against this the Reformers even went so far as to define faith as assurance--"not only to others but to me also is granted the assurance of forgiveness of sin.

- b. The Reformation affirmation of or champions Assurance.
Offered it NOW to believers--Joy and Enthusiasm.
The reason for the transformation from anxiety and despair was Jesus Christ, the alone ground of salvation and therefore of our assurance. Assurance is grounded not simply in what Christ would do, His promises yet to be realized. But also in what He has already done. This was laid hold of in Faith. What He has done for me is made known to me--in the Gospel. God's justifying of Jesus Christ and of me in Jesus Christ is made known to me in the Gospel. And the Gospel therefore is the good news of our security in Jesus Christ.

This does not lead to pride and immorality because there is not a doctrine of Assurance existing abstractly. Assurance is a part of the total salvation package. Everything comes to us in Christ. Assurance has its repercussions in our life-- we have joy and enthusiasm and assurance. And so we are enabled to lay hold on Him more and more.

- c. Assurance becomes problematic in Arminianism.
Remonstrant Arminianism lost its doctrine of Assurance. It lost it for the same reasons that Rome failed to attain it. Salvation, for them, is not exclusively of grace but depends in part on the free will of man. It is not good works crassly considered. But Faith + evangelical obedience is the ground. The Arminian could fall from grace just as the Roman Catholic could commit mortal sin. He could only be assured of a present state of grace, no infallible assurance concerning the Day of Judgement. No assurance of Perseverance as in the WLC.

BUT the context in which the doctrine of assurance flourishes IS in the context of Election, Definite Atonement, and Perseverance. It flourishes in the context of particularism, of sovereign grace. It flourishes in the context of election which generates the certainty that by the grace of God a believer is the child of God in accordance with God's eternal counsel of salvation. It flourishes in the context of Perseverance, the certainty that the child of God is kept by the power of God unto the full eschatological redemption. Therefore it is very distressing when we see in Reformed Theology that assurance once again becomes problematic within the context of the Reformed Faith.

- d. The loss of assurance in the context of Calvinism. 11-21-80
That assurance and presumption can be confused is a possibility--carnal presumption. It is necessary to warn against a not well-grounded assurance or superficial practices. This is not so much in our purview as what appears in some Puritan Theology(though not in all of it). They had a pattern of assurance which tended to undermine that doctrine.

As a foil for the point at issue an article by Jon Zens in Bapt. Ref. Rev., Summer '76 pp.39ff. The underlying attitude of some Puritans toward assurance: "To them the obtaining of assurance is a pearl of great price and to be sought after with diligence." "Assurance was a 'rare blessing' not easily found and came as a gift bestowed upon the believer after trying and testing of his faith"

From this perspective, Assurance is almost as problematic as it was for Luther before the Reformation. The possibility is there and therefore should be sought after. The usual pattern: Assurance comes long after the initial act of faith. Time+testing+struggle=assurance.

The question of assurance is closely tied to the question of the genuineness of faith. The reluctance to cultivate assurance is tied to the fact that faith may be hypocritical and not true faith. Or, we don't know whether the faith professed is really the result of God's election and regeneration. And therefore it must be tested and tried. And so you come to assurance as you know yourself predestinated in the eternal decree. And having this knowledge you may have assurance. BUT, Who can give us such a list of the Elect? NONE!! Therefore at most you can have assurance as a degree of probability. Thus a "rare blessing".

The problem here is that faith has now turned in upon itself. It is looking at and examining itself. When it does this it will give rise to doubt and uncertainty due to weakness.

The parallel phenomenon is found in the R. C. and Arminian where salvation is grounded in personal achievement. And if you ground it in personal achievement, you never have assurance because there is never enough achieved. Well, once faith turns in upon itself and examines itself, assurance evaporates.

Over against this. It is the very essence of faith to deny itself, to look away from one's self, to Christ. Only as we look to Christ is the way open to assurance in the Reformed way.

You can see the issue if you consider the phrase--Assurance of faith. Is the genitive "of" objective or subjective? That is, is it the assurance that we have concerning our faith, as we look at our faith we are assured that our faith is genuine? Or, is it the assurance which arises out of faith and which is the precipitate of faith? (The Reformed answer with the latter, the subjective genitive.)

It is the assurance that the believer has and not an assurance concerning faith which is attained outside of faith by a knowledge of the decree.

3. Assurance in the Context of the Covenant.

The Pattern is that of WCF XVIII:2 This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope; but an infallible assurance of faith founded upon the truth of the promises of salvation, the inward evidence of those graces unto which these promises are made, the testimony of the Spirit of adoption wit-

nessing with our spirits that we are the children of God, which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption.

No mention is made of having information about one's election. Assurance is put in terms other than those of information concerning election. It mentions the divine truth of the promise of salvation, the inward evidences of these graces unto which the promises are made, and the testimony of the Holy Spirit with our spirits that we are the children of God. These elements show how the covenant pattern is developed.

Attention is drawn first to--

- a. the grace of the covenant, the promises of God which were made.
- b. the covenant response of believers which is forthcoming in faith, repentance and obedience. And
- c. through the Spirit our attention is drawn to the communion or fellowship which is of the essence of the covenant, a fellowship which is realized through the presence of the Holy Spirit.

- a. Assurance is grounded in the grace of God.

