

THE BIBLICAL MOTIVATION FOR RIGHTEOUS LIVING

by

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**Submitted in partial fulfillment of requirements
for the degree Master of Theology
Grace Theological Seminary
May 1986**

Title: THE BIBLICAL MOTIVATION FOR RIGHTEOUS LIVING
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Degree: Master of Theology
Date: May, 1986
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A correct understanding of depravity is a necessity for a proper understanding sanctification. The reason for this is not immediately apparent. There are parallels between the two principles of depravity and sanctification. Sanctification is the counteraction of the previous state of depravity, and so one needs to understand the first to see the work of the second.


That which energizes depravity is also that which energizes sanctification. As the rudder turns the ship, so all of man's actions are determined by the state of his mind. If depravity is a result of a curse on the mind, perhaps sanctification is the result of a blessing on the mind.

The logical place to begin looking depravity is the fall. The first chapter will analyze depravity in light of the biblical record of the fall and its subsequent impact on man as seen in Romans 1.

The nature of true holiness requires not only an understanding of depravity, but a clear grasp of the nature of God's moral commandments. For this, the second chapter of this paper will look at the nature of the biblical injunction for holiness and its present relation to sanctification.

Lastly, these analyses will lead to a discussion of the heart of this paper, the biblical motivation for righteous living. Having understood the nature of man's actions, how it operates in both innocence and depravity, and the requirement of God as seen in the law, one can begin to build on a clearly grasped foundation of how sanctification proceeds. The way man operates yields a blueprint for understanding how God intends to sanctify man in this life. This understanding of man, along with a knowledge of true holiness, will show the importance of having a proper motivation for righteous living.

Accepted by the Faculty of Grace Theological Seminary
in partial fulfillment of requirements for the degree
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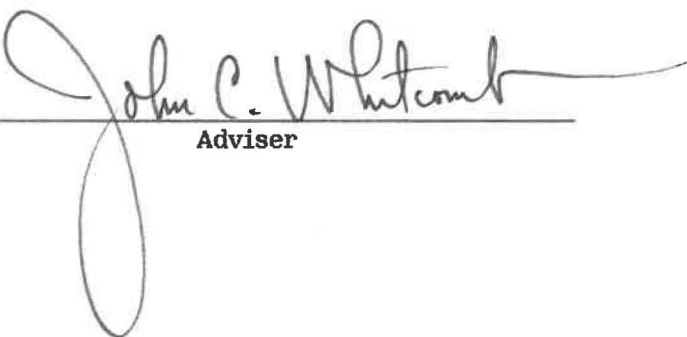

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INTRODUCTION

A correct understanding of depravity is a great aid to a clear and thorough understanding of both the nature and process of sanctification. The reason for this is not immediately apparent. There are parallels between the two principles of depravity and sanctification that show how one is but the unwinding of the other.

Depravity and Sanctification are opposites of each other. Sanctification is the unwinding of depravity. That which energizes depravity is also that which energizes sanctification. In other terms, sin has the same animus as depravity. As the rudder turns the ship, so all of man's actions are determined by the state of his mind.¹ If depravity is a result of a curse on the mind, perhaps sanctification is the result of a blessing on the mind.

Man first sinned against God, and then was confirmed in that state, unable to change. Was the Christian previously confirmed in sin?² He will be

¹ Matthew 12:33-35 "Make a tree good and its fruit will be good, or make a tree bad and its fruit will be bad, for a tree is recognized by its fruit...For out of the overflow of the heart the mouth speaks. The good man brings good things out of the good stored up in him, and the evil man brings evil things out of the evil stored up in him"(NIV). This author is not making a distinction between "heart" and "mind" here. It is enough to see that the character of one's internal state determines the character of one's actions.

² Romans 1:24, 26, & 28.

confirmed in righteousness.³ Did the state of depravity mean that he would not⁴ and eventually (by an act of God) could not act righteously?⁵ Likewise, he who is being sanctified will not⁶ and eventually (by an act of God) can not⁷ act sinfully.

The logical place to begin looking at the state of man today is the place of the fall. Thus this first chapter will analyze depravity in light of the biblical record of the fall and its subsequent impact on man.

Because of this, this paper will begin with a look at the nature of man particularly in relation to the function of depravity as a result of the fall. Not only did the fall result in depravity, but a look at the nature of the fall can help one see the nature of depravity.

Is it important for the Christian to understand depravity in order that he might understand sanctification? J. C. Ryle speaks to this issue. "Wrong views about holiness are generally traceable to wrong views about man's corruption."⁸

³ 1 Thessalonians 5:23 ,24.

⁴ Romans 1:21.

⁵ For this cause they could not believe, for Isaiah said again "He has blinded their eyes and he hardened their heart; lest they see with their eyes , and perceive with their heart, and be converted, and I heal them." John 12:39 (emphasis added).

⁶ Philippians 3:12.

⁷ "And I will put my Spirit within you and cause you to walk in my statutes, and you will be careful to observe my ordinances." Ezekiel 36:27, cf. also Jeremiah 32:40.

⁸ J. C. Ryle, Holiness, (London: James Clark and Co., 1956), p. 1.

The nature of true holiness requires not only an understanding of depravity, but a clear grasp of the nature of God's moral commandments. Berkouwer enjoins,

Too often men have talked about the command to be holy in such a way as to mutilate the biblical message. It is certainly not enough for a man to say he honors the law of God and for that reason strives toward holiness. The people of Israel offer proof that one may live in the climate of absolute imperatives and still perish. It is therefore of the utmost importance not only to acknowledge the fact of the scriptural⁹ command to be holy, but especially to understand the nature of this command.

For this, the second chapter of this paper will look at the nature of the biblical injunction for holiness and its present relation to sanctification.

Lastly, these analyses will lead to a discussion of the heart of this paper, the biblical motivation for righteous living. Having understood the nature of man's actions, how it operates in both innocence and depravity, and the requirement of God as seen in the law, one can begin to build on a clearly grasped foundation of how sanctification proceeds. The way man operates yields a blueprint for understanding how God intends to sanctify man in this life. This understanding of man, along with a knowledge of true holiness, will show the importance of having a proper motivation for righteous living.

⁹ Berkouwer, Faith and Sanctification, (Grand Rapids: Wm. B. Eerdmans, 1980).

CHAPTER 1

THE GENESIS FALL AND THE CURSE

The Question of Free Will

In discussing anthropology, Calvin states, "They (philosophers who think that man could not be a rational animal unless he had free choice of good and evil) also imagined that the distinction between virtue and vice was destroyed, if man did not of his own counsel arrange his life."¹ Calvin's answer to these philosophers is, "Man is said to have free will, not because he has a free choice of good and evil, but because he acts voluntarily and not by compulsion."²

Free will therefore is one where man does what he desires and is therefore held responsible for it. The question of whether or not a man desires to do good or evil has nothing to do with the responsibility for his action. When he directs his life toward some moral deed, his will is free in that it can do anything, it is a slave only to his mind.

Many have erred at this point, and yet Augustine, Calvin, and Luther expound vigorously against the idea that man chooses sin **against** his will and is

¹ Calvin, John, Institutes of the Christian Religion, (Grand Rapids: William B. Eerdmans, 1981), p. 169.

² Ibid., p. 228.

therefore exempt from responsibility. Calvin's postulate can be seen above, whereas Augustine says,

If the defect we call sin overtook a man against his will, like a fever, the penalty which follows the sinner and is called condemnation would rightly seem to be unjust. But in fact sin is so much a voluntary evil that it is not a sin at all unless it is voluntary . . . We must either say that no sin has been committed or confess that it has been willingly committed . . . Lastly, if it is not by the exercise of will that we do wrong, no one at all is to be censured or warned . . . Therefore, it is by the will that sin is committed.³

Luther continues in this vein by clarifying his statement that men sin "of necessity." As can be seen, he definitely does not mean "by compulsion."

I said "of necessity"; I did not say "of compulsion"; I meant, by a necessity, not of compulsion, but of what they call immutability. That is to say: a man without the Spirit of God does not do evil against his will, under pressure, as though he were taken by the scruff of the neck and dragged into it, like a thief being dragged off against his will to punishment; but he does it spontaneously and voluntarily. . . and if external pressure forces him to act otherwise, nevertheless his will within remains averse to so doing and chafes under such constraint and opposition.⁴

Man is said to be "bound in sin" in that he is bound to follow what he views as good. If his mind is so affected as to view good as evil and evil good, he will invariably choose evil.⁵ This is the process whereby man unalterably chooses personal comfort and pleasures over eternal values, these eternal values "are foolishness to him and he cannot understand them."⁶

³ Augustine, "Of True Religion," trans. J. H. S. Burleigh, (Philadelphia: Westminster, 1953), p. 14, emphasis added.

⁴ Martin Luther, The Bondage of the Will (!), p. 102.

⁵ "The mind in the state of nature is so depraved, vitiated, and corrupted, that it is not able, upon the proposal of spiritual things unto it in the dispensation and preaching of the gospel, to understand, receive, and embrace them in a spiritual and saving manner, so as to have the sanctifying power of them thereby brought unto and fixed in the soul, without an internal, especial, immediate, supernatural, effectual enlightening act of the Holy Ghost." Owen, John, The Holy Spirit (Carlisle: Banner of Truth Trust, 1965), p. 281-2.

⁶ 1 Corinthians 2:14.

G. Campbell Morgan states, "All activity is the outward expression of inward intelligence."⁷ "Intellect," Calvin propounds, "is the guide and ruler of the soul...the will always follows its beck, and waits for its decision."⁸

"We were endued with reason and intelligence (at creation)," Calvin says, "in order that we might cultivate a holy and honourable life, and regard a blessed immortality as our destined aim."⁹ The mind, perhaps, was given to apprehend the goodness of moral uprightness and service to God, with the natural consequence being appropriate actions.¹⁰ Man by design had his will bound to his mind.

Looking at the Genesis narrative of the fall may help elucidate the relationship between the will and the mind. Two verses describing the nature of how mankind fell will help establish a presuppositional lens to see it through.

And it was not Adam who was deceived, but the woman being quite deceived, fell into transgression.¹¹

But I am afraid, lest as the serpent deceived Eve by his craftiness, your minds should be led astray from the simplicity and purity of devotion to Christ.¹²

⁷ Morgan, G. Campbell, The Crises of the Christ, (Old Tappan: Fleming H. Revell, 1936), p.29.

⁸ Calvin, p. 168.

⁹ Calvin, p. 210.

¹⁰ Paul was sent to the Gentiles "to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, in order that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me." Acts 26:18 (emphasis added), where the emphasized portion is an infinitive of purpose and exegetical of ἀποτρέχειν. Robertson, Archibald Thomas, Word Pictures in the New Testament, 6 vols. (Nashville: Broadman Press, 1930), vol. III: The Acts of the Apostles, p. 449.

¹¹ 1 Timothy 2:14.

¹² 2 Corinthians 11:3 (emphasis added).

These passages show how the route to sin passed through the gate of the mind. The rational process was used by Satan to achieve his desired ends. In that Paul was afraid that the Corinthians would likewise be led into sin through deceit, he forewarns them through forewarning. It seems that apart from Eve being deceived, she would not have done what she did. The serpent no doubt used the most effective means at his disposal to entice Eve into sin, and in that vein Paul viewed the mind as a (if not the) means of sin.

The writer of Hebrews was likewise concerned over his charges.

Take care, brethren, lest there should be in any one of you an evil, unbelieving heart, in falling away from the living God. But encourage one another day after day, as long as it is still called "today" lest any one of you be hardened by the deceitfulness of sin.¹³

Sin can deceive one into thinking it is really "good;" not necessarily morally good, but good for oneself.

Isaiah links the mind and the actions of men together in 55:7.

Let the wicked forsake his way,
and the unrighteous man his thoughts;

and let him return to the Lord, and He will have compassion on him;
and to our God for he will abundantly pardon.

If this poetry were to be written out in parallel structure it would be found that "ways" and "thoughts" are a parallel pair, showing their strong relationship to each other.¹⁴ At this point it would be helpful to look more closely at the Genesis account of the fall of man.

¹³ Hebrews 3:12, 13.

