

Klinism and the Westminster Standards

The New Republication of the Covenant of
Works &
The New Two Kingdoms Theology

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Klinism and the Westminster Standards:
The Republication of the Covenant of Works
And the New Two Kingdoms Theology

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In this book “Standards” refers to our secondary Standards (the Confession of Faith and Catechisms). One should carefully note that the primary standard of the Orthodox Presbyterian Church (OPC) is the Bible alone which we view as being the Word of God inspired (without error its teaching) and inerrant (without error in its statement and presentation of fact) in its original publication.

The Republication of the Covenant of Works and the New Two Kingdoms Theology

God would accept imperfect or "simple obedience" from man (obedience tainted with imperfection. In addition, it

"It is pure Antinomianism to maintain that Christ kept the law as a rule of life for His people, so that they need not worry about this anymore."¹

"Jesus taught the permanent validity of the law, Matt. 5:17-19. ... Paul says that God provided it that the requirements of the law should be fulfilled in our lives, Rom. 8:4, and holds his readers responsible for keeping the law, Rom. 13:9. James assures readers that he who transgresses a single commandment of the law (and he mentions some of these), is a transgressor of the law, Jas. 2:8-11. And John defines sin as "lawlessness," and says that this is the love of God, that we keep His commandments, I John 1:4, 5:3."²

- Louis Berkhof

Chapter I. Introduction

Consider the question "what difference does it make if we accept what the advocates of Klinism³ are saying regarding the new doctrine of the republication of the covenant of works, and the new doctrine regarding the two kingdoms? That is, what difference does it make if we allow these deviations to persist among us?" There are several responses to this question.

A few relevant comments are in order before we respond to the question. First, the concept, if not the word, republication is not new to reformed theology. We all accept the idea of republications of the covenant of works and of the covenant of grace. The doctrine that the Lord gave to Adam a covenant of works whereby if he personally and perfectly remained obedient to God that he and his family would remain in the Garden of Eden is accepted by us. Moreover, we acknowledge that God, in essence, repeated this offer of eternal life

¹ Louis Berkhof, Systematic Theology, (Banner of Truth Trust, Carlisle, Penn., 1998), p. 614

² Ibid., 613,

³ Klinism signifies the theological innovations originating with Dr. Meredith Kline, 1922- 2007.

by means of man's obedience when He repeatedly said to man, "Do this and live," e.g., Lev. 18:5, Neh. 9:9, Ezek. 20:11, 13, 21, Matt. 19:17, Rom. 3:19, Gal. 3:12. However, we do not all agree with Klinism's new directions in these matters.⁴

Indeed, unlike Klinism we believe that before the fall man could not present any work to God that answers to (that corresponds to), the perfection of God as was required, i.e., that was perfect as is warranted by the perfection of God. Indeed, only when the perfect work of Christ is presented in our behalf are we justified. Before the fall, sinless man could offer a sinless obedience, but only an eternally perfect being could offer an eternally perfect obedience. On the other hand, God was willing to accept man's imperfect obedience and allow man to remain in the Garden.

Another new element offered by the Klinians is the idea that before the fall God did not *make* a covenant with man but Adam was "born into" a covenantal relationship. Under this relationship God would accept imperfect or "simple obedience" from man (obedience tainted with imperfection). In addition, it is proposed that *after the fall* God covenanted with man that He would reward man for obedience that was less than personal, perfect, and perpetual (i.e., obedience tainted with/by sin).

This new position violates our confessional Standards (in this book "Standards" refers the Westminster Standards) regarding the definition of covenant, the definition and role of merit, the role of works in that covenant of works, the working of the covenant of works, the law of God, the role of God and man (Adam) in that first covenant, how that covenant was introduced, etc. So, this new direction violates the Scripture at several points. It introduces foundational changes in the theological system we embrace and the effect of those changes is drastic when one understands how this seed blossoms into serious problems when the system comes to explaining the New Testament (hereafter NT).

As for this blossoming, it greatly changes how we apply the Scripture to our lives and culture. The blossom may be described as a new doctrine of the two kingdoms. This new two kingdoms teaching redefines the "territory" of God's kingdom and the non-God kingdom in

⁴ Cf., Coppes, Kline and His Successors, and New Directions in Biblical Theology.

terms of sacred and secular kingdoms. This, in turn, produces several major changes. Under this view there is no truly Christian education outside of the church teaching our religion within the church. In contrast to this, the Bible teaches that the heavens (the creation) declare the glory of God (Ps. 19, Rom. 1:18ff.), so all education arising from natural law (law learned from the creation, from nature) should declare the glory and basic attributes of God, etc. In other words, it is not neutral with respect to the Lord God, i.e., it is not religiously neutral or secular. There is no secular “territory/ground.” On the other hand, to the new direction theology the creation (all the territory outside the church grounds) exists as a secular kingdom and is explained to believer and unbeliever alike by means of natural law unaided by biblical revelation. Furthermore, to this new direction the Sabbath is to be observed only on sacred ground—the Christian’s personal property (grounds) and the church’s property. So, on the Lord’s Day the believer when at church or at home is to honor the Sabbath by not doing “secular” work that is neither an act of mercy nor of necessity. On the other hand, were he to leave the church grounds or his home, he is free to go do such work.

Another far-reaching conclusion of this new position is that the prophetic voice of the church in addressing political and cultural issues is removed. Consequently, the church and Christians should not speak out publically against homosexual marriages and other social issues. Indeed, outside holy ground we should not speak out about the biblical definition of marriage, because the Bible only speaks to the sacred kingdom and not to the secular kingdom. All biblical directions and definitions, in principle, apply only to believers and only when they are operating in the sacred kingdom. All of the freedoms in the American system of government should not and cannot be defended publically from Scripture. In this new view, freedoms such as the right to carry arms, the preservation of the Sabbath observance (the blue laws), the freedom of speech, the freedom of religion, etc., may not be defended from the Scripture publically because the Old Testament (hereafter OT) laws do not apply in the NT times and because *even if they are found in the NT* they do not apply outside the sacred area (the church grounds and the area owned by Christians). Now such matters may only be defended on the basis of natural law. In addition,

this new system puts us in the same position with reference to the application of OT law as dispensationalism and Lutheranism do. Indeed, one of its prominent proponents said (and defended) during his trial appeal before the General Assembly of the OPC that even the Ten Commandments are no longer binding on the church—unless they can be found repeated in the NT.

This new direction moves us from the perspicuity (clarity) of Scripture to commitment to specialists in philosophy and philosophical theology. For instance, many of us on the ground of the general equity of the law believe that since the OT law mandates death for homosexuals the modern state should outlaw this practice. But at least two advocates of this new direction advise Christians to vote to advocate and support civil unions for homosexuals. How can natural law lead one to this conclusion? This practice among human beings runs counter to their physiology (natural law), i.e., to the way they are put together physically.

These new directions also violate the scriptural doctrine of the perspicuity of Scripture by the way they employ mid-second millennium Hittite law treaties as the foundation and roadmap of their theology. While it is not necessarily a violation of this perspicuity principle if one employs ancient near eastern documents in explaining the Scripture, it is a violation if that document or documents form the necessary information to understand or interpret a major part of what the Bible teaches.

The doctrine of the perspicuity of Scripture⁵ is taught throughout the Bible whenever God addresses an ordinary person or group with the expectation that they understand what He has revealed to them. Throughout the Bible, this is what God does. For example, He addresses the people of Israel as a whole in the course of what He tells them during their traveling from Egypt to the Promised Land. So, from Exodus through Deuteronomy God speaks to Israel and repeatedly warns them that if they do not obey His commands they will be punished. A good example of this is:

⁵ WCF 1.7 “All things in Scripture are not alike plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed, and observed for salvation, are so clearly [perspicuously] propounded, and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.”

Num. 15:32-40. Now while the children of Israel were in the wilderness, they found a man gathering sticks on the Sabbath day. ³³ And those who found him gathering sticks brought him to Moses and Aaron, and to all the. ³⁴ They put him under guard, because it had not been explained what should be done to him. ³⁵ Then the LORD said to Moses, "The man must surely be put to death; all the congregation shall stone him with stones outside the camp." ³⁶ So, as the LORD commanded Moses, all the congregation brought him outside the camp and stoned him with stones, and he died. ³⁷ Again the LORD spoke to Moses, saying, ³⁸ "Speak to the children of Israel. Tell them to make tassels on the corners of their garments throughout their generations, and to put a blue thread in the tassels of the corners. ³⁹ "And you shall have the tassel, that you may look upon it and remember all the commandments of the LORD and do them, and that you *may* not follow the harlotry to which your own heart and your own eyes are inclined, ⁴⁰ "and that you may remember and do all My commandments, and be holy for your God.

This passage makes it clear that although God had explained to Israel that they should not work on the Sabbath day (32), God had not told them what to do with violators of His command. So the man knew he was not to do menial labor on God's day, but in full knowledge of that command he worked anyway. The passage assumes that it was the responsibility of Israel to properly prepare for the Lord's Day and if they did not they were not to work unless it was a work of necessity or of mercy. The teaching that one must follow the commandments of God, even if he does not fully understand why God had made this particular commandment,⁶ is reinforced when in verses 37-40 God gives what might appear to be meaningless command⁷ (cf., Deut. 22:12). Nonetheless, the command not to work on God's Sabbath can be understood by all (Num. 15:38) who received and heard it.

So, the Lord expects all under the covenant to hear the covenant (Exod. 24:7). This and other public "readings" (e.g., Deut. 31:10-11)

⁶ Sometimes called positive law, cf., f.n. 38, p. 33.

⁷ Like the command to wear tassels with a blue thread in them, on the corners of their garments.

emphasize the responsibility of every covenant member to know and obey God's commandments, and they demonstrate the perspicuity of His law. He wrote it so man can understand it. Furthermore, God appointed officers (priests and Levites) in Israel to teach His law to them. Therefore, if one maintains that only by understanding mid-second millennium Hittite law treaties can we understand correctly what the Bible says about covenant, divine law, the covenant of works, etc. then one stands in violation of the perspicuity of Scripture. Moreover, the first publication of Hittite treaties in modern times was in 1926.⁸ So, until 1926 the church was unable to properly understand what the Bible taught about the covenant and the significance of its various parts. This new direction teaches that even today's biblical scholar needs to know what we have learned from Hittite studies to properly grasp much of what the Bible teaches. Surely, this clearly defies the perspicuity of Scripture.

Also, this new direction, in the opinion of this writer, moves us out of the realm of biblical exegesis in seeking to answer the many practical questions of Christian living. First, it is antinomian. It abandons the general equity of the law—the biblical doctrine that God addresses life's practical issues in the Bible (including in the OT law) and that the principles underlying what He says are still binding on believers. Indeed, second, with its doctrine of sacred and secular realms, it denies the application of biblical (sacred) rules to the "secular" realm. However, God in the Bible speaks to the ordinary believer for all of his life and holds him responsible to understand and obey Him. Indeed, as already said, in place of the Bible this system gives us the thought of philosophers.

So, what difference does it make if we accept these new theological directions? It makes a lot of difference. These new theological directions significantly change our beliefs at a foundational level. Changes in our foundational theology are changes in the way we understand our basic beliefs. These matters may, and do, bring about significant changes in our preaching, teaching and our living. In the discussion above we addressed some of these practical

⁸ The corpus of Hittite treaties were translated and published by J. Friedrich (*Staatsverträge der Hatti-Reiches*, 2 vols., Leipzig, J.C. Heinrichs, 1926, 1930) and the Assyrian material by E. F. Weidner (*Politische Dokumente aus Kleinasien*, Hildeshelm, Ohms, 1923).

matters. We presented them under the label of the blossoming of these new directions.

Chapter II. THE REPUBLICATION OF THE COVENANT OF WORKS

Consider what the new doctrine teaches about the covenant of works. This position violates the teaching of the Westminster Standards and, more importantly, what the supporting Scripture teaches relating to this covenant. The Westminster Standards say many things about the covenant with Adam before the fall (prelapsarian). In what follows the reader will find (1) the references to this covenant in the Standards presented together with the Scripture supporting what these Standards set forth and (2) a biblical-theological argument supporting God's making the covenant of works with man.

A. It Violates the Teaching of the Westminster Standards

The new republication doctrine violates the system of doctrine relating to the prelapsarian (pre-fall) covenant of works as set forth in the Westminster Standards and the scriptural teaching that supports them. This is seen as one considers several things said in the Westminster Confession of Faith and the Larger and Shorter Catechisms. It does not agree with the Standards regarding (1) the effect of the Creator-creature distinction in the origin of this covenant, (2) the condescension of God in making the covenant of works, (3) how the covenant of works came into existence, (4) the nature of the obedience God required of man in this covenant, and (5) the role of meritorious works.⁹

1. Condescension and Creator-creature Distinction, No Meritorious Works

a. WCF 7.1. **“The distance between God and the creature is so great, that although (a) reasonable creatures do owe obedience unto Him as their Creator, yet (b) they could never have any fruition of Him as their blessedness and reward, but (c)**

⁹ Cf., p. 25 below, and WCF 16.5, and WLC 193.

by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant.”(d)

We have highlighted the text we believe to be rejected by the republication theory (as we will do in subsequent citations from the Standards). This is the Confession’s first and foundational statement on the covenant. It states several things. (a) First, it affirms the distance between God and “the creature”, so wonderfully set forth in Isa. 40:13-17¹⁰, and frequently called the creator-creature distinction. This fundamental proposition is foundational to all faithful Christian thinking, and certainly, to consistently biblical and Reformed thought.

The framers of the Confession on the basis of this first proposition affirm that (b) “reasonable creatures” (that is, mankind—the creatures that can reason or think) **owe** obedience to their Creator. According to Psalm 100:2, we should gladly serve the Lord. Indeed, this joyful service should be rendered because He made us and has taken us as His people. This implies, in turn, that obedience to God’s laws neither deserves nor earns any merit—it is a duty like the duty of a slave. Obedience is what we are obligated to render as Jesus stated according to Luke 17:10, "So likewise you, when you have done all those things which you are commanded, say, 'We are unprofitable servants. We have done what was our duty to do.'" In other words, there is no such thing in the God–man relationship according to which man could merit, or earn, blessing—contrary to the new republication view. So, in God’s world there is no such thing, either before or after the fall, as meritorious works being done by any mere human being. Only Christ, who offered personal, perfect, and perpetual obedience, merited the Father’s reward.

The rest of mankind (c) “could never have any fruition of Him as their blessedness and reward.” This tells us that they could not, on their own merits, receive any of the blessings God might give or offer.

¹⁰ Isa. 40:13, “Who has directed the Spirit of the LORD, Or as His counselor has taught Him?¹⁴ With whom did He take counsel, and *who* instructed Him, And taught Him in the path of justice? Who taught Him knowledge, And showed Him the way of understanding? ¹⁵ Behold, the nations *are* as a drop in a bucket, And are counted as the small dust on the scales; Look, He lifts up the isles as a very little thing. ¹⁶ And Lebanon *is* not sufficient to burn, Nor its beasts sufficient for a burnt offering. ¹⁷ All nations before Him *are* as nothing, And they are counted by Him less than nothing and worthless.”

What (merit) does man have that he might give to God so that God might repay him? In addition to Luke 17:10 the Bible records in Job 22:2, 3 that man cannot be profitable to (have merit before) God when it tells us,

“Can a man be profitable to God, though he who is wise may be profitable to himself? Is it any pleasure to the Almighty that you are righteous? Or is it gain to Him that you make your ways blameless?”

Among the many other biblical passages that teach man has and can never have any merit before God is Rom. 11:35, 36,

“Or who has given a gift to Him that he might be repaid?”³⁶
For from Him and through Him and to Him are all things. To Him be glory forever.”

So, Adam could not and did not earn or merit the blessings he enjoyed in the Garden. He **owed** God personal, perfect, and perpetual obedience by virtue of his being created by God. All that he had and enjoyed was freely given to him by God. Whatever God might or did ask of him he was obligated to perform. To that end he was created morally perfect, i.e., sinless. There was no such thing as meritorious works with reference to the obedience Adam rendered to God in whatever God asked or required of him.

Finally, the framers affirmed (d) that this vast separation between God and man cannot be bridged by man's initiation, only God can initiate and bridge the gap. This gap is the result of the created nature of things. God cannot change His nature. He can and will only do what He can do, not what He cannot do. God is not obligated to man in any way whether due to something within Himself or something in the creation. He is high and exalted above all the creation. Therefore, any contact with the creation and its creatures comes only by means of God humbling Himself (divine condescension).

This is recognized in Job 9:32, "For *He is* not a man, as I *am*, *That* I may answer Him, *And that* we should go to court together."³³ Nor is there any mediator between us, *Who* may lay his hand on us both." For God to make a covenant (a legal agreement) between Himself and Adam (man) requires a mediator. Whether the mediator be the Holy Spirit or the Son, it can only be God. There is no equal to

God outside of Himself that can rightly represent Him or meet with Him to represent man.

Therefore, it is theologically necessary to see in the Genesis record the divine condescension (God's "bending down" to meet man) as part of what happened between God and man. This in turn, leads to the necessity of seeing this condescension as part of the process in God's making the covenant of works with Adam. Indeed, the biblical record reports that God came down (condescended) and commanded man not to eat of the tree of the knowledge of good and evil and told Adam the penalty for disobedience (Gen.2:16-17). It appears that it is difficult to deny that these words state the unmerited and unearned special blessing man (Adam) received ("of every tree of the Garden you may freely eat"), a condition man was required to fulfill (you shall not eat"), a promise of punishment if he did not comply with the divine command ("you shall surely die"), and a necessarily implied result for obedience (man shall not die). Thus, God binds Himself to the conditions just stated and to the promise of the result. Who can legitimately deny that this is a covenant? Indeed, in the words of Psalm 113:5 God humbles Himself (condescends) when He just looks on His creation ("beholds the things that are in heavens and in earth.")

Nevertheless, Kline and his successors deny that the Bible teaches that the covenant of works was **made** but affirm instead that Adam was placed into and/or created into a covenantal relationship with God. In denying the making of the covenant and affirming the covenantal situation of blessing and condition this theology is also teaching that God (the Creator) was not blocked by the distance between Himself (His own nature) and Adam (the creature) when He made this context (the covenant) into which He placed Adam. Thus, its adherents implicitly deny the Creator-creature distinction.

The Scriptures offered in support of the Confessional statement are as follows:

(a) Isaiah 40:13, "Who has directed the Spirit of the LORD, Or as His counselor has taught Him? ¹⁴ With whom did He take counsel, and *who* instructed Him, And taught Him in the path of justice? Who taught Him knowledge, And showed Him the way of understanding? ¹⁵ Behold, the nations *are* as a drop in a

bucket, And are counted as the small dust on the scales; Look, He lifts up the isles as a very little thing. ¹⁶ And Lebanon *is* not sufficient to burn, Nor its beasts sufficient for a burnt offering. ¹⁷ All nations before Him *are* as nothing, And they are counted by Him less than nothing and worthless.”

(b) Psalm 100:2, “Serve the LORD with gladness; Come before His presence with singing. ³ Know that the LORD, He *is* God; *It is* He *who* has made us, and not we ourselves; *We are* His people and the sheep of His pasture.”

(b & c) Luke 17:10, "So likewise you, when you have done all those things which you are commanded, say, 'We are unprofitable servants. We have done what was our duty to do.'"

(c) Job 22:2, "Can a man be profitable to God, Though he who is wise may be profitable to himself? ³ *Is it* any pleasure to the Almighty that you are righteous? Or *is it* gain *to Him* that you make your ways blameless?"

(c) Job 35:7, If you are righteous, what do you give Him? Or what does He receive from your hand? ⁸ Your wickedness affects a man such as you, And your righteousness a son of man.”

(c) Acts 17:24, "God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands. ²⁵ "Nor is He worshiped with men's hands, as though He needed anything, since He gives to all life, breath, and all things’.

(d) Job 9:32, "For *He is* not a man, as I *am*, *That* I may answer Him, *And that* we should go to court together. ³³ Nor is there any mediator between us, *Who* may lay his hand on us both.”

(d) 1 Samuel 2:25, "If one man sins against another, God will judge him. But if a man sins against the LORD, who will intercede for him?" Nevertheless they did not heed the voice of their father, because the LORD desired to kill them.”

(d) Psalm 113:5, “Who *is* like the LORD our God, Who dwells on high, Who humbles (condescends, ljc) Himself to behold *The things that are* in the heavens and in the earth?”

2. Covenantal Obedience, No Simple Obedience

a. WCF 7.2. “The first covenant **made** with man was a covenant of works, (1.), wherein life was promised to Adam; and in him to his posterity, (2.), **upon condition of perfect and personal obedience** (3.).”