Hodge III:107 "The grounds of assurance are not so much within us as without us"(or out side of us).

"The universal and unconditional promise of God that those who come to Him in Christ He will in no wise cast out, that whosoever will may take of the waters of life without money and without price, we are bound to be assured that God is faithful and will certainly save those who Believe."

The point is--Faith does not try to decide on its own authenticity, nor does it consume itself with the examination of its authenticity. Faith is not Introspective but "Extraspective"(Murray). Faith is not a parasite on itself.

But it does look to the promise. And in that posture receives the assurance of the Spirit through the inspired Word. It is the Spirit speaking to us that is the promise of God. And that promise is received by faith, it is the promise of redemption.

That is the legitimate application of the syllogism-- Those who believe shall be saved. That is God's promise. And in faith I lay hold of that promise and that promise assures me of eternal life.

Or, if faith cannot look to the promise and if it can not rest upon and depend upon that promise, where is it going to find its resting place?

Faith is in Jesus Christ and in His Word and His word is a word of promise. And God can be relied on (that is faith) to keep His promise.

In the second place-- Hodge points to the infinite, immutable and gratuitous love of God. This affords "an immovable foundation of the believers hope." He points to Romans 5:1-10 and notice vs.8. WE are to believe that. Murray--the magnitude of the grace of God demonstrated in the salvation of men. "We must appreciate, the height, the depth, and the breadth of the privilege and blessing bestowed."

When you appreciate this then you can see that the love

of God does not bestow everything except assurance.
 BUT God in His grace bestows ALL of it.
Thirdly--"the infinite merit of the satisfaction of
 Christ and the prevalence of His continued intercession."
 Cf. Rom.8:34 and also Heb.3:1; 12:2.
 Calvin speaks of the speculum electionis as being Jesus.
 Christ is the Mirror of Election. To know you are in
 Christ you must look at Christ, perceive Him.

Fourthly, "the covenant of redemption in which it is
 promised that all given Him by the Father shall come
 to Him and that none of them shall be lost"
 What is called the covenant of redemption here is called
 the inter-Trinitarian counsel of salvation by Murray.
 We can also speak of the Covenant of Grace which means
 the Faithfulness of God.
 God's calling is immutable. Whom He calls, He will jus-
 tify and glorify. He doesn't call us into His Son and
 then leave us flat--NO!!!
 We can rest on that calling, cf. Rom.8:30;11:29.
 In N. T. terms, our faith rests in the faithfulness of
 God. Also, "Jesus Christ is the same yesterday, today,
 and forever"(Heb.13:8). Also II Cor.1:20 all the pro-
 mises are Yea and Amen in Him.

We can point further to the Covenant of Grace in our
 election. Election does not militate against assurance.
 Election is the very context in which assurance flour-
 ishes. Do not say--"If we only knew our election then
 we could have assurance." You can't bypass the revela-
 tion to get to a knowledge of the decree. But we can
 know our election in Christ through faith in ~~the~~ Jesus
 Christ in whom we are elect.
 Assurance is therefore the assurance of faith, not the
 assurance of information, or the assurance of insight.
 Election and Assurance are conjoined in Scripture. It
 is not a threat but a foundation.
 I Peter 1:1-7 vss 1&2 speak of foreknowledge and elec-
 tion. Vss. 4&5 of the final inheritance reserved in
 the heavens. In vs.3 the living hope is experienced in
 this context. Hope is with faith and confidence concern-
 ing the future.
 Romans 8:28-39 In vss.35,38,39 assurance and confi-
 dence.
 II Peter 1:10

God alone calls and elects and it is there that assur-
 ance is to be entertained. Where God is not entertained
 as Sovereign in His work, there is a corresponding lack
 of assurance. Since it is dependent then on our doing
 and we know ourself, our failings. Thus no assurance.

The Westminster divines, in their proof-texts, use as
 an example Ps.77:1-10 of assurance temporarily shaken.
 But in vs.11 assurance is restored by calling to mind
 the deeds of the Lord. It is not to contemplate your
 navel. Assurance is restored in this way-- by contem-
 plating the deeds of God, His promises and His grace.

- b. Assurance is confirmed in the way of Obedience.
 NOTE it is not grounded in the way of obedience.
 The Three points of the WCF are called the Three Pillars
 on which assurance rests. Each element functions para-

lled to the others. The WCF seems to lend support to that construction--"assurance is founded upon the divine truth, the inner evidence, and the spiritual witness.

But while that language is acceptable, we need to appreciate the distinctive nuances. The difference between the way the internal evidence functions and the way the promise functions. The phenomenon here is analogous to the way in which we speak of grace and faith in relation to salvation.

The Parallel expressions: We are saved by the death and Resurrection of Jesus Christ. But we can also say we are saved by faith. And so, that our salvation is founded upon the Death and Resurrection of Jesus and also that it is founded upon faith.

But then it is necessary to go on and appreciate the way in which each functions. ONE is the GROUND. The OTHER is the WAY in which those benefits are received.

The point is-- There is ever one and only one foundation, Jesus Christ, on which we build. We do not ground our salvation in Jesus Christ and in the genuineness of our faith and repentance.

So also we must not ground our assurance of salvation in our repentance and faith. When you do so your assurance is bound to fail. Because of the nagging question-- --Do I really believe, have I repented enough, have I done enough??????? These are the questions that plagued Luther.