¹⁴ See Kaiser, Walter C. Jr., Toward an Exegetical Theology, (Grand Rapids: Baker Book House, 1981), p. 219-223, and Zondervan Pictorial Encyclopedia of the Bible, s.v. "Hebrew Poetry," by R. K. Harrison.

The Temptation and Fall

Now the serpent was more crafty than any beast of the field which the Lord God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden'?" And the woman said to the serpent, "From the fruit of the trees of the garden we may eat; but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, lest you die.'" And the serpent said to the woman, "You surely shall not die! For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil." When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate. Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.¹⁵

It seems instructive that Satan achieved the desired choice in man by appealing to the appropriate faculty, the mind. Having cast aspersion on the character of God through suggestive slander and denial of his word¹⁶ he deceived Eve into thinking that this deed was a good thing. "When the woman saw...it was good...and was a delight...and was desirable, she took." She analyzed it as being good (not necessarily morally good, but good in a practical sense) and, being deceived, followed this thought with appropriate actions.

Notice how the action was based on what she believed to be true even before the curse of depravity. In a sense, faith was the source of her action. She believed something that was not true, and being deceived, acted upon that belief. The human mind, perhaps, was given by God to apprehend the goodness of moral uprightness and service to God, with the natural consequence being

¹⁵ Genesis 3:1-7.

¹⁶ Davis, John, Paradise to Prison, (Grand Rapids: Baker Book House, 1984), pp. 88-9.

appropriate actions.¹⁷ Here, through the deception of Eve's mind, the action desired by Satan was achieved.

The next question is, what effect did the fall have on the mind of man and his actions?

The Fall and Curse in Romans

Romans 1 goes through the fall of man and God's subsequent curse of "giving him up" to his sin and confirming him in it. This text does not give any precise chronological data as to when these things happened, but merely considers them sequentially.

(18) For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, (19) because that which is known about God is evident within them; for God made it evident to them. (20) For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. (21) For even though they knew God, they did not honor Him as God, or give thanks; but they became futile in their speculations, and their foolish heart was darkened. (22) Professing to be wise, they became fools, (23) and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures.

(24) Therefore God gave them over in the lusts of their hearts to impurity, that their bodies might be dishonored among them. (25) For they exchanged the truth of God for the lie,¹⁸ and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

(26) For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural, (27) and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error.

¹⁷ Cf. Note # 5 on p. 5.

¹⁸ Marginal reading.

(28) And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper, (29) being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; they are gossips, (30) slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, (31) without understanding, untrustworthy, unloving, unmerciful; (32) and although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.¹⁹

Romans 1:18-21

Paul opens this section by saying that the wrath of God is (presently) revealed.²⁰ He does not however describe any fiery judgments²¹ or consignment of evil souls to hell.²² This would not be possible in that he used the present tense. This revelation is not something displayed from the past,²³ nor would the tense likely convey a punctiliar idea. Actually, "this refers to what Paul says in context, in the rest of the chapter, esp. vss. 24-32, namely God giving man over to wickedness in a retributive way."²⁴ Thus, depravity is a continual revelation of the wrath of God.

If this is so, the importance of setting forth the justice of God in giving men over to depravity becomes evident. This revelation of his wrath would

¹⁹ Romans 1:18-32.

²⁰ Verse 18.

²¹ Like what happened to Nadab and Abihu in Leviticus 10:1-2.

²² Like the rich man in Luke 16:19-31.

²³ contra. McClain in Romans: The Gospel of God's Grace, (Winona Lake: BMH Books, 1983), pp. 62-3.

²⁴ John Sproule, unpublished class notes taken from the syllabus for "Greek Exegesis: Selections in Romans, NT 301," pp. 13f.

be perjurious to the viewers if it were unjust. God's wrath would no longer be a demonstration of his holiness.

Because Paul opened with this refrain, the results of this sin in verse 21 do not need to be posited as enacted by God. Since this sin resulted in darkened hearts and futile speculation, it is evidence of the wrath of God. Paul is emphasizing the wrath of God as demonstrated in the phenomenology of the nature of man. In that this depravity reflects a judgment upon man for his sin, one may assume, as Paul does, that God is the Cause of it.

Man is said to be "bound in sin" meaning he is bound to follow what his mind views as good. If his mind is so affected as to view good as evil and evil as good, he will invariably choose evil.²⁵ This is the process whereby man unalterably chooses personal comfort and pleasures (worldliness²⁶) over eternal values, "they are foolishness to him and he cannot understand them."²⁷

First, wrath is revealed because man suppressed of what could be known ("the truth"²⁸). Verse 19 speaks of what may be "known about God."

Second, it should be noted how "since the beginning of time, God's invisible attributes have been clearly seen, being understood . . ." This refrain

²⁵ "The mind in the state of nature is so depraved, vitiated, and corrupted, that it is not able, upon the proposal of spiritual things unto it in the dispensation and preaching of the gospel, to understand, receive, and embrace them in a spiritual and saving manner, so as to have the sanctifying power of them thereby brought unto and fixed in the soul, without an internal, especial, immediate, supernatural, effectual enlightening act of the Holy Ghost." Owen, John, The Holy Spirit (Carlisle: Banner of Truth Trust, 1965), pp. 281-2.

²⁶ Cf. David Stacey's definition of worldliness as equivalent to walking "in the flesh," The Pauline view of man in relation to its Judaic and Hellenistic background, (New York: St. Martin's Press, 1956), p. 159.

²⁷ 1 Corinthians 2:14.

²⁸ Verses 18 and 25.

continues in 21 where it says that "even though they knew God, they did not honor Him as God." "They became futile in their speculations and their foolish heart was darkened." What happens to these faculties is important. *Ματαιῶς* means worthless,²⁹ whereas *σκοτιζῶ* conveys an inability on the part of the organs of religious and moral perception to discern.³⁰

These two words are keys to unlocking the nature of depravity. It would be profitable at this point to look at the usage of these words in other New Testament passages.

MATAIOΣ

This I say therefore, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind, being darkened in their understanding, excluded from the life of God, because of the ignorance that is in them, because of the hardness of their heart;³¹

Here, *ματαιότης* (futile) conveys,

1) a natural inclination unto things that are vain--that is, such as are not a proper nor useful object unto the soul and its affections. It (the mind) seeks about to lead the soul to rest and satisfaction, but always (chooses) unto vain things, and that in great variety (and abundance).

2) It (the mind) is unstable; for that which is vain is various, inconstant, unfixed, light, as a natural mind is, so that it is like hell itself for confusion and disorder . . . And this hath befallen it by the loss of that fixed regularity which it was created in...being turned off from Him, engageth in all manner of confusion; and they all end in disappointment of vanity. They offer . . . their service to the soul to bring it in satisfaction. And although they are rejected one after another, as not

²⁹ Bauer, Arndt, and Gingrich, s.v., *ματαιῶς* A Greek-English Lexicon of the New Testament and Other Early Christian Literature, p. 495. Hereafter referred to as BAGD.

³⁰ BAGD, s.v. *σκοτιζῶ* p.757.

³¹ Ephesians 4:17,18, emphasis added.

answering what they pretend unto, yet they constantly arise under the same notion, and keep the whole soul under everlasting disappointments.³²

It is important to realize, that when Paul says that their thinking became futile (in Romans) that it does not mean useless, but useless for moral good.

There was the same cogitative or imaginative faculty in us in the state of innocency as there remains under the power of sin; but then all the actings of it were orderly and regular,--the mind was able to direct them all unto the end for which we were made. God was, and would have been, the principal object of them, and all other things in order unto him. But now, being turned off from him, the mind engageth in all manner of confusion; and they all end in vanity or disappointment.³³

Speaking of the natural man, Owen says, "In the whole course of their lives, they are influenced by a predominant principle of vanity."³⁴

ΣΚΟΤΙΣΜΟΣ

In considering the topic of darkness upon the mind, the following verses need to be considered.

For behold, darkness will cover the earth,
and deep darkness the peoples.³⁵

In this verse, one can see the universality of this darkness. "The peoples" is in parallel poetic structure to "the earth." This is a moral, not a

³² Owen, p.251. Perhaps the motif of Ecclesiastes should be read, "All the endeavors of man are vanity, a chasing after wind."

³³ Owen, p. 251.

³⁴ Owen, p. 274.

³⁵ Isaiah 60:2.

physical, darkness. The second line is somewhat epexegetical to the first,³⁶ with an added emphasis as to the quality of this darkness.³⁷

The lamp of the body is the eye; if therefore your eye is clear, your whole body will be full of light. But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is the darkness.³⁸

Owen gives an admirable interpretation of this saying of the Lord.

As the eye is naturally the light of the body, or the means thereof, so is the mind unto the soul. And if darkness be in the eye, not only the eye but the whole body is in darkness, because in the eye alone is the light of the whole; so if the mind be under darkness, the whole soul is so also, because it hath no light but by the mind.³⁹

By "darkness covers the earth," Isaiah implies the universality of hamartiological blindness. Jesus' comment seems to pertain to the same concept when he says "how great is the darkness." There is a difference in that Isaiah is talking about the universal darkness of all men. Jesus is talking about the complete darkness of any one man.

The distinction of one's state is determined by the clarity or darkness of the "eye." This is an important consideration. There is no need to cast the whole body, so to speak, into darkness. "If the eye is bad, your whole body is

³⁶ (In synthetic parallelism) "the thought of the first is (often) developed by the second." Harrison, p. 79.

³⁷ "The deletion of the verb (in this type of poetry) may even have been deliberate in some cases in order to allow for a fuller explanation of the subject or object." Kaiser, p. 223.

³⁸ Matthew 6:22,23.

³⁹ Owen, p. 281.

full of darkness . . . how great is the darkness!"⁴⁰ Likewise, if one wished to plunge the whole soul into darkness, the mind is all that need be addressed.

And the light shines in the darkness and the darkness did not comprehend it.⁴¹

This verse is well known among exegetes, but still debated. Jesus is the obvious reference to "the light," but there remains two points of view on whether *κατελαβεν* should be translated "comprehend" or "overcome." It does not seem to be settled exegetically. This author would favor the translation of it as "comprehend."

Here again, it is important to think in terms of moral lack of discernment and not physical darkness. There are great astronomers alive today who are without par in the excellence they have achieved in their field. With all their learning however, they do not see the most important thing about the heavens, viz. that they speak of God.⁴²

Like a child that is too young to cross the street because of an inability to discern what is more important, the butterflies, the grass, or the truck coming down the street, so the astronomer is unable to discern the importance of the stars as indicative of a higher reality. One does not fear the

⁴⁰ Matthew 6:22, 23.

⁴¹ John 1:5.

⁴² Psalm 19:1-6, Romans 1:20, 21.

ability of the child to see, but to discern. Likewise, the astronomer's intelligence is unquestioned; it is his moral discernment that is deficient.⁴³

It should not be surmised however, that this moral blindness is without culpability.

And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their deeds were evil. For everyone who does evil⁴⁴ hates the light, and does not come to the light, lest his deeds be exposed.

In this verse it is plain that men are exercising a choice in regards to their relation to the light. Indeed, a judgment is based on men's response to the presence of the light. While it would not be safe to say that men can see all spiritual things clearly, they can certainly see enough to make a rational decision as to how they want to respond to the light.

Also significant is the fact that men loved darkness and hated light. It would be unwise to say that they loved that which was evil. No doubt it was, but in their mind they loved that which was good.⁴⁵ They thought the darkness was better than the light. If they thought it was truly worse, they would not have chosen it. They made a rational decision as to what they believed would be good, and in that they chose to value true evil over right, the judgment is just.

They should have chosen to love the light, but they did not. Man decided that to remain in darkness was better than having his deeds exposed.

⁴³ Calvin makes this same distinction, differentiating between what he calls an "intelligence of earthly things, and another of heavenly things." p. 234. This author chose to describe it as he did to show it is not as if one could not see it (whereupon he would be guiltless), but one cannot discern its importance. This "inability" Paul describes as "Holding down the truth in unrighteousness" the modus operandi of which is possibly described in John 3:19-20.

⁴⁴ John 3:19-20.

⁴⁵ i.e., They chose personal pleasure or practical "good," refusing moral good. It would have caused difficulty for them to repent, and this they deemed not good.