Again, we note that the new direction teaches (1) that the covenant was not **made** with man and that man was created into the covenant, and that, therefore, (2) the condition of the covenant of perfect, personal, and perpetual obedience (covenantal obedience) was not required of man, and (3) that the condition required was “simple” obedience. Simple obedience, it is said, is obedience that is partial and imperfect. These three affirmations arise from the necessity of the new direction to see that Jesus, according to its interpretation of Matt. 5:17¹¹, brought an end to the judicial/civil laws of the OT. Moreover, thus is laid the necessary foundation for the new two kingdoms’ view and its teaching that **the Mosaic Law (or any law in the OT that is not repeated in the NT) is not applicable to believers today**—Jesus fulfilled and completed it. This in turn rests upon the new direction’s position that there is another (a new) level of application in the Mosaic Law, i. e., new to the Confession’s view of things.¹² In this new application, God by applying the works principle, promises to reward Israel for their simple obedience¹³ (simple because after the fall there can be no perfect obedience to the law, and because the Mosaic law is a republication of the Adamic covenant), and by allowing them to remain in the Promised Land so long as they give Him simple obedience. So, we need to answer three questions.

The first question is: was a covenant made with Adam? This question is answered more fully below under “B. It (the new direction’s denial that the covenant was made) violates the scriptural argument for the covenant of works.” The short answer is “yes, a covenant was

¹¹ Matthew 5:17, “Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.

¹² The Confession presents three levels of application of the Mosaic judicial/civil law: it teaches man about the sin he should avoid, it teaches man how to live in God’s kingdom, and it teaches man his need for the Redeemer.

¹³ Cf. p.1 above.

made with Adam,” cf., Gen. 2:16-17¹⁴, where covenantal terms are recorded. Also, consider Hos. 6:7¹⁵ where God’s dealing with Adam is explicitly (in the Hebrew) called a covenant.¹⁶ Then, too, consider Gal. 3:12¹⁷ where the apostle compares and contrasts the first covenant (the law) and the second covenant (by faith). Were there no pre-fall covenant in the Garden of Eden, Paul would not be correct in contrasting “the law” and “by faith” in Gal. 3 (a brief summary of what he wrote in Rom. 5:12-20). Other passages of Scripture are relevant here, but some of these will be presented below in section B “It Violates the Scriptural Argument for the Covenant of Works”.¹⁸ Was a covenant made with Adam? According to the Bible, it was.

One should note that being created into a covenantal relationship, as Klinism affirms, is not automatically a denial of Adam’s being in a covenantal relationship. The manner of coming into such a relationship does not determine its existence just as being born into slavery does not determine that one is not in a slavery relationship, i.e., one is not a slave. According to the Bible, all children born into a covenantal family are under the covenant until removed from it. So, Adam and Eve were created “into” a covenantal relationship by God. This covenant was made in the sense that they were placed under or into it by virtue of God’s creating act.

Second, was Adam **responsible** for covenantal obedience? On the grounds of the first answer and its defense biblically, one must also answer “yes” to this second question. If a covenant was made by virtue of Adam’s being created into it then on the basis of Paul’s parallels in Rom. 5:12-20 the requirement of this covenant was like the requirement of the other covenant(s) God made with man in the Bible (viz., the covenant of grace in its various republications). The same degree of obedience is required in both covenants because they, i.e.,

¹⁴ Gen. 2:16-17, And the LORD God commanded the man, saying, "Of every tree of the garden you may freely eat; ¹⁷ "but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

¹⁵ Hos. 6:7, But like Adam they transgressed the covenant; there they dealt faithlessly with me

¹⁶Cf., .B. Warfield, *Selected Shorter Writings of Benjamin B. Warfield*, vol. 1, (Presbyterian & Reformed Publishing), 1970, "Hosea Vi. 7: Adam or Man?", 116ff. Warfield’s article is an extended review of the possible interpretations of Hos. 6:7 and, consequently, and erudite and convincing defense of the position taken here.

¹⁷ Gal. 3:12, Yet the law is not of faith, but "the man who does them shall live by them."

¹⁸ Cf., p.21ff.

both covenants, establish and maintain the same kind of a relationship. Thus, man was, in this first covenant as in the second covenant, required to render to God personal, perfect, and perpetual obedience. There is only one definition of a divine covenant in the Bible. Third, the proper answer to the last question, "was he (Adam) responsible for only simple obedience" is "no"?

a. Gen. 2:16-17, And the LORD God commanded the man, saying, "Of every tree of the garden you may freely eat; ¹⁷ "but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

Hos. 6:7, But like Adam they transgressed the covenant; there they dealt faithlessly with me. ESV

Gal. 3:12, Yet the law is not of faith, but "the man who does them shall live by them." NKJ

b. Rom. 5:12-20, Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned -- ¹³ (For until the law sin was in the world, but sin is not imputed when there is no law. ¹⁴ Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come. ¹⁵ But the free gift *is* not like the offense. For if by the one man's offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many. ¹⁶ And the gift *is* not like *that which* came through the one who sinned. For the judgment *which came* from one *offense resulted* in condemnation, but the free gift *which came* from many offenses *resulted* in justification. ¹⁷ For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.) ¹⁸ Therefore, as through one man's offense *judgment* came to all men, resulting in condemnation, even so through one Man's righteous act *the free gift came* to all men, resulting in justification of life. ¹⁹ For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous. ²⁰ Moreover

the law entered that the offense might abound. But where sin abounded, grace abounded much more,

Rom. 10:5, For Moses writes about the righteousness which is of the law, "The man who does those things shall live by them."

c. Gen. 2:17, "but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

Gal. 3:10, For as many as are of the works of the law are under the curse; for it is written, "Cursed *is* everyone who does not continue in all things which are written in the book of the law, to do them."

3. Covenant of Works, No Simple Obedience, Law

a. WCF 19.1. "(a) God gave to Adam a law, as a **covenant of works**, (b) by which He bound him and all his posterity, to **personal, entire, exact and perpetual obedience**, (c) promised life upon the fulfilling, and (d) threatened death upon the breach of it, (e) and endued him with power and ability to keep it."

The new direction redefines the concept of covenant from basically meaning a unilateral "agreement" (or pact, cf., Isa.28:18¹⁹) accompanied with divine condescension in favor of viewing the covenant simply as an imposition of the divine will unaccompanied with divine condescension. It appears that Klinism's model for the covenant comes from the second-millennium Hittite law treaties whereby ruthless pagan conquerors foisted their wills upon the conquered enemy. This would explain the acceptance of the ideas that the covenant was not made, and that man was born into the covenant. This is quite a different model than what appears in the Bible that presents God as a loving and caring creator providing for His creatures (cf., WLC 20 below).²⁰

The new direction also denies (as already seen above) that man was responsible to render personal, entire, exact and perpetual

¹⁹ Isa. 28:18, Your covenant with death will be annulled, And your agreement with Sheol will not stand; When the overflowing scourge passes through, Then you will be trampled down by it.

²⁰ Cf. page 7 above for our response to the questions underlying these assertions.

obedience in favor of saying that he was to render simple obedience. This denial is a rejection of what is said in Rom. 2:12-15.²¹ Here the apostle teaches that the Gentiles who do not have the law in written form (like Adam before the fall), nonetheless, evidence in their consciences that they are bound by God's law recorded in Scripture. Although outside the covenant of grace they are responsible for its requirements, i.e., they are under the law.

Note how in Rom. 5:12 and 19, the work of Adam and the work of Christ are paralleled in their effect, i.e., they acted in behalf of those whom they represented. Adam represented all subsequent mankind ("by man came death"). Jesus represented all the elect and made atonement for the sin of those whom He represented ("so in Christ shall all be made alive"). When Adam sinned and fell all mankind sinned and fell. When Jesus died on the cross He made atonement for all those whom He represented. The work of Jesus in behalf of His people is called a covenant (Heb. 8:6²²) so the work of Adam is rightly called a covenant (cf., Hos. 6:7). Since they both were covenantal heads, they both represented their people in making a covenant with the Father.

The Bible leaves man without an excuse for sinning whether one is talking about Adam, Eve, or subsequent mankind when it records God's explanation of the gifts He gave to mankind. Like our first parents we are made in the very image of God. This same thought is repeated in Eccles. 7:29 where Solomon writes, "this only have I found, that God hath made man upright; but they have sought out many inventions." He, too, saw no excuse for man's sin. Similarly, although with different words, Paul wrote in Eph. 4:24, "that ye put on the new man, which after God is created in righteousness and true holiness." His clear implication is that since God created man in "righteousness and true holiness" man, whether Adam or any Christian, has no excuse for our sin. Were it not for the remnants of

²¹ Rom. 2:12-15, For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law ¹³ (for not the hearers of the law are just in the sight of God, but the doers of the law will be justified; for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves, ¹⁵ who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves *their* thoughts accusing or else excusing *them*)

²² Heb. 8:6, "now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises."

the old man, believers would perfectly obey the Lord, just like they will in heaven. Certainly, this idea about man's responsibility before God is summarized in the phrase "personal, entire, exact and perpetual obedience."

(a) Gen. 2:17, But of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.

(b) Rom. 2:14-15, ... for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves, ¹⁵ who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves *their* thoughts accusing or else excusing *them*).

(b) Gal. 3:10, 12, For as many as are of the works of the law are under the curse; for it is written, "Cursed *is* everyone who does not continue in all things which are written in the book of the law, to do them.".... Yet the law is not of faith, but "the man who does them shall live by them."

(c) Rom. 10:5, For Moses writes about the righteousness which is of the law, "The man who does those things shall live by them."

(d) Rom. 5:12, 19, Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned ...¹⁹For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.

(d) Gen. 2:17, "but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

(e) Gen. 1:26-27, Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." ²⁷ So God created man in His *own* image; in the image of God He created him; male and female He created them.

(e) Eccl. 7:29, Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

(e) Eph. 4:24, ... and that you put on the new man which was created according to God, in true righteousness and holiness.

b. WCF 19.2. “This law, **after his fall, continued** to be a perfect rule of righteousness; and, as such, was delivered by God upon Mount Sinai, in ten commandments, and written in two tables;(1) the first four commandments containing our duty towards God; and the other six, our duty to man.(2) (Jam. 1:25, 2:8, 10, 11).”

The new direction denies that this Adamic law, as recorded in the Law of Moses, **continued and continues**²³ as our duty towards God and man. For this new view, the Law of Moses does not remain a rule of righteousness for man. The Klinian doctrine limits the applicability of OT law to the OT times. However, this teaching as to the continuing relevancy of the Mosaic Law is clearly established by the proof texts proffered in the Confession. In James 1 the divine writer calls us to “lay aside all filthiness and overflow of wickedness, and (to) receive with meekness the implanted word, which is able to save our souls” (21). This verse teaches us that this implanted word is the word that we hear and should practice. Verse 25 adds that this word is “the perfect law of liberty,” that it is the word that brings liberty to us. What can this be other than the Word of God, the Bible? Thus, the person who heeds the Bible will know what to do and to avoid, and how to identify the “righteousness of God” or the righteousness God reveals to us. He will know how to identify and avoid all “filthiness and overflow of wickedness” if he is a doer of the word of God and continues in it. Thus, James 1:25, as the Confession proof text teaches that the law of God revealed to Adam in the Garden and repeated, expanded, and applied to new circumstances in the Mosaic Law and the Christian experience is binding upon us to this day. It is not removed in a fulfilment by Christ.

²³ This section addresses the continuation of the Mosaic Law as part of the continuation of the Adamic law. Klinism accepts the continuation of the Adamic law *per se* but redefines what this continuation involves. The Confession argues that this continuation involves the continuation of the general equity the judicial/civil parts of the Mosaic Law. For the discussion of the continuation of the Adamic law cf., page 51.

James 2:10-12 adds additional proof of the correctness of the Confession's position and the error of the new direction. It is rather clear that Christians are instructed to keep the whole law and that the "law" is the Law of Moses because James cites some of the Mosaic Ten Commandments. It is wrong exegesis to limit James' instruction to the two commandments cited since he has just referred to keeping the whole law (v. 10).

Indeed, it is wrong to limit the commandment to just the Ten Commandments or to what Calvinists affirm Jesus taught in view of what James teaches in vs. 14-26. This commandment certainly binds us to what God has taught in the Bible both in precept and example. However, it goes further as the rich young ruler explained to Jesus in Luke 10:25-28. It goes as far as the Confession indicates.

James 1:25, But he who looks into the perfect law of liberty and continues *in it*, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.

James 2:8, 10-12,⁸ If you really fulfill *the* royal law according to the Scripture, "You shall love your neighbor as yourself," you do well...¹⁰ For whoever shall keep the whole law, and yet stumble in one *point*, he is guilty of all. ¹¹ For He who said, "Do not commit adultery," also said, "Do not murder." Now if you do not commit adultery, but you do murder, you have become a transgressor of the law. ¹² So speak and so do as those who will be judged by the law of liberty.

b. Larger Catechism, Question 20.

"What was the providence of God toward man in the estate in which he was created? The providence of God toward man in the estate in which he was created was, the placing of him in paradise, appointing him to dress it, giving him liberty to eat of the fruit of the earth, (Gen. 2:8, 2:15,16), putting the creatures under his dominion, (Gen. 1:28), ordaining marriage for his help, (Gen. 2:18), affording him communion with himself, (Gen. 1:27, 28), and instituting the Sabbath (Gen. 2:3); **upon condition of personal, perfect, and perpetual obedience** (Luke 10:25-28, Gen. 2:16,17, Rom 5:19), of which the

tree of life was a pledge; and forbidding to eat of the tree of the knowledge of good and evil, upon pain of death (Gen. 2:17).”

The new direction, as previously discussed denies “upon condition of personal, perfect, and perpetual obedience.”

Luke 10:25-28, And behold, a certain lawyer stood up and tested Him, saying, "Teacher, what shall I do to inherit eternal life?" ²⁶ He said to him, "What is written in the law? What is your reading *of it?*" ²⁷ So he answered and said, ““You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind,' and 'your neighbor as yourself.' ”⁸ And He said to him, "You have answered rightly; do this and you will live.

Genesis 2:15-17, Then the LORD God took the man and put him in the Garden of Eden to tend and keep it. ¹⁶ And the LORD God commanded the man, saying, "Of every tree of the Garden you may freely eat; ¹⁷ but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

Romans 5:19, For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.

4. Covenant of Works Made

a. Larger Catechism, Question 22.

“Did all mankind fall in that first transgression? The **covenant** being **made** with Adam, as a public person, not for himself only, but for his posterity, all mankind, descending from him by ordinary generation, (Acts 17:26, Gen. 2:16,17, Rom 5:12-14; 10:5, Luke 10:25-28), sinned in him, and fell with him in that first transgression (Gen. 2:17, Rom. 5:12-20, 1 Cor. 15:21, 22).”

The new direction denies, as explained above, that the first covenant was **made** with man and maintains that man was created

into the covenant relationship. Note how in 1 Cor. 15:21-22²⁴ the work of Adam and the work of Christ are paralleled in their effect, i.e., they acted in behalf of those whom they represented. Adam represented all subsequent mankind (“by man came death”). Jesus represented all the elect and made atonement for the sin of those whom He represented (“so in Christ shall all be made alive”). When Adam sinned and fell all mankind sinned and fell. Jesus died on the cross and made atonement for all those whom He represented. The work of Jesus in behalf of His people is called a covenant (Heb. 8:6) so the work of Adam is rightly called a covenant (cf., Hos. 6:7). Since they both were covenantal heads they both represented their people in making a covenant with the Father.

Acts 17:26, And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings.

Gen. 2:16, 17, (Cf. WLC 20)

Rom. 5:12-14; 10:5, (cf., WCF 19.1, 2)

Luke 10:25-28, (cf., WLC 20)

1 Cor. 15:21-22, For since by man came death, by man came also the resurrection of the dead. For as in Adam ail die, even so in Christ shall all be made alive.

b. Shorter Catechism, Question 12.

“What special act of providence did God exercise towards man, in the estate wherein he was created? When God created man, he **entered** into a covenant of life with him, upon **condition of perfect obedience** (Gen. 2:16,17, Rom 5:12-14, 10:5, Luke 10:25-28); forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death (Gen. 2:17).”

The new direction theology would want to change this Shorter Catechism answer at the point indicated by the highlighting. It

²⁴ 1 Cor. 15:21-22, For since by man came death, by man came also the resurrection of the dead. ¹²For as in Adam ail die, even so in Christ shall all be made alive.

challenges the Confession's position that the condition of that covenant was perfect obedience. This matter is discussed above.

c. Shorter Catechism, Question 16.

“Did all mankind fall in Adam's first transgression? The **covenant being made with Adam**²⁵, not only for himself, but for his posterity, (Acts 17:26, Gen. 2:16,17, Rom 5:12-14, 10:5, Luke 10:25-28²⁶), all mankind, descending from him by ordinary generation, sinned in him, and fell with him in his first transgression (Gen. 2:17, Rom. 5:12-20, 1 Cor. 15:21,22).”

This covenant with Adam (prelapsarian, i.e., pre-fall) is given several names: “the covenant of works,” emphasizing the conditions of this covenant; “the covenant of life,” emphasizing the central blessing; “the covenant of creation,” emphasizing its universality, etc. Any of these titles is adequate, but none totally so.

B. It Violates the Scriptural Teaching of the Covenant of Works

We come now to consider specifically the revelation of God contained in the Bible given to Adam before the fall. One question is often asked, namely, "Why do we call this a *covenant* of works?" Indeed, it is somewhat debated in Reformed circles whether the term covenant rightfully applies to this period of revelation as the Westminster Confession of Faith and Standards say it does. Of course the Standards call this period by several different titles. So, the question is whether it is right to use the name covenant of works. The Bible gives us a number of clear passages demonstrating that the label of the Confession (covenant of works) is not merely expressing the opinion of human beings, but is summarizing the teaching of the Bible.

First, although the word “covenant” does not appear in the account of what happened between God and man in the Garden before the fall, all the elements of a covenant do appear. We know

²⁵ For a biblical defense of the Adamic covenant being made cf., the discussion under WLC 22.

²⁶ For the citation of these verses cf., WCF, 7.2.

these elements from other passages of Scripture where the term covenant is used. These elements in the biblical account of the Garden are: “two parties are named, a condition is laid down, a promise of reward for obedience is clearly implied, and a penalty is threatened.”²⁷ So, somewhat like we deduce the doctrine of the trinity even though the word does not occur in Scripture we conclude that the doctrine does, so we conclude that the Bible presents us with a covenant in the pre-fall account of Eden even though in that pre-fall record the word covenant is not stated.

Second, there is Hos. 6:7, “But like Adam they transgressed the covenant; there they dealt treacherously with Me.” This passage teaches that just as Adam transgressed the covenant arrangement established by God at the creation, so Israel has transgressed the covenant given at Sinai. Thus, Hos. 6:7 specifically mentions a covenant with Adam—see the parallel in Job 31:33, ‘If I have covered my transgressions **as/like Adam**, by hiding my iniquity in my bosom...”

Hos. 6:7 cannot mean, as it is sometimes rendered, that they sinned “at Adam” that is, the geographical place called “Adam” (cf., Josh. 3:16), because the Hebrew clearly reads “**like Adam**” rather than “at Adam.” Moreover, “at Adam” leaves us with a reference to some otherwise unknown historical event while the context requires a well-known historical event.²⁸

Among the several other passages which establish that the pre-fall material is called, or viewed as, a covenant in the Bible is Rom. 8:20-23. Here, too, we see the elements of a covenant just mentioned are necessary to understand this passage.

“For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God, for we know that the

²⁷ Louis Berkhof, *Systematic Theology* (Carlisle, PA, The Banner of Truth Trust, 1998 reprint), 213.

²⁸ For a more detailed exposition of this passage cf., B. B. Warfield, *Selected Shorter Writings of Benjamin B. Warfield* (Presbyterian & Reformed Publishing), 1970, “Hosea Vi. 7: Adam or Man?” 116ff.

whole creation groans and labors with birth pangs together until now.”

It might help if we were to insert certain words required by this text but not explicitly stated: “For we know that God subjected the creation to futility (because of the terms of the first covenant, the covenant of works), not willingly (i.e., by creation’s choice) but because of God who subjected it in hope (according to God’s new covenant), because (since God cannot lie) the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.

