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PREPARATION

Beveridge: In this chapter and the seven which follow, the doctrine of Justification by Faith is expounded, and opposite errors refuted. The following may be regarded as the arrangement of these chapters:—Chapter 11 states the doctrine, and the four subsequent chapters, by destroying the righteousness of works, confirm the righteousness of faith, each in the order which appears in the respective titles of these chapters. In Chapter 12 the doctrine of Justification is confirmed by a description of perfect righteousness; in Chapter 13 by calling attention to two precautions; in Chapter 14 by a consideration of the commencement and progress of regeneration in the regenerate; and in Chapter 15 by two very pernicious effects which constantly accompany the righteousness of works. The three other chapters are devoted to refutation; Chapter 16 disposes of the objections of opponents; Chapter 17 replies to the arguments drawn from the promises of the Law or the Gospel; Chapter 18 refutes what is said in support of the righteousness of faith from the promise of reward.

<i>The terms used in this discussion are explained, sec. 1-4.</i>		<i>Justification and regeneration, the terms defined, 1-4</i>
1.	Connection between the doctrine of Justification and that of Regeneration. The knowledge of this doctrine very necessary for two reasons.	Place and meaning of the doctrine of "justification"

What two reasons? (I can only find one)

- 1.
2. *...this is the main hinge on which religion turns...*

A possible answer (from Beveridge's translation):

...unless you understand...

1. first of all what your position is before God,
2. and what the judgment which he passes upon you

...you have no foundation on which your salvation can be laid, or on which piety towards God can be reared.

2.	For the purpose of facilitating the exposition of it, the terms are explained. 1. What it is to be justified in the sight of God. 2. To be justified by works. 3. To be justified by faith. Definition.	The concept of justification
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The meaning of the term, 'justification'.

Two elements to our justification before God. *He is said to be justified in God's sight who is:*

1. *...reckoned righteous in God's judgment, and*
2. *...has been accepted on account of his righteousness*

Definition of 'justification' from an online legal dictionary: *Justification is a reason acceptable to a court as to why the defendant did what he is charged with having done. In short, through justification, the accused party shows and maintains a good legal reason in court, why he did the thing he is called upon to answer. For example, in an action of libel, a defense showing the libel to be true; in an action of assault, showing the violence to have been necessary; and good cause for abandoning, deserting, or failing to support wife.. A reason for committing an act which otherwise would constitute an actionable wrong or tort. Justification is a reason for committing an act which otherwise would constitute an actionable wrong or tort.*

It is an ancient principle of the common law that a trespass may be justified in many cases. A man may justify what would otherwise have been a trespass. For example, an entry on the land of another to demand a debt due to him by the owner of the land or to remove chattels which belong to him is justifiable. Any such entry should be peaceable. Justification must be specially pleaded in court. Courts do not accept the justification given in evidence under the plea of the general issue. Plea of justification supported by evidence is a complete bar to the action.

3.	Various meanings of the term Justification. 1. To give praise to God and truth. 2. To make a vain display of righteousness. 3. To impute righteousness by faith, by and on account of Christ. Confirmation from an expression of Paul, and another of our Lord.	Scriptural usage
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4.	Another confirmation from a comparison with other expressions, in which justification means free righteousness before God through faith in Jesus Christ. 1. Acceptance. 2. Imputation of righteousness. 3. Remission of sins. 4. Blessedness. 5. Reconciliation with God. 6. Righteousness by the obedience of Christ.	Justification as gracious acceptance by God and as forgiveness of sins
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<i>Osiander's dream as to essential righteousness impugned, sec. 5-13.</i>		<i>Refutation of Osiander's doctrine of "essential righteousness", 5-12</i>
5.	The second part of the chapter. Osiander's dream as to essential righteousness refuted. 1. Osiander's argument: Answer. 2. Osiander's second argument: Answer. Third argument: Answer.	Osiander's doctrine of essential righteousness

6.	Necessity of this refutation. Fourth argument: Answer. Confirmation: Another answer. Fifth and sixth arguments and answers.	Osiander erroneously mixes forgiveness of sins with rebirth
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7.	Seventh and eighth arguments.	The significance of faith for justification
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8.	Ninth argument: Answer.	Osiander's doctrine that Christ is, according to his divine nature, our righteousness
9.	Tenth argument: Answer.	Justification as the work of the mediator
10.	In what sense Christ is said to be our righteousness. Eleventh and twelfth arguments and answers.	What is the nature of our union with Christ?
11.	Thirteenth and fourteenth arguments: Answers. An exception by Osiander. Imputed and begun righteousness to be distinguished. Osiander confounds them. Fifteenth argument: Answer.	Osiander's doctrine of the essential righteousness nullifies the certainty of salvation
12.	Sixteenth argument, a dream of Osiander: Answer. Other four arguments and answers. Conclusion of the refutation of Osiander's errors.	Refutation of Osiander
<i>Refutation of Scholastic doctrines of good works as effective for justification, 13-20 (Mc Neill)</i>		
13.	Last part of the chapter. Refutation of the Sophists pretending a righteousness compounded partly of faith and partly of works.	Righteousness by faith and righteousness by works
<i>The righteousness of faith established in opposition to the righteousness of works. (Beveridge)</i>		
14.	Sophistical evasion by giving the same name to different things: Two answers.	Likewise, the works of the regenerated can procure no justification
15.	Second evasion: Two answers. First answer. Pernicious consequences resulting from this evasion.	The Roman doctrine of grace and good works
16.	Second answer, showing wherein, according to Scripture, Justification consists.	Our justification according to the judgment of Scripture

17.	In explanation of this doctrine of Justification, two passages of Scripture produced.	Faith righteousness and law righteousness according to Paul
18.	Another passage of Scripture.	Justification not the wages of works, but a free gift
19.	Third evasion. Papistical objection to the doctrine of Justification by Faith alone: Three answers. Fourth evasion: Three answers.	Through "faith alone"
20.	Fifth evasion, founded on the application of the term Righteousness to good works, and also on their reward: Answer, confirmed by the invincible argument of Paul. Sixth evasion: Answer.	"Works of the law"
<i>Sins are remitted only through the righteousness of Christ, 21-23, (McNeill)</i>		
21.	Osiander and the Sophists being thus refuted, the accuracy of the definition of Justification by Faith established.	Justification, reconciliation, forgiveness of sins
22.	Definition confirmed. 1. By passages of Scripture. 2. By the writings of the ancient Fathers.	Scriptural proof for the close relation between justification and forgiveness of sins
23.	Man justified by faith, not because by it he obtains the Spirit, and is thus made righteous, but because by faith he lays hold of the righteousness of Christ. An objection removed. An example of the doctrine of Justification by Faith from the works of Ambrose.	Righteous – not in ourselves but in Christ