Because he chose a lesser good (personal comfort) over the highest (moral good), he was judged.

⁴⁶ You were formerly darkness, now you are light; walk as children of light.

Having gone through Matthew 6 and the light of the body, this verse makes more sense. Paul qualifies his flock as light, having been previously darkness. Light must have been received in their minds. Notice how Paul tries to make a rational appeal for righteous conduct. In that they are light (i.e. they have light in their mind to be able to see [somewhat]) they should live accordingly.

In that they were previously darkness (i.e., their minds were dark, rendering the whole man so) their deeds would have reflected this.

And do not ⁴⁷participate in the unfruitful deeds of darkness, but instead even expose them.

This verse is helpful in showing the extent of Paul's description of the same believers in the previous verse. They were light, but they could still choose evil (darkness). They could choose to believe that the deeds of darkness were "good" for them. Paul anticipates this by adding the additional modifier "unfruitful." No real good will come to the one who follows this course, but his labors will be without fruit.

This may elucidate the meaning of the next phrase. To "expose them" (i.e. the deeds of darkness) would perhaps mean to show their unprofitability. The deeds of darkness have no profit, and those who expose this suppressed truth⁴⁸

⁴⁶ Ephesians 5:8.

⁴⁷ Ephesians 5:11, cf. also Acts 26:18.

⁴⁸ Suppressed in light of John 3:19-21.

would be able to make better decisions, less apt to fall prey to the deception of sin.⁴⁹ This helps to show the place of human responsibility in sanctification. He is called to see things as they really are, and not to be deceived. His actions are and always will be based on what he believes is true, the truth or the deception.⁵⁰

For He delivered us from ⁵¹the domain of darkness, and transferred us to the kingdom of His beloved Son.

The point of import in the preceding verse is the adjectives appended to the terms "beloved son" and "darkness." They are the "domain," and the "kingdom." They convey the distinction between the ruling powers of the two realms. Those in darkness are under its domain,⁵² but these others are under the suzerainty of the Son.

For God, who said, "Light shall shine out of darkness," is the One who has shone in our hearts ⁵³to give the light of the knowledge of the glory of God in the face of Christ.

This verse is alluding to creation. The time when God spoke "Light shall shine..." is recorded in Genesis 1:3. This is not an exact quotation. The difference is summed up by "out of darkness." This is not only a synopsis of

⁴⁹ Hebrews 3:12, 13.

⁵⁰ This can be easily seen in Romans 1 where wrong beliefs lead to wrong behavior. While the Christian has a new mindset, it is really being progressively renewed, and this progress in changed belief will result in progressively changed behavior.

⁵¹ Colossians 1:13.

⁵² No person is here mentioned in charge of this domain. This is significant in light of the reference to the Son over the kingdom. Owen elucidates the distinction: Christ rules by virtue of his deeds, but "Satan hath no power in men, nor authority over them, but what he hath by means of darkness." Owen, p. 270.

⁵³ 2 Corinthians 4:6.

Genesis 1:2, but is a crucial addition in view of the analogy Paul is drawing. This is best seen by referring to the following table.

2 Corinthians 4:6

Creation	Regeneration
Darkness on the earth	Darkness in our hearts
God acted and there was light	God shined in our hearts

It is noteworthy also that this "shining" is the "light of the knowledge of the glory of God in the face of Christ." This enlightenment is not only in the mind or heart, but it can also be described in a form conveying content, i.e., knowledge. The content of this knowledge, or what this knowledge is of, is comparable to Jesus' statement in John 17:3, "and this is eternal life, that they may know Thee (the Father), the only true God, and Jesus Christ whom Thou hast sent." Whether Jesus is describing the purpose of eternal life, or the means of its beginning, is not of consequence because it does not seem that Jesus is dividing salvation up into its beginning, progressive, and completed states. What is important however is that Jesus describes salvation as consisting of knowledge of God, which is the logical antidote for the misbelief in God that Paul delineates in Romans 1.

Romans 1:22-32

"Professing to be wise," Paul says, "they became fools." Here also the analysis of moral uprightness is delineated by means of the state of the mind.

Verse 24 of Romans 1 speaks of the first instance of God "giving them up." He gives them up to the lusts of their hearts. Here it is essential to think

clearly as a dichotomist, but not a dualist. God is not giving them over to the desires of their physical natures, but to the desires of an internal cognitive faculty. There are not two founts of human moral activity in view here, one good and one "fleshly," but one rational animus of all actions that is confirmed in its sinful choice.

Men chose sin; depravity is God simply confirming men in what they already chose. God does not consign men to depravity apart from culpability.⁵⁴ His just wrath is revealed in that men are being continuously punished in the very sphere where they chose rebellion. There is no "good" in sin but natural consequences which are exacerbated to the extent one sins in repetition and intensity. God judges men justly by giving them what they wanted. He confirms them in their choice. Their punishment here is nought but the natural consequences of trying to find life apart from God.

In that this cognitive faculty views sin as "good," it yearns for and desires these things. The strength of this desire is simply the misused ability of man's functionality. Had man not fallen, the strength of the intentions of the heart would be directed toward righteousness, worship, and glory to the creator.

It would seem then, that God gave man this modus operandi to be used to draw him to Himself. Life was to be found in God, and man would of himself be led to Him.⁵⁵ He would see that God and his word are good, and be led to follow after them.

⁵⁴ Whether Man is guilty by "his own" sin or "in Adam" is not the point here. The point is that man believed a lie and sinned. God confirms his mind in unbelief (or an ever-enlarging belief in the lie already resident inside him). Every person born is born with a mind disbelieving God and believing a lie.

⁵⁵ Not "led to Him" in the sense of salvation, for he did not at creation need it. Drawing to his God in worship and service was needed however.

In that man, through sin, tries to find life or "good" in his sin, he is in a futile endeavor. There is no life nor good in it. In that God gives man over to these desires, and his heart is darkened, his sin will inevitably increase in proportion to the futility of his sin.

Man was created to need God. God created man such that he would follow the dictates of his beliefs to satisfy that need. Man by design follows along that path in which he believes he will get what he needs.

The sinful man and the sanctified man operate in essentially the same way. The man being sanctified does those things which he believes to be profitable. The sinful man is darkened so as to believe lies about where these needs can be met. These untruths are fundamentally a slur upon the character of God for man does not believe Him. Hence, the deeds which follow⁵⁶ these beliefs are sinful in that they are a misuse of God-created functions for self-sufficient ends. An illustration of this is the homosexuality Paul mentions. These deeds never satisfy the need, but, because of depravity, the person never changes his beliefs. Having sinned, his need is now greater than before. Still not changing his beliefs, he plunges ever deeper into sinful behavior in a futile attempt to help himself.

Depravity is a curse upon the "belief center." He is confirmed in unbelief (of God). It is a just punishment in that it is exactly what he chose originally, viz., disbelief of God. It is punishing in that it is a futile attempt

⁵⁶ Obviously the thoughts themselves are sinful, and the very state such a person is in is sinful, but the point at hand is the nature and origin of the deeds of such a person.

to satisfy a created need. Warfield aptly exclaims, "Is not our sinfulness the penalty above all other penalties of sin?"⁵⁷

In demonstration of this, this "giving over" has had serious moral and physical consequences that Paul discourses upon in verses 24-27.

Verse 28 shows a lex taliones of God punishing man's sin by cursing his mind. "and just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper."

"They did not cherish the knowledge of God because they did not consider God worthy of such attention."⁵⁸ This was a moral error in judgment. "A reprobate mind is one abandoned of God and therefore not fit for any activity worthy of approbation or esteem."⁵⁹ It is fit for activity, and indeed is prolific in it,⁶⁰ but is unfit and unable to produce any activity worthy of the One with whom he has to do.

It is important to see here that man's will is nowhere bound in any way different than at creation. It is still bound to his mind. His will is not even weakened in any way. All the sins of mankind are not evidence of a weakened or bound will, but undeniable evidence of a strong and free one. The crushing

⁵⁷ Perfectionism, p. 358.

⁵⁸ Murray, p. 49.

⁵⁹ Ibid.

⁶⁰ As seen by the horrendous list in verses 29-31.

implication is the overwhelming guilt of men in sin. Here, perhaps, one can see the value of this analysis of depravity in preaching to the unsaved.⁶¹

It is not man's will which is bound. In that sense he is doing what he wants to do. His will is entirely his own and perfectly intact. The sinner does not have a weak will, but one in the peak of strength. His sin is evidence of it. It is his mind that is the evil fount. He chose evil and God confirmed his mind in it. Of his own free will, man has obtain what he chose. The judgment of God is just and effective, for it "falls upon the seat of thought and action."⁶²

The two following charts help elucidate the importance of choice as seen in Romans 1, and the consequences spelled out in the παραδιδωμι sections.

⁶¹ Indeed, this author feels that this is exactly what Paul was doing in Romans (not preaching to the unsaved--remember the comments on the value of this doctrine as it relates to sanctification in the Introduction). The doctrine of culpable, free, depravity is the foil against which Paul declares the applied righteousness of God. cf. 1:17-32; 2:8, 14, 29; 3:10-18 & 21-24; 5:6; 7:5, 7-10, 13, 14; 8:3, 7; 9:30-10:4.

⁶² Murray, p.49.

Chart A: THE EVIDENCE OF CHOICE IN ROMANS 1

HAD GOOD	CHOSE EVIL
Truth, viz. what may be known of God	truth suppressed
Knew God	Did not glorify Him Did not give thanks
The glory of the immortal God	Images made to look like mortal man, birds, animals, and reptiles
The truth of God	The lie
The worship and service of the creator	The worship and service of created things
Knowledge of God	Not to retain the knowledge of God
Knew God's righteous decree, viz., those who do (evil) deserve death	Continue to do so (evil) and approve of those who do (evil)

Chart B: THE CONSEQUENCES OF SIN

Wrath Revealed (παράδοσις)	Result
	Thinking became futile Foolish hearts darkened Became fools
Sinful desires of their hearts	Degrading of their bodies with one another
Shameful lusts	Inflamed with lust Received the due penalty ⁶³ for their actions
Depraved minds	To do what ought not to be done ⁶⁴

⁶³ The idea here is that they were inflamed with a burning lust which was unquenchable. The action that proceeded from it did not satisfy it but instead brought penalizing consequences. It was an "enslavement to vice" with the "resultant physical and moral consequences." Murray, p. 48.

⁶⁴ Notice how He "gave them over to a depraved mind to do what ought not to be done." If *αδοκιμον* be defined as "useless for its purpose," (BAGD p. 18) then the mind, being confirmed in evil, continually chooses to do things not proper to be done (doing things that the ability to choose was not intended to perform).

No element of a free choice of good and evil is seen here after the curse. Man chooses freely, but he only desires to choose evil. He voluntarily does so. The curse seems not to be in the will but in the thoughts and intents.

Murray states "arbitrariness never characterizes the divine judgment."⁶⁵ The choices laid out in the first table are justly punished by the judgments and results meted out in the second table. Jesus spoke truly "whoever commits sin is the servant of sin."⁶⁶ Sin against God, as can be seen in the first chart, presupposes communion with God, and is both a personal and decisive choice against it. As a result, the judgment of God falls justly upon man who is then progressively⁶⁷ undone, but worse yet, is without excuse.

What has been seen in this chapter is that man is not bound in depravity in the sense that he is bound to do what he does not want to do. He does whatever he wants to do. From creation he was made to follow in deed whatever he thought was best in his mind. Through a mental refusal of God and His Word, man sinned, as seen in Genesis and Romans. God then cursed his mind, confirming it in its unbelief. Man then spends his life in sin, all the while striving after that which he can no longer achieve.

In his search for an answer he will believe anything but the truth. He then does whatever he believes will help. Nothing he does helps, but he will continue in this course unless God intervenes.

⁶⁵ Murray, p. 48.

⁶⁶ John 8:34.

⁶⁷ It is not as if he isn't completely undone, but the more he sins, the worse the corruption, the deeper the desire, the stronger the bondage, the greater the condemnation, and the darker the darkness. One shudders at this point to consider the state of eternal punishment.