The practical impact of grounding assurance in faith and obedience is the same as grounding salvation itself in faith and obedience. In the one case there is the failure of assurance of salvation. So in the other there is the failure of salvation itself.

Just as you do not ground your salvation in your faith and repentance, so also, you do not ground your assurance in your faith and repentance.

If you ground assurance in experience, you may continue to "speak" of Three Pillars, but in practice you are working with ONE pillar, that is EXPERIENCE. Cf. pp.40-41 in the Zens article on Puritan theology. Zens begins with the three pillars quoting the WCF. Then note the focus as he explains.

"Knowing the deceitfulness of the human heart, the Puritans emphasized the necessity of evidence that Christ's redemption has been applied in the life. Inward evidences of faith, the second pillar, were crucial in determining assurance. Then the directive to self-examination was set forth as a way to a well-grounded hope in Christ." "With a covenant basis, the question arose-- How could one know if he was part of this wonderful covenant, i.e., regenerate? The answer, the Puritans answered -- By Experience!"

In that conception you are only doing formal justice to the first pillar. Experience, and not the Bible, is where the answer is found.

But for Calvin, the First Pillar was prominent and so he defined Faith as Assurance. Because faith rests in the promise and the promise assures me.

With the Puritans the focus shifts to the Second Pillar. That is, to experience. And so Assurance becomes a "rare blessing", a hard to find "pearl of great price".

The reason the subject is so important is not only the comfort of God's people. But also, theologically you can begin to see why Alexander Schweizer (not Albert) drew a direct line from Calvin to Schleiermacher. And he did so by way of the doctrine of Predestination. If you conceive of predestination outside of the context of the Covenant, then assurance has to be grounded in information you have about God's predestinating purpose. The way you get that is by turning in and examining your experience. It is then only a short step to Consciousness Theology of 19th century Germany. You can also perceive why there was a rapid shift from New England Congregationalism(Puritanism) to Unitarianism and Rationalism. Once you build out of Predestination and then you look for Assurance by information, and once your experience begins to function in that constitutive way, you are in the middle of Rationalism and Consciousness Theology. As J. W. Nevin states--"that hyperspiritualism, which turns in upon experience, always deflates into rationalism."

The Danger for us. If we do not appreciate the Covenant, the solidity of the foundation. And focus our attention on our experience, then it will be only a short step to Rationalism. Experience begins to assume a Normative role. We are more concerned with the experience of the Message than with the objective message. The question is asked--How do I know? Instead of because God has revealed it in the Word, and because He makes it as plain as the very bread and wine of the Lord's Supper--but, "I've had an experience!" You see this at the observance of the Lord's Table, the disappointment of the people. They look for some kind of mystic, euphoric experience. But the bread and wine are the objective testimony to be received and rested upon, depended upon. The Word is reliable. THAT is why we believe in the Infallibility of Scripture.

The WCF speaks of "inward evidences" as a ground of assurance. On this word "inward" note the statement by A. A. Hodge in his Comm. on the Confession--"the believer whose faith is vigorous and intelligent has a distinct evidence in his own consciousness that he for one does believe." But he adds--"love for God and the brethren, purity of heart, hungering and thirsting after righteousness". Which is obedience, which is not strictly inward. But "inward" has reference to the perception of it. It is a walking in the way of the Lord. We are in the sphere of self-examination at this point. While C. Hodge does not commend self-examination in his Sys. Theo. (on Assurance), yet in his commentary on II Corinthians at 13:5 he does. In Sys.Theo. III:107 he writes--"Many sincere believers are too introspective. They look too exclusively within, so that their hope is graduated by the degree of evidence of regeneration they find in their own experience. This, excepting rare cases, can never lead to the assurance of hope. We may examine our hearts with all the

microscopic care of President Edwards, prescribed in the Religious Affections, and never be satisfied that we have eliminated every ground of misgiving and doubt. The grounds of assurance are not so much within us as without us."

This develops what Shepherd has said.

You don't have lists on the "marks" of the True Christian in Hodge. So as one can, by self-analysis, determine one's state of grace, without reference to the Bible. Just have to use the LIST.

We are not concerned to ascertain a state of affairs, but our goal is the assurance of hope. And assurance is enjoyed only as you are on the way to the Holy City. When you are on your way to the Holy City you are looking ahead. You consider Jesus. But if you stop and look at yourself, you are no longer on the way and so you lose assurance. A list of marks compels us to seek a foundation in ourselves.

Assurance comes as we are on the Way.

WCF XVIII:1 "such as truly believe in the Lord Jesus and love Him in sincerity and endeavor to walk in all good conscience before Him, may, in this life, be certainly assured that they are in the state of grace.." Cp. WLC #80....

The ground of assurance is in the promise of God. But it is confirmed to us in the way of obedience. As we walk in that way we are enabled. But those gifts do not of themselves function as the ground so as faith turns in upon itself. But faith rests in the promise of God. We must cultivate faith and assurance too.

11-25-80

Comments on II Corinthians 13:5

Examine yourself, discover what kind of person you are, whether you are in the faith.

Paul is not thinking of a set of marks of the True Christian so as to separate the Wheat from the Tares. Jesus said we can't. It is not a question of--are you truly regenerate, in the narrow sense? The wind blows where it will. But whether you are in the faith, and in that way evidently regenerate. To be in the faith is to be in the way. Are you walking in the way, doing justice, etc? Do you believe? Cf. Micah 6:8.

