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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"
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
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
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
<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
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

EXPLORATORY

<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"

Calvin describes justification as – what? (726, 6f)

- a. *...the main hinge on which religion turns*

The theme of justification occurs relatively late in the Institutes. What foundation did Calvin lay before turning to it? (725, 21f, 23f, 24ff)

- a. *...for men cursed under the law there remains, in faith, one sole means of recovering salvation*
- b. *...what faith itself is, and those benefits of God which it confers upon man, and the fruits it brings forth in him.*
- c. *Let us sum these up. Christ was given to us by God's generosity, to be grasped and possessed by us in faith. By partaking of him we principally receive a double grace:*
 - a. *...that being reconciled to God through Christ's blamelessness, we may have in heaven instead of a Judge a gracious Father;*
 - b. *...that sanctified by Christ's spirit we may cultivate blamelessness and purity of life.*

Why did Calvin follow this order? (725, 33ff)

- a. *...it was more to the point to understand first how little devoid of good works is the faith, through which alone we obtain free righteousness by the mercy of God and what is the nature of the good works of the saints, with which part of this question is now concerned.*

(IJ: *...how little devoid of...* may be an accurate translation (?) but it does not read well in English. Beveridge renders this sentence: *On the other hand, the subject of justification was discussed more cursorily, because it seemed of more consequence first to explain that the faith by which alone, through the mercy of God, we obtain free justification, is not destitute of good works; and also to show the true nature of these good works on which this question partly turns.*)

If justification is, *the main hinge on which religion turns*, why did Calvin not go straight to it? (726, 8ff)

- a. *...unless you first of all grasp what your relationship to God is, and the nature of his judgment concerning you, you have neither a foundation on which to establish your salvation nor one on which to build piety toward God.*

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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Calvin defines justification, *per se*, as - what? (726, 17ff)

- a. *He is said to be justified in God's sight who is both reckoned righteous in God's judgment and has been accepted on account of his righteousness.*

Who is justified? (726, 23f)

- a. *...he is justified who is reckoned in the condition not of a sinner, but of a righteous man.*

What benefit does the justified person obtain? (726, 23ff)

- a. *...he is justified...and for that reason, he stands firm before God's judgment seat while all sinners fall.*

Somebody, in whose life that purity and holiness will be found which deserves a testimony of righteousness before God's throne will be said to be justified by – what? (726, 33)

- a. *...works*

Is, works, the only way by which somebody can attain justification? (726, 34ff)

- a. *On the contrary, justified by faith is he who, excluded from the righteousness of works, grasps the righteousness of Christ through faith, and clothed in it, appears in God's sight not as a sinner but as a righteous man.*

What is justification by faith? (427, 3f)

- a. *...the acceptance with which God receives us into his favour as righteous men.*

What are justification's component parts? (727, 5f)

- a. *...the remission of sins and the imputation of Christ's righteousness*

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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Having defined justification simply *...as the acceptance with which God receives us into his favour as righteous men*, what does Calvin now set out to achieve in this section? (727, 7ff)

- a. *There are many clear testimonies of Scripture to confirm this fact...I shall bring forward only a few, where this justification of which we are speaking is expressly treated.*

What, few, scriptures does Calvin, *bring forward*, in this section? (727, 15ff)

- a. *Luke 7:29*
b. *Luke 7:35*

- c. *Luke 16:15*
- d. *1 Kings 1:21*
- e. *Galatians 3:8*
- f. *Romans 3:26*
- g. *Romans 8:33-34*
- h. *Acts 13:38-39*
- i. *Luke 18:14*

Scriptures a., and b., above: What do they teach us about justification? (727, 21f)

- a. *...both expressions have the same force – to render to God and his teaching the praise they deserve.*

Luke 16:15 – does Christ imply by his rebuke that the Pharisees acquire righteousness by their claim to it? (727, 24ff)

- a. *He does not mean that they acquire righteousness by well-doing but that they ambitiously seize upon a reputation for righteousness of which they are devoid.*

I Kings 1:21 – does Bathsheba mean that she and Solomon will have done anything wrong or that they will be thought of as wrongdoers? (727, 31ff)

- a. *...she does not acknowledge any offence. But she complains that she and her son are going to be put to shame, to be **counted among** (emphasis, IJ) the wicked and condemned...this word...cannot be otherwise understood than relatively, but not so as to signify any quality.*

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FOR REFLECTION