CHAPTER 2

SANCTIFICATION AND THE LAW

At this point, it would be well to recall Berkouwer's statement concerning law and sanctification.

The people of Israel offer proof that one may live in the climate of absolute imperatives and still perish. It is therefore of the utmost importance not only to acknowledge the fact of the scriptural command to be holy, but to understand the nature of this command.¹

Is the law valuable to Christians today? Are Christians to keep the law? Is there a difference between the holiness God requires of the Christian and the moral obligations² of the Old Testament? These issues are to be addressed in this chapter.

First, this chapter will look at the nature of the law, and the moral requirements of it. Second, it will hearken to the psalmists' joy/delight/love of the law. Third, it will contrast this to Paul's explanation of the law in Romans, and give special consideration to Romans 10:4 and the "end of the law unto righteousness." Lastly, it will address the question of the profitability of the law for Christians.

¹ Berkouwer, p. 19-20.

² This author is making a distinction between moral law and ceremonial law. The Old Testament saint was morally obligated to keep the ceremonial law, but the New Testament saint is not. The question being addressed however is whether the New Testament saint is under any moral obligations which can be codified as law.

The Nature of the Law

I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery.

You shall have no other gods before Me.

You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth.

You shall not worship them or serve them; for I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me, but showing lovingkindness to thousands, to those who love Me and keep My commandments.

You shall not take the name of the LORD your God in vain, for the LORD will not leave him unpunished who takes His name in vain.

Remember the sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is a sabbath of the Lord your God; in it you shall not do any work, you or your son or daughter, your male or your female servant or your cattle or your sojourner who stays with you. For in six days the Lord made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the Lord blessed the sabbath day and made it holy.

Honor your father and your mother, that your days may be prolonged in the land which the LORD your God gives you.

You shall not murder.

You shall not commit adultery.

You shall not steal.

You shall not bear false witness against your neighbor.

You shall not covet your neighbor's house; you shall not covet your neighbor's wife or his male servant or his female servant or his ox or his donkey or anything that belongs to your neighbor.³

³ Exodus 20:2-17.

In Exodus 20 and Deuteronomy 5, God lays down the moral precepts of the law. All but the sabbath law are reiterated in the New Testament. This law-giving was accompanied by deep darkness, lightning, and the sound of the trumpet, while the mountain was burning with fire. In reciting this scene to the next generation, Moses tells how he had said "Do not be afraid; for God has come in order to test you, and in order that the fear of Him may remain with you, so that you may not sin."⁴ It may be seen from this that the road to conformity with the law runs through the gate of the internal state. One keeps the law by means of an attitude of the heart.

External acts are the evidence of internal attitudes. This is the point of Jesus' statement in Matthew 12:33-35,

Make a tree good and its fruit will be good, or make a tree bad and its fruit will be bad, for a tree is recognized by its fruit...For out of the overflow of the heart the mouth speaks. The good man brings good things out of the good stored up in him, and the evil man brings evil things out of the evil stored up in him. (NIV)

James concurs with this, for in his analysis of the modus operandi of sin he states, "Each one is tempted when he is carried away and enticed by his own lust. Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death."⁵

When lust or desire is conceived, it brings forth sin. The fruition of evil desire is evil deeds. Sin is the fruit of an internal rationale.

The Old Testament law can be seen as both an external prohibition, and an internal barometer. Certain external activities were obviously forbidden. In that it prohibits certain moral activities, it also is a litmus test of one's

⁴ Deuteronomy 5:29.

⁵ James 1:14, 15.

internal state.⁶ Were these internal elements understandable (and therefore obligatory) to the Hebrew then present? This can be answered through analysis of one of the commands as it is applied in both the Old and New Testament.

You Shall Not Murder

Murder can be accidental, not reflecting a heart attitude. If only the external act is in view, then all who killed another would be guilty. If the nature of sin is in the heart, then only those whose evil attitudes preceded and produced the act would be guilty.

The Cities of Refuge

In preparation for the entrance to and settlement of the promised land, God set up a legal system called the "city of refuge." To set the scene, God allows the close relative of a slain man to kill the one who slew him. This relative is called the avenger. It is an office akin to a kinsman redeemer. The murderer,⁷ however, may flee to one of a few strategically located and previously designated "cities of refuge" for safety from the avenger. The avenger could not slay him there.

⁶ The law against covetousness dispenses with the external and goes right to the heart.

⁷ Murderer is the actual rendering, "manslayer" is the NASB translation. This writer used this translation for effect.

TEXT	DEVELOPMENT ⁸
(6)six cities of refuge for the murderer to flee to	any murderer may flee to here
(11)...that the murderer who has smote any person unintentionally may flee (to)	only unintentional murder- ers may flee to here
(12)...as a refuge from the avenger, so that the murder- er may not die until he stands before the congregation for trial	the unintentional murder- er is safe until trial ⁹

The conditions for which the city would thrust out the murderer to be killed by the avenger were:

⁸ This column is to show that the cities of refuge were not intended for the actual murderer at all, but for the one who had killed but was not a murderer. The trial was not to determine one's guilt, but to determine whether the manslayer could remain under the protection of the city. The avenger could be the judicial and executive branch of government if he met the manslayer before he got to the city of refuge.

⁹ Numbers 35:6, 11-12.

IF HE:	THEN:	JUDGMENT ¹⁰
(16)Struck him with an iron object		He is a murderer
(17)Struck him with a stone		He is a murderer
(18)Struck him with a wooden object		He is a murderer
(20)Pushed him of hatred, threw something (while) lying in wait, struck him down with his hand in enmity ¹¹		He is a murderer

The one who had done this was termed "a murderer." The murderer was always to be put to death. The implication is that the one who had killed someone without such inward attitudes (enmity is explicit in verse 20, and can be implied in verses 16-18) was not a murderer.

God set up these cities of refuge so that men who killed someone accidentally could be safe from the avenger and absolved from guilt. After he fled to the city, the trial was to determine if the man killed him with an evil attitude or by accident. If he had the heart intention against the man he killed, they were to say, "he is a murderer" and deliver him to the avenger. If he did not have such an intention, he was free to live in the city.

Thus, it can be seen that the institution of the cities of refuge was an act of a holy God (as opposed to a merciful one). The innocent were not to be punished.

¹⁰ It is important to notice that each decision of guilt included the phrase "he is a murderer."

¹¹ Ibid. verses 16-18, 20.

The Sermon on the Mount

Despite these passages in Israelite history, by the time of Jesus, many of the Jews felt that compliance to the law could be had by external observance (i.e. reformation of the fruit instead of renovation of the tree). Many people today feel that the law of the New Testament is more difficult than that of the Old. This is largely due to the precepts Jesus laid down in the Sermon on the Mount. The section under discussion is Matthew 5:17-22. Here are the key texts:

(17) I did not come to abolish (the Law or the Prophets), but to fulfill.

(20) Unless your righteousness surpasses (that) of the scribes and Pharisees (that taught by, as described later in this paper), you shall not enter the kingdom of heaven.

(21) You have heard..."You shall not commit murder."

(22) everyone who is

angry with his brother . . .	shall be guilty
whoever says "Raca" to his brother . . .	shall be guilty
whoever says "you fool" . . .	shall be guilty

First, in verse 17, Jesus states His purpose as fulfilling as opposed to abolishing. BAGD lists no uses of *πληρῶ* meaning to "add to." It means fulfill, fill up, complete.¹² The assumption is that something is empty, viz., (the then current interpretation of) the law. Jesus here states not that he came to add to the law but to fill it up. The word does not imply that he will fill it to overflowing, but only up to its original capacity.

¹² BAGD, pp. 670-72.

In view of Jesus' following statements, it does not seem that he is speaking of fulfilling prophecy, but of explicating the law.¹³ He goes on to expound moral obligations, not to perform righteous activities.

One may be sure that the righteousness of the scribes and Pharisees was low in God's eyes, but high in the people's estimation. It is interesting how Jesus introduces the commandment: "You have heard . . .," not "It is written . . ." Perhaps this is to imply that he is not talking about the law per se, but the current application of it by the scribes and Pharisees. After opening with "fulfill" this could be expected.

Jesus sums up the acts in verse 22 as equivalent to murder. Notice how he says "shall be guilty" but not that of which they are guilty. The guilt develops (much like the city of refuge eligibility) from the court, to the Sanhedrin, to Gehenna of fire. This author doubts that there is an escalation of offense here, but rather a teaching technique to show the gravity of what Jesus sees as murder. They were accustomed to an incomplete interpretation of the law, and Jesus brings their minds up, by degrees, to the full expectation of the commandment.¹⁴

In actuality, Jesus was preaching a sermon that could have been preached from Exodus or Deuteronomy. Their teachers should have known and taught this. Jesus came not to abolish (as the current teaching did), nor to add (as the current teaching did), but to fulfill.

¹³ "and the Prophets" implies not that the Prophets had added new moral obligations, but that they had concurred with and expounded the same law.

¹⁴ A look at the three offenses in verse 22 shows how difficult it would be to define these deeds as ascending in severity of offense to the degree that the punishment ascends in severity.

The lack on the part of the righteousness of the then present teachers (v.20) implies a lack in their teaching (v.21). This then, is the place for verse 19:

"Whoever . . . annuls one of the least of these commandments, and so teaches others, shall be called least in the kingdom of heaven; but whoever does [in contrast to "annul"] and teaches [them], he shall be called great in the kingdom of heaven."

The *γὰρ* in verse 20 gives the idea that the scribes and Pharisees neither "do" nor "teach," but "annul" and "so teach ." Thus, one may see that Exodus 20:13 means not only "do not murder," but "do no deeds originating from attitudes God classifies as murder."

This is the crucial consideration. Jesus hereby shows how any action proceeding from a murderous heart is evil: "for out of the heart come[s] . . . murder."¹⁵ Likewise, James propounds, "when desire has conceived, it brings forth sin."¹⁶ It is any and all consummation of evil heart motives that Jesus puts his finger on. This was predicted in Matthew 2:35, "This child is destined to cause the falling and rising of many in Israel . . . so that the thoughts of many hearts will be revealed."

Any exercise of the will from an evil heart will produce evil actions. This is not to say that all actions are morally equivalent (i.e., it is obviously worse to murder someone than to call him a fool), but all such actions are sinfully unacceptable to a God whose nature and works make moral demands upon men.

¹⁵ Matthew 15:19.

¹⁶ James 1:15 (KJV).

The Psalmist's View of the Law

Apart from Romans, the book of Psalms has the most occurrences of the word "law." The purpose of including it here in this paper is to establish a presuppositional base upon which one may view the Pauline usage of law in Romans.

It is assumed that in each instance the Psalmist is a saved, regenerated individual, upon (or in) whom the Spirit resides for sanctificational purposes.

The psalmist finds "wondrous things" in the law in Psalm 119:18. The law is his "delight" in Psalms 1:2; 119:70, 92, and 174. The law is "better than riches" in Psalm 119:72; and he "loves" the law in Psalm 119: 109, 113, 163, and 165.

It should be evident here that the Psalmist ascribes great merit to the law in his present saved state.

Paul's View of the Relation of the Believer to the Law in Romans

Having concluded all men under condemnation in chapters one through three, Paul advances the gospel of justification "apart from the Law" through faith in Jesus Christ. He concludes this section with this statement, "Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law."¹⁷ Berkouwer makes a point worth quoting in full here,

Faith does not undermine the law. "God forbid: nay, we establish the law." This is one of the most remarkable utterances of Paul, for he has just finished saying that "man is justified by faith apart from the works of the law." There it is: The righteousness of Christ, appropriable by faith outside of the works of the law; by the justification of the ungodly (Rom. 4:5) the delicately geared systems of nomistic religion are once for all shunted

¹⁷ Romans 3:31.

aside and declared ineffectual. And in token of this fact the law is established. Not, surreptitiously, by giving it some lackey's job in rearing the structure of righteousness but by opening the eyes of men to its true function. The believer no longer tries to sail heavenwards on clouds of self-righteousness. Having found anchorage in the righteousness of Christ, he has every reason to render obedience to God's laws. In this new obedience the law receives again its original function, a function no longer conceivable in abstraction from the grace of God. For now the commandments are to the believer the gracious guidance of the Savior-God.¹⁸

When Paul speaks here of establishing the law, he is referring to the performance of Christians, not the upholding of the moral requirements of heaven.