When you sin do you go to Christ, do you forsake sin?

This is not a microscopic self-examination to find out a balance of good and evil. Cp Hodge II:673 "No strictures of inward scrutiny, no microscopic examination, or delicacy of analysis can enable an observer, and rarely the man himself, to distinguish these exercises (i.e., those of common grace) from those of the truly regenerate."

But what if you conclude you are not on the way?

You must repent. This is self-examination in the sense of take heed to yourself (I Cor. 10:13).

It is the kind of self-examination that ought to not lead simply to a conclusion but to a course of action. Paul is steering a course between the Scylla of Presumption and the Charibdis of morbid introspection. Between a presumptive standing and a presumptive non-regenerate standing.

There is a place for healthy self-examination. This also makes relevant the passages from I John. Cp 3:14 this does not require microscopic self-examination, it is obvious.

c. Assurance as witnessed by the Spirit.

Romans 8:15ff (cp. Murray Romans).

Some only see Πνεῦμα ὡς πατέρα as referring to the disposition of sons, a filial spirit as sons. This gives rise to the address of God as Father. But cf. the parallel in Gal.4:6 this is more than a disposition as sons, it is the Holy Spirit. And so by way of analogy, the spirit of adoption in Rom.8:15 is the Holy Spirit.

The believer receives the Holy Spirit as the spirit of adoption. By the Holy Spirit they have the assurance that God is their Father. And the evidence of that assurance is given in the cry--Abba, Father. There is a consciousness established of the relationship sustained to God as Father. And there is a spontaneity to that relationship so that there is an immediate expression of that confidence in the appeal to God as Father. The Holy Spirit generates that kind of witness, that approach to God as Father. It is in us.

In vs.16 the focus shifts somewhat. It is a joint witness of the Holy Spirit with our spirits that is in view. It is probably impossible to analyze this any further, as to what this "witness" is. Murray says it "is a seal which authenticates the witness borne by our spirits when by the Holy Spirit we appeal to the Father and to His grace."

Important-- Because it is the witness of the Spirit, Who is sovereign, it is not at our command. It is a sovereign work of the Spirit. Yet that witness cannot be isolated from the operations of the Spirit. It is borne in conjunction with Illumination, and Teaching, and the Spirit's shedding abroad the love of God in our hearts. It is borne in conjunction with the gifts of the Holy Spirit in the whole process of Sanctification.

It is an assurance that grows as we grow in the grace and knowledge of Jesus Christ. When we think of the testimony of the Spirit we do not do so in order to find a "more sure" foundation beyond the Word, a kind of Second Blessing. But it is precisely in the use of the means, clinging to the promises of God in the Scriptures and in the Sacraments. As we cling we walk in the ways of the Lord.

Note the example of Abraham with Isaac. He had the Word of Command and the Word of Promise from God concerning the Seed. He did not see how it all would and did happen. Yet he moved forward. And because he moved and trusted, he enjoyed assurance.

As we trust the promises of God and build on those, that is, work in terms of the means of grace, then you will enjoy an assurance or peace that passes all understanding. Because it is of the Spirit's working. Compare the peace of Believers with the anxiety of Unbelievers.

4. Assurance in relation to Faith.

This unfortunately has to be bypassed for lack of time. Cf. the material on whether assurance is of the essence of faith. Those who say yes it is recognize there are fluctuations in the degree of assurance as there are fluctuations in the intensity of faith. And the others do recognize that believers are never utterly destitute of that seed of God which gives rise to assurance in due time. The Heidelberg Catechism and the Westminster Standards are not opposed on this point, just a difference in accent.

5. Assurance in relation to Presumption.

Some object to the cultivation of assurance. It leads to SIN!! But the objection arises from a failure to comprehend the grace and the power of grace in the life of the believer.

It is true that Grace and Assurance can be perverted, as can any other doctrine of Scripture. But it is not of assurance's nature to be perverted. A biblically grounded assurance is needful and desirable. It is of the nature of God's grace and the assurance which comes to us in Jesus Christ just to promote humility and a sense of dependence on God. And it is of its essence, to demonstrate gratitude for the goodness of God. Cf., I Peter 1:13-16 and Romans 8 assurance is not calculated to produce ungodliness. In I John 3:3 the dynamic of faith and assurance is presented.

You don't use certain biblical truths-- the promises of God which are rooted in God's predestination-- to make conclusions. But it is a dynamic.

One should not minimize the duty or privilege of assurance through a fear of the loss of holiness. But assurance should produce holiness.

In this connection it is important to proclaim the whole counsel of God and give all of Scripture its due weight.

Although biblical assurance does not lead to presumption, there is a presumption which differs from assurance. The possibility of presumption is described in WCF XVIII:1 this describes presumption, a false hope, not assurance.

Now, what is the character of that presumption?, and how is it to be distinguished from real assurance?

In Reformed Pietist circles it is a very fine line, very difficult to discern between presumption and assurance. Some Pastors operate or assume presumption rather than assurance. Unless some unusual experience is known of (which could happen at conversion or after). Some unusual conjunction of providential occurrences which lead one to know God's favor is with one, could be a vision or some other thing.