Third, in this regard, let us also consider,

“The earth mourns and fades away, **the world** languishes and fades away; the haughty people of the earth languish. **The earth is also defiled under its inhabitants**, because they have **transgressed the laws** [of the covenant of works], changed the ordinance, **broken the everlasting covenant.**” Isa. 24:4, 5

According to Rom. 8, then, God subjected the creation, including especially the whole earth, to futility because of the fall, and it groans for deliverance now and until the consummate coming of Christ. This refers to more than subjection. By necessary implication, it refers to the fact that God laid down a certain condition (the law) to Adam (Gen. 2:17). He transgressed this condition and did die—spiritually, that is (Gen. 3:6-7). Moreover, Gen. 3:14-15 establishes that the act of Adam and Eve involved all mankind, indeed the entire creation, in their sin and fall (cf., Rom. 5:12). Since the return of Christ affects the “glorious liberty of the children of God,” Paul is referring in Romans to the promised reversal of the effects of the fall (cf., Gen. 3:15). Hence, he is referring to the breaking of the covenant of works and the result, the futility and groaning of the entire creation.

The earth mourns and fades away (is subjected to futility), etc., because of its inhabitants as Paul repeats in Romans. It is fading away because of the sin of Adam. When Isa. 24:4-5 is compared to Rom. 8:20-23 it is evident that the **everlasting covenant** which was broken was the covenant of works. To support the interpretation that

“earth” and “world” refer to the entire world and not just to the land of Palestine compare, Isa. 24:21,

“It shall come to pass in that day that the LORD will punish on high the host of exalted ones, and **on the earth the kings of the earth.**”

The words “and on the earth the kings of the earth,” specifically teach that the reference in Isa. 24:4-5 is not just to the land and kingdom of Palestine but the entire creation.²⁹

Thus, in Rom. 8:20-22 Paul alludes to Isa. 24:4-5 insofar as his language virtually repeats some of that earlier language (cf., “the Swhole creation groans and labors with birth pangs,” with “the earth mourns and ... languishes³⁰”), and his thought is essentially the same. Also, we see this as a reference to the covenant of works because Isa. 24 expressly states that the inhabitants of the earth have broken the “everlasting covenant,” which since it refers to a universal covenant whose terms are binding on all men, appears to be referring to the created circumstances upon mankind, or, to the covenant before the fall. We call this the covenant of works because, although established by grace (a non-redemptive grace³¹) and its blessings of life were granted by grace, the continuation of this latter condition depended on man's sustaining the probation, i.e., on man's works.

Fourth, another series of verses teaching there was a pre-fall covenant which God **made** with mankind is Jer. 33:20-21, 25-26, 35-37.

“Thus says the LORD: 'If you can break My covenant with the day and My covenant with the night, so that there will not be day and night in their season [cf., Gen. 1:14-18³²], 'then My covenant may also be broken with David My servant, so that he shall not

²⁹ Cf., E.J. Young, *The Book of Isaiah*, Vol. II (Eerdmans, Grand Rapids, 1969), p. 158.

³⁰ Cf., *The Theological Wordbook of the Old Testament* (Moody Press, Bible Works Program), ‘ml, “to languish.” Hereafter, *TWOT*.

³¹ Some reformed believers maintain that all divine grace is redemptive but this seems to be contrary to those many verses that use this Hebrew word in a non-redemptive context that elsewhere is rendered “grace”, e.g., Gen. 24:14, Exod. 20:6 and many others.

³² Note that this covenant is with day and night and that the Noahic covenant was with the earth and all its inhabitants (Gen. 9:13, 15)

have a son to reign on his throne, and with the Levites, the priests, My ministers.” (33:20-21)

“Thus says the LORD: 'If My covenant is not with day and night, and if I have not appointed the ordinances of heaven and earth, 'then I will cast away the descendants of Jacob and David My servant, so that I will not take any of his descendants to be rulers over the descendants of Abraham, Isaac, and Jacob. For I will cause their captives to return, and will have mercy on them.'” (33:25-26).

“Thus says the LORD, Who gives the sun for a light by day, the ordinances of the moon and the stars for a light by night, who disturbs the sea, and its waves roar (the LORD of hosts is His name): “If those ordinances depart from before Me, says the LORD, then the seed of Israel shall also cease from being a nation before Me forever.” Thus says the LORD: “If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, says the LORD.” (33:35-37).

The terminology in these passages is an obvious allusion to the covenant **made** at creation, rather than to the covenant of Noah. The sun and moon and stars, as light-bearers, are mentioned in Gen. 1 and Jer. 33, but not in Gen. 9 (the Noahic Covenant). Both the creation narrative and Jeremiah refer to stars and moon, while the Noahic Covenant makes no such reference. The covenant in Jeremiah is a covenant with the day and night while the covenant in Gen. 9 is a covenant with the earth and all its inhabitants. Therefore, Jer. 33 alludes to the covenant with Adam established at creation before the fall.

Hence, the omission of the word, “covenant” in the verses in Gen. 1 and 2 prior to the fall is no substantive argument against referring to this revelation as the covenant of works. Interestingly, the word, “covenant,” is also absent in the affirmation of the Davidic covenant in 2 Sam. 7 and 1 Chron. 17, but that relationship is clearly covenantal. All the elements required by the definition of “covenant”

as an agreement or sovereign bond concluded or instituted and issuing in an administration of blessing and promise³³ are present in the divinely established pre-fall relationship between God and Adam (mankind). Similarly, there is no record of a formal making of the new covenant in Christ, although it is explicitly called a covenant in Heb. 12:24.

Fifth, the parallel that Paul draws between Adam and Christ in Rom. 5:12-20 and 1 Cor. 15:21-28 can be understood only on the thesis that Adam, like Christ, was the head of a covenant who stood in a covenant relation to his descendants.

Romans 5:12-20 “Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned -- ¹³ (For until the law sin was in the world, but sin is not imputed when there is no law. ¹⁴ Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.) ¹⁵ But the free gift *is* not like the offense. For if by the one man's offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many. ¹⁶ And the gift *is* not like *that which came* through the one who sinned. For the judgment *which came* from one *offense resulted* in condemnation, but the free gift *which came* from many offenses *resulted* in justification. ¹⁷ For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. ¹⁸ Therefore, as through one man's offense *judgment* came to all men, resulting in condemnation, even so through one Man's righteous act *the free gift came* to all men, resulting in justification of life. ¹⁹ For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous. ²⁰ Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more...”

³³ Cf. Coppes, *From Adam to Adam* (Providence Press, 2005, Thornton, Co.), p. iv f.

In this passage Paul presents an analogy (a comparison) of the covenantal work of Adam and of Christ (cf., Matt. 26:28³⁴ speaks of this new covenant). In Adam all men sinned and died (Rom 5.11).³⁵ Prof. John Murray argues convincingly that the parenthesis in this passage should consist of vs. 13-14 and summarizes his argument saying,

“we must conclude that the ‘all sinned’ of verse 12 and the one trespass of the one man of verses 15-19 must refer to the same fact or event, that the one fact can be expressed in terms of both singularity (l/jc, action by a single individual) and plurality (l/jc, action by a group), as the sin of one and the sin of all... (vs 13) ...And the thought is that, even though the law had not been promulgated (l/jc, formally declared) as it was by Moses at Sinai, nevertheless there was law and this is shown by the fact that there was sin—if there was no law there would have been no sin.”³⁶

Furthermore, in vs 14 Paul teaches that Adam was a type of Christ. This means that Adam in some way served in the same role Christ did. This does not mean that Adam was the covenantal head who under the Adamic covenant gained *salvation* for those whom he represented (under his headship). Rather, it simply means that he was the covenantal head in the sense that he acted in behalf of those he represented and that because Adam sinned all mankind (all his descendants) are guilty of sin. Under Jesus all the elect have gained salvation while under Adam all mankind gained judgment (vss. 16-17). These thoughts necessarily involve a covenant. This is further supported by the fact that the work of Christ in bringing in salvation for the elect is repeatedly and expressly called a covenant in the Bible (Isa. 61:8, Jer. 31:31, Matt. 26:28). Therefore, if the arrangement under which the work of Adam occurred is paralleled to and

³⁴ Matt. 26:28, "For this is My blood of the new covenant, which is shed for many for the remission of sins."

³⁵ Covenantal headship may be compared to the role of an airplane pilot. If he crashes the plane everyone in his plane dies, i.e., they all are involved in the consequences of his act. Even so Adam ‘crashed his plane’ and all mankind died (Rom. 5:12).

³⁶ Murray, John, *The Epistle to the Romans* (Eerdmans Publishing Co, 1959), p.186, 189.

comparable to the work of Christ (and Christ's work is called a covenant several times in the Bible) then Adam's work may also be called a covenant. Thus, the words of Paul in Rom. 5 involve the first covenant, (1) a covenant of works whereby Adam representing all his descendants (all mankind) gained the penalty of the covenant, i.e., all mankind came under judgment, and (2) the second covenant (the covenant of grace) whereby in Christ all the elect gained life.

Having surveyed the evidence that there was a pre-fall covenant, it remains to defend the label "covenant of works." As previously noted, there are several suggestions regarding the appropriate label for this covenant. "The covenant of works" is preferred in this discussion, because this identifies this covenant more closely with Paul's discussion of justification by grace through faith (Rom. and Gal.). It should be apparent that he is contrasting two possible paths of blessing: blessing (justification) by grace through faith and blessing (staying in Eden) by works. As noted in the previous paragraph, Paul's discussion also parallels Adam and Christ as federal, or covenantal, heads. Hence, the label "covenant of works" is to be preferred.

The following verses are helpful in reviewing Paul's teaching: Rom. 3:19, 27, 4:2, 4, 6, and Gal. 3:10-14. The latter states:

¹⁰ "For as many as are under the works of the law are under the curse; for it is written, 'Cursed *is* everyone who does not continue in all things which are written in the book of the law, to do them.' ¹¹ But that no one is justified by the law in the sight of God *is* evident, for "the just shall live by faith.' ¹² Yet the law is not of faith, but 'the man who does them shall live by them.' ¹³ Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, 'Cursed *is* everyone who hangs on a tree'), ¹⁴ that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.'" Gal. 3:10-14

Verse 10 virtually says, "as many as are under the covenant of works are under the curse." Indeed, God holds all men responsible not only for the law (stipulations) before the fall but for all the

stipulations (laws) after the fall. We should note that in this passage (vs. 13) Paul clearly places all men under the curse of the law and, therefore under the rule of the law, when he writes Christ has redeemed us (Jew and Gentile) from the curse of the law. This "us" includes all believers. Paul's statement embraces all mankind as belonging under the curse of the law (death) although believers are redeemed from that curse. Moreover in vs. 14 he clearly states that Christ hung on the cross "that the blessing of Abraham might come upon the Gentiles in Christ Jesus." Some might argue (those accepting the new direction and/or the new explanation of the republication of the covenant of works) that all mankind are not now and never have been under the law, i.e., what is recorded in the Bible or otherwise revealed by special revelation. However, in these verses Paul with the words "it is written" teaches that these objector's' position is wrong.³⁷

The doctrine that all men are under God's revealed law, of course, assumes that the reader understands the difference between particular and non-particular laws. All of God's laws express His eternal holiness, righteousness and will, but particular laws are unique insofar as they address situations and commands which providentially change, i.e., that are changed by God. Hence, in the instance of particular laws, the form of such laws passes away as the history of redemption advances but the principles they encase continue.

Gal. 4:12 may be understood to mean "yet the law (the covenant of works) is not of faith (a covenant of faith) because the man who does them (who keeps its ordinances) shall live (shall seek eternal life) by them (and there is no life found in this pursuit because no mere man can successfully complete it)." "Christ has redeemed us from the curse" of the law that prevails under the covenant of works, "having become the curse for us," cf., 1 Cor. 9:7-10. Therefore, the label "covenant of works" is used in this current discussion.

Another matter deserves further discussion. Did God **make** a covenant with Adam or was Adam born into a covenantal relationship

³⁷ Paul teaches this same doctrine in Romans 3:19-20, 23, "Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God. ²⁰ Therefore by the deeds of the law no flesh will be justified in His sight, for by the law *is* the knowledge of sin. ... or all have sinned and fall short of the glory of God."

somewhat like our covenant children are? Once one recognizes the elements of the covenant before the fall the validity of denying a formal covenant disappears because the elements imply that the covenant was **made** and applied. This denial by Kline was logically necessary (for him) if he was to defend the republication of the covenant of works in the Mosaic covenant. This Mosaic republication was necessary if he was to demonstrate that Christ's fulfilling the law and the prophets (Matt. 5:17) means that His work accomplished the setting aside all of the OT commandments. This conclusion was necessary in Kline's theology in order to deny the positions of Prof. Norman Shepherd (and the federal visionists) and the position of Dr. Greg Bahsen and the theonomists.

Not only is God's making a covenant with mankind (in Adam) implied by the presence of the elements of that covenant, but it is also implied by God's appearing in the Garden and conversing with Adam (Gen. 2:10-20, 3:8). Certainly Gen. 2 explicitly states that God explained to Adam the condition of his remaining in the Garden (16-17). Then God supplied Adam with the company of one of his own kind (18-21) after Adam named all the beasts and realized he was alone. Why was this order followed by God? This account demonstrates that God took steps to "explain" matters to Adam. And this explaining implies that God also explained to Adam the covenant. Therefore, Adam was not only created in a covenant relationship with God but God explained that relationship to him. Thus the covenant was **made** and explained somewhat like the covenants of Moses and of Christ were. In each case God explained to or through the covenant head what He expected under the covenant. So, we see in Genesis how God condescended (came down into the Garden and walked and talked with Adam and Eve before their fall) in making the covenant in the Garden.

C. It Introduces Meritorious Works into the Covenant of Works

Yet another teaching of this new direction is the assertion that the covenant into which Adam was "born" included meritorious works. This means there were works of Adam that could merit or earn God's blessing. But this new doctrine runs contrary to what the NT clearly

states in at least three places (i.e., Rom. 11:35-36, 1 Cor. 4:7, and Luke 11:27³⁸).

So, this new explanation of the pre-fall covenant introduces several foreign ideas into the biblical covenant of works. They are first, that this covenant was **not made** and hence (second) God did **not condescend** to make this covenant. Third, this covenant did **not require covenantal obedience** that is personal, perfect and perpetual obedience, but (fourth) it **required simple and potentially partly disobedient obedience**. Fifth, this covenant rested on and potentially **accepted meritorious works** for Adam to gain the blessing of the covenant—that is, remaining in the Garden forever. This redefinition of the covenant and of the covenant making process introduces elements that may have drastic effects. It legitimatizes the misinterpretation of Scripture that undergirds it. Finally, it sets the theological stage for the changes proposed to our understanding of the covenants to follow: the Noahic, the Abrahamic, the Mosaic and the covenant in Christ.

The legitimizing of the **concept of meritorious works** as a valid idea in God's relationship with man is contrary to Scripture. Consider 1 Cor. 4:7, "And what do you have that you did not receive? Now if you did indeed receive *it*, why do you boast as if you had not received *it*?" For centuries theologians have applied this verse to all that a man or woman has—their riches, talents, spiritual blessings, etc. It should be clear to everyone that although Paul expressly applies this greater truth to the spiritual gifts the Corinthians have received, it is true of all that we have and are.

Paul wrote a similar teaching in Rom. 11:35-36, "Or who has first given to Him and it shall be repaid to him?" ³⁶ For of Him and through Him and to Him *are* all things, to whom *be* glory forever." There are several additional thoughts in this passage. The idea of meritorious works is more clearly contradicted by the first sentence of the passage. Put in other words, who (other than Jesus) has ever done

³⁸ Rom. 11:35-36, "Or who has first given to Him And it shall be repaid to him?" ³⁶ For of Him and through Him and to Him *are* all things, to whom *be* glory forever. Amen. 1 Cor. 4:7, For who makes you differ *from another*? And what do you have that you did not receive? Now if you did indeed receive *it*, why do you boast as if you had not received *it*? Luke 17:10, "So likewise you, when you have done all those things which you are commanded, say, 'We are unprofitable servants. We have done what was our duty to do.' "

anything for God that merits a repayment from God? That is, Paul pointedly denies the doctrine of meritorious works. Moreover, he extends this denial to the entire period of the creation when he introduces the word “ever.” In verse 36 Paul states the reason for this denial and it is a reason that undergirds the fundamental relationship between God and all mankind, namely, that all things are “from Him and through Him and to Him” (the Greek and the ESV).

Summary:

This chapter has addressed specifically the effects of these new directions on the covenant of works given to Adam (mankind) by God before the fall. Some of these matters may seem be relatively irrelevant to our Christian faith. To some the vocabulary might seem to be strange, if not difficult. Nonetheless, these are important matters and need to be addressed and upheld.

It is important to understand and to retain the creator-creature distinction—the doctrine of the infinite exaltation of God. We have sought to provide biblical references used by the church as proof texts of this doctrine.³⁹ If, in our thinking, we reduce God to man’s level, if we conceive Him as no more than another man (albeit a powerful man) when we think about Him and relate to Him (what we should do), we are not addressing Him according to the truth. This is contrary to John 4:24 where God teaches us that He is a Spirit and that we must worship Him in spirit (we must be born again) and in truth. Hence, it is not enough to be born again (although this is vital to properly relating to God), but we must relate to Him according to the truth, i.e., according to what He has taught us about Himself and what He requires of us. It should be clear from the texts cited above that we cannot stand on equal ground with God and treat Him as another human being. Nor can we “ascend to heaven to bring Him down to us”, to meet with Him.⁴⁰ Rather, if we are to relate to Him, He has to come down to meet with us. In all this, His instructions must be followed. In other words, in order for us to know God in concept or

³⁹ Cf., p. 8 above.

⁴⁰ Rom. 10:6, But the righteousness of faith speaks in this way, "Do not say in your heart, 'Who will ascend into heaven?' "(that is, to bring Christ down *from above*)...

relationship, He has to come down to our level. He must condescend. Hence, the Scriptures teach and our Standards repeat that from the beginning in His relationship with mankind God came down, condescended, to make, establish, and define this relationship, this covenant.

The other issues addressed in this chapter are, first, a new definition of obedience. Again, it appears that the creator-creature distinction is in jeopardy in Klinism. It is God's exaltation that demands a personal, perfect, and perpetual obedience even from sinless Adam. Similarly, it is God's exaltation that evidences itself in the doctrine that a covenant was made as a law (instruction) to finite man showing him how to relate properly to an infinite God. Finally, Klinism introduces the doctrine of meritorious works in its description of the pre-fall relationship between God and Adam (man). This new doctrine also challenges the exaltation of God. Specifically, it means that man can give something to God that warrants a gift from God. If God is the creator, the giver, and the owner of all things what can a mere man give Him except what He already has? Only an imagined God that is less than the God described in the Bible can be pleased with anything proffered by man (tarnished by imperfection or sin), even a sinless man. When we have done all that He commands (and anything less than what He commands will not please Him) we still add nothing to Him—we are unprofitable servants (Luke 17:10).

Chapter III. The Mosaic Covenant of Grace and the New Republication View. Part 1. The Covenant.

The new direction proposes⁴¹ that all of the pre-Christ covenants made after the fall (the covenants of Noah, Abraham, and Moses⁴²) are covenants of grace but they all include the works-principle. This means that they all include as a part of the covenant a promise by God that if the recipients of the covenant do certain commands of God they merit certain promised blessings from Him. This thesis repeats that the obedience tied to this promise is not covenantal obedience but simple obedience because these elements are a republication of the pre-fall covenant of works (i.e., like the previous new direction thesis this one also violates what the Standards say and what the Scripture teaches).

A. One Covenant After the Fall

1. The Covenant of Grace

WCF 7.3 (1) “Man, by his fall, having made himself incapable of life by that covenant, the Lord was pleased to make a **second, (2) commonly called the Covenant of Grace, whereby He freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved; (3) and promising to give unto all those that are ordained unto eternal life His Holy Spirit, to make them willing, and able to believe.**“

The new direction might want to add something about this second covenant containing the works principle as part of the OT covenant of grace and not part of the NT covenant of grace. However, when one adds the works principle to the OT covenant it distinguishes it from the NT and significantly changes it. In other words, they would want to say there was a “typological” level of

⁴¹ According to Klineism.

⁴² I have not read Kline and his successors thoroughly so I do not know if they extend this works-principle to include the covenant God made with Adam after or upon his expulsion from Eden. Logically, they would do this.

application in the OT covenant whereby God promised Israel that they could stay in the Promised Land if they obeyed Him sufficiently—this was a covenantal promise by the nature of how the new directionists describe it.

Klinism's position on the nature of the covenant of grace after the fall and before the coming of Christ is somewhat like saying a glass is filled with water except for the oil that is added. Just as oil and water do not mix neither do gaining blessings by grace and gaining blessings by works. Another illustration that might be helpful is that mixing the works principle (the covenant of works) into the covenant of grace is like writing a book on basketball that gives instruction on making a dive into a pool from a high board. This author remembers how Kline himself in his lecturing had difficulty in formulating how the works principle could be part of the covenant of grace. As a result he wrote at one time during the course of his writing career that there was one covenant after the fall and at another time that there were two covenants, i.e., two covenants in the OT after the fall.