Other references of Paul to the law need to be dealt with here. Paul speaks of one of the purposes¹⁹ of the coming of the law, "The Law came in that the transgression might increase."²⁰ "Transgression" here has the article. The idea is that the transgression of Adam (viz., the disobeying of a clear commandment) will increase with the coming of the law. This is certainly true, but Paul will develop this theme of the exacerbation of sin by means of the law in the following verses:

(7)What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, "You shall not covet."

(8)But sin, taking opportunity through the commandment, produced in me coveting of every kind; for apart from the Law sin is dead.

(13)Therefore did that which is good become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, that through the commandment sin might become utterly sinful.²¹

¹⁸ Berkouwer, p. 175.

¹⁹ "This is not a definition of the whole purpose of the giving of the law of Moses." Murray, p. 208, cf. Galatians 3:17-25; 2 Corinthians 3:6-11; 1 Timothy 1:8-11.

²⁰ Romans 5:20.

²¹ Romans 7:7, 8, and 13.

First, it should be made clear that in verse seven Paul is not talking about being ignorant of the fact that he commits sins. He was ignorant of his depravity. Speaking of the fall of all men, he has previously said "They know the ordinance of God, that those who practice such things are worthy of death," and

When Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, in that they show the work of the Law written in their hearts, their conscience bearing witness, and their thoughts alternately accusing or else defending them.²²

Paul, a Jew, would certainly be aware of his sins at least as much as, if not more than, the Gentiles.

Verse 8 is a clear declaration of exacerbation of sin by the law. Paul is not concerned here with discussing one's volitionality, but with the result of the process.²³ Being confirmed in darkness, the mind of man loves any and all lusts. In that a prohibition is revealed unto it, it leaps upon it, desirous of satisfaction (notice the nature of this prohibition) and the mind is then energized toward this object, thereby producing sin, and this voluminously.

In verse 13, the word "shown" is the key. Paul knows that he sins (1:32; 2:14-15; 17-24); what he needs to know is depravity. He is not sinful by accident or lack of diligence, but by nature (i.e. the abundance of evil fruit produced when faced with the requirement of the good, should cause the "tree" to see that it itself is the thing that needs reformation, not the fruit²⁴). Therefore, when Paul speaks of sin becoming exceedingly sinful through the

²² Romans 1:32; 2:14-15.

²³ From this author's stance, Paul does not discuss the will because that is not the problem at all.

²⁴ It should be remembered that the grand theme of this epistle is justification by faith apart from works. These verses are a testimony of Paul's life used as a polemic against the pursuit of justification via works.

commandment, it is equivalent to saying "that I might see it [me!] as utterly sinful." The alternative, that the act of sin might become utterly sinful, does not seem to make sense.

The remaining portion of Romans 7 discusses the depravity of Paul in terms unprecedented in severity and yet very difficult to understand. He himself says "For what I am doing, I do not understand."²⁵ In that this section is in the present tense, it would seem to be talking of Paul's present condition. In that Paul concludes, "Thanks be to God . . . ," his assurance of deliverance would imply that he is talking of a post-salvational experience.

Why would Paul talk this way if he is indeed a Christian at this point? The simplest answer is because it was true. No Christian becomes totally holy in this life. Not until his total conformance into the image of Christ will man choose righteousness unswervingly. Indeed, it would seem that the progress of the elect is from a state of being convinced of sins, to being convinced of sinfulness, leading to the struggle to become righteous.

Romans 10:4

(30) What shall we say then? That the Gentiles, who did not pursue righteousness, attained righteousness, even the righteousness which is by faith; (31) but Israel, pursuing a law of righteousness, did not arrive at that law. (32) Why? Because they did not pursue it by faith, but as though it were by works. They stumbled over the stumbling stone, (33) just as it is written,

BEHOLD I LAY IN ZION A STONE OF STUMBLING AND A ROCK OF OFFENSE,
AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED

(3) For not knowing about God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of

²⁵ Romans 7:15.

God. (4) For Christ is the end of the law unto righteousness to all who believe.²⁶

The word *τελος* in verse 4 is emphasized by word order. In this sense Paul is stressing the answer to the problem presented in the previous three verses. Specifically, "Seeking to establish their own (righteousness)"²⁷ is the antecedent. Christ is the end of such effort to establish one's own merit. "All who believe" may cease their striving, indeed, already have. Such ones previously sought in vain to "reform their fruit," so to speak, and Christ has put an end to their quest.

Exegetically, BAGD lists two possibilities for the translation of this verse.²⁸ First it could be "end" in the sense of termination or cessation. So, the law would be terminated, annulled, or cease (in effect), for the believer.

Second, it could be "the end" or "goal," i.e., toward which a movement is being made. Then it would be that Christ is the goal to which the law points. While this is a true statement, this passage does not necessarily mean this.

In light of the context, it would seem not. This view is absolutely antithetical to what Paul is driving at. The Jews who tried to obtain righteousness through this method failed. "Having abstracted the law from divine mercy, the Jews were bound to arrive at works-righteousness."²⁹ Forsaking God's grace, they were building an edifice of their own design, "seeking to establish their own righteousness."

²⁶ Romans 9:30-33; 10:3-4.

²⁷ Romans 10:3.

²⁸ BAGD, pp. 811-12.

²⁹ Berkouwer, p. 173.

But the Gentiles who did not seek it this way did not fail: "Gentiles, who did not pursue righteousness, attained righteousness, even the righteousness which is by faith (in Christ)."³⁰

"But Israel, pursuing a law of righteousness, did not arrive at that law."³¹ Why? Because the law is of no avail to the depraved; instead, it exacerbates sin. Verses 32 and 33 seem to be speaking about faith versus works, but in essence they are just delineating another perspective of a truth encapsulated in 8:3, "What the Law could not do, weak as it was through the flesh, God did; sending His Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh." The law was weak "through the flesh." In other words the depravity of man made it impossible to do what Jesus did. Not only this, but he "condemned sin in the flesh." This is an obvious reference to depravity.³²

To use Romans 10:4 as an impetus to effort (works of the flesh) is to miss what Paul said in 8:3. To misuse 8:3³³ is to miss the point in 7:10: "this commandment which was to result in life, proved to result in death for me." Why? Because it was/is "weak through the flesh." Perhaps the reason why the verse seems vague at first glance is that Paul assumed the readers would already know the truths he had previously written.

³⁰ Romans 9:30.

³¹ Romans 9:31.

³² Note how Jesus is shown here as the vicarious substitute, for he came "in the likeness of sinful flesh."

³³ Cf. 8:4.

Paul is saying that due to depravity the law is and always was useless as a means of attaining righteousness. Actually, the law brought wrath.³⁴ Nevertheless, the Jews still tried to attain righteousness that way, "Israel, pursuing a law of righteousness, did not arrive at that law [i.e., one that would accomplish that]."³⁵ The believer however ("to all who believe"), may put an end to his struggle for acceptance before God (righteousness).

It would be helpful to translate "law unto righteousness" as "law resulting in righteousness." The preposition, generally translated "to" or "into," is quite ambiguous. Some insight into its meaning here can be found in Paul's usage in similar contexts in Romans. Literally, they are,

judgment from one (sin)	εἰς	condemnation	³⁶
the free gift from many (sins)	εἰς	justification	
Through one transgression	εἰς	condemnation	³⁷
through one act of righteousness	εἰς	justification	
lawlessness	εἰς	lawlessness	³⁸
righteousness	εἰς	sanctification	

The NASB renders every above instance of the preposition εἰς as "resulting in." Εἰς shows a temporal, not a logical progression here. e.g. Many sins do not logically result in justification.

Paul is qualifying the law in Romans 10:4 as the law as used to obtain or result in righteousness. He is not saying that the law is ceased entirely for

³⁴ Romans 4:14.

³⁵ Romans 10:31.

³⁶ Romans 5:16.

³⁷ Romans 5:18.

³⁸ Romans 6:19.

the believer or he would contradict what he said in 3:31. The law as used to attain righteousness is ended because Christ did what man could not do.

Author's Augmented Paraphrase of Romans 10:4

Christ is the cessation of using the law to attain righteousness (because man's depravity prevents him from doing so and actually subverts his purpose to the opposite end) to all who believe (for to them God gives justification freely).

James and The Law

James uses some interesting names for the Law. He calls it the Royal law, the Perfect law, and the Law of Liberty. He states that some Christians obey the law, and that those who do not, even in one point, are transgressors of the law. The verse of significance for our purposes is 1:25. James says that those who deceive themselves only listen to the Word but do not do it. This author would say it is because they do not believe what they just heard. Whatever it said was true, but they chose to believe something else, thus deceiving themselves. But he who looks studiously into "the perfect law, the law of liberty," and does it shall be a blessed doer.

This author would posit that it is because that person had come to realize that the Scripture was perfect and liberating that he exercised himself to look into it and obey it. Alfred Plummer has a valuable analysis of the usage of these two adjectives.

It is when the law is seen to be perfect that it is found to be the law of liberty. So long as the law is not seen in the beauty of its perfection, it is not loved, and men either disobey it or obey it by constraint and unwillingly. It is then a law of bondage. But when its perfection is recognized men long to conform to it; and they obey, not because they must,

but because they choose. To do what one likes is freedom, and they like to obey. It is in this way that the moral law of the Gospel becomes "the law of liberty," not by imposing fewer obligations than the moral law of the Jew or of the Gentile, but by infusing³⁹ into the hearts of those who welcome it a disposition and a desire to obey. Christian liberty is never license. It is not the relaxation of needful restraints, but the spontaneous acceptance of them as excellent in themselves and beneficial to those who observe them. It is the difference⁴⁰ between a code imposed by another, and a constitution voluntarily adapted. To be made to work for one whom one fears is slavery and misery; to choose to work for one whom one loves is freedom and happiness. The Gospel has not abolished the moral law; it has supplied a new and adequate motive for fulfilling it.⁴¹

The moral law then could be seen as a law of liberty for those who see it as it really is. These people are not looking at it from the perspective of a darkened mind, but a new nature. From James' point of view, it might be said that the law was always a law of liberty, but was only a law of bondage to those who by nature always respond to it as restraint and bondage. Presently therefore, a person's response to the perfect law is more a testimony of his own personal state than a true evaluation of the quality of the law.

³⁹ It is often thought that the New Covenant promise in Jeremiah 31:31-33 ff. is the complete entrance upon salvation of an entirely new nature. Could it be that God is describing salvation from the viewpoint of its completion? If so, progressive sanctification would be the process of being changed from the heart of stone into a heart of flesh with God's law written on it. From the viewpoint of progressive sanctification, we are not completely saved yet (from our own sinfulness), but from the viewpoint of a completed salvation, God will have taken the heart of stone away and given a new heart.

⁴⁰ This author wonders what Plummer means here. Whose will is the operative force in the transformation of human nature? Is he talking here about salvation or progressive sanctification. The sentence could be read without this adjective.

⁴¹ Alfred Plummer, "The General Epistle of St. James and Jude," The Expositor's Bible, Vol. 6, (Grand Rapids: Wm. B. Eerdmans, 1943), p. 108.

The Value of the Law to the Believer

"Proof of freedom from the Law is fulfillment of the law of liberty."⁴²

"Reformed theologians," claims Berkouwer, "distinguish not between spontaneity and law but between spontaneity and compulsion."⁴³ He holds this position because "the moment sanctification is isolated from faith in God's mercy it degenerates into a dreary and unsolaced nomism in which there is no room for the motive of gratitude and responsive love to God."⁴⁴

"We are justified by faith in Christ, even before we do good works; otherwise they could not be good works, any more than the fruit of a tree can be good before the tree itself is good."⁴⁵

One last comment from Calvin would do well here.

The Lord, in delivering a perfect rule of righteousness, has reduced it in all its parts to his mere will, and in this way has shown that there is nothing more acceptable to him than obedience. There is the more necessity for attending to this, because the human mind, in its wantonness, is ever and anon inventing different modes of worship as a means of gaining his favour. This irreligious affectation of religion being innate in the human mind, has betrayed itself in every age, and is still doing so, men always longing to devise some method of procuring righteousness without any sanction from the Word of God.