This need to know by way of some kind of experience that one is interested in Christ, is very close to the R. C. idea of assurance only for rare, special circumstances. But microscopic self-examination rarely achieves this according to Hodge. Is this what the Confession has in view? Cf. the proof-texts to find out what they meant.

a. Job 8:13-14 some object because this is Bildad, not Job speaking. Probably related though.

- b. Micah 3:11(9-12) there is nothing unsubtle about this, the wickedness of the ungodly. It is obvious to thwm and to others that they are not men of faith. It is not a fine line, but a marked, abvious distinction.
- c. Deut.29:18-19 this is presumption. Nothing subtle about it. No testimony of the Holy Spirit.
- d. John 8:41(39-47) not subtle, no faith in or love for the Redeemer. It is a presumption based on ancestry. It is an abomination to give these people assurance. What is not in view is giving assurance to those who profess faith and seek to walk in the ways of the Lord.
- e. Matt.7:22(21-23) marvellous deeds by the workers of iniquity. Ps.6 is quoted. In the Psalms there are fifteen(15) references to what a worker of iniquity is(e.g., 5:4-6).
And an additional text for the above--
- f. Romans 2:17-24 those who boast in and teach the law, yet they steal, etc.
The ministry of the Prophets and Christ was directed against those who saw themselves as "blameless", as Paul saw himself. We must take account of those under our care who show the same characteristics.

These verses set forth the sphere of Biblical thought that the Confessional formula is based on. Presumption is clear and obvious to all.

6. The cultivation of Assurance.

Assurance is cultivated finally not through extraordinary measures, works of supererogation, or councils of perfection. It is cultivated simply in the discharge of the duties which divolve upon the beleiver. It is cultivated through a ministry of the truth as we are brought face to face with the promises of God and are taught to rely on those promises. It is also cultivated through the use of the Means of Grace.

Which brings us to the Second Part of the Course.....

II. THE MEANS OF GRACE.

A. Word and the Sacraments.

1. Means of grace.

Broadly speaking, this phrase could refer to every means used by God in the application of redemption. In theology, the reference is more limited, "the ordinary channels of grace"(Hodge), the means of spiritual edification of the church of God. They are the means by which He applies to us the benefits of redemption.

In the Reformed there are Three(3)--the Word, the Sacraments, and Prayer.

On the Word as Means cf. the material on Calling. The Word as the means to union and communion with Christ. But the Word does not cease to be a means of grace once we are converted. The Word continues to function, nurturing us in that union and communion with Christ in which we continue to enjoy that benefit. Publically and communally it happens in the worship of the Church. Informally, when we gather to read and to discuss the Word. Privately, in our personal reading and study of the Word. The Word is a means because it brings Christ and all His benefits to us. As Calvin said--Christ comes to us clothed in His Gospel.

It is Christ who is the Redeemer. He is the embodiment of the saving grace of God. That saving grace is the grace of our Lord Jesus Christ. And Jesus and His benefits are received by Faith, and Faith is reliance on Him. And all who trust in Christ receive Him unto salvation. That Word is efficacious as a means of grace by virtue of the power of the Spirit with that Word. Negatively, the efficacy of the Word does not lie in the power of the truth, as such. The natural man cannot receive the things of the Spirit. Also negatively, The Word is not efficacious ex opere operato, i.e., the power is not inherent in the Word itself apart from the operation of the Spirit. People are not automatically converted by the Word just being spoken. Again, negatively the power of the Spirit is not inherent in the Word. As though the Word extended a uniform, constant, and permanent power in a way analogous to the operation of the Word ex opere operato (a Lutheran view). The effect of the Word is produced in men but men differ because of their own subjective state. The Spirit works per verbum. This allows for the decisive place of the free will.

In the Reformed, the Holy Spirit works with the Word, but is not bound to the Word. Cf. the work with infants as a working without the Word. We are aided in our understanding of the Sacraments if we bear in mind the analogy between the Word and Sacraments as means of grace. The questions that often arise in connection with the Sacraments can be usually answered by asking the same question with respect to the Word. Thus as we differ with the Lutherans on the efficacy of the Word so we differ with them as regards the efficacy of the Sacraments. The way of the working of the Spirit with reference to the sacraments or means of grace is decisive, crucial.

Prayer as a Means of Grace--a question.

Prayer is the utterance of faith, and faith lays hold of Christ and His benefits. But not all Reformed see it as a means of grace. Because it is a means at our disposal to receive grace. The means of grace are usually restricted to those means which God uses. Which He has ordained in order to convey Christ and His benefits to us.

Thus the Pedilavium, or foot washing, has not been seen to be a sacrament. It is not a means by which Christ and His benefits are conveyed to us. Whatever significance it has is covered in Baptism. Also I Cor. 10:1-4 shows the O. T. background for the Lord's Supper and Baptism.

2. The Term "Sacrament".

The term is not found in the English translations of the Bible, used by Protestants. It is the anglicized form of "sacramentum", which is from $\muυστηριον$. But mystery has nothing to do with sacrament in theological usage. Except for Eph. 5, from a R. C. view point.

In secular use sacramentum had two usages (at least):

One, a sum of money deposited as a guarantee or bond;

Two, a military term for the oath of allegiance.

And these two sides fit into a Protestant view. From the side of God it is a guarantee of His grace, a pledge of allegiance (forensic significance). From the side of Man, it is an oath or pledge of allegiance to God (cf. Kline and his accent on this aspect).