Things get a little confusing when one considers the proposition that there was only one covenant after the fall. So, this discussion requires some careful theologically and biblically informed thinking. Indeed, it is important to state this proposition as to how there is only one covenant after the fall correctly. First, we need to recognize that we all believe that there were two covenants after the fall. Viewed from one perspective, we speak (as do our Standards and the Bible) of the on-going post-fall continuation of the Adamic covenant of works. So, from this perspective, it is not wrong to speak about two covenants after the fall, i.e., the covenant of works and the covenant of grace.

Thus, confessional theology has always believed there were two covenants after the fall, the "covenant of works" and the "covenant of grace". The title the "covenant of grace" correctly describes God's covenantal relationship with His elect after the fall. Moreover, we have believed that the covenant of grace was subdivided in biblical revelation into five distinct republications: the post-fall Adamic covenant, the Noahic covenant, the Abrahamic covenant, the Mosaic covenant, and the covenant of Christ. The first four of these covenants, corporately considered, are called the "old covenant". The

last covenant is the “new covenant”, a covenant that is also called the “covenant of (or in) Christ”. This list indicates that one must speak carefully if we are to address the covenant of works and the covenant of grace correctly.

So, first, does the Bible present the continuation of the covenant of works under which man, due to the fall, is incapable of gaining eternal life? The answer to this question is yes. The proof texts proffered with the Standards speak clearly to this effect. First, consider,

Galatians 3:21, *Is the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law.*

This passage teaches that the law is not against the promises of God. Here “the law” refers pointedly and emphatically to that law that every Jew knew well, the law given through Moses and recorded in the Bible. The context of Paul’s statement and the Greek grammar⁴³ makes this clear, too. So, the Law of Moses (the law) is not against salvation in Christ, the promises of God, but salvation by means of the law is not possible. Note that this statement is not conditioned by time. It teaches that once man fell and entered the state of sin there was no salvation for him other than what exists in the promises of God. What are the promises of God? Surely, since this too, is not conditioned by time, it refers to those promises starting with and flowing out of the first promise that God made to man by means of the curse on Satan recorded in Gen. 3:15, “And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel.” The same doctrine is repeated in Rom. 8:3, and 3:20.

This promise lived in the hearts of those who had believing-saving faith from the time of man’s fall to the time of Christ (cf., Isa. 42:6, Heb. 11). So, while the covenant of works continued after the fall until the time of Christ, as is implied in the teaching, there never was (after the fall) a law that could give eternal life (i.e., restore man’s

⁴³ The Greek puts a definite article before “law). So, the Greek reads “the” “then” law.”

fellowship with God), there never was saving righteousness by the law.

Secondly, has God ever since the fall freely offered to fallen sinners life and salvation by Jesus Christ? Again, the answer is yes. The Bible clearly teaches us that from the fall salvation through Christ was offered to fallen mankind. We have already seen this offer in Gen. 3:15. Men from that time looked to the promised Son of the woman as their hope of salvation from the state of sin and misery. This promise and the hope it provided lived in the hearts of the faithful down through the ages. As Heb. 11:2 says, "For by it the elders obtained a *good* testimony." "The elders" are all those listed in Heb. 11, and others not listed, who "by faith" lived for the Lord looking forward with Abraham to "the city which has foundations, whose builder and maker is God." Their faith (received by grace) was faith in the promised Son, Jesus Christ. Their hope was for heaven, and their faith was ultimately in Christ. While on this earth they "did not receive the promise". We have received something better, we have a clearer revealing, unveiling, of the promised one, Jesus. Without Him and faith in Him there is no heaven, no salvation, this side of heaven. This revelation of Jesus and His work in our behalf is better than the promise that foreshadowed Him. Apart from this, apart from what has been revealed in Christ, they were not made perfect/completed (they did not have the fullness of joy now experienced by believers). What faith they had they had by the grace of God. Hence, they were participants in the Kingdom of grace and under the covenant of grace.

Finally, the N T records how God opened the gates of heaven to men of every tribe and nation. It reports the commissions given by Jesus to His disciples and all believers in Mark 16:15, 16, "And He said to them, 'Go into all the world and preach the gospel to every creature. ¹⁶ "He who believes and is baptized will be saved; but he who does not believe will be condemned.'" It records the foundational motif of God in His opening the gates of salvation in John 3:16 when it says, "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life." The offer that was at the beginning known by all, then repudiated by almost all, until God called Abraham and his descendants to be His special people and the people through whom

Jesus came. With Jesus the gospel has once again been declared more openly to the world.

WCF 7.3.

(1)⁴⁴ Galatians 3:21, *Is the law then against the promises of God Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law.*

Romans 8:3, *For what the law could not do in that it was weak through the flesh, God *did* by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh,*

Romans 3:20, *Therefore by the deeds of the law no flesh will be justified in His sight, for by the law *is* the knowledge of sin.*

²¹ *But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets,*

Genesis 3:15, *And I will put enmity between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel."*

Isaiah 42:6, *"I, the LORD, have called You in righteousness, And will hold Your hand; I will keep You and give You as a covenant to the people, As a light to the Gentiles,*

(2) Mark 16:15, 16, *And He said to them, "Go into all the world and preach the gospel to every creature. ¹⁶ "He who believes and is baptized will be saved; but he who does not believe will be condemned."*

John 3:16, *"For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.*

Rom. 10:6, 9, *But the righteousness of faith speaks in this way, "Do not say in your heart, 'Who will ascend into heaven?' (that is, to bring Christ down *from above*) ... that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.*

Gal. 3:11, *But that no one is justified by the law in the sight of God *is* evident, for "the just shall live by faith."*

⁴⁴ The numbers in parentheses correspond to the sections of the Confession or Catechisms that bear the same number.

(3) Ezek. 36:26, 27, I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. ²⁷ "I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do *them*."

John 6:44, 45, "No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day. ⁴⁵ "It is written in the prophets, 'And they shall all be taught by God.' Therefore everyone who has heard and learned from the Father comes to Me."

2. Christ the Substance

WCF 7.6, "Under the gospel, when Christ **the substance** was exhibited, the ordinances in which this covenant is dispensed are the preaching of the Word, and the administration of the sacraments of Baptism and the Lord's Supper."

The statement in Col. 2:17 ("which are a shadow of things to come, but the substance is of Christ.") is the proof text offered by the framers of the Confession to show that this Confessional statement is a biblical faithful statement. Although Col. 2:17 it is brief, it is very important in the discussion of the new direction in theology. The new direction maintains that the right understanding of biblical theology sees a layer of application in OT Mosaic Law that in some way (either that there are two covenants after the fall or only one with a typological layer of applying the Mosaic Law) declares the works principle (God promises reward(s) in response to human obedience). Col. 2:17 teaches that the OT Mosaic Law is a "shadow," or reflection, of things to come, viz. of Christ the substance of what is revealed in the OT. This means that ultimately everything in the OT teaches salvation by grace through faith in the saving work of Christ.

Col. 2:18-19⁴⁵ teaches the readers that we should not be misled and cheated of the reward (salvation in Christ) by believing false

⁴⁵ Col. 2:18-19, "Let no one disqualify you of your reward, by delighting in humility and the worship of angels, intruding into those things which he has seen (pretends to have seen), without cause puffed up by his fleshly mind, ¹⁹ and not keeping firm hold on the Head, from

teachers who (v. 19) twist God's OT revelation and who do not hold fast to the Head (Christ). Paul further identifies the Head as that (One) who nourishes and holds together the whole body (i.e., the church), by whom (viz., Christ) we believers are nourished so that we grow "with the increase that is from God." However, what we especially emphasize here is that Paul teaches us Christ is the substance of the OT.

This doctrine is the primary teaching of the book of Hebrews. Hebrews opens with an extended declaration that Jesus is the subject of what the Lord revealed through the prophets (1:3-14). In Chapter 3 God teaches us that Jesus is greater than Moses. God used Moses greatly but Moses, unlike Christ, did not lead Israel into God's promised rest (3:11) "because of (their) unbelief" (3:19). Then we read, in Heb. 4:2, "For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it". Now it is clear that in the OT, in the account of the exodus, the gospel was preached to Israel. The immediate instrument was Moses. The outward form of the Gospel was what Moses said to Israel, but the substance was Christ. Hebrews does the same thing with Melchizedek, the OT worship system, etc., showing how it all declares the person and work of Christ. It all called its hearers to faith in the coming Messiah and repentance of their sin. Hebrews 11 presents us with a genealogy of the faithful starting with Abel and concluding with the unnamed faithful during the intertestamental period. The point is that throughout the entire postfall OT period the Gospel was declared in various forms, but it was clearly declared. The hope of God's people was to be in the promised One, in Jesus Christ. The form of the presentation varied but the substance remained the same. Christ was the substance of every publication and of the every application of that covenant, the covenant of grace. There was no covenant made that offered blessings because of works. There was no part of the covenant which consisted

whom the entire body, supported and held together by joints and ligaments, grows with a growth (that is) from God." Translation by William Hendriksen, *New Testament Commentary. Colossians* (Baker, Grand Rapids, 1964), 125. It is clear to this writer that Col.2:16-17 and 20-23 speak about one judging with reference to keeping Old Testament law, consequently vss.18-19 are viewed from this perspective, as well.

of a different substance. The only message was that man's only hope for blessings from God and for eternal life was in the coming Son of the woman, the true son of Abraham, the Messiah of God.

(1) Col. 2:16-17, "So let no one judge you in food or in drink, or regarding a festival or a new moon or Sabbaths,¹⁷ which are a shadow of things to come, but the substance is of Christ."

3. Not Two Covenants differing in Substance

WCF 7.6. "Under the gospel, when Christ the substance (1) was exhibited, the ordinances in which this covenant is dispensed are the preaching of the Word, and the administration of the sacraments of Baptism and the Lord's Supper, (2) which, though fewer in number, and administered with more simplicity and less outward glory, yet in them it is held forth in more fullness (sic), evidence, and spiritual efficacy, (3) to all nations, both Jews and Gentiles; (4) and is called the New Testament. (5) **There are not therefore two covenants of grace differing in substance, but one and the same under various dispensations.** (6)"⁴⁶

Some adherents to the new direction hold there were two covenants (as ways of gaining divine blessings) in the OT after the fall—a covenant of grace and a covenant of works. Others teach that there was only one covenant in the OT after the fall, a covenant of grace and that it included the works principle. In effect, they are still holding that there are two covenants in the OT (as explained above)." They might want to say that there is one covenant in the OT and that it was applied (dispensed) partly by the works principle. However, this approach confuses application and substance. To identify the substance of the covenant of works, the works-principle⁴⁷ (this is the defining attribute of the covenant of works), as a way of applying the covenant of grace is to redefine the word substance, and to reject what the Standards teach. How is that? The substance of something identifies all that is the core of that thing. To say that the identifying

⁴⁶ This paragraph is repeated to emphasize this second doctrine.

⁴⁷ This is the defining attribute of the covenant of works.

thing of the covenant of works is one way the covenant of grace is dispensed (applied) is to confuse terms. For example, consider the substance of water. If one sprinkles (dispenses) water by dispensing something other than water, like, oil, is one dispensing water? Obviously not. So, similarly, to say that to dispense grace is accomplished by dispensing the works principle confuses “oil for water”. Moreover, to dispense life by grace through faith is not accomplished by the works principle because the works principle affirms that blessings (life) are to be dispensed by works. How can what is free (eternal life) be dispensed by making a payment (works)?

Although all adherents of the new direction are addressed in the preceding paragraph, some of those adherents of the new direction would say they agree with the highlighted statement and some would not. The difference appears to be tied to when the adherent gained his instruction, or which of Kline’s books he has read—whether it was under the one covenant Kline or under the two covenants Kline (see above).

WCF 7.6.

(6) Gal. 3:14, 16,” that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith. .. ¹⁶ Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ.”

Acts 15:11, "But we believe that through the grace of the Lord Jesus Christ we shall be saved in the same manner as they."

Rom.3:21-23, 30, “But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, ²² even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; ²³ for all have sinned and fall short of the glory of God...”

Ps. 32:1, “Blessed *is he* whose transgression *is* forgiven, *Whose* sin *is* covered.”

Rom.4:3, 6, “For what if some did not believe? Will their unbelief make the faithfulness of God without effect? Certainly not! For then how will God judge the world?”

Rom. 3:16, 17, "Destruction and misery *are* in their ways;
¹⁷And the way of peace they have not known."

Rom. 3:23, 24, "...for all have sinned and fall short of the glory of God, ²⁴ being justified freely by His grace through the redemption that is in Christ Jesus..."

Heb. 13:8, "Jesus Christ *is* the same yesterday, today, and forever."

B. The Works Principle – Meritorious Works

1. The Works Principle

WCF 7.5. "This covenant was differently administered in the time of the law, and in the time of the gospel (1); under the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, **Meritorious Works [the works principle, ljc]**, and other types and ordinances, delivered to the people of the Jews, all foreshadowing Christ to come (2), which were for that time sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah (3), by whom they had full remission of sins, and eternal salvation; and is called the OT. (4)"

The new direction position would insert the highlighted words as indicated above.

WCF 7.5.

(2) Heb. 8,9 & 10, "not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I disregarded them, says the LORD. ¹⁰ "For this *is* the covenant that I will make with the house of Israel after those days, says the LORD: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people."

Rom. 4:11, "And he received the sign of circumcision, a seal of the righteousness of the faith which *he had while still* uncircumcised, that he might be the father of all those who

believe, though they are uncircumcised, that righteousness might be imputed to them also...”

Col. 2:11, 12, “In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ ...”

1 Cor. 5:7, “Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.”

2. Grace Administered Under the Old Testament

WLC 34. “How was the covenant of **grace administered under** the OT? A. The covenant of grace was administered under the OT by promises (1), prophecies (2), sacrifices (3), circumcision(4), the pass-over (sic) (5), and other types and ordinances, which did fore-signify (sic) Christ then to come, and were for that time sufficient to build up the elect in faith in the promised Messiah (6), by whom they then had full remission of sin, and eternal salvation (7).”

New directions might want to insert “**and by the works principle**” into this list, or perhaps the advocate would see the works principle as part of “and other types”. However, putting the works principle under “other types” is not a good direction to go because it means that getting blessings by works teaches salvation and/or blessings by the grace of God (cf., grace administered under the OT). This is contradictory because of the concept works-blessing is exactly what the Bible, and especially the NT plainly, repeatedly, and pointedly teaches against (cf., Luke 17:10, Rom. 11:35, 36). The new direction avoids this contradiction by saying the works principle does not teach how grace was administered but how Christ’s ministry fits into the flow of biblical revelation. This explanation, however, does not fit into the statement in the Catechism. Moreover, the Standards and the Bible teach that Christ’s active and passive *works* were imputed to us and we are neither worthy or able to add anything to what He has done.

3. The Works Principle

WCF 16.5. “We cannot, by our best works, merit pardon of sin, or eternal life, at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them, we can neither profit nor satisfy for the debt of our former sins, (1) but **when we have done all we can, we have done but our duty, and are unprofitable servants**; (2) and because, as they are good, they proceed from His Spirit; (3) and as they are wrought by us, they are defiled, and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment.” (4)

The new direction would want to rewrite this paragraph. When applied to the NT they would agree with it, but when applied to the OT they would need to change this statement to allow for meritorious works as being part of the OT expression of the covenant of grace. This is needed because this paragraph says so pointedly “when we have done all we can, we have done but our duty, and are unprofitable servants,” (i.e., we are servants who earn no profit for their Master, we cannot and do not give Him anything He does not already have, and there are no meritorious works), and it says this with reference to the entirety of the covenant of grace. Somehow the new direction, if consistent, wants to make it clear that what this paragraph states does not adequately apply to the OT publication of the covenant.

WCF 16.5.

(2) Luke 17:10, "So likewise you, when you have done all those things which you are commanded, say, 'We are unprofitable servants. We have done what was our duty to do.' "

4. The Works Principle

WLC 193. (1) “What do we pray for in the fourth petition? A. In the fourth petition (which is, “Give us this day our daily bread’ (2) acknowledging, that **in Adam, and by our own sin, we have forfeited our right to all the outward blessings of this life**, and

deserve to be wholly deprived of them by God, and to have them cursed to us in the use of them; (3) and that neither they of themselves are able to sustain us, (4) **nor we to merit, (5) or by our own industry** to procure them, (6) but prone to desire, (7) get, (8) and use them unlawfully, (9) we pray for ourselves and others, that both they and we, waiting upon the providence of God from day to day in the use of lawful means, may, of his free gift, and as to his fatherly wisdom shall seem best, enjoy a competent portion of them; (10) and have the same continued and blessed unto us in our holy and comfortable use of them, (11) and contentment in them; (12) and be kept from all things that are contrary to our temporal support and comfort.”

The new direction application of this paragraph is similar to what is commented under WCF 16.5. When one reads this paragraph keeping in mind what the new direction says with reference to the various OT republications of the one covenant of grace (i. e, that the post-fall Adamic, Noahic, and Abrahamic, and Mosaic republications all include the works principle) one sees, contrary to the new direction doctrine, that the first group of highlighted words (section 2 above) denies the presence of the works principle in these republications. These words remind us that the Bible teaches how God commanded Adam and Eve in the Garden of Eden before the fall that they (Adam and Eve) should not eat of the tree of knowledge good and evil “for in the day that you eat of it you shall surely die” (Gen. 2:17). In spite of the divine warning they ate the forbidden fruit and fell into the dominion of sin (Gen. 3:7, Rom. 5:15). This sin resulted in their sinfulness. They ate knowing they would die, i.e., receive divine punishment. When they sinned all mankind sinned in them (Rom. 5:15, 6:23). One result of their sin was that their nature, and the nature of all who descended from them, was polluted by sin (we have forfeited...). Before the fall holiness dominated them, after the fall sin dominated them. This means that they were in bondage to sin and were unwilling and unable to deliver themselves from this futility (Rom. 8:20).

The Bible tells us that Adam and Eve lost not only their perfect relationship with God, but they were driven out of the Garden of Eden

and away from all its comforts and physical provisions. Furthermore, they were locked out of the Garden. So, part of the curse on them and all their posterity, was the loss of, and being blocked from, all the “outward blessings of this life” (Gen. 3:24). The gates of Eden have never been opened for fallen mankind. Indeed, no mere man deserves (merits) or is able by his own effort to regain entrance into the Garden. This restoration, this salvation, came by Jesus and was given to God’s elect as a gift (Rom. 5:15, Rom. 11:35, 36). Jacob understood all this and confessed that he “was not worthy” of (did not merit) the mercies and truth God showed him (sections 4 & 5 above, cf., Gen. 32:10, cf., Heb. 11:21; also cf., Deut. 8:17, 18).

The second group of highlighted words also teach that man (mankind after the fall) does not merit, and cannot by our own industry (works) procure (i.e., merit, Lk. 17:10), the outward blessings of this life (like being allowed to remain in the Promised Land).

WLC 193.

(2) Gen. 2:17, "but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

Gen. 3:17, Then to Adam He said, "Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, 'You shall not eat of it': "Cursed *is* the ground into for your sake; In toil you shall eat *of* it All the days of your life."

Rom. 5:15, But the free gift *is* not like the offense. For if by the one man's offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many.

Rom. 8:20, 21, 22, "For the creation was subjected to futility, not willingly, but because of Him who subjected *it* in hope; ²¹ because the creation itself also will be delivered from the bondage of corruption the glorious liberty of the children of God. ²² For we know that the whole creation groans and labors with birth pangs together until now."

Jer. 5:25, "Your iniquities have turned these *things* away, And your sins have withheld good from you."

Deut. 28:15-68.

(4) Gen. 32:10, "I am not worthy of the least of all the mercies and of all the truth which You have shown Your servant; for I crossed over this Jordan with my staff, and now I have become two companies."

Gen. 3:17-19, "Cursed *is* the ground for your sake; In toil you shall eat *of* it All the days of your life. ¹⁸ Both thorns and thistles it shall bring forth for you, And you shall eat the herb of the field. ¹⁹ In the sweat of your face you shall eat bread Till you return to the ground,"

(5 Deut. 8:17, 18, "then you say in your heart, 'My power and the might of my hand have gained me this wealth.' ¹⁸ "And you shall remember the LORD your God, for *it is* He who gives you power to get wealth, that He may establish His covenant which He swore to your fathers, as *it is* this day."