God foreseeing that the Israelites would not rest, but after receiving the Law, would, unless sternly prohibited, give birth to new kinds of righteousness, declares that the Law comprehended a perfect righteousness. This ought to have been a most powerful restraint, and yet they desisted not from the presumptuous course so strongly prohibited. How do we act? We are under the same obligation as they were; for there cannot be a doubt that the claim of absolute perfection which God made for his Law is perpetually in force. Not contented with it, however, we labour prodigiously

⁴² Kittel, Gerhard, ed. Theological Dictionary of the New Testament. (Grand Rapids: Wm. B. Eerdmans, 1979), translated and edited by Geoffrey W. Bromily, p. 502.

⁴³ Berkouwer, p. 166.

⁴⁴ Ibid. p. 184.

⁴⁵ Ibid. p. 41.

in feigning and coining an endless variety of good works, one after another. The best cure for this vice would be a constant and deeply-seated conviction that the Law was given from heaven to teach us a perfect righteousness; that the only righteousness so taught is that which the divine will expressly enjoins; and that it is, therefore, vain to attempt, by new forms of worship, to gain the favour of God, whose true worship consists in obedience alone."⁴⁶

It would be profitable here to look at the introduction to the Ten Commandments. "I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery. You shall have no other gods before me."⁴⁷

It is of no minor consequence that God became their savior before he was their lawgiver. It is not that he had to save them before he had the authority to give the law, but that for him to receive the type of obedience he required he would have to first "save the people from their sins."⁴⁸ "Law without gospel, or thora [sic] without the covenant, must always clash with grace."⁴⁹ Depravity being what it is, God must of necessity save a people before they can serve him.

The unregenerate is under compulsion to find a means to be righteous in God's eyes. What better means could there be, he thinks, than to perform that law which God deems acceptable. Whether received from the Scripture, or found written on the heart,⁵⁰ all men are driven by this compulsion. All have an innate knowledge of God and his requirement. All have a conscience. All fall short, and suppress the truth to alleviate this painful reality of their soul.

⁴⁶ Calvin, I:II:VIII, pp. 319-320.

⁴⁷ Exodus 20:2, 3.

⁴⁸ Although here he does it in typological form.

⁴⁹ Berkouwer, p. 191.

⁵⁰ Romans 2:15.

For the regenerate, "it is not the law which compels, but the urgency of his love which impels the people to show a ready compliance."⁵¹

If this is true, then there is no place where man's will is bound. In depravity, he freely chooses what he wants to do. He only wants to do evil. This is painfully obvious when confronted with the law. For the believer, he also freely chooses. Seeing the goodness of God, and the joy of worshipping him through obedience, he does what he wants to do. For him, the law is a delight to his soul, and he will love it.

There is one more variable to this equation. The regenerate man is still affected by sin in his heart and mind. He does not need to get his will strengthened, he will use it most adequately whether he sins or does right; he needs to get his desires cleansed.

This is the place then for a definition of sanctification.

⁵¹ Berkouwer, p. 177.

CHAPTER 3

SANCTIFICATION

A Description of Sanctification

What is sanctification? Is it the performance of righteous acts?

There may be something like [sanctification] as to its outward acts and effects [at least some of them], something that may wear its livery in the world, that is but the fruit of men's own endeavors in compliance with their convictions; but holiness it is not, nor of the same kind or nature with it.¹

"Some fritter (sanctification) away to nothing, under the pretense of zeal for free grace, and practically neglect it altogether."²

Benjamin B. Warfield feels that the chief issue of sanctification is eradication of a sin principle,³ whereas Owen defines it twofold,

1. A peculiar dedication, consecration, or separation of persons or things unto the service of God by his own appointment, whereby they become holy.

2. The communication of a principle of holiness unto our natures, attended with its exercise in acts and duties of holy obedience unto God.⁴

¹ Owen, p. 371.

² Ryle, p. 15.

³ Warfield, Benjamin B. Perfectionism. (Philadelphia: Presbyterian and Reformed 1967), p. 371.

⁴ Owen, p. 370.

The Requirement of Holiness

First, it should be stated that holiness is a requirement for Christians today, not just a legalistic endeavor of the Old Testament. "Like the Holy One who called you, be holy yourselves also in all your behavior; because it is written, "You shall be holy, for I am holy."⁵ The character of the caller determines the condition of the called one. God "chose us in Him before the foundation of the world, that we should be holy and blameless before Him,"⁶ and the heavenly father disciplines believers that they may "share His holiness."⁷

In that the nature of the law was previously discussed as to what it required, it will be apparent that the believer's life is expected to reflect the character of the One who gave both the Law and the believer's life. J. C. Ryle understands this idea, for he feels that the phrase "children of God" refers to sons of like quality unto their Father, i.e., the sons of God do works of quality (holy) like His.⁸

The New Testament definitely addresses the issue of the Christian turning from his sin: "The grace of God has appeared, bringing salvation to all men, instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age,"⁹ and "Consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed,

⁵ 1 Peter 1:15, 16.

⁶ Ephesians 1:4.

⁷ Hebrews 12:10.

⁸ Ryle p. 42. Compare this to John 8:44, where the Jews were classified as being "of their father the devil," because they wanted "to do the desires of (their) father."

⁹ Titus 2:11, 12.

which amounts to idolatry."¹⁰ As discussed previously, the believer does not nullify the law through his belief; on the contrary, he establishes the law.

Sanctification and Justification

It would be good at this point to delineate the differences and similarities between justification and sanctification. J. C. Ryle's section on this matter is without par on the topic,

In what, then, are justification and sanctification alike?

(a) Both proceed originally from the free grace of God. It is of His gift alone that believers are justified or sanctified at all.

(b) Both are part of that great work of salvation which Christ, in the eternal covenant, has undertaken on behalf of His people. Christ is the fountain of life, from which pardon and holiness both flow. The root of each is Christ.

(c) Both are to be found in the same persons. Those who are justified are always sanctified, and those who are sanctified are always justified. God has joined them together, and they cannot be put asunder.

(d) Both begin at the same time. The moment a person begins to be a justified person, he also begins to be a sanctified person. He may not feel it, but it is a fact.

(e) Both are alike necessary to salvation. No one ever reached heaven without a renewed heart as well as forgiveness, without the Spirit's grace as well as the blood of Christ, without a meetness for eternal glory as well as a title. The one is just as necessary as the other.

Such are the points on which justification and sanctification agree. Let us now reverse the picture, and see wherein they differ.

(a) Justification is the reckoning and counting a man to be righteous for the sake of another, even Jesus Christ the Lord. Sanctification is the actual making a man inwardly righteous, though it may be in a very feeble degree.

(b) The righteousness we have by our justification is not our own, but the everlasting perfect righteousness of our great Mediator Christ, imputed to us, and made our own by faith. The righteousness we have by sanctification is our own righteousness, imparted, inherent, and wrought in us by the Holy Spirit, but mingled with much infirmity and imperfection.

¹⁰ Colossians 3:4, 5.

(c) In justification our own works have no place at all, and simple faith in Christ is the one thing needful. In sanctification our own works are of vast importance and God bids us fight, and watch, and pray, and strive, and take pains, and labour.

(d) Justification is a finished and complete work, and a man is perfectly justified the moment he believes. Sanctification is an imperfect work, comparatively, and will never be perfected until we reach heaven.

(e) Justification admits no growth or increase: a man is as much justified the hour he first comes to Christ by faith as he will be to all eternity. Sanctification is eminently a progressive work, and admits of continual growth and enlargement so long as a man lives.

(f) Justification has special reference to our persons, our standing in God's sight, and our deliverance from guilt. Sanctification has special reference to our natures, and the moral renewal of our hearts.

(g) Justification gives us our title to heaven, and boldness to enter in. Sanctification gives us our meetness for heaven, and prepares us to enjoy it when we get there.

(h) Justification is the act of God about us, and is not easily discerned by others. Sanctification is the work of God within us, and cannot be hid in its outward manifestation from the eyes of men.¹¹

The Efficacious Source of Sanctification and Justification

One of the most important considerations in the subject of sanctification is the ultimate source of it. Paul speaks to this issue in Romans 6. His argument in verses one through ten centers upon the the indissolvable union of justification and sanctification. "How shall we who died to sin still live in it?" The point he is making is not "how do we do this," as if he were confused about why Christians still sin, but "how can we continually do this," meaning "how can a justified one not become sanctified?" At stake here is not the proclivities of human nature but the sovereign purpose of God in salvation. What Paul is saying is that if God justifies someone, he will certainly sanctify him. The union of the two is indissolvable. B. B. Warfield concurs with this when

¹¹ Ryle, p. 30-31.

he says "dying with Christ and living with Christ are integral elements in one indisintegrable salvation."¹² The very purpose of salvation is not just to magnify grace by a remission of the penalty of sin, but a complete exaltation of grace through a cleansing from the power of sin in the redeemed.

If the wages of sin is death, the penalty of sin is paid for by Christ's death. If the Christian has been baptized into Christ's death,¹³ he has certainly also been united with him in His resurrection. The two are inseparable. The union revolves around the work of Christ. His work is complete, and anyone who accepts him accepts his complete work.¹⁴

This point is crucial to a clear understanding of sanctification. Any saved person will be sanctified because he has been identified with the One who sanctifies. The question of how santification progresses is the issue to be discussed in the rest of the chapter.

The Place of Faith in Sanctification

Justification and sanctification are similar in that they both have faith as their prerequisite. Abraham was justified by faith, and for all believers, "without faith it is impossible to please God." This phrase in Hebrews 11:6 is interesting in that it is in the midst of a section describing great men and women of faith in the past. Depravity being what it is, it is safe to assume that

¹² Perfectionism, p. 356.

¹³ This author does not take this section here as referring chiefly to water baptism. Water baptism is not efficacious in the removal of the penalty or power of sin, whereas this baptism is. Indeed, that is the very point.

¹⁴ This is not to say that he understands all of this when he is saved. Sanctification is sure because the Christ trusted is indivisible, it does not ultimately hinge on the extent of one's knowledge of His work when one gets saved.

none of these acts of faith were done by unregenerate people. These are descriptions then of some fruits of sanctification. The significant thing is how the author showed the faith that they had.

People of Faith as Described in Hebrews 11

Person	What was Believed	What was Done
Abel	?	offered better sacrifice
	?	commended as righteous man
	?	still speaks, though dead
Enoch	?	taken from this life
	?	pleased God
Noah	things not seen	built an ark
	?	condemned the world
	?	became heir of righteousness
Abraham	?	obeyed call to go
	?	made his home in promised land
	?	lived in tents
	?	enabled to bear a child
	believed in resurrection	offered Isaac as sacrifice
Isaac	?	blessed Jacob and Esau
Jacob	?	spoke of Exodus
	?	gave instructions about his bones
Moses' parents	?	hid him for three months
Moses	?	refused to be known as Pharaoh's relation
	?	chose mistreatment w/Israel
	rewards	did not enjoy pleasures of sin
	?	left Egypt
	Saw the invisible God	persevered
	?	left Egypt
	?	kept Passover

Israel	?	passed through Red Sea
	?	walls of Jericho fell
Rahab	?	welcomed the spies
Gideon, Barak, David, etc.		conquered kingdoms
	?	administered justice
	?	gained what was promised
	?	shut the mouths of lions
	?	quenched the fury of flames
	?	escaped the edge of the sword
	?	weakness turned to strength
	?	became powerful in battle
	?	routed foreign armies
Women	?	received back their dead to life again
Others	resurrection	tortured, refused to be released
	?	faced jeers and flogging
	?	chained and put in prison
	?	stoned
	?	sawed in two
	?	put to death by the sword
	?	went about in sheepskins, goatskins
	?	destitute, persecuted, and mistreated
	?	wandered in deserts, mountains
	?	and holes in the ground

The amazing thing about the above chart is that when God talks about men of faith he talks about what they do. Faith is demonstrated by deeds without any reference to what was believed at all.