II. The Means of Grace.

A. The Word and Sacraments.

1. The Means of Grace
2. The term "sacrament".
3. The characteristics of N. T. Sacraments.

We don't want to define what a sacrament is and then look and see if there is such a thing in Scripture. Or, are there any such institutions in the N.T. But we begin with the fact that Christ has given to the Church Baptism and the Lord's Supper.

Mt.28:19 is the warrant for Baptism. This is not de novo, but is done on the background of John's baptism.

Mt.26:17-30 is the warrant for the institution of the Lord's Supper.

When we compare them they have common characteristics. According to Murray five(5):

- (1) Instituted by Christ in the days of His flesh.
- (2) Material elements and sensible signs are used.
- (3) They represent spiritual blessings--signs. Some define them as visible signs of an invisible grace. Done so as to guard against consubstantiation and transubstantiation.
- (4) Seals of the Covenant of Grace.

In Rom.4:11 circumcision is called a seal of the righteousness of faith. Since Baptism and Circumcision are analogous (granted for the purpose of the argument), Baptism then is a seal. Baptism and the Lord's Supper are analogous as means of grace and thus are both seals. As signs they portray the truth embodied in the Gospel. As seals they confirm or attest that same truth. The difference between a sign and a seal is the difference between signifying and confirming or authenticating what is signified.

The Sacraments do not convey truth not already conveyed by the gospel itself. As such they do not reveal the eternal election of those who use them in a way that the Word does not reveal eternal election. That is to say, baptism no more guarantees the salvation of an infant than does the promise of the gospel.

But you also have to say that it guarantees no less the election of the infant than does the gospel promise. In the gospel the Lord God says to believers and their children--You are Mine! And this is what is sealed or confirmed in the sacraments of the covenant. This is not information about an eternal election so you can predict the future without assuming covenant responsibility (cp. Murray on "Efficacy" in Christian Baptism).

The Sacrament differs from the Word as the seal affixed to a document differs from the wording of the document itself. The seal confirms or authenticates the Word of promise. The function of the seal is analogous to the function of the Divine oath, cf. Heb.6:16-18

The Word engenders faith by the Spirit's power, and nourishes it. The Sacrament confirms or strengthens that faith.

- (5) Perpetual Ordinances. Mt.28:19; I Cor.11:23-26. All circumstances and conditions, part of discipleship, to edify the Church.

4. The Efficacy of the Sacraments.

Four Confessional positions:

a. Zwinglian--

- 1) Objectively, the sacraments are emblems, memorials, or symbols of the truth.
- 2) Subjectively, they are badges of faith, signs of the Christian's profession of faith.
- 3) The work of the Spirit is separated from the sacrament.

Therefore the sacraments are not, strictly speaking, means of grace. They reach no further than sign or symbol. Also represent an extreme reaction to the R.C. view.

b. Reformed--

- 1) The Sacraments are means of grace and as such convey blessings to the believing recipients of them. Similarly, the Word conveys blessing to those who are the believing recipients of it.
- 2) The efficacy does not reside in the sacramental elements or actions. Nor in the character or intention of the administrator. The efficacy resides in the blessing of Christ and the working of the Holy Spirit, with the sacraments in those who are the beneficiaries of the grace signified and sealed.
- 3) The sacraments convey grace only to those who fulfil the conditions of the covenant of which the sacraments are a sign and seal.
Not efficacious because of faith. They are efficacious only because of Christ and the Holy Spirit. But they are efficacious only in the way of faith. Not because of, but not without faith. The element of conditionality is needed but is not a works or merit principle.
- 4) The grace signed and sealed is conveyed without their use in the promise of the gospel. It is received by faith as that faith terminates on Christ and His Word or the promise of the Gospel.
Therefore the Word is indispensable. There is no other norm and it is revealed in the Word.

The Sacrament is attached to the Word or Gospel promise as signs and seals. It is not the Word that explains the sacramental grace. The Word is not attached to the Sacrament. The Sacrament expounds and illuminates the gospel promise.

The Spirit works with but is not bound by the Sacraments. Therefore the moment of efficacy is not tied to the moment of administration. Cf. the analogy between Word and Sacrament.

c. Lutheran--

- 1) The efficacy is inherent in the Sacraments, not the accompanying influence of the Spirit. That's why Baptism is called the "laver of regeneration".
The thought is parallel to their view of the efficacy of the Word. There is a uniform influence of the Spirit inseparably attached to Word and Sacrament. And the power of the Spirit is invariably efficacious to the reception of grace wherever there is a corresponding susceptibility on the part of the subject. In the case of adults that susceptibility is faith.

In the case of infants that susceptibility resides in the fact that they can not resist the influence resident in the sacrament. Therefore the baptism of infants is invariably efficacious to kindle faith in the infant and thus regenerate them. They point to Titus 3:5 as the warrant.

- 2) The Spirit and the Sacrament or Means of Grace is tied very closely together.

d. Roman Catholic--

- 1) Completely absorbs the Holy Spirit into the Church. The Sacraments contain the grace signified in them. The Sacramental Ministry of the Church takes the place of the Holy Spirit. The Church is the depository of grace and salvation.
- 2) The sacraments are the means by which supernatural grace is made operative. The grace of the sacrament is conveyed ex opere operato, i.e., by the simple administration of the sacrament. When it is properly administered the effect appropriate to each sacrament follows irrespective of the faith of the recipient. It is only required that there be no block or mortal sin present. The administrator must be a canonically ordained minister and he must intend to administer the sacrament(s).