C. Summary:

In this chapter we have examined the Klinian view of the Mosaic covenant as it compares to what the Standards and the Scripture teach. Specifically, we have examined its differences with reference to the confessional and scriptural teaching that after the fall there is only one covenant, the covenant of grace. We compared this to the Klinian view that this one covenant in the Old Testament after the fall included a contradictory element, the works principle. This phrase "works principle" identifies the Klinian doctrine that in all of the republications of the covenant after the fall to the coming of Jesus, God included the promise that if the recipients of the covenant in view would accomplish a certain work or works they would deserve, and earn, a promised blessing.

We argued with the help of the Standards, and from the Scripture, that this works principle is contradictory to all that the covenant of grace sets forth. For under the covenant of grace the principle that informs it throughout is that what man receives, or will receive from God, is the result of His unmerited favor or blessing. Those who receive the promise of the Lord receive it on the grounds of the merit of Christ Jesus and not on the grounds of their own merit.

Hence, every part of the covenant of grace has this promise at its core, i.e., every part displays the glory and the grace of God in Christ. We sought to demonstrate from the Standards and the Scripture that there was only one covenant after the fall and Christ was its substance. Every post-fall covenant; in both Testaments of the Bible ultimately presents the promise of God in and through our Lord Jesus Christ. This display, this offer, is evidenced not only in the covenants in general, but in all of the particular parts of the covenants. Just as Jesus is presented on every page of the NT He is presented on every page of the OT. He is the substance of all that is given to us by God.

Chapter IV. The Mosaic Covenant of Grace and the New Republication View. Part 2. The Law.

In the Klinian new directions theology divinely revealed biblical law is “kingdom law”. Seen against the backdrop of Hittite law treaties this means all covenant law is territorial. So, just like the treaty law was intended only for the recipients of the treaty, divinely revealed covenant/treaty law is intended for particular parties in particular places. This also means that the divinely intended application of that law is limited to the “physical territory occupied” by the recipient (the nation) of that law. Therefore, Edenic law, revealed by special revelation, unless otherwise stipulated by God applies only to man while he was in Eden. It is also posited that since not very much is recorded concerning the activities of Adam and Eve that most of what they did they learned by natural law. That is, they figured it out for themselves. Outside Eden divinely revealed special revelation law only applied to the godly line and their locations. Once outside Eden, man continued to be guided primarily by natural law. This continued to be the case until Moses. With the giving of the law on Sinai, God’s people now had a fairly large body of specially revealed law. All of the judicial law, however, was a *special* application of the natural law by which God’s people had lived since the fall. As a result, the Mosaic civil law applied only to Israel and only when they were in covenantal territory. Once they left Sinai where they received the treaty law, the law ruled their territory, i.e., their camp and the territory they occupied while marching (their “territory” moved with them). Entry into a new territory, Palestine, was marked with a covenantal renewal (Exodus) and a new publication of covenant law. This revealed law also only ruled them while they were in kingdom territory.

Therefore, specially revealed law only applied while in the holy territory. Outside the marching Jews and Palestine, says Klinism, Jews (like Daniel) followed natural law. So since many of the laws of the ancient Near Eastern law codes strongly resemble biblical laws, Jews like Daniel, generally speaking, were fundamentally doing what biblical law stipulated when they obeyed the law of the territory in which they were living. Therefore opines Klinism, the similarity

between Mosaic Law and Babylonian law, has to do with their common basis in natural law.

Is this picture consistent with what the Bible and the Westminster Standards present? A study of the Standards and their proof texts (the Bible) demonstrates that it is not.

A. The Law Given to Adam as a Covenant of Works Binds all His Posterity

WCF 19.1. God gave to Adam a law, as a covenant of works, by which He **bound** him and **all his posterity to personal, entire, exact, and perpetual obedience**; promised life upon the fulfilling, and threatened death upon the breach of it; and endued him with power and ability to keep it.

The Klinian theology denies that “God gave to Adam a law as a covenant of by which He **bound** him and **all his posterity to personal, entire, exact, and perpetual obedience.**”

The first proof text for the Confession’s position, Gen. 2:16-17, clearly records God’s command (law) to Adam. The previous treatment of WCF 19.1 above presents the biblical argument as to how this and related details of the pre-fall account demonstrate that God **made** a covenant there with Adam, and that it was a covenant of works. At this point we emphasize that God gave to Adam a law and that He placed Adam under the covenant of works. This involved **covenantal obedience**, an obedience that is personal, perfect, and perpetual as Jesus pointed out to the rich lawyer in Luke 10:25-28 (see below). In Luke 10, the lawyer, an expert in OT law, answered Jesus correctly and said that the law requires one to love God with all of one’s heart, soul, strength, and mind (cf., Deut. 6:5, 10:12, and 30). So, the lawyer got it right. This lawyer did know what the Scripture, and especially the writings of Moses, said. Similarly, the law God gave to Adam required that Adam love God above all other things, and the probationary test of that law was obedience regarding the forbidden fruit.

How do we know that the law God gave to Adam was perpetuated and bound all his posterity (descendants)? In other

words, how do we know that the law of Moses (the law revealed by special revelation and recorded in the Scripture), is, in principle, one with the law given to Adam? We know it because Scripture teaches it.

For example, Lev. 18:5 says, 'You shall therefore keep My statutes and My judgments, which if a man does, he shall live by them: I *am* the LORD.' The underlying principle here is the same thing God said to Adam before the fall, i.e., obey or die. This is what God told Adam according to Gen. 2:16-17 "Of every tree of the garden you may freely eat; ¹⁷ but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die." Disobedience resulted in death (spiritually) because, first, the Mosaic Law is one in principle with the Adamic law.

Second, in Rom. 5:12 Paul, building on point one, teaches us that because of (i.e., by means of) Adam's sin all men have sinned and all men die. "Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned."

Third, Rom. 5:12 also teaches us, as pointed out above, that God made a covenant with Adam and in Adam He made a covenant with all mankind.

Fourth, because we know that the law of Adam and the Law of Moses are one in principle and because Jesus commended the rich young ruler's response about the requirements of the Mosaic Law (Luke 10:25-28), we know that the Adamic covenant required personal, perfect, and perpetual obedience. In other words, we know that God required covenantal obedience of Adam.

This scriptural teaching also presents a doctrine of the republication of the covenant of works. The law given to Adam (at least the command not to eat of the forbidden fruit), was not explicitly repeated after the fall. But the law that man must obey what God commands him or die, is repeated throughout the biblical record, as Paul implies in Rom. 3:19, Gal. 3:10-11. This we see taught in the Bible:

First, all men from Adam to the end of time are under God's law, and especially that part of His law that is revealed in Scripture: Rom. 3:19, "Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world

may become guilty before God.” We know that here Paul is referring to God’s law revealed in Scripture because of Paul’s argument in Rom. 3:9, “For we have previously charged both Jews and Greeks that they are all under sin.” How does he support this charge? He supports it by quoting from the OT several condemnatory verses. He concludes it with saying in vs. 19, “Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped...” It should be clear to every reader that the law referred to in vs. 19 is the law that is cited in vss. 10-18. It is the law that Paul describes as “it is written.” Therefore, the law that “says” in verse 19 is God’s written law. It, the written law (8-18), is what speaks (19) to those who are under it. It speaks, says Paul, to all the world.

Paul presents a similar argument in Galatians 3. Consider Gal. 3:10-11, “For as many as are of the works of the law are under the curse; for it is written, ‘Cursed *is* everyone who does not continue in all things which are written in the book of the law, to do them.’”¹¹ But that no one is justified by the law in the sight of God *is* evident, for ‘the just shall live by faith.’” Upon whom does the curse written in the book of the law (God’s specially revealed, and written, revelation) come? This curse comes upon those who are of the works of the law, that is, those who are under the law. We know from Rom. 3 that all the world is under the law. Moreover, in Gal. 3:13 Paul wrote, “Christ has redeemed us from the curse of the law” It should be clear to the reader of Galatians that Paul is speaking about God’s written law, what is recorded in Scripture because in vs. 13 Paul explicitly identified it when he wrote, “for as it is written.” So, what law is Paul speaking about? The law revealed in nature (natural law) or the law revealed in Scripture (specially revealed law)? Paul certainly speaks clearly and pointedly about God’s law revealed in Scripture. All mankind, contrary to what the new directions theology proposes, is under God’s law written in the Bible. So, Paul writes in Gal. 3:17, “And this I say, *that* the law, which was four hundred and thirty years later, cannot annul the covenant (the covenant of grace made with Abraham) that was confirmed before by God in Christ, that it should make the promise of no effect.”

Therefore, the covenant God gave to and by means of Adam bound him to covenantal obedience, i.e., to personal, perfect and

perpetual obedience. In other words, it bound him and all his posterity to love the Lord God with all his heart, with all his soul, with all his strength, and with all his mind.

WCF 19.1.

Gen. 2:15-17, “Then the LORD took the man and put him in the Garden of Eden to tend and keep it. ¹⁶ And the LORD God commanded the man, saying, ‘Of every tree of the Garden you may freely eat; ¹⁷ but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.’”

Luke 10:25-28, “And behold, a certain lawyer stood up and tested Him, saying, “Teacher, what shall I do to inherit eternal life?’ ²⁶ He said to him, ‘What is written’ in the law? What is your reading *of it?*’ ²⁷ So he answered and said, “You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind,’ and ‘your neighbor as yourself.’ ²⁸ And He said to him, ‘You have answered rightly; do this and you will live.’”

Rom. 5:12, Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned.

B. The Law Given to Adam Was “Delivered By God Upon Mount Sinai” in Ten Commandments

WCF 19.2. (1) This law [19.1, that God gave to Adam before the fall], after his fall continued to be a perfect rule of righteousness; and, as such, was **delivered by God upon Mount Sinai, in ten commandments, and written in two tables;** (2) the first four commandments containing our duty towards God; and the other six, our duty to man.

We remind the reader that the Klinian view denies that “God gave to Adam a law as a covenant of works by which He bound him and all his posterity to personal, entire, exact, and perpetual obedience.” Moreover, Klinism holds with reference to the emphasized words in section (1) that the nature of most of the Adamic law was that it arose from natural law and not from special revelation (this is why it

is not recorded specifically in Scripture) and, hence, it is not specifically covenantal in nature. In addition, this is why some adherents of this new theological direction argue that the Ten Commandments as recorded in the OT do not apply today. The Ten Commandments are covenantal, unlike the pre-fall Adamic law and, consequently, they are binding only on the recipients of the covenant, i.e., on those who were under the covenant God made through Moses. On the other hand, since their fundamental foundation is natural law and not revealed special revelation law, they do apply today to the extent that this natural law basis can be seen, or, to the extent that they are repeated in the NT.

So, Klinism denies that Adamic pre-fall law is covenantal law and, consequently, that it requires covenantal obedience, and that Adamic pre-fall law is one in principle with Mosaic divinely revealed judicial/civil law.

We support the argument of the Confession with the use of some of the proof texts attached to this paragraph of the Confession. In James 2 God calls the OT and Mosaic Law “you shall love your neighbor as yourself” the “royal law according to the Scripture.” This is consistent with what Jesus said to the rich young ruler in Luke 10 (see above). OT law is the command of God. Moreover, in James 2:10-12 God teaches us that we believers are responsible for the whole law, i.e., explicitly for the Ten Commandments and the royal law, all of which are the law of liberty. This passage of Scripture clearly teaches that the Ten Commandments are the summary of the whole of God’s law, and, therefore, the summary of what God told to Adam and to all the OT prophets of God (i.e., all those through whom God revealed His will).

Furthermore, the Confession calls this pre-fall law the moral law⁴⁸ (WCF 19.3). The specifics of the commands God gave to Adam before the fall are assumed in Scripture. Among these specifics are,

⁴⁸ The “moral law” signifies all of the biblical commands by God that “are founded on the personal relations of men in their present state of existence. ... They are however, permanent so long as the relations which they contemplate continue.” There are also everlasting laws “founded on the nature of God, OT judicial/civil laws that bind us today insofar as their general equity applies. Finally, there are positive laws or laws applying to unique circumstances such as the law governing OT rites and ceremonies. Charles Hodge, *Systematic Theology*, vol. III (William B. Eerdmans Co. Grand Rapids, 1977 reprint, 267 ff.

no doubt, the laws of marriage, that a man should marry but one wife, that he leave his family and cling to her, that a man should till the soil (work for his living), and the married should have children and raise them in the knowledge and service of God, etc. It was very clearly implied in all of God's commands and laws that man should obey what God commands and that he should render personal, perfect and perpetual obedience as repeated in principle in the Ten Commandments God delivered on Mount Sinai. This principle is what links Adamic, Mosaic and NT law. The essence of all biblical law is the same. God changed the specifics to suit the various periods of revelation (Adam in the Garden and after the Garden, Noah, Abraham, Moses and Jesus) but it is principally the same throughout. What God commanded in each specific revelatory period is binding on His people and on all people.

So, James speaks of our responsibility to keep all that God commands in the Bible (but implies we are not to keep OT positive law⁴⁹) i.e., all of God's specially revealed will. Who is responsible to keep God's commandments, i.e., what is recorded in Scripture? All believers are (James 2:14). Clinian theology teaches that the ungodly are not responsible to keep what God has revealed by special revelation, i.e., what is written in the Bible. In OT times, they say, those outside the land of Israel were not bound to keep all of the Ten Commandments. They were not bound to keep the Sabbath Day holy, for example. They were not bound to worship God according to the OT ceremonial laws. Nor were they bound to keep the judicial (civil) laws of God. Jews, like Daniel, when living outside the land of Israel were to follow the laws of the state in which they lived insofar as those laws conformed to God's law revealed in nature. This denies what the Confession and the Scripture teach about the nature of God's law, about it being the moral law of God, i.e., the law that binds all mankind (Matt. 22:37-40).

⁴⁹ Positive law identifies those laws that apply to a unique situation and that have no general equity application. For example, God command Israel that all the men were to have a blue thread in the tassels at the bottom of their garments, cf., f. n. 38, p. 33.

WCF 19.2.

(1) James 1:25, But he who looks into the perfect law of liberty and continues *in it*, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.

James 2:8, If you really fulfill *the royal* law according to the Scripture, "You shall love your neighbor yourself," you do well

James 2:10-12, For whoever **shall keep the whole law**, and yet stumble in one *point*, he is guilty of all. For He who said, "Do not commit adultery," also said, "Do not murder." Now if you do not commit adultery, but you do murder, you have become a transgressor of the law. ¹² So speak and so do as those who will be judged by the law of liberty.

Romans 13:8-9, Owe no one anything except to love one another, for he who loves another has fulfilled the law. ⁹ For the commandments, "You shall not commit adultery," "You shall not murder," "You not steal," "You shall not bear false witness," "You shall not covet," **and if *there is any other commandment, are all summed up in this saying, namely,*** "You shall love your neighbor as yourself."

Deut. 5:32, "Therefore you shall be careful to do as the LORD your God has commanded you; you shall not turn aside to the right hand or to the left.

(2) Matthew 22:37-40, Jesus said to him, "'You shall love the LORD your God with all your heart, with all your soul, and with all your mind.' ³⁸ "This is *the* first and great commandment. ³⁹ "And *the second is* like it: 'You shall love your neighbor as yourself.' ⁴⁰ "On these two commandments hang all the Law and the Prophets."

C. The Judicial Laws Have Expired But Their General Equity Continues On.

God gave Israel judicial laws all of which have expired, except that their general equity binds all men forever.

WCF 19.4. (1) To them also, as a body politic, He gave sundry judicial laws, which expired together with the state of that people, not

obliging any other now, further than the general equity thereof may require. See above

D. The Moral Law Binds All Forever

WCF 19.5. (1) The moral law doth for ever (*sic*) **bind all, as well justified persons as others**, to the obedience thereof; (2) and that, not only in regard of the matter contained in it, but also in respect of the authority of God, the Creator, who gave it. (3) **Neither doth Christ, in the Gospel, any way dissolve, but much strengthens this obligation.**

As for point (1) Klinian theology denies that the moral law, that is, the Ten Commandments and the general equity of the judicial laws,⁵⁰ “forever bind all, as well justified persons as others” and point (3) “Christ strengthens this obligation.”

So, Klinism denies that the moral law, biblically and confessionally defined binds mankind forever. We note that Klinism does not deny that the moral law (as that theology defines the moral law) is binding on all men. It just defines it differently than the Standards do. The Klinian theology defines the moral law basically as divine law revealed by natural revelation and excludes the binding nature of the general equity of the Mosaic judicial (civil) law. Indeed, it denies the significance of the general equity all of God’s OT law. This natural revelation, it is said, was what Adam followed in the Garden to know how to live before God. Since he was unclouded by sin, he could understand natural revelation as fully as man can understand it, and so he did what was pleasing to God. This also is supported by the fact, so it is said, that the Bible records so few special revelation pre-fall rules to Adam regarding living and “science” (e.g., how to tend the Garden, etc.).

However, the Bible defines the law binding all mankind differently, and the Standards use this biblical definition. Paul writes in Romans 13:8-9:

⁵⁰ For a definition of “moral law” cf., n. 48, p. 56.

Owe no one anything except to love one another, for he who loves another has fulfilled the law. ⁹ For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not bear false witness," "You shall not covet," and if *there is* any other commandment, are *all* summed up in this saying, namely, "You shall love your neighbor as yourself."

Surely, it is clear to the reader that Paul teaches Christians that we owe Christian love to one another. Moreover, he teaches us that Christian love to one another is that we should observe the Ten Commandments in our mutual relationships. We say the Ten Commandments even though Paul only states five of them because of his statement, "and if there is any other commandment". All the other commandments in the OT that divinely regulate our human relations, and there are many, are summed up in what God commanded in Lev. 19:18.

Eph. 6:2 is a remarkable verse especially understood in light of verse 3, "Honor your father and mother," which is the first commandment with promise: ³ "that it may be well with you and you may live long on the earth." The Confession references only vs. 2, but vs. 3 helps us understand the point being made here more clearly. First, vs. 2 cites one of the Ten Commandments. It happens to be the one commandment out of the five relating to our relationships with men that is not cited explicitly in Rom. 13:9. Moreover, this passage (Eph. 6:2, 3) teaches us that not only is the OT binding on believers, but that obedience to that law carries with it the promised blessing. Hence, the Klinian denial of the relevancy of OT laws is refuted and the Confession's position is affirmed. Keeping the OT laws, i.e., their general equity, in this NT era carries with it the blessing of God.⁵¹ Also, Paul's citation of this OT passage demonstrates that the OT law binds believers).

Does Christ also strengthen our obligation to keep the moral law as confessionally and biblically defined? Yes. Jesus' words in Matt.

⁵¹ This is not evidence for the presence of the works principle, but evidence that God gives special blessing at His delight and will, and that what we receive we have neither earned nor deserved. It comes because of God's free grace. Apart from His grace we deserve condemnation.

5:17-19 support this proposition. To those who think he came to destroy, or set aside, the Law (the dispensationalists and the Klinians⁵²) he says, "do not think that I came to destroy the Law or the Prophets." The Klinian theology argues that this denial from Christ does not reaffirm the relevancy of OT law because, according to the new republication doctrine, Christ fulfilled that law. The prototype (Scripture to be fulfilled) was fulfilled by Christ, and that means the OT Mosaic law (the OT type) does not apply after Christ's earthly ministry because the fulfillment was accomplished.⁵³ The Klinian argument summarized is: just like the prophecies of the OT were fulfilled in Christ and, therefore, do not speak of things to happen after the resurrection,⁵⁴ so the OT law is fulfilled in Christ and, fundamentally does not apply to NT times. Thus, it is argued, the proper understanding of the OT shows that Matt.5:17 teaches that Jesus basically closed the door on OT law for today's believer.

James 2:8 helps demonstrate that the door remains open and that OT law is relevant today because it teaches that all of the Ten Commandments are binding today. An even broader reaffirmation of law appears in Rom. 3:31, "Do we then make void the law through faith? Certainly not! On the contrary, we establish the law." As demonstrated above this statement embraces and reaffirms that the entirety of OT Law is not sent aside or made void (a la the Klinian argument). Rather, it (the law) is established in Christ. Our obligation to keep the law is strengthened because Jesus said, "If you love Me, keep My commandments," John 14:15. Moreover, since Jesus is one with the Father ("I and My Father are one," John 10:30) and since all of the divine commands are both the Father's and the Son's, our obligation to keep them is strengthened because such obedience is an exhibition of our love for our Savior.

⁵² Dispensationalism and Klinism should not be equated. The two systems of theology are quite different. However, they agree that the binding significance of OT judicial/civil law concluded with Christ and does not extend into the Christian era. For a fuller discussion cf., Appendix 1. P. 96

⁵³ For a discussion of this Klinian doctrine see L. J. Coppes, *New Directions in Biblical Theology* (Thornton, CO, Providence Presbyterian Press, 2nd ed., 2015).