The chart also demonstrates that faith is the source of deeds. The writer proceeds on the assumption that faith is the source of all good deeds. He assumes that if a man does these good deeds, they are the result of faith. Righteous living finds its source in faith. This should not be too startling, for this is the very thing that James speaks to. "What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him?"¹⁵ James argues that it does not save him. Indeed, it is not faith at all, for if it was, it would have deeds.

James used the term "dead" faith to indicate a state of separation from deeds.¹⁶ He is not describing two types of faith, but is refuting those who say they have faith but do not. If there was any faith, deeds would have followed. Faith is the basis for deeds and always produces them. A lack of deeds therefore demonstrates a lack of faith.¹⁷

There is a difference in that James is talking about saving faith and the writer of Hebrews is discussing faith operative in the believer's life. It could be however that the faith that saves is just as much the basis for action as faith in the Christian life. Saving faith implies a change in behavior because it is a change in belief. Indeed, this is exactly what James is positing. A truly saved man will have truly changed behavior. Faith is the basis for all action, and a change from one faith to another will ensue in changed behavior.

¹⁵ James 2:14

¹⁶ "Even so faith, if it has no works, is dead, being by itself." James 2:17.

¹⁷ It would be well to recall previous chapters on the depravity of the mind and sin, and how even sin was based on belief. The belief is either good or bad and the deed will correspond to it.

Substitutionary Faith

Christ died for our sin and man had no part in that work. Some men think that the saving faith of believers and (assumedly) their subsequent walk in faith is likewise a substitutionary work of God. It is not man himself who is trusting God, but the imparted faith of Christ which is deposited in him that causes him to walk with God. While this author believes that God's grace towards the elect is efficacious in producing faith in Christ, should this be considered a substitutionary faith? Does the person "believe," or is faith itself a metaphysical entity handed down from above? Does faith find its source in the person and its cause in God, or would it be better to say that faith is vicariously implanted into the elect, thereby ensuring that God receives all the credit.

Those that believe in what is here termed "substitutionary faith" could say that faith is entirely a work of grace and that all true faith is actually the faith of Another implanted into the elect. All the encouragements and admonitions to faith (e.g., James) are there to reveal to the individual his need. He would then pray to God for such faith to be imparted so that he could avoid the stick and gain the carrot. Those weak in faith and those strong in faith would simply be those who were before chosen to be so and God would simply impart to each his predetermined amount of faith.¹⁸ This would provide a clean-cut and logical theology while avoiding the dilemma of man performing any work for which God would reward him.

¹⁸ For each one, God might prepare them by revealing their need and causing them to pray. Those chosen to be strong in faith would see their need more deeply and pray more earnestly. Those chosen to be weaker in faith would do the same thing only to a lesser degree and thereby receive less faith.

This scheme, however, does relegate man to the sphere of an automaton. There is no humanity left. Some may respond that this is absolutely just since man has already chosen for himself sin and has become its slave. He is both incapable and unwilling to do anything else. As all of man's blessings are of grace, it is impossible that man does anything of himself. It is in accord with the concept of grace then for a sovereign God to impart to man all of his good deeds, including faith. These suppositions are viable in that they may be possible, but they also imply that there are no willing human servants of God in heaven.

Is it possible to have faith without volition? If not, and faith is vicarious, then so is volition. If no human volition remains but that which is vicariously implanted then what remains of his humanity? What is he but a programmed machine? While man is entirely without excuse, and he has no right to say "why hast thou made me thus," (even in heaven), and any position of blessing is one of unmerited grace, he is no longer human in any significant sense of the word. He becomes more like an animal, entirely programmed by imparted instinct. If this proposition is true, God is either unwilling or unable to cause men to trust Him. A machine may bow down by direct control,¹⁹ but it is a greater work to cause a human to freely bow down by a truly apprehended volitional choice. A strictly vicarious Christian life brings God less glory because it is a lesser work. A willing submission to the will of God is more honoring to God than a forced compulsion.

¹⁹ What does this say of Philippians 2:10? Is there any qualitative difference between this worship and the worship of Christians in heaven?

The Working of Sanctification

There is evidence in the New Testament that the sanctificational process hinges on the infusion of the supernatural. "No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God."²⁰ While much has been said of the responsibility of man, it is imperative to remember that apart from an ab extra work of God first, there will be no change in behavior. God circumscribes the sanctificational process before and behind. He saves supernaturally,²¹ completes the job supernaturally,²² and also expects the Christian to live supernaturally influenced.²³

Supernatural: The Holy Spirit

Specifically, the Holy Spirit is the immediate agent, the sanctifying one.

Create in me a clean heart, O God
And renew a steadfast spirit within me.
Do not cast me away from Thy presence,
And do not take thy Holy Spirit from me.²⁴

And I shall give them one heart, and shall put a new spirit
within them. And I shall take the heart of stone out of their flesh,
and give them a heart of flesh.²⁵

²⁰ 1 John 3:9.

²¹ Ephesians 2:8-10 Saved into a realm or sphere of good works is how Owen L. Crouch understands verse 10. "The Prison Epistles" unpublished manuscript, copyright 1976. p. 64.

²² 2 Thessalonians 2:13

²³ "Do not be drunk with wine, but be filled with the Spirit," Ephesians 5:18.

²⁴ Psalm 51:10, 11. While David is not praying that the Holy Spirit not be taken away in a salvational sense, the passage does imply that it is the Holy Spirit who creates a clean spirit in him.

²⁵ Ezekiel 11:19.

And I will put My Spirit within you and cause you to walk in my statutes, and you will be careful to observe My ordinances.²⁶

However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him. And if Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness. But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you.²⁷

You were washed...you were sanctified...you were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.²⁸

He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy,²⁹ by the washing of regeneration and renewing by the Holy Spirit.

According to the foreknowledge of God the Father, by the sanctifying work of the Spirit,³⁰ that you may obey Jesus Christ, and be sprinkled with His blood.

What is it that the Holy Spirit does to accomplish this task? In light of these facts: 1) Men have free wills in the sense that they do not need new strength for their wills, and 2) All of man's actions are a decision of man's mind based on what he thinks is good for him, and 3) God confirmed men in sin through a judgment upon his mind; it therefore appears that the sanctifying operation of the Holy Spirit is in the mind.

²⁶ Ibid., 36:27.

²⁷ Romans 8:9-11.

²⁸ 1 Corinthians 6:11.

²⁹ Titus 3:5.

³⁰ 1 Peter 1:2.

Natural: The Mind as Director

To introduce this topic, some analysis of the mind and its directive faculties is in order. This author concurs with Owen when he says "(the mind) is the directive faculty of the soul as unto all moral and spiritual operations."³¹

Brian Armstrong, in discussing Moses Amyrault (who today would be known as a four point Calvinist, but in the seventeenth century was thrown out as a heretic) translates one of his tractates:

We must not content ourselves with the simple and bare knowledge of that which is true, but we must be moved by the love of that which is honest and beautiful, and touched with the desire of the enjoyment³² of that which is useful, in agreement and in proportion with its excellence.

He discusses Amyrault's view of what directs a man's mind toward an object by discussing the "movement of the will."

The movement of the will is infallibly determined by certain motives. These motives he usually explains as including the honest, the useful, and the delightful as these are mediated to the will through the understanding...In order for the soul to be persuaded to embrace an object it must see in that object one or more of these factors. And where they are present the soul necessarily and inevitably embraces them.³³

The idea is that the minds of men have innate in them a love of the true and good and beautiful (morally speaking, though no doubt the literal would reflect this also) as imparted unto him by God.

It is the task of the preacher (therefore) to present this external gospel before the mind for contemplation. And it is to be presented as possessing one or all of the motives which infallibly determine the movement of the will.

³¹ Owen, p. 281.

³² Armstrong, Brian G. Calvinism and the Amyrault Heresy, (Madison: University of Wisconsin Press, 1969), pp. 250-251, translating Brief Traitte by Amyrault, 1634 ed., p. 140; 1658 ed., p. 119. Amyrault's name is spelled in various ways, including both of the above and Amyrald.

³³ Ibid., pp. 246-7.

This author would disagree with Amyraut's assumption that the mind of man is an open and receptive vessel to the things of God. Not only is man darkened to them, but what he does see of them he revolts against. This however does not deny that man may have been created with a delight in these things if he could 1) see them, and 2) be free from the burden of unrighteousness.³⁴ If so, the work of the Spirit would be one of enlightenment and conviction. He would enlighten that men might see. He would convict, not merely of men's sins, but of the truths, delights, beauty, holiness, and goodness of God.

In light of this, the following statements should be seen,

To be a servant, a δούλος, to sin is to have a relentless tyrant as master; to be bound as δούλος to Christ is to have love itself as Master. The terror of the former condition is supplanted by gratitude and willingness in the other.³⁵

It appears that the method which the Holy Spirit uses to lead man on to righteousness, is to open his mind to the truth and the goodness of it. "But when He, the Spirit of truth, comes, He will guide you into all the truth."³⁶ This becomes more clear when one sees the relation of God's enemies to the truth.

(These)³⁷ will turn away their ears from the truth, and be turned aside to myths.

³⁴ Apart from spiritual blindness, men do not come to the light because of the unbearable revelation of their unacceptable position before a Holy God who requires holiness of them. John 3:20. If this terror were removed through some type of imputed righteousness, this would no longer be a problem. This does not say that men are not culpable for not coming to God in service in the first place, for in that only an imputed righteousness would be the solution, it would unequivocally be of pure grace.

³⁵ Berkouwer, p. 181.

³⁶ John 16:13.

³⁷ 1 Timothy 4:4.

Just as Jannes and Jambres opposed Moses, so these men also oppose the truth.³⁸

Constant friction (arises) between men of depraved mind and deprived of the truth.³⁹

You are of your father the devil (spoke Jesus to the Jews), and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. Whenever he speaks the lie,⁴⁰ he speaks from his own nature; for he is a liar, and the father of lies.⁴¹

It is good to do the truth.⁴² Indeed, the truth is one of the important sanctifying agents for the believer.

And you shall know the truth, and the truth shall make you free...Truly, truly, I say to you everyone who commits sin is the slave of sin.⁴³

Sanctify them through the truth (Jesus prays for his disciples); Thy word is truth.⁴⁴

And put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.⁴⁵

Paul...for the faith of those chosen of God and the knowledge of the truth which is according to godliness.⁴⁶

The truth, therefore, is one of the primary tools used by the Spirit to sanctify believers. He would reveal and convince them of its truthfulness, but

³⁸ 1 Timothy 3:8.

³⁹ 1 Timothy 6:5.

⁴⁰ The definite article is the literal reading in the Greek.

⁴¹ John 8:44.

⁴² "If you know these things, you are blessed if you do them." (John 14:17).

⁴³ John 8:32, 34.

⁴⁴ John 17:17.

⁴⁵ Ephesians 4:24.

⁴⁶ Titus 1:1.

the innate desire to love the truth once the mind is enlightened and unbound, would cause the believer to go towards it.

Compulsion in Sanctification

"Any compulsion, because it is a threat to the voluntary action originating in the gracious work of the Spirit is here excluded."⁴⁷

Make the tree good that its fruit may be good also. Christ dwells within us not for the purpose of sinking our being into His being, nor of substituting Himself for us as the agent in our activities; much less of seizing our wills and operating them for us in contradiction to our own immanent mind; but to operate directly upon us, to make us good, that our works, freely done by us, may under His continual leading, be good also. Our wills, being the expression of our hearts, continually more and more dying to sin and more and more living to holiness, under the renewing action of the Christ dwelling within us by his Spirit, can never from the beginning of His gracious renewal of them resist Christ fatally, and will progressively resist Him less and less until, our hearts having been made through and through good, our wills will do only righteousness.⁴⁸

Truth

Paul was sent to the Gentiles "to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, in order that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me."⁴⁹

Paul likewise prays that:

The God of our Lord Jesus Christ, the Father of glory may give to you a spirit of wisdom and revelation in the knowledge of Him. That the eyes of

⁴⁷ Berkouwer, p. 166.

⁴⁸ Warfield, p. 390.