5. The Necessity of the Sacraments.

- a. Reformed--not necessary as means for salvation in the absolute sense. We must maintain the sovereignty and directness of the Spirit's work with particular persons. But some in seeing the distinction depreciate the sacraments. This often has a corresponding depreciation of the Ministry of the Word and the Church as Institution following it. But, the Sacraments are necessary by virtue of the command of the Lord. Not necessary as means but necessary by precept of Christ. In rejecting the necessity of means it is argued that grace is not so tied to the sacrament so as that grace cannot be administered without them. But in affirming the necessity of precept they argued that we may not condemn the obligation to administer them. It is a show of contempt for God's gifts. The use of the Sacraments is not superfluous in the Christian Life. If Christ is pleased to come to us in the Word and in the Sacraments, there is something radically wrong if we refuse to partake. We may merely have done so out of ignorance and so need instruction. But it may be faithlessness which is spiritually debilitating and can become fatal. It can also be an expression of self-communication.
- b. Lutheran--Similar but different. In a limited sense the sacraments are necessary as a means of grace--for infants. Baptism is the means of kindling faith and thereby to regenerate them. There is no other means whereby faith may be kindled in infants. But there are extraordinary cases, exceptions.
- c. Roman Catholic-- sacraments are necessary as precept and as means. Need all seven sacraments. Absolute necessity applies only to baptism. But provision is made

for: Lay Baptism--baptism by a non-ordained person;
Baptism of Intention--the intention and repentance for
past sins avails for baptism in the case of an adult;
Baptism of Blood--death before being baptized, e.g.,
martyrs, the Thief on the Cross.

6. The Validity of the Sacraments.

READ Hodge III:523-25; Murray Coll. Writings II:369.

The Question is-- What is necessary for the sacraments to
be what they purport to be?

Answer-- They must conform to the prescription given in
Scripture concerning them. Which is as follows:

- a. The elements employed must be those which Christ ordained.
- b. The form, or manner in which those elements are given
and received, must be in accordance with His directions.
- c. The ordinance must be administered with the intention
of doing what He has commanded.

Some comments on each of the above criteria.

- a. If you don't have the elements you do not have a sacra-
ment. There are no dry baptisms. No Supper without food.
But what about substitutes?

Well, water is so common. As to the Bread and Wine. Both
unleavened bread and fermented wine are very common.
But the use of leavened bread and grape juice does not
entail an invalid sacrament. It is usually social fac-
tors and not contempt for the Sacrament that produces
this phenomenon. If these are not available then the
sacrament should be postponed till it can be done pro-
perly.

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- b. The point is, the elements by themselves do not consti-
tute a sacrament. A casual use of bread and wine is not
a sacrament, cp. the use of donuts and coffee.
It is in obedience to the institution of Christ. We
have to intend to do what He commanded and that is re-
vealed in the words He gave for the Sacrament.
Cp. the Marriage Ceremony rehearsal. ~~The words are spo-~~
~~ken but it is not a marriage that is completed.~~
This is also done to say that sacraments which are done
in mockery and/or jesting are not sacraments.
~~Rome teaches that~~
One does not celebrate a sacrament inadvertently.

c. Intention.

For instance, a sacrament administered by a mentally
deficient person is not a sacrament.
Rome teaches that the validity of the sacrament depends
on the standing of the administrator and also the canon-
ical form must be proper.

But Protestants do not hold this position. The grace
of God is not confined in the Church and is then con-
ferred by the Church.

The efficacy of the sacrament depends on Christ's bles-
sing. Therefore the validity does not depend on the
standing of the administrator.

Thornwell argued against the validity of R. C. baptism,
on the ground that the priest is not a minister of the
gospel. Hodge replied that that was a R. C. argument.

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Again, the situation is similar to the administration of the Word. The Word preached is valid even if preached by a laymen. Nevertheless, there are duly appointed office-bearers. One who is not called to an office, but who conducts that office, uncalled, is in violation of good order. A violation of good order does not invalidate the proper administration of the Sacrament. It is irregular but not invalid.

Hodge accepted baptism by Rome as a vestigium ecclesiae--a vestige of the Church within an apostate or false Church. With this Calvin concurred.

But what of people who were baptized as children but did not come to an understanding till later, a transformation of life? What if they think they should be rebaptized?

All this kind of attitude may show is a misunderstanding of the covenant and how it is administered. Or it may reveal a baptistic understanding of the Sacrament.

But what if the parents were not believers when the infant was baptized? It is impossible for a Church or session to determine what really was the internal case of the parents then. You can't conduct the life or affairs of the Church on the basis of hearsay. The question is--was there the right intention, the right elements and administration? Was it a baptism with water, in the name of the Father, Son, and Holy Ghost? There may have been serious irregularities! But that is not relevant. They should be taught to see that the promises signed and sealed to them have been brought to fruition--it is a cause for thanksgiving. The sacrament is not what you think it is, or what a denomination says it is. But it is what Christ declares it to be.