⁵⁴ This argument is more complex than what is stated here, but we present this abbreviated form of the argument with the intention of making the Klinian argument understandable.

WCF 19.4.

(1) Romans 13:8-9, Owe no one anything except to love one another, for he who loves another has fulfilled the law. ⁹ For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not bear false witness," "You shall not covet," and if *there is* any other commandment, are *all* summed up in this saying, namely, "You shall love your neighbor as yourself."

Ephesians 6:2-3, "Honor your father and mother," which is the first commandment with promise: ³ "that it may be well with you and you may live long on the earth."

1 John 2:3-4, 7-8, Now by this we know that we know Him, if we keep His commandments. ⁴ He who says, "I know Him," and does not keep His commandments, is a liar, and the truth is not in him. Brethren, I write no new commandment to you, but an old commandment which you have had from the beginning. The old commandment is the word which you heard from the beginning. ⁸ Again, a new commandment I write to you, which thing is true in Him and in you, because the darkness is passing away, and the true light is already shining.

(3) Matt. 5:17, "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. ¹⁸ "For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled. ¹⁹ Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches *them*, he shall be called great in the kingdom of heaven."

James 2:8, If you really fulfill *the* royal law according to the Scripture, "You shall love your neighbor as yourself," you do well;

Romans 3:31, Do we then make void the law through faith? Certainly not! On the contrary, we establish the law.

E. The Moral Law is Useful to the Unregenerate – It Leaves Them Inexcusable

WLC 96. (1) What particular use is there of the moral law to **unregenerate** men? A. The moral law is of use to unregenerate men, to awaken their consciences to flee from wrath to come, (2) and **to drive them to Christ**, (3) or, upon their continuance in the estate and way of sin, **to leave them inexcusable**, (4) and under the curse thereof.

The Scripture supports this catechetical affirmation:

(1) 1 Tim. 1:9, 10, ...knowing this: that the law is not *made for* a righteous person, but for *the* lawless and insubordinate, for *the* ungodly and for sinners, for *the* unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,¹⁰ for fornicators, for sodomites, for kidnappers, for liars, for perjurers, and if there is any other thing that is contrary to sound doctrine,

It should be clear to every reader that “the law” refers to what is commanded in the OT. 1 Tim. 1:4 teaches the reader not to give heed to (build their doctrine on) “fables and endless genealogies.” This is Paul’s description of the Judaizing “teachers” who are bothering the young Christians in Ephesus (cf., vs. 3⁵⁵). However, Paul does not want his readers to stop reading and talking about the OT. Consequently, he writes in vs. 8, “But we know that the law *is* good if one uses it lawfully.” Having warned against the misuse of the law and described its proper use Paul pointedly teaches that the law, what the law forbids, was made for the unrighteous. It should be clear to today’s believer that OT law continues to be useful, and should be used to instruct the righteous and the unrighteous respecting those things (including things not appearing in Paul’s list) “contrary to sound doctrine (teaching)”. It is equally clear that the law has positive things to tell us, too. As Paul teaches here, “the law is good, if one uses it lawfully.”

⁵⁵ **1 Timothy 1:3** As I urged you when I went into Macedonia -- remain in Ephesus that you may charge some that they teach no other doctrine,

The catechism also teaches that the law (the OT law) is useful for the unconverted “to drive them to Christ.” This truth is supported by what Paul says in Gal. 3:24. “Therefore, the law was our tutor *to bring us* to Christ, that we might be justified by faith.” Those, like Paul, raised in a home where the Bible has strong influence are “kept under guard by the law” (3:23). This is Paul’s testimony, but it is also the testimony of many believers that were raised under the open influence of the OT law. We were not only kept under guard but we were kept for the faith that was revealed to us later. Of course, what Paul means in Gal. 3 is that the Jews were under guard and kept for the faith “which would afterward be revealed.” Nonetheless, this supports the teaching of the Larger Catechism, that the moral law (not just the Ten Commandments, but all that God commands in the Bible other than particular laws) binds us today. Contrary to Klinism we are not bound only by natural law but by God’s moral law as it is revealed in the Bible.

The Catechism teaches that the law revealed in nature leaves the unconverted without excuse for there is enough revealed there that the ungodly know that the true God exists and know that they are in rebellion against Him (Rom. 1:20). To be certain, they have become “futile in their thoughts,” as Paul says in Rom. 1:21. Yet, the witness of their consciences attest that the law of God revealed in the Scripture is written in their hearts (Rom. 2:15). In other words, contrary to what Klinism implies, there is one “law” of God. It not only has many particular commandments (laws) but it is revealed both in nature (the hearts of men) and in Scripture. Of course, the Scriptural revelation is more particular and serves, as Calvin wrote, as the glasses through which nature may be seen and understood more clearly.

WLC 96

Romans 1:20, For since the creation of the world His invisible *attributes* are clearly seen, being understood by the things that are made, *even* His eternal power and Godhead, so that they are without excuse,

Romans 2:15, who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves *their* thoughts accusing or else excusing *them*).

Galatians 3:10, For as many as are of the works of the law are under the curse; for it is written, "Cursed *is* everyone who does not continue in all things which are written in the book of the law, to do them."

WLC 98.

Where is the moral law summarily comprehended? A. The moral law is summarily comprehended in the Ten Commandments, which were delivered by the voice of God upon Mount Sinai, and written by him in two tables of stone;(1) and are recorded in the twentieth chapter of Exodus. The four first commandments containing our duty to God, and the other six our duty to man. (2)

WLC 98.

(1)Deut. 10:4; Exod. 34:1-4

(2)Matt. 22:37-40

WLC 99.

What rules are to be observed for the right understanding of the Ten Commandments? A. For the right understanding of the Ten Commandments, these rules are to be observed: 1. That the law is perfect, and **bindeth everyone to full conformity** in the whole man unto the righteousness thereof, **and unto entire obedience** forever, so as to require the utmost perfection of every duty, and to forbid the least degree of every sin. (1) 2. That it is spiritual, and so reacheth the understanding, will, affections, and all other powers of the soul; as well as words, works, and gestures. (2) 3. That one and the same thing, in divers respects, is required or forbidden in several commandments. (3) 4. That as, where a duty is commanded, the contrary sin is forbidden; (4) and, where a sin is forbidden, the contrary duty is commanded; (5) so, where a promise is annexed, the contrary threatening is included; (6) and where a threatening is annexed, the contrary promise is included. (7) 5. That what God forbids, is at no time to be done; (8) what he commands, is always our duty; (9) and

yet every particular duty is not to be done at all times. (10) 6. That under one sin or duty, all of the same kind are forbidden or commanded together with all the causes, means, occasions and appearances thereof, and provocations thereunto. (11) 7. That what is forbidden or commanded to ourselves, we are bound, according to our places, to endeavor that it may be avoided or performed by others, according to the duty of their places. (12) 8. That in what is commanded to others, we are bound, according to our places and callings, to be helpful to them; (13) and to take heed of partaking with others in what is forbidden them. (14)

WLC 99

- (1) Ps. 19:7; James 2:10; Matt. 5:21, 22
- (2) Rom. 7:14; Deut. 6:5 compared with Matt. 22:37, 38, 39; Matt. 5:21, 22, 27, 28, 33, 34, 37, 38, 39, 43, 44
- (3) Col. 3:5; Amos 8:5; Prov. 1:19; 1 Tim. 6:10
- (4) Isa. 58:13; Deut. 6:13 compared with Matt. 4:9, 10; Matt. 15:4, 5, 6
- (5) Matt. 5:21-25; Eph. 4:28
- (6) Exod. 20:12 compared with Prov. 30:17
- (7) Jer. 18:7, 8; Exod. 20:7; Ps. 15:1, 4, 5; Ps. 24:4, 5
- (8) Job 13:7, 8; Rom. 3:8; Job 36:21; Heb. 11:25
- (9) Deut. 4:8, 9
- (10) Matt. 12:7
- (11) Matt. 5:21, 22, 27, 28; Matt. 15:4-6; Heb. 10:24, 25; 1 Thess. 5:22; Jude 23; Gal. 5:26; Col. 3:21
- (12) Exod. 20:10; Lev. 19:17; Gen. 18:19; Josh. 24:15; Deut. 6:6, 7
- (13) 2 Cor. 1:24
- (14) 1 Tim. 5:22; Eph. 5:11

F. WCF 19.6. The Moral Law is Not a Way of Salvation But “of Great Use to Believers, as Well as to Others “

WCF 19.6. (1) **“Although true believers be not under the law as a covenant of works, to be thereby justified or condemned;(2) yet is it of great use to them, as well as to others; in that, as a rule**

of life, informing them of the will of God and their duty, it directs and binds them to walk *accordingly*; (3) *discovering also the sinful pollutions of their nature, hearts, and lives*; (4) so as, **examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin**; (5) together with a clearer sight of the need they have of Christ, and the perfection of His obedience. (6) **It is likewise of use to regenerate, to restrain their corruptions, in that it forbids sin**; (7) and **the threatenings of it serve to show what even their sins deserve**, and what afflictions in this life they may expect for them, although freed from the curse thereof threatened in the law. (8) The **promises of it, in like manner, show them God's approbation of obedience, and what blessings they may expect upon the performance thereof**, (9) **although not as due to them by the law as a covenant of works**: (10) so as a man's doing good, and refraining from evil because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law, and not under grace.”

This item in the Confession teaches that the law, stated in part in the OT and especially in the writings of Moses, is of great use to believers and others as a rule of life, etc. Some new direction advocates might want to read this to mean that the natural law (God’s revelation in or by nature) fulfills these roles for the believer and that the reference here, therefore, is not to special revelation law (God’s law revealed in the Bible). However, when the paragraph is understood with regard to where it is placed in the Confession, this new direction “reading” is shown to be contrary to the intent of the authors of the Confession. WCF 19.2 teaches that the law God revealed to Adam in the Garden “was delivered by God upon Mount Sinai, in Ten Commandments, and written in two tables.” Furthermore WCF 19.4 adds that God “gave (Israel) sundry judicial laws, which expired together with the state of that people, not obliging any other now, further than the general equity thereof may require.” Finally, 19.6 adds, “Although true believers be not under the law as a covenant of works, to be thereby justified or condemned; yet is it of great use to them, as well as to others; in that, as a rule of life,

informing them of the will of God and their duty, it directs and binds them to walk accordingly.”

The Confession teaches that true believers of both the Old and the NT times are under the Mosaic Law, i.e., we are obligated to keep the judicial laws so far as “the general equity thereof requires” (19.4). Thus, the Confession clearly denies one of the major theses of the new direction (i.e., of the new two kingdoms doctrine) by affirming that believers of both the Old and the NT times are obligated to keep the Mosaic Law (i. e., the general equity of the Law). Since It still serves us as a rule of life, this paragraph also denies the thesis that Christ brought the Mosaic Law to an end, to completion, by fulfilling it. The moral law informs us of the “will of God” and of our duty and “it directs “and binds” us “to walk accordingly.” It teaches us that there are blessings when we do God’s law and it deters us from doing evil.

If one doubts (as the adherents of the new direction might) that the framers of the Confession, and therefore that the Confession, place modern believers under the OT law (i.e., the general equity of that law) the proof texts to this section of the Confession (section 1) should remove all doubt that this was their intention. Section (1) identifies true believers as those who are not under the law as a covenant of works when it employs Rom. 6:14 as a proof text for what it states. That verse reads, “For sin shall not have dominion over you, for you are not under law but under grace.” Who is the “you” Paul addresses but the Christians at Rome to whom the letter was written? Indeed, it is not just the Christians at Rome who are “not under law but under grace.” It is all Christians. The framers of the Confession clearly are teaching that all Christians are not under law but under grace so that we “true believers be not under the law *as a covenant of works...*” Then by using Gal. 3:13⁵⁶ which in turn cites Deut. 21:23⁵⁷ as a proof text, the framers clearly identify the “law” as the Mosaic Law. They teach that they intend to say “true believers are not under the Mosaic Law as a covenant of works.” We are under the law as

⁵⁶ Gal. 3:13, Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, “Cursed *is* everyone who hangs on a tree”),

⁵⁷ Deut. 21:23, “...his body shall not remain overnight on the tree, but you shall surely bury him that day, so that you do not defile the land which the LORD your God is giving you as an inheritance; for he who is hanged *is* accursed of God.”

recorded in the Mosaic Law but it does not function as a covenant of works for us.

WCF 19.6.

(2) Romans 7:12, Therefore the law *is* holy, and the commandment holy and just and good.

Romans 7:22, For I delight in the law of God according to the inward man.

Romans 7:25, I thank God -- through Jesus Christ our Lord! So then, with the mind I myself serve the law of God, but with the flesh the law of sin.

1 Corinthians 7:19, Circumcision is nothing and uncircumcision is nothing, but keeping the commandments of God *is what matters*.

Galatians 5:14-16, For all the law is fulfilled in one word, *even* in this: "You shall love your neighbor as yourself." ¹⁵ But if you bite and devour one another, beware lest you be consumed by one another! ¹⁶ I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh.

(4) James 1:23-25, For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror; ²⁵ But he who looks into the perfect law of liberty and continues *in it*, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.

Galatians 5:18-23, But if you are led by the Spirit, you are not under the law. ¹⁹ Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, ²⁰ idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, ²¹ envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told *you* in time past, that those who practice such things will not inherit the kingdom of God. ²² But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, ²³ gentleness, self-control. Against such there is no law.

Romans 7:9, I was alive once without the law, but when the commandment came, sin revived and I died.

Romans 7:14, For we know that the law is spiritual, but I am carnal, sold under sin.

Romans 7:24, O wretched man that I am! Who will deliver me from this body of death?

(6) James 2:11, For He who said, "Do not commit adultery," also said, "Do not murder." Now if you do not commit adultery, but you do murder, you have become a transgressor of the law.

Ps. 119:101, I have restrained my feet from every evil way, That I may keep Your word. ¹⁰⁴ Through Your precepts I get understanding; Therefore I hate every false way

128. Therefore all Your precepts concerning all things I consider to be right; I hate every false way.

(7) Ezra 9:13,14, And after all that has come upon us for our evil deeds and for our great guilt, since You our God have punished us less than our iniquities *deserve*, and have given us *such* deliverance as this, ¹⁴ "should we again break Your commandments, and join in marriage with the people *committing* these abominations? Would You not be angry with us until You had consumed *us*, so that *there would be* no remnant or survivor?"

Ps. 89:30-34, "If his sons forsake My law And do not walk in My judgments, ³¹ If they break My statutes And do not keep My commandments, ³² Then I will punish their transgression with the rod, And their iniquity with stripes. ³³ Nevertheless My lovingkindness I will not utterly take from him, Nor allow My faithfulness to fail. ³⁴ My covenant I will not break, Nor alter the word that has gone out of My lips.

(8) Lev. 26:1-14

2 Cor. 6:16, And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: "I will dwell in them And walk among them. I will be their God, And they shall be My people."

Eph. 6:2, 3, "Honor your father and mother," which is the first commandment with promise: ³ "that it may be well with you and you may live long on the earth."

Ps. 37:11, But the meek shall inherit the earth, And shall delight themselves in the abundance of peace.

Matt. 5:5, Blessed are the meek, For they shall inherit the earth.

Ps. 19:11. Moreover by them Your servant is warned, And in keeping them there is great reward.

(9) Gal. 2:16, "knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified."

Luke 17:10, "So likewise you, when you have done all those things which you are commanded, say, 'We are unprofitable servants. We have done what was our duty to do.'

G. Christ Has Removed From Believers the Curse of the Law

WCF 20.1. The liberty which Christ hath purchased for believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, **the curse of the moral law**; and, in their being delivered from this present evil world, bondage to Satan and dominion of sin; from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation; as also, in their free access to God and their yielding obedience unto Him, not out of slavish fear, but a child-like love and willing mind. All which were common also to believers under the law; but, under the NT, the liberty of Christians is further enlarged in their freedom from the yoke of the ceremonial law, to which the Jewish Church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.

The highlighted words of this paragraph are a reference to Gal. 3:13, "Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed *is* everyone who hangs on a tree")."⁵⁸ We have already presented the Biblical argument for understanding what Paul teaches here as a reference to all mankind since the fall.

The new directions theology (Klinism) can agree with the wording of this paragraph but not with its teaching because it

⁵⁸ Gal. 3 cites Deut. 21:23, ""his body shall not remain overnight on the tree, but you shall surely bury him that day, so that you do not defile the land which the LORD your God is giving you as an inheritance; for he who is hanged *is* accursed of God."

understands “the moral law” to refer to those parts of the Ten Commandments that are expressive of natural law and not expressive of specially revealed revelation (special revelation law).⁵⁹ In actuality, this paragraph teaches that NT believers are responsible to keep the whole law of God (including the Ten Commandments and the general equity of the Mosaic judicial/civil law) because of the Confession’s definition of “moral law.” (cf., above).⁶⁰ It teaches that we Christians, like all men since the fall, have broken the whole law of God, and are under the curse of the law.

WCF 20.1. Tit. 2:14; 1 Thess. 1:10; Gal. 3:13.

F. Summary:

In this chapter we have sought to set forth what the Standards and Scripture teach about God’s law and to contrast this with Klinism. Key to understanding Klinism are the concepts of the territorial limitations on law divinely revealed by special revelation and the role of law revealed in nature (i.e., natural revelation). This concept of territorial law appears to be closely related to the function of law set forth in Hittite law treaties. This relationship seems to have grown out of Klinism’s assumption that biblical covenants were primarily modeled in pattern and concept after mid-second millennium Hittite law treaties. These treaties were placed upon defeated enemies and were molded to suit the circumstances of the relationship(s) the treaties established and governed.

So, according to Klinism, biblical covenant-treaties are also territorially designed. As a result, the commands God gave to Adam and Eve while they were in Eden did not apply to them (or mankind) after they were cast out of the Garden--the treaty territory. We demonstrated from the Standards that this idea that specially revealed law is territorially limited is contrary to what the Standards teach. Similarly, we argued from the Scriptures that what the Standards

⁵⁹ There are parts of the Mosaic Law that applied uniquely to Israel, e.g., the law that all men must wear a blue thread in the tassels attached to the corners of the bottom of their garments (Deut. 22:12).

⁶⁰ Cf., above.

teach is also taught in the Bible. Therefore, the Standards are correct in viewing the covenant under which mankind lived in the Garden as having been specially revealed by God. Klinism might argue that these laws were derived by our first parents from nature. But the Standards teach that these pre-fall laws were delivered by God on Mt. Sinai and, by good and necessary reasoning, in Eden as what the Bible calls the Ten Commandments. In contrast to Klinism, we argued from the Bible that this pre-fall law (the moral law) and *other laws* God gave to Adam before the fall bound all of Adam's posterity. These laws are not and were not territorial.

It seems awkward to think that all of the Ten Commandments were deduced from natural revelation. How could Adam and Eve know what a graven image was? How could they know about adultery when there were no other human beings in existence, etc.? Moreover, if God explained the law of not eating the fruit of the tree because Adam could not figure this out on his own, how could he figure out all the other laws God gave to him?

Contrary to Klinism the church has long believed in creation ordinances. These are laws that God revealed to Adam in the Garden and that persisted after they were revealed, and after the fall. These are, for example, laws about marriage between one man and one woman, that a man should work for a living, that the purpose of marriage was procreation, companionship, etc. These creation ordinances are part of what the Standards call the moral law. These laws given to Adam as a covenant of works and they bind all his posterity.

In this chapter we defended the Standards' view of the general equity of the judicial law. Klinism denies this general equity and puts the church in most matters of applying our faith to our life and society, into the hands of highly trained theologians and philosophers. We lose, contrary to Scripture, the perspicuity of Scripture. Klinism, contrary to our Standards and the Bible rejects the idea that the moral law as expressed in the general equity of all God's commandments, once given in the Bible, binds all men everywhere and at all times. They especially have a problem successfully defending their idea that specially revealed biblical law applies only to the church and only on holy ground. For example, natural revelation teaches man about

God's eternal power and Godhead (Rom. 1:20) and about their sin, but how does natural revelation teach man that Jesus the second person of the Trinity is the only hope of salvation from his enslavement to sin? Sinners need the revealed law of God to know the depths, specificity, etc. of their sin. They need the revealed law of God to know about the person and work of Jesus. They need the revealed law of God to know that they are under the curse of the law.

Chapter V. The Mosaic Covenant of Grace and the New Republication, View Part 3. The King and Kingdom.