⁴⁹ Acts 26:18 (emphasis added), where the emphasized portion is an infinitive of purpose and exegetical of ἀνοίξει. Robertson, Archibald Thomas, Word Pictures in the New Testament, 6 vols. (Nashville:Broadman Press, 1930), vol. III: The Acts of the Apostles, p. 449.

your heart may be enlightened, so that you may know the hope of your calling.⁵⁰

John communicates that the light of the truth is efficacious in changing men's behaviour so that one may discern whether someone had ever been enlightened by it,

If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth. If we walk in the light as He Himself is in the light, we have fellowship⁵¹ with one another, and the blood of Jesus His Son cleanses us from all sin.

This does not say he will not sin, for it says Christ cleanses him from all sin. It says that the light and truth communicated by the Spirit will be effectual in causing him to walk in righteousness.⁵²

The Nature of the Choice

The decision facing the Christian can be displayed in the form of a chart:

Action	Innate ⁵³ Belief	Result
Sin	Strong	"good"
Holiness	Weak if any	True Good

⁵⁰ Ephesians 1:17, 18.

⁵¹ 1 John 1:6, 7.

⁵² This author believes that this efficacy, along with the nature of the choice in the next section, show how God is now slowly doing what would have been done previously if man had chosen correctly in the garden.

⁵³ This is innate belief in what he will tend to see as true. The believer is only beginning to see the extent and consequences of sin. He usually believes it is quite harmless and somewhat beneficial (in comparison to what God sees it as). Likewise, he will tend to see righteousness as somewhat dreary, and not at all valuable, pleasurable, or beneficial to his soul. The Holy Spirit convinces him of the error of both of these positions.

Having been previously confirmed in his mind in depravity, the most natural thing for him to believe is that sin has benefits for him. Sin does not bring good at all, however, but wrath, enmity, slavery, and separation from life and God. Having been enlightened by regeneration,⁵⁴ the believer has some idea, though weak, of the benefits of righteousness. The work of the Spirit is to convince him of the error in his belief in the "good" of sin, and convince him of the true good of holiness. Holiness is pleasing to one's heavenly Father and is the production of fruit like unto his own. It is a demonstration of the good within him. God is not pleased when a man is forced, against his desire, to do righteousness (if such deeds could be deemed righteousness at all), but when a man under the sweet influence of the Holy Spirit chooses to do what is right and good because it is such. For this, a strong and constant meditation upon the word of God is requisite.

The Method of Righteous Living

It would seem then that there is one process of sanctification that God operates with, but various motivations that God uses to operate it. The Christian will be sanctified, because he has received a complete salvation in Christ. It is not however a vicarious sanctification in the sense that the believer is a passive spectator to the process going on within him. Admonitions to obedience are far too common for this to be the case. The prevalence of verses imploring struggle, fight, diligence, self-control, and perseverance are almost enough to make one think that the operation works exclusively by man's ability.

⁵⁴ 2 Corinthians 4:6.

Even for the Christian however, the leopard still cannot change his spots, the Ethiopian cannot change his skin, and a man cannot change his ways.⁵⁵ Undoubtedly however, he is commanded to do just that. The process of sanctification then seems to operate as one attempts the impossible.

That is exactly the position of this paper. As a man thinks, so he is. A man's deeds are a reflection of what he is. As the Christian struggles to obey the God who calls him, the God who sanctifies him changes him. God is not only in the process of reforming the fruit, but he also is reforming the tree. This supernatural work "reveals itself at any given point of observation as conflict."⁵⁶

This then would be the place for Romans 7. Paul is slowly learning just how depraved he is. Much of the chapter would have to be seen in the language of phenomenology. The sun does not rise but seems to. Paul does not really want to do righteousness all the time, but it seems to him that way. He does not have two complete natures with an ego that chooses willy-nilly between them, but he is one person with a self-contradictory nature. His deeds are always a reflection of his nature, and his nature is two-fold. As he struggles to do good, God is changing him to be good. As Paul struggles, Paul is getting better. The struggle is Paul's, the change is God's. The basis for the exaltation in 7:25 is that the struggle itself is evidence of the changing within.

What then are the motivations for entering into this struggle? What are the causes for one to continue in this pursuit? These are to be addressed below.

⁵⁵ Jeremiah 13:23.

⁵⁶ Warfield, Perfectionism, p. 372.

Fear

Paul enjoins the Christian to work out his own salvation with fear and trembling. This fear is motivational. It is not really equatable with "reverence," for one does not tremble due to profound respect. A healthy fear of God is one which motivates one not to sin. No matter how one looks at it, it is better to be in the sphere of obedience⁵⁷ for any reason than to be in disobedience. Fear therefore is a basic motivation away from sin. As there are only two realms, sin and obedience, a motivation away from sin is a motivation into obedience.

Many do not like the notion of fear being a motivational factor because of its enervating characteristics. This author would posit that the fear that enervates (i.e., being so scared one cannot do anything bad or good) is not the fear God is looking for. Exodus 20:20 says, "Do not be afraid; for God has come in order to test you, and in order that the fear of Him may remain with you, so that you may not sin." God used many fear-inducing accompaniments when he brought the Law to the Israelites. He then says, in essence, "do not be afraid, I have come to make you afraid." The first fear would have to be an enervating fear. God does not desire them to be "scared stiff." The second fear would be motivational, "so that you may not sin."⁵⁸

⁵⁷ Ephesians 2:10 depicts obedience as a realm which God prepared beforehand for a Christian to walk in. Obedience can be seen not only as the "straight and narrow," but also as deeds done "in bounds" as opposed to "out of bounds." Obedience is a free-will operation, and so a perfectly good person can do anything he desires, for anything he can imagine to do is good. A basketball player who by nature could not commit fouls could still be quite a good basketball player. The things he could do "in bounds" could be quite phenomenal and truly limited only by his abilities and imagination.

⁵⁸ Deuteronomy 5:29 likewise discusses a fear to motivate one away from sin, when Moses has the second giving of the Law to the new generation.

In that "reverence" does not produce this type of motivation away from sin, this author does not feel it legitimate to translate it that way. The fear that God is talking about is efficacious in getting one to move away from sin. Fear may be seen in both one's present life (to avoid discipline) and in the future (to avoid the dangers of appearing before Christ ashamed and empty).⁵⁹ Once the Christian is in the realm of obedience, he can learn the value of it.

Rewards

Rewards promised for obedient Christians are a motivation to obedience on this earth. The very practice of laying up for oneself treasure in heaven is nought less than obedient actions. God tries to woo men to do good here. Like fear, God works to get men into the sphere of obedience that they may learn the value of obedience. These two motivations are not the noblest, and are nothing less than the carrot and the stick, but they are valuable in 1) getting the temporal minded man into temporal obedience, and 2) getting the temporal minded man to think on eternal verities and act upon them. These motivations should not be viewed as something ignoble, for all Christians have been disciplined by God, so all have begun by being motivated by these methods.

Hope

This motivation is difficult a name. As a Christian considers his future estate, he is motivated to work at becoming like he will be. This seems to be the point in passages like 2 Corinthians 3:18 and Colossians 3:1-5. This is perhaps the point in 2 Peter 1:4-5. God has granted us precious promises which

⁵⁹ Cf. Romans 14:10; 2 Corinthians 5:9-10.

are promises of escape from corruption, and "for this very reason also" we are to apply diligence in working out our salvation. In a sense, this is like Hebrews 11, where the Christian lives without having received the promise of complete deliverance from sin. Upon the basis of this promise, the believer is changing his behavior.

Hope in the Bible is a sure thing that one does not yet see. It is not a possibility, but a surety of the future. This hope itself is a motivation to sanctification. The Christian who has this hope (all do, but not all know of it clearly) is motivated to hasten its completion.

This hope is based on the promise of being made like Jesus Christ. Jesus was obedient to God. He always did those things that are pleasing to Him.⁶⁰ God is in the process of continually conforming Christians to the image of Christ. As Christ learned obedience through the things he suffered, perhaps Christians are learning obedience through the suffering of struggle.

At heart however, it is important to understand how essential it is to mankind to be holy. Warfield comments, "Is not our sinfulness the penalty above all other penalties of sin, and is not holiness just salvation from sin?"⁶¹ If the central attribute of God is holiness, then perhaps the most important aspect of an image-bearer would be his own morality. As a Christian then considers the future hope of personal morality like unto Christ, would he not then be motivated to work at achieving just that? No man is a worm in God's eyes. The most important aspect of man is his morality. If he is altogether wicked, he is an important and

⁶⁰ John 8:29.

⁶¹ Consider Romans 1:18 and 7:24. Warfield, Perfectionism, p. 358.

powerful force for evil that a Holy God must deal with. Hell is an adequate response to the evil of men.

On the other hand, "be ye holy, for I am holy" is an encouraging admonition to the hopeful Christian. The Christian will be reconformed into the main intent of the image, and he has a part in the process. God is not just becoming for him holiness, but is making him holy. This hope in Jesus Christ motivates to obedience. "Everyone who has this hope in Him purifies himself, just as He is pure."⁶²

Knowledge

Peter admonishes his charges to "grow in grace and knowledge of our Lord and Savior Jesus Christ."⁶³ Knowledge may be taken as a general aspect covering all motivations. It is because a Christian knows something that he fears, or seeks eternal reward, or hopes.

The renewing of one's mind however is the antidote for the curse of depravity upon the mind. In this sense an understanding of the anthropological centrality of one's mind/heart/thoughts etc. is important to motivate one to renew one's mind through the Word. The more a person knows his own mental depravity,⁶⁴ and the possibilities of renewal through God's word, the more he is motivated to be renewed in his mind. Sometimes he needs to take it by faith that he is still largely darkened in his understanding, for he cannot see it. When he does operate by such faith, he would continually turn to God's truths in His Word and

⁶² 1 John 3:3.

⁶³ 2 Peter 3:18.

⁶⁴ Once he sees this and the significance of it, see the place of morality above under "Hope."

believe them. The Bible is always right. The Christian is either renewed enough to perceive it, or needs to take it by faith that it is true, whether he can perceive it or not. Like Hebrews 11:3, Christians begin to understand once they have already believed.

Love

Love is the preeminent motivation for Christian living. He who loves God obeys God. The more a Christian truly knows God, the more he loves him. the more he loves, the more he obeys. God uses all of the above motivations to bring the Christian to this one. The Christian loves God because He has saved him, and the Christian's love focuses on Jesus Christ. It is in response to Christ's love-motivated work for the Christian that the Christian is motivated by love to work for him. "We love because he first loved us."

None of the above motivations are enough. They, like the Old Testament laws are a tutor to lead us to Christ. This motivation could be called THE motivation for Christian living. Christianity is at heart a personal religion. A personal God has undertaken to personally spend himself to save persons. This salvation is a personal work to change a person. In a sense it could be said that justification is preparatory to God's great work of making a man holy like himself. A holy man produces holy deeds. God desires glory unto himself through the work of men. This he does through salvation. The Christian has begun on a long process of loving thankfulness for what God has done for him, by doing things for Him.

CONCLUSION

Having seen the three topics separately, what then can be synthesized from these analyses of depravity, the law and sanctification?

First, it was shown that depravity was a problem of the mind. In that the mind ruled and directed the moral affairs of the soul, for God to confirm this in darkness and sin ensured the continuance of such a person in it and rendered the whole man in bondage unto evil unable because of darkness and unwilling because of futility to change.

Sanctification was seen as the renewal of the mind by the Spirit by means of revelation of the truth and character of God. This process is like depravity in that it is an effect of God upon the mind, ensuring the continuance in a state.

Depravity was analyzed not as an issue of a weak will, because all the sins a man does were instances of the exercise of his will. On the other hand all the instances of righteousness by the believer are also an exercise of the will. God is making him righteous, and so the acts he does would have to be his.

Looking at the nature of the law and the requirement of God, it was seen that it was not a reformation of one's works that was necessary before God, but a renovation of the tree, that which bears the fruit. The very nature of the law was one which searched the heart of men, and therefore the heart was the pivotal factor.

The motivation for righteous living would include fear, the desire for rewards, hope, and knowledge, but it would pre-eminently be described as love for Jesus Christ. Man should serve God in accordance with His character, as led by his Spirit, as enlightened in the truth, as an act freely chosen, unto an end he was created to desire, which by faith he believes, even in the face of hamartiological blindness and disinterest, as unto a God who is worthy.

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