B. Baptism.

1. The import of baptism.

- a. Baptism signifies and seals union and communion with the Triune God--Father, Son, and Holy Spirit.
Cf. Matt. 28:19-20 baptism is a sign of discipleship. Communion with the Triune God is the substance of the Covenant. Therefore Baptism is a sign and seal of the Covenant of Grace.
- b. Communion with the Triune God is through union with Jesus Christ.
Murray brings out that union with Christ is the governing idea. Cf. Rom. 6:3-6; I Cor. 12:13; Gal. 3:27-28.
- c. There is no union with Christ apart from participation in all His benefits.
This is summarized as purification, renewal, and freedom from guilt and condemnation. Both the Forensic and transforming gifts are involved.
John 3:5; Titus 3:5; I Cor. 6:11.

2. The subjects of baptism--who is to be baptized?

- a. Those who profess faith are to be baptized.
From our side, union with Christ is by faith. Faith rests in Jesus Christ, lays hold on Jesus Christ. Therefore those who believe confess their faith with their mouth. But they also seek baptism.
Through faith they enter into discipleship with Jesus

Christ and that discipleship is consummated in baptism. Discipleship without baptism is an anomaly and thus discipleship itself is called into question.

In distinction from the O. T., the N. T. (cf. materials on calling) envisions the expansion of the Church into the world to incorporate the nations. We are to 'disciple all nations'. The nations are introduced by sovereign grace and they respond by faith. Thus responding they enter into the covenant and are baptized.

- b. But also their children are to be baptized.

Murray in the Preface to Christian Baptism states-- "the argument for infant baptism rests upon the recognition that God's redemptive action and revelation in the world are covenantal" (p.2).

In Matt. 28:19f the Great Commission is given on the background of the promise to Abraham, that "in him all the nations of the earth would be blessed."

The Great Commission is the answer to the When, Where, and How questions of the blessings of Abraham to the nations being fulfilled. It is through the instrumentality of the preaching of the Church that the blessing is realized.

In Romans 4:11 circumcision is a "seal of the righteousness of faith". Our righteousness is the righteousness of faith. Faith is now in Jesus Christ.

And so baptism is for us the seal of that righteousness. In the Abrahamic Covenant circumcision is the seal. In the Great Commission we have the fulfillment of the Abrahamic Covenant.

Col. 2:12 forms the transition. As the sign was given to Abraham's seed, so it is given to us and ours.

Acts 2:38-39 is the fulfillment of the command given in the Great Commission. They are commanded to repent and walk as Abraham walked.

I Cor. 10:1,2 examples of infant, household, or national baptism.

God works with individuals, not individualistically.

- c. All who profess the faith, together with their children, are to be baptized.

Read carefully pp. 54-61 ("the significance of baptism").

Not all adults who are baptized enjoy union and communion with Christ. They are hypocrites. By the same token, not all children do either.

Therefore we don't restrict the administration to the Elect. We can't distinguish them, we have no infallible information.

But we administer the sign to those who show the sign of their election through the profession of faith, together with their children. We do so by the ordinance of Christ, not by some information we think we have. The Anomaly is still there!

Murray points out that it is not to be resolved by saying baptism means one thing for the elect and another thing for the reprobate. So that we don't know what it means because we don't know who are the Elect and who are the Reprobate. Do not use an Internal/External Covenant either.

We must recognize the anomaly and baptize accordingly. The promises are signed and sealed to all who are baptized. The WCF says--"it is unto them..."

But at the same time all the promises must be received in faith. Adults profess that faith and are therefore baptized. Infants, and others who are incapable of this on the psychological level are then trained to believe those promises.

And Adults and children who break, trample the covenant are cast away from the promise. They are covenant-breakers and will come into condemnation.

3. The Efficacy of Baptism.

READ the final chapter in Christian Baptism.

a. Baptism does not effect union with Christ.

Baptism does not regenerate. This is contrary to the position of the Lutherans and the Romanists, who hold to baptismal regeneration.

b. Baptism does not presuppose regeneration.

A. Kuyper taught that it does. We do not assume their regeneration and therefore baptize them. NOR do we presuppose or presume non-regeneration. We are to baptize and live by His promise.

c. Baptism is efficacious as a sign and seal of the covenant of grace to the person(s) baptized.

And therefore it serves to strengthen and confirm faith.

How do I know my sins are forgiven? You know that as surely as God has Himself commanded you to be washed in the water of baptism. That is why the catechisms speak of "improving our baptism"-- teach your children the truth and reality of what is signed and sealed to them.

This functions in an analogous way to the Word. In the preaching of the Word we strengthen and confirm the faith of God's people. We give them comfort and assurance. When they go astray the Word rebukes them and brings them back. So it is with the Sacraments.

d. Baptism is efficacious to those who receive the sign in faith, with a living and active faith.

Our infant children must be trained in that faith. If they die in infancy, or as mentally defective, et al, our hope and comfort is God's covenant promise.

Although the promises are to be received in faith. If we turn away from them in unbelief we will be condemned. Those conditions are not meritorious conditions. They are the way in which God brings us into participation of the benefits of Christ. But because grace is always sovereign and pure grace, because salvation is a gift, those conditions are not absolute in the Roman Catholic sense. They are not meritorious. Therefore the benefits can be received in their absence by the grace of God according to His promise. We believe what God has said, that's the point!, and act accordingly.

And as we come to maturity and turn away in unbelief and disobedience, we forfeit the promise.

Not moving in the light, pp. 91-92.