As noted above Klinism puts forth a new definition of the two kingdoms. Traditionally, and biblically, the church has believed there are two kingdoms described in the Bible, the kingdom of God and the kingdom of Satan. These are not geographical kingdoms but spheres of rule. God rules in the hearts of true believers and the individual believer who is a sinner saved by grace struggling with sin and striving to obey what God teaches in the Bible. Believers are not bound by sin so that they can do things pleasing to God. They can “not sin.” Satan rules in the hearts of all other human beings as their sinful hearts, bound by sin, live under Satan’s dominion. They cannot avoid sin—they cannot “not sin.”

Klinism redefines what is meant by the two kingdoms as presented above.⁶¹ In Klinism one talks about a sacred and a secular kingdom. First, the sacred kingdom is governed, or should be governed, by God’s law as revealed in the Bible and by natural law as revealed in nature. The secular kingdom is ruled by natural law. So (second) here the believer and unbeliever stand on level ground and strive to discern how to live as they search out the laws of God revealed in nature. Third, outside the sacred kingdom God’s revealed law is not to rule life. Everything is subject to what is revealed by, or in, natural law.

Another aspect of Klinism’s new teaching regarding God’s kingdom is that it is territorial or geographical. This idea can best be grasped, in the judgment of this writer, by following up on Kline’s use of Hittite law treaties. The “treaties” were made by kings of the ancient Hittites with those Kings and kingdoms conquered in war. Kline’s theory was that Moses in writing Deuteronomy used his knowledge of current international politics (perhaps gained in Pharaoh’s court) and, consequently, of the Hittite treaties. As a result, Deuteronomy (argued Kline) evidences the form (literary structure) and ideology of those treaties (presented through the filter of divine revelation). Part of that “ideology” is that the treaties were for the nation (king and kingdom) with whom the treaty was made. In the

⁶¹ Cf. p. 2ff. above.

opinion of this writer this geographical facet was used by Kline in explaining the “covenant-treaties” of the Bible. For him, the pre-fall Edenic treaty into which Adam and Eve were created applied only to the Edenic state and territory, and so did its specially revealed laws. As a result, those laws (e.g., the prohibition against eating the forbidden fruit, etc.) did not apply outside the Garden. Many other laws in the Garden before the fall are consistent with natural law and continued after the fall. Indeed, they continue until today. Those laws unique to the Garden do not apply today.

Also, Kline envisioned the “Garden” of Eden as God’s ground. He wrote quite a lot on this matter. It involves using another paradigm as a tool to understand what the Bible says. Using this paradigm Kline explained that the Garden is a holy place, like the Temple in Jerusalem, and like the land of Palestine. He saw the land of Israel as God’s territory, God’s kingdom, God’s holy ground. Before the exodus and the conquest of Palestine, Israel had no land of their own, but the people constituted God’s “kingdom-territory”. Once in the holy land, a new covenant republication was given (the book of Deuteronomy). For God’s people to have a geographical territory of their own recalls, in Kline’s theology, the state of things in Eden.

This, in turn, allowed him to see that the concept of the kingdom covenant of the Garden of Eden was suited for the kingdom covenant in the land of Palestine, the second Eden.⁶² Once again, the territorial dimension of the Hittite treaties emerges. The kingdom is attached to a geographical territory. As a result, the new theology (Klinism), maintains that all Mosaic laws not rooted in natural law did not obligate Jews living outside Israel. So while Daniel was in Babylon, he followed natural law when serving as an official in king Nebuchadnezzar’s court (Dan.2:48). Klinians have sometimes pointed out the many parallels between Babylonian law and Biblical law. However, although natural law might produce much that is commendable, it does not rise to the standard of the specially

⁶² We note that the Bible compares Palestine to Eden, Isa. 51:3, “For the LORD will comfort Zion, He will comfort all her waste places; He will make her wilderness like Eden, And her desert like the garden of the LORD; Joy and gladness will be found in it, Thanksgiving and the voice of melody”.

revealed holy law of the God.⁶³ As a young man of about age nine Daniel stood for the Lord and did not compromise and eat the food or drink the drink offered by his Babylonian overseers (Dan. 1:10ff.). Throughout the book of Daniel it seems that Daniel served the Lord without compromising the law of God.⁶⁴ What other than the Klinism theory would lead one to think otherwise?

This idea of a territorial limit to the law of God emerges in Klinism's understanding of some of NT theology. Klinism argues that today the law of the Sabbath only binds believers when they are on holy grounds, i.e., when they are on church grounds or on other "sacred property". As a result, it is argued (contrary to what we just saw regarding Daniel's practice) that the Sabbatical prohibitions regarding working, buying groceries, entertainment etc., do not apply to believers once they leave holy ground, etc. It also maintains that the NT passages, or laws, listing heinous sins (repeating various OT prohibitions) are NT kingdom laws and are not binding outside holy territory. Consequently, it is concluded that such acts are prohibited only on holy ground and not on neutral/secular territory unless, of course, these prohibitions can be supported on the basis of natural law. So, believers should not seek to apply these kingdom (holy) laws when in neutral territory. We may talk against sexual immorality, covetousness, maliciousness, envy, murder, etc. (cf., Rom.1:29-30) in our homes and churches, but outside such holy ground we should not use the Bible in such matters, but we should use reasoning based on natural law.

Needless to say, there is no basis for such views in the Westminster Standards or the Bible.

⁶³ In spite of some similarities between the of Hammurabi and the law of Moses God said in Deut. 4:8, "And what great nation *is* that as *such* statutes and righteous judgments as are in all this law which I set before you this day?"

⁶⁴ A good example of Daniel's faithful obedience to Biblical law is that Daniel persisted in obeying God's commandment, God's law, In worship (Dan.6:5, 10, 17). Daniel obeyed God rather than men and was thrown in the den of lions as a result. It is significant for us at this point in our presentation to note what those who knew Daniel said about him Dan. 6:5, "Then these men said, 'We shall not find any charge against this Daniel unless we find *it* against him concerning the law of his God.'"

A. God's Sovereignty Is Over the Civil Magistrate

WCF 23.1. God the supreme Lord and king of all the world, hath ordained civil magistrates **to be under Him**, over the people, for His own glory, and the public good; and, to this end, hath armed them with the power of the sword, **for the defense and encouragement of them that are good, and for the punishment of evil doers.** (1)

The proof texts offered for this paragraph are Rom. 13:1-4; 1 Pet. 2:13, 14. Let us consider the first proof text, Rom. 13:1-4.

Rom. 13:1-4, Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God. ² Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves. ³ For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same. ⁴ For he is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, an avenger to *execute* wrath on him who practices evil.

Here our Lord commands every soul to submit to the governing authorities (as long as the laws of that government do not demand something contrary to the revealed will of God). In this context believers in Rome and throughout the world wherever they may be living are commanded to submit to secular government that was anti-Christian. God teaches them, and us, that all civil governments are from God and appointed by God. Subsequently, believers came to understand that we are to endure harsh and unbiblical treatment unless our civil government provides us a way to avoid it. Prior to the American fight for freedom there was a lot of debate about this. Ultimately, they followed the principles of the Bible. It was their civil leaders who led them in their war against the oppressive measures of the British overlords who were breaking the laws of the British government.

The highlighted words indicate where Klinism disagrees with this paragraph of the Confession: viz., to be under Him,” and “for the defense and encouragement of them that are good, and for the punishment of evil doers.” Proponents of Klinism may be able to affirm these words, but the teaching of the Confession is contrary to Klinism. This teaching is made clear by the proof text Rom. 13:1-4 that defines the governing authorities as “God's minister, an avenger to *execute* wrath on him who practices evil.” Since the Bible teaches that the civil magistrate is God’s minister and consequently “under Him,” he is responsible to execute his God given authority in a way consistent with the instruction God reveals in the Bible.

The problem also emerges when one investigates what the Bible means by “evil doers.” How does the book of Romans define “evil doers?” The answer is found, at least in part, in Rom. 1:27-2:2,

Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful [homosexuality] and receiving in themselves the penalty of their error which was due [AIDS].²⁸ And even as they did not like to retain God in *their* knowledge, God gave them over to a debased mind, to do those things which are not fitting;²⁹ being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; *they are* whisperers,³⁰ backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents[!],³¹ undiscerning, untrustworthy, unloving, unforgiving, unmerciful;³² who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them.¹ Therefore you are inexcusable, O man, whoever you are who judge, for in whatever you judge another you condemn yourself; for you who judge practice the same things.² But we know that the judgment of God is according to truth against those who practice such things.

So, God teaches us that the civil authorities are appointed by God and are, therefore, responsible to obey God: “he is God’s “minister.”

In the OT God instructs his prophets to instruct the civil authorities in their responsibilities before God, and they did. God also gives instruction for civil action in the NT. He tells the civil authorities they should “execute (His) wrath on him who practices evil” (Rom. 13:4). To that end he has appointed preachers of the gospel, who like the OT preachers (the prophets) are responsible to teach the word of God to His people, i.e., what is “evil.” Some of the people who read the Bible may be civil authorities, but it is more likely in today’s America that our civil authorities do not read the Bible. However, in our society we the people have the power to vote and to speak on public issues. Therefore, the Klinian “territorial” limitation of the application of God’s description of evil in the Bible cannot be sustained from our Confession or the Bible.

Christians in churches that violate God’s word should take action being careful to take the action in the way God sets forth in the Bible. Similarly, we are called by God to preach like the prophets, to apply the Word of God even to all in civil authority. Not to do this is to ignore our calling as ministers. Is abortion condemned in the Bible? It is.⁶⁵ With respect to such matters the Bible does not silence the church or its members in the public or political arena. Just as Paul in his writing Romans (prophet-like) preached against the evil actions of men and rulers in his day, so should we. Just as believers are to carry the Gospel to those around them, so we should carry God’s description of the evil for which they will be judged, and from which they should turn. We should do this in a way consistent with God’s instruction, but we should do it. To limit the witness against evil to the closet of the church is neither confessional nor biblical. Klinism’s view of our civil responsibility errs.

B. God’s Sovereignty Sets the Limitations and Responsibilities of the Civil Magistrate

⁶⁵ Ezek. 16:20-21, "Moreover you took your sons and your daughters, whom you bore to Me, and these you sacrificed to them to be devoured. *Were your acts of harlotry a small matter,* ²¹ "that you have slain My children and offered them up to them by causing them to pass through *the fire?*"

WCF 23.3. (1) "Civil magistrates **may not assume to themselves** the administration of the Word and Sacraments; (2) or the power of the keys of the kingdom of heaven; (3) **or, in the least, interfere in matters of faith.** (4) Yet as nursing fathers, **it is the duty of civil magistrates** to protect the Church of our common Lord, without giving the preference to any denomination of Christians above the rest, in such a manner that all ecclesiastical persons whatever shall enjoy the full, free, and unquestioned liberty of discharging every part of their sacred functions, without violence or danger. (5) And, **as Jesus Christ hath appointed a regular government and discipline in his Church, no law of any commonwealth should interfere with, let, or hinder, the due exercise** thereof, among the voluntary members of any denomination of Christians, according to their own profession and belief. (6) It is **the duty of civil magistrates** to protect the person and good name of all their people, in such an effectual manner as that no person be suffered, either upon pretense of religion or infidelity, to offer any indignity, violence, abuse, or injury to any other person whatsoever; and to take order, that all religious and ecclesiastical assemblies be held without molestation or disturbance."

Klinism would, if consistent, disagree with this paragraph of the Confession because it places civil "magistrates" under the authority and commands of God's Word as revealed in Scripture). In doing this the Confession denies the sacred/secular distinction proposed by Klinism in its framing of the two kingdoms doctrine.

In section (1) the words "may not assume to themselves" puts biblical limits on civil government, when according to Klinism such matters should be decided on the basis of natural law. In Klinism's terms this paragraph confuses the two kingdoms, i.e., the sacred kingdom and the secular kingdom. It works this confusion when it applies biblical directives (laws of the sacred kingdom) to the state (the secular realm). Moreover, the Confession cites OT law (2 Chron. 26:18, Psa. 10:15) to instruct today's civil authorities on their duties. According to Klinism these OT laws do not apply to NT times because they are "fulfilled in Christ".

With the second group (part 3) of highlighted words this paragraph applies to the NT era the biblical definition of the

responsibility of the civil government to acknowledge and to submit to the kingship of the Lord God and His King, Jesus. This is indicated by the proof texts from Mal. 2:7, and 2 Chron. 26:18. This limitation of civil power appears again in the proof text Acts 5:29 in which the Apostles attest that they must obey God rather than man in matters of the faith such as witnessing before men in public. With these words they affirm a submission to a higher authority than merely human governments. Finally, in John 5:29 (if... My servants would fight...) Jesus teaches us that His kingdom is in this world, but not of this world, He lays claim to His rule in His kingdom and to citizens willing and ready to fight for the kingdom, i.e., the Kingdom of God. With these words He teaches He does rule over an earthly kingdom and that worldly authorities and rulers have no inherent right or power to rule in His kingdom. Again, from the Klinian perspective this teaching is a confusion of the two kingdoms (sacred and secular).

Section's 4, 5, and 6 of our paragraph affirm that the civil magistrate is to exercise the authority God has given him in the religious realm. He is to see to it as a duty from the Lord for him "to protect" God's Church and its citizens (believers) in the matter of freedom of religion. Seen from the Klinian perspective our Confession again confuses the sacred and secular realms by using an OT proof text (Psa. 105:15) to establish the biblical basis for this teaching.

This paragraph further violates Klinism when it cites OT law as if it were not fulfilled (set aside) in Christ and is still principally in effect (cf., 2 Chron. 26:18, Psa. 105:15, and 2 Sam. 23:3). The Bible and the Standards do not operate, however, on Klinian theology. The Standards following the Bible do not hesitate to apply OT law (i.e., its general equity) to the NT period in which its authors and we live.

WCF 23.3

(1). 2 Chronicles 26:18, And they withstood King Uzziah, and said to him, "*It is not for you, Uzziah, to burn incense to the LORD, but for the priests, the sons of Aaron, who are consecrated to burn incense. Get out of the sanctuary, for you have trespassed! You shall have no honor from the LORD God.*"

(2).Matthew 16:19, "And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be

bound in heaven, and whatever you loose on earth will be loosed in heaven."

(3). Acts 5:29, But Peter and the *other* apostles answered and said: "We ought to obey God rather than men. John 18:36 Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here." Malachi 2:7, "For the lips of a priest should keep knowledge, And *people* should seek the law from his mouth; For he is the messenger of the LORD of hosts.

(4) Psalm 105:15, *Saying*, "Do not touch My anointed ones, And do My prophets no harm." Isaiah 49:2, 3, Kings shall be your foster fathers, And their queens your nursing mothers; They shall bow down to you with *their* faces to the earth, And lick up the dust of your feet. Then you will know that I *am* the LORD, For they shall not be ashamed who wait for Me."

(5). Romans 13:4, For he is God's minister to you for good. But if you do evil, be afraid; for he who practices evil.

C. The Visible Church is God's Kingdom

WCF 25:2. The **visible Church**, which is also catholic or universal under the Gospel (**not confined to one nation**, as before under the law), **consists of all those throughout the world that profess the true religion**; (1) and of their children: (2) and **is the kingdom of the Lord Jesus Christ**, (3) the house and family of God, (4) out of which there is no ordinary possibility of salvation. (5)

Klinism teaches that God's kingdom has a territorial location insofar as defining the limits of the authority of God's laws revealed by means of special revelation. As seen above, this territorial dimension is said by Klinism evidenced in the pre-fall state of man, in the status of Israel as she traveled from Egypt to Palestine and in Palestine, and in man's status today. The applicability of divinely revealed special revelation is limited to the holy ground/territory ruled by God. All other ground is neutral and is to be ruled by what God reveals by means of law revealed in (by means of) nature.

While there was, according to the Standards and the Bible a territorial location in the pre-fall state of man and God's revealed law applied only in that location (*de facto* but not *de jure*, as a matter of fact not as a matter of principle) this situation (the territorial limitation of God's kingdom) did not extend beyond the fall. After the fall, God was still Lord of all and His law, whether revealed by means of nature or special divine revelation, still binds all men everywhere.

In addition to what the Bible implicitly teaches about God's kingship and kingdom, there are a few indications in the Bible that establish that all mankind after the fall were bound to keep God's specially revealed law. This is evidenced in Gen. 4:15, "And the LORD said to him, 'Therefore, whoever kills Cain, vengeance shall be taken on him sevenfold.' And the LORD set a mark on Cain, lest anyone finding him should kill him." One might well argue that the law not to kill another human being was not yet divinely revealed and that postfall man could learn this from the study of natural law, but how could all postfall people know the significance of the mark on Cain? Surely this text implies that this law was specially revealed to mankind and not just to Cain and it was not limited in application to one location.

Indeed, after the fall there was a godly line and an ungodly line. What was the standard that differentiated the two lines? Godliness. How did they know what godliness was? Surely, there was a law (or laws) to guide them in godliness? As the Bible teaches, all mankind fell in Adam's fall (Rom. 5:12), so all men were guilty of sin. Heb.11 teaches us that at least from the time of Abel there were people redeemed by grace through faith in Christ (the coming child of the woman who would smite Satan and deliver salvation to believing people, i.e., restore man to fellowship with God). Therefore, the Bible teaches that there was true faith and obedience to God, so there must have been some divine law(s) communicated to men before Noah. No doubt, they were not taught to repent and believe in Christ. However, they must have been taught to repent and believe in the promised Son. So, there were specially communicated laws unlimited in application to any territory between man's expulsion from Eden and the flood.

So, after the fall, there continued to be both ungodliness and godliness (cf., Gen. 6:6), i.e., true believers (Heb. 11). God even says that after the flood (as He evaluated mankind's state both before and after the fall) that "every intent of the thoughts of his (mankind's) heart was only evil continually," i.e., that mankind's state was a state of sin. Consequently, there must have been divine laws for the godly to practice and which the ungodly violated. Gen. 6:4⁶⁶ suggests that there were known limits for marriage and that God revealed those limits by special revelation. The words in vs. 5 "every intent" implies that more than illegal marriages were committed against God's law for sin is a violation of God's law.⁶⁷

Chapter 25:2 of the Confession clearly teaches that the kingdom of Christ is not limited geographically because the visible church "consists of all those throughout the world that profess the true religion." The location of the kingdom is "throughout the world" – in other words, in principle it has no limited location. The church which is the kingdom of God is not identified with, or limited to, the church grounds or the homes of believers. As Jesus said, "For indeed, the kingdom of God is within you," Luke 17:21. Jesus taught that entrance into the kingdom of God was by grace through faith and that the kingdom and its responsibilities are wherever believers are, "If you love Me, keep My commandments," John 14:15. In Matt. 13 we read Jesus' parable of the wheat and the tares. In this parable Jesus (and His disciples) is the sower, the seed is the gospel, the wheat is believers, the tares are the unbelievers, and the field is the world. Clearly, the wheat and tares are all in the same field until judgment day. There is no sacred territory here. This is a spiritual kingdom whose only location is in the hearts of believers. Jesus taught that His kingdom, the kingdom of God, is on the earth but not of this earth, i.e., not a territory to fight for or defend: "Jesus answered, 'My kingdom is not of this world. If My kingdom were of this world, My servants would

⁶⁶Gen. 6:4, "There were giants on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore *children* to them. Those *were* the mighty men who *were* of old, men of renown."

⁶⁷ Rom. 5:14, "Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come". Rom 4:15, "...because the law brings about wrath; for where there is no law *there is* no transgression."

fight, so that I should not be delivered to the Jews; but now My kingdom is not **from** here,” John 18:36.

In Rom. 15:9-12 Paul cites OT commands to and prophecies concerning the Gentiles that were issued by God and fulfilled/obeyed by NT Gentiles who have been converted and added to the true and spiritual Israel.

“...and that the Gentiles might glorify God for *His* mercy, as it is written: ‘For this reason I will praise [confess, ESV] You among the Gentiles, And sing to Your name.’¹⁰ And again he says: ‘Rejoice, O Gentiles, with His people!’¹¹ And again: ‘Praise the LORD, all you Gentiles! Laud Him, all you peoples!’¹² And again, Isaiah says: ‘There shall be a root of Jesse; And He who shall rise to reign over the Gentiles, In Him the Gentiles shall hope.’”

This passage teaches us, contrary to Klineism, that in the OT period the Gentiles, and therefore all nations, were responsible to worship and serve the Lord. Rom. 9 teaches that Isa. 9:7 describes the coming government of Christ, his throne and His rule over His kingdom. A ruler has laws and ordinances. Christ’s rule extends over the whole earth, over all the Gentiles. His kingly authority is not limited territorially. His rule extends to the whole world and over all people. All mankind is responsible to obey King Jesus. Jesus taught that every human being will be held responsible to keep God’s law, Matt, 12:36-37, "But I say to you that for every idle word men may speak, they will give account of it in the day of judgment. For by your words you will be justified, and by your words you will be condemned."

WCF 25.2.

1 Corinthians 12:12, For as the body is one and has many members, but all the members of that one body, being many, are one body, so also *is* Christ.¹³ For by one Spirit we were all baptized into one body -- whether Jews or Greeks, whether slaves or free -- and have all been made to ‘

Matthew 21:31, "Which of the two did the will of *his* father?" They said to Him, "The first." Jesus said to them, "Assuredly, I say to you that tax collectors and harlots enter the kingdom of God

before you. or as the body is one and has many members, but all the members of that one body, being many, are one body, so also *is* Christ. ¹³ For by one Spirit we were all baptized into one body -- whether Jews or Greeks, whether slaves or free -- and have all been made to drink into one Spirit.

Psalm 2:8, Ask of Me, and I will give *You* The nations *for* your inheritance, And the ends of the earth *for* Your possession.

Romans 15:9, and that the Gentiles might glorify God for *His* mercy, as it is written: "For this reason I will confess to You among the Gentiles, And sing to Your name." ¹⁰ And again he says: "Rejoice, O Gentiles, with His people!" ¹¹ And again: "Praise the LORD, all you Gentiles! Laud Him, all you peoples!" ¹² And again, Isaiah says: "There shall be a root of Jesse; And He who shall rise to reign over the Gentiles, In Him the Gentiles shall hope."

Matthew 13:47, "Again, the **kingdom of heaven** is like a dragnet that was cast into the sea and gathered some of every kind,

Isaiah 9:7, Of the increase of *His* government and peace *There will be* no end, Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, even forever. The zeal of the LORD of hosts will perform this.

D. God Rules Over All Mankind

WCF 2.2. God hath all life, (1) glory, (2) goodness, (3) blessedness, (4) in and of Himself; and is alone in and unto Himself all-sufficient, not standing in need of any creatures which He hath made, (5) not deriving any glory from them, (6) but only manifesting His own glory in, by, unto, and upon them: He is the alone fountain of all being, of whom, through whom, and to whom are all things, (7) and hath most **sovereign dominion over them**, to do by them, for them, or upon them whatsoever Himself pleaseth. (8) In His sight all things are open and manifest; (9) His knowledge is infinite, infallible, and independent upon the creature, (10) so as nothing is to Him contingent, or uncertain. (11) He is most holy in all His counsels, in all His works, and in all His commands. (12) **To Him is due from angels and men, and every other creature, whatsoever worship, service,**

or obedience He is pleased to require of them [obedience to His law, ljc]. (13)

WCF 2.2

Romans 11:36, For of Him and through Him and to Him *are* all things, to whom *be* glory forever.

Revelation 5:12-14, saying with a loud voice: "Worthy is the Lamb who was slain To receive power and riches and wisdom, And strength and honor and glory and blessing!" ¹³ And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying: "Blessing and honor and glory and power *Be* to Him who sits on the throne, And to the Lamb, forever and ever!" ¹⁴ Then the four living creatures said, "Amen!" And the twenty-four elders fell down and worshiped Him who lives forever and ever.

E. Believers Are Freed From Bondage to Satan (the Kingdom of Satan and the Dominion of Sin) to the Kingdom of Christ. These Kingdoms Are Spheres of Existence and Not Geographical Places.

WCF 20:1. The liberty which Christ hath purchased for believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law;(1) and, in their being delivered from this present evil world, **bondage to Satan and dominion of sin**;(2) from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation;(3) as also, in their free access to God,(4) and their yielding obedience unto Him, not out of slavish fear, but a child-like love and willing mind.(5) All which were common also to believers under the law;(6) but, under the NT, the liberty of Christians is further enlarged in their freedom from the yoke of the ceremonial law, to which the Jewish Church was subjected,(7) and in greater boldness of access to the throne of grace,(8) and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake.(9)

This paragraph of the Confession teaches that true believers are delivered from the kingdom (bondage ... dominion) of Satan into the

kingdom of Christ. While the express words “the kingdom of Satan” and “the kingdom of Christ” do not occur in the words, “in their being delivered from this present evil world, bondage to Satan and dominion of sin,” the ideas do.

Moreover, the proof texts for this section, “bondage to Satan and dominion of sin” do use the two phrases (“the kingdom of Satan” or “kingdom of Christ”). First, there is Col. 1:13 which says,

“He [the Lord] has delivered us from the power of darkness and conveyed *us into the kingdom of* the Son of His love.”

A second text, Luke 17:20, also speaks directly about “the kingdom of God,”

Now when He was asked by the Pharisees when **the kingdom of God** would come, He answered them and said, "The kingdom of God does not come with observation; ²¹ "nor will they say, 'See here!' or 'See there!' For indeed, **the kingdom of God** is within you,"

Finally, the concept “kingdom of Satan” occurs in Matt.12:25-26.

"Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand. ²⁶ If Satan casts out Satan, he is divided against himself. How then will his kingdom stand?"

Note that the kingdom of God is not here or there, as if it is a physical plot or territory, it is within the believer. The biblical teaching respecting the kingdom of God here on this earth (as well as the kingdom of Satan) clearly presents it (and the kingdom of Satan) as a non-territorial kingdom, as a spiritual realm, and as not involving a geographical location as Klinism maintains. In Christ’s kingdom, the kingdom of God, there is no holy ground wherein believers must keep the law of God vis-à-vis a neutral sphere or location where believers must follow natural law as Klinism maintains.

WCF 20:1. Col. 1:13; Acts 26:18; Rom. 6:14

F. God's Kingdom a Spiritual Realm Just as Satan's

WLC 191. What do we pray for in the second petition? A. In the second petition (which is, Thy kingdom come, (1)) acknowledging ourselves and **all mankind to be by nature under the dominion of sin and Satan**, (2) we pray, that the **kingdom of sin and Satan** may be destroyed, (3) the gospel propagated throughout the world, (4) the Jews called, (5) the fullness (sic.) of the Gentiles brought in; (6) the church furnished with all gospel-officers and ordinances, (7) purged from corruption, (8) **countenanced and maintained by the civil magistrate** (9): that the ordinances of Christ may be purely dispensed, and made effectual to the converting of those that are yet in their sins, and the confirming, comforting, and building up of those that are already converted (10): that Christ would rule in our hearts here, (11) and hasten the time of his second coming, and our reigning with him forever: (12) and that he would be pleased so to exercise the kingdom of his power in all the world, as may best conduce to these ends. (13)

WLC 191.

- (1) Matt. 6:10
- (2) Eph. 2:2, 3
- (3) Ps. 67:1, 18; Rev. 12:10, 11
- (4) 2 Thess. 3:1
- (5) Rom. 10:1
- (6) John 17:9, 20; Rom. 11:25, 26; Ps. 67 throughout
- (7) Matt. 9:38; 2 Thess. 3:1
- (8) Mal. 1:11; Zeph. 3:9
- (9) 1 Tim. 2:1, 2
- (10) Acts 4:29, 30; Eph. 6:18-20; Rom. 15:29, 30, 32; 2 Thess. 1:11; 2 Thess. 2:16, 17
- (11) Eph. 3:14-20
- (12) Rev. 22:20
- (13) 9lsa. 64:1, 2; Rev. 4:8-11

G. There are Two Kingdoms Among Men, the Kingdom of Satan and the Kingdom of Grace (God) and Not a Sacred Kingdom of God's Specially Revealed Law and a Neutral Kingdom of Natural Law.

WSC. 102. "What do we pray for in the second petition? A. In the second petition (which is, Thy kingdom come (1) we pray, **That Satan's kingdom may be destroyed (2)**; and that **the kingdom of grace may be advanced (3)**, **ourselves and others brought into it, and kept in it (4)**; and that the kingdom of **glory** may be hastened."
(5)

In the OT there is a universal call to serve God—to keep His commandments. In contrast, one of Dr. Kline's conclusions, or theses is that in the OT the nations are neither called upon by God nor responsible to submit to the law of God as revealed in the Bible. This conclusion appears to have arisen from Kline's belief that Israel borrowed the Hittite law treaty form and ideology. Part of that ideology is that the treaties the Hittites, like all of the ancient treaties, were given to and designed for specific nations. What was set forth in one treaty may have been different than what was in another treaty. In other words, each treaty was especially designed for the kingdom on which it was imposed. Applied to the biblical covenants this meant, to Kline, that what is in a covenant is designed for the "kingdom" to which it was given. In Israel's case, then, the covenant and its stipulations (laws) were designed for Israel and for the "place" or territory in which they lived, their kingdom. Therefore, those outside the kingdom were not responsible to keep the laws of that kingdom. Even kingdom citizens living outside the kingdom territory were not to keep the laws of the kingdom. They were responsible to live according to natural law, but this is another issue.

The statement that there is a universal call to serve God—to keep His commandments is based on several passages set forth in the OT. First, the nations are summoned to worship and, consequently, to serve the Lord. This statement is set forth in at least six passages from the book of Psalms. They are:

1. Psalm 66:1, "Make a joyful shout to God, all the earth"!

2. Psalm 150:6, "Let everything that has breath praise the LORD. Praise the LORD!"
3. Psalm 117:1, 'Praise the LORD, all you Gentiles! Laud Him, all you peoples!"
4. Psalm 68:32, 'Sing to God, you kingdoms of the earth; Oh, sing praises to the Lord,
5. Psalm 148:7-12, 'Praise the LORD from the earth, You great sea creatures and all the depths; ⁸ Fire and hail, snow and clouds; Stormy wind, fulfilling His word; ⁹ Mountains and all hills; Fruitful trees and all cedars; ¹⁰ Beasts and all cattle; Creeping things and flying fowl; ¹¹ Kings of the earth and all peoples; Princes and all judges of the earth; ¹² Both young men and maidens; Old men and children."
6. Psalm 100:1-2, "Make a joyful shout to the LORD, all you lands! ² Serve the LORD with gladness; Come before His presence with singing."

Second, contrary to Klinism God is King of all the earth and all nations are called to submit to God as their King in Psalm 47:6-7:

"Sing praises to God, sing praises! Sing praises to our King, sing praises! ⁷ For God *is* the King of all the earth; Sing praises with understanding. ⁸ God reigns over the nations; God sits on His holy throne. ⁹ The princes of the people have gathered together, the people of the God of Abraham. For the shields of the earth *belong* to God; He is greatly exalted."

Third, all nations are summoned to praise God because they will be judged/governed by Him:

Psalm 67:3-7, "Let the peoples praise You, O God; Let all the peoples praise You. ⁴ Oh, let the nations be glad and sing for joy! For You shall judge the people righteously, And govern the nations on earth. ⁵ Let the peoples praise You, O God; Let all the peoples praise You. ⁶ *Then* the earth shall yield her increase; God, our own God, shall bless us. ⁷ God shall bless us, And all the ends of the earth shall fear Him."

Fourth, all nations are called to serve the Lord.

Psalm 100:1-4, "Make a joyful shout to the LORD, all you lands! ² Serve the LORD with gladness; Come before His presence with singing. ³ Know that the LORD, He *is* God; *It is* He *who* has made us, and not we ourselves; *We are* His people and the sheep of His pasture. ⁴ Enter into His gates with thanksgiving, *And* into His courts with praise. Be thankful to Him, *and* bless His name."

Fifth, the kings and judges of the whole world are instructed to do obeisance to the Lord, to kiss the Son (Christ), i.e., to submit to His rule (His laws):

Psalm 2:10-12, "Now therefore, be wise, O kings; Be instructed, you judges of the earth. ¹¹ Serve the LORD with fear, And rejoice with trembling. ¹² Kiss the Son, lest He be angry, And you perish *in* the way, When His wrath is kindled but a little. Blessed *are* all those who put their trust in Him."

Many more citations from the Psalms and elsewhere repeat and reemphasize the responsibility of the nations of the world to worship and serve the Lord, i.e., to keep His commandments. This same doctrine is spoken by Jesus in Matt. 5:18-19, "For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled. ¹⁹ "Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches *them*, he shall be called great in the kingdom of heaven."

WLC 120.

- (1) Matt. 6:10
- (2) Ps. 68:1, 18
- (3) Rev. 12:10, 11
- (4) 2 Thess. 3:1; Rom. 10:1; John 17:9, 20
- (5) Rev. 22:20

H. Summary:

First, what does Klinism teach about the two kingdoms? Klinism maintains that God's kingdom here on this earth under the New Covenant in Christ is territorially limited similar to how it was limited in OT times (until the resurrection of Christ). So, this kingdom, called a sacred kingdom is limited to the church grounds and the grounds owned by believers. In OT times and in Jesus' day this kingdom was confined to Palestine. Similarly, today the kingdom is limited to sacred soil. In Palestine the specially revealed law of God was to be followed. Everything outside this kingdom is the other kingdom, the secular kingdom. Then and now all mankind (including believers) living in this secular kingdom are to learn how to live by the "scientific method," to learn from God's law revealed in, or through, nature. So, it is said, since biblical truth, biblical law, is specially revealed (covenantal) truth it does not apply in the secular realm.

What do the Standards and the Bible teach about the two kingdoms? They teach that there are two kingdoms and so does Klinism. However, these two theological systems differ on the nature and extent of these two kingdoms. The Standards and the Bible teach the two kingdoms are the kingdom of God and the kingdom of Satan. The first is the kingdom of believers who seek to follow Christ and this kingdom is ruled by Christ. The other kingdom is a kingdom consisting of all who do not repent and believe in Christ and who are ruled by Satan. These are spiritual realms (as to their nature) and are not territorially limited (as to their extent). In God's kingdom, the hearts of believers, God rules and the Bible is the law book. In Satan's kingdom sin reigns and the Bible is irrelevant.

We saw from Scripture that in the O T those not living on sacred soil (Eden or Palestine) received special revelation to direct them in their walk with God. So, even though not on sacred soil, they obeyed God's special revelation. They also, no doubt, used "the scientific method," i.e., they figured out for themselves how to do things, etc. They followed natural revelation. We looked at the fathers following of Noah's time and demonstrated from Scripture that they were saved by God's grace, and followed God's specially revealed law and natural

law in contrast to the ungodly of that day. Later, in the days of the kingdom of Israel we demonstrated from Scripture that the godly such as Daniel received (in the Law of Moses and by direct revelation from God) and followed God's specially revealed law.⁶⁸ The NT speaks about the kingdom of Satan and the kingdom of God (and not about the sacred and secular kingdoms). The latter is described by Jesus as being in the hearts of believers, as not being of this world, as being throughout this world and surrounded on every hand by the servants of the Devil (cf., the parable of the wheat and the tares).

⁶⁸ See page 76 above.

Chapter VI. The Conclusion.

We have come to the conclusion of this study. We have not examined all that the Standards say on this matter, "is Klinism confessional". However, we trust we have said enough from the Standards that those who are interested ought to be able to see that Klinism is unconfessional at several very important points. We have examined its position on the perspicuity of Scripture, the pre-fall covenant of works, the post-fall covenant of works and its republications, the covenant of grace and its republications, the law of God, the doctrine of the kingship of Christ, the kingdom of God (Christ) and the kingdom of Satan, and the doctrines of natural and revealed law. In each case we sought to explain the Klinian position and to contrast it with the confessional position. In a few cases the Standards are cited with little or no comment assuming that the reader will remember what had already been said.

Not only did we examine what the Standards say on the doctrines under consideration but we also presented a Biblical argument to explain and defend those doctrines. Certainly much more can be said in this endeavor but we have attempted to present sufficient biblical evidence to demonstrate to the reader that the Standards cited and the doctrines they have presented are securely rooted in what God teaches in the Bible.

Appendix 1. Dispensationalism and Klinism compared.

Dispensationalism and Klinism should not be equated. The two systems of theology are quite different. However, they agree that the binding significance of OT judicial/civil law concluded with Christ's earthly ministry and does not extend into the Christian era. Therefore, they both have a significant problem with reference to the ministry of Jesus in determining which of His commandments and teachings apply today.⁶⁹

On the one hand, if one says the OT period (the beginning of the gospel period and the end of the OT period) stops before the teaching ministry of Jesus then he has a problem explaining why Jesus taught that people should submit to the demands of the OT law (cf., Matt. 4:4, 7, 10; 8:4; Lk. 10:25-26 (Lawyer); 19:45-46; Jn. 8:17⁷⁰). On the other hand, one might maintain that the mandate to keep the OT law stops at the resurrection—at the conclusion of Christ's earthly ministry. Then the *teachings* and commands of Jesus are in the OT-law period and are not for the church today. They are under the Mosaic Law. This is a very undesirable position. Of course one might maintain that the ministry of Jesus was a transition period and some of what He taught binds us today and some of it does not. This leaves us in utter confusion in which different readers of the teachings of Jesus are at

⁶⁹ This writer remembers hearing a dispensational pastor on the radio explaining that when Jesus said, "keep My commandments" this was an easy command to obey because in the Gospels there are only three commandments given by Jesus.

⁷⁰ Matt. 4:4, But He answered and said, "It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.'" 4:7, ⁷ Jesus said to him, "It is written again, 'You shall not tempt the LORD your God.'" 4:10, For it is written, 'You shall worship the LORD your God, and Him only you shall serve.' "

8:4, And Jesus said to him, "See that you tell no one; but go your way, show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them."

Lk. 10:25-27, And behold, a certain lawyer stood up and tested Him, saying, "Teacher, what shall I do to inherit eternal life?" ²⁶ He said to him, "What is written in the law? What is your reading of it?" ²⁷ So he answered and said, "'You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind,' and 'your neighbor as yourself.' "

Lk. 19:45-46, Then He went into the temple and began to drive out those who bought and sold in it, ⁴⁶ saying to them, "It is written, 'My house is a house of prayer,' but you have made it a 'den of thieves.' "

John 8:17 "It is also written in your law that the testimony of two men is true."

liberty to pick and choose at their own discretion which of Jesus' teachings and commands apply today and which do not.

Furthermore, it is clear from the book of Acts 15:10, 19-21⁷¹ that after the resurrection the Jewish converts to Christ kept the OT law. So the question for Klinism is: didn't the disciples (including Paul) after the resurrection understand that, as Klinism affirms, Jesus fulfilled the law and it is not to be followed by Christians? This text from Acts 15 establishes that the post-resurrection believers were not Klinians. The former Jews were keeping the law, and decided that while Jewish converts were to keep the law, Gentiles converts were not so obligated. Note that James 2:10 before citing some of the Ten Commandments says, "For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all." So, the law to be kept is OT law. Verse 17⁷² is also very instructive with regard to the matter of the relevance of OT law to post-resurrection believer. It says, "Thus also faith by itself, if it does not have works, is dead." What works is James speaking about? The context makes it clear that it is not simply the Ten Commandments but the whole law (vs. 10). That is, it is not just the Ten Commandments but the general equity of all that God commands in the OT (and the NT), as Paul teaches Timothy and through him to the church in Ephesus and the church of all ages (cf., 1 Tim. 5:18). Moreover, keeping God's law is vital to the Christian life because: "Thus also faith by itself, if it does not have works, is dead."

Finally, in 1 Cor. 9:9-10 and 1 Tim. 5:18 Paul cites Deut. 24:5⁷³ and applies the principle expressed in that OT civil/judicial law to the post-resurrection church. He teaches the church that the general equity of the law binds us. So, Jesus (Matt. 5:19ff.⁷⁴), James, and

⁷¹ Acts 15:10, "Now therefore, why do you test God by putting a yoke on the neck of the disciples which neither our fathers nor we were able to bear?... ¹⁹ "Therefore I judge that we should not trouble those from among the Gentiles who are turning to God, ²⁰ "but that we write to them to abstain from things polluted by idols, *from* sexual immorality, *from* things strangled, and *from* blood. ²¹ "For Moses has had throughout many generations those who preach him in every city, being read in the synagogues every Sabbath."

⁷² James 2:17, Thus also faith by itself, if it does not have works, is dead.

⁷³ 1 Cor. 9:9-10, For it is written in the law of Moses, "You shall not muzzle an ox while it treads out the grain." Is it oxen God is concerned about? (Deut. 24:5)¹⁰ Or does He say *it* altogether for our sakes? For our sakes, no doubt, *this* is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope.

⁷⁴ Matt. 5:18-20, "For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled. ¹⁹ "Whoever therefore breaks one of

Paul explicitly teach that Christians are still bound by the general equity of the OT Law.

the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches *them*, he shall be called great in the kingdom of heaven.
²⁰ "For I say to you, that unless your righteousness exceeds *the righteousness* of the scribes and Pharisees, you will by no means enter the kingdom of heaven.

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