

Historical Review - Sacerdotalists, Evangelicals

by John Murray

The sermon explores different views of salvation, including sacerdotalism, Lutheranism, and Evangelicalism, and highlights the importance of understanding God's sovereign will and sufficient grace.

Duration: 51:10

Scripture: Matthew 22:14, John 3:16, Romans 5:18, Romans 8:29-30, Ephesians 1:4-5

Topics: "Sacerdotalists"

Description

In this sermon, the preacher discusses the Parvenian scheme and the anthropology that underlies it. He explains that according to this scheme, humans are completely unable to do anything towards their own salvation due to their fallen nature. However, God's grace is sufficient to save all, and it is through His love and decree that salvation is made possible. The preacher emphasizes the importance of understanding the order of God's plan, pointing to biblical examples such as the predestination of believers to be adopted as children of God through Jesus Christ.

Transcript

Your feeling was the first topic in the field of materiality, namely the plan of salvation, and I have tried in the last hours to give you some big advance, some apology for the discussion of such a fool of God, of divine thought. Now if you take an example derived from what is central in our Christian faith, the central fact of our Christian faith that Christ came to die, and rise again, to die on the cross, the central fact of our Christian faith. Now, the central fact of our Christian faith, and we've asked the question then, what relations does this great central fact sustain to other elements of God? How? It must have relations, not an abstract truth, and I think you would at least have to see this, that God set His love upon the children of men, He set His love upon the children of men, and there is an ultimate, an ultimate of divine revelation and an ultimate of the counsel of God.

No one can go back further than that. God set His love upon lost men in His eternal counsel, that's indisputable, surely. Then second, because He set His love upon lost men, He decreed their salvation, surely the fruit of His love.

Then third, He decreed to send the Son in order to secure His salvation. Surely you have therefore an order of thoughts, don't you? I don't see how that can be called into question. Now, let us get into the

subject of brief historical review.

The organized Christian church, as I indicated last week, the organized Christian church professes that it is God that saves. Now the first great cleavage that enters into organized Christianity is concerned particularly with the question, how? And the answer to that divides, the church divides them in the field of esotericology. Now, what does sacerdotis say? Sacerdotis say that God has deposited His saving power in the institute of the church.

He deposits His saving power in the institute of the church. That salvation comes to men through this intermediary, at the moment. Now what pertains to the plan of salvation, the sacerdotalist position, can be summed up as follows.

First, that God, by an antecedent conditional will, wills the salvation of all men. By antecedent conditional will, He determines, He wills the salvation of all men. And then second, in accordance with that antecedent will, He sends forth His Son to make satisfaction for the sins of all men.

And the sins of all men, and the atonement therefore has reference, not to individuals, but to the whole human race. By a consequent, by a consequent and absolute decree, He determines the salvation of those whom He foresees will become the participants of salvation through the sacraments. God determines the salvation of those whom He foresees will become the participants of this salvation, deposited in the church, through the sacraments.

And then you see you have the order of the divine decrees on this sacerdotalist scheme. Let me remind you that in stating this, in terms of the order of the divine decrees, it is generally prefaced, the statement of the order is generally prefaced by what concerning the cosmos, in order to give a certain concern, particularly with salvation. The decree to create the fall don't really fall within, they don't fall within the concern with salvation, generally in the astronomy of creation.

And then the decree with reference to the fall. The fall, then third, the sins of all by the sacrifice of Christ, four, because the means, then five, decree to predestine, to be within them, decree to permit to fall, for the sins of all, four, decree to predestine, all those whom He foresees will receive the sacraments and persevere in their use. And then the decree to sanctify and glorify all those who are thus predestinated, decree to sanctify and glorify all those thus predestinated.

Now, of course, the sacerdot and the high Anglican, the former Catholic, the high Anglicans, actually, historically speaking. They say that banner is that God saves by those who are saved. But again, Evangelicals differ among themselves, particularly on the question of the diversity in the issues of salvation.

The diversity among men in respect of salvation, diversity in the issues of salvation, diversity among men in respect of salvation. How are we going to explain? Some are saved, some are not saved. What is the explanation of the difference? Well, that Putin can universalist.

Now, the unity of men make themselves different. The diversity that not to any differentiation in God saving operations, not in any differentiation that there is in God saving operations, but in the difference of response on the part of men. The difference of response.

God does, looking to salvation, He does on behalf of all and in all indiscriminately until men contribute that decisive factor, which issues in contribute that decisive factor. Who are the universalists? They are the

Evangelical Lutherans, Arminians and classical Lutherans. Dr. Warby, yes.

Constant Arminians. Now, at that moment, these Evangelicals, these universalists, they believe decisive factor. Lutherans place it in non-resistance.

Non-resistance. The Arminians, Constant Arminians, put it in cooperation. Evangelical Arminians in improvement.

Improvement. Improvement. Now, let us take a look at the Lutherans and summarize their view of salvation.

The Lutherans, Evangelical Lutherans, have this God's plan of salvation of all. From general benevolence, voluntas generalis, from general benevolence, God wills and intends the salvation of all. He wills and intends the salvation of all.

That is, remember, voluntas generalis, the salvation of all. Second, to give effect, to give effect to that purpose, he sends his son to make satisfaction for all the sins of all men. To give effect.

Then he, third, he decrees to give to all men. And then, fourth, you have this voluntas, voluntas vitias, whereby those whom he foresees will not resist the means of grace, will therefore repent and believe, will therefore repent and believe. The means of grace, particularly the way, has inherent in itself saving power, and it is always efficacious, but it does not meet with an obstacle.

Always efficacious, no resistance in the self, in the person. The means of grace. The means of grace.

So the order of the divine decrees on this Lutheran scheme is as follows. Order of the divine. For which is common to all schemes.

Precedent, conditional decree. Universal antecedent, conditional. He wills and intends the salvation of all.

Then, fourth, in accordance with that antecedent, he decrees, God decreed, to send Christ, to make satisfaction for the sins of the whole world. By special, consequent, unconditional decree, he predestinates to eternal life. All those whom he foresees, sanctify and glorify always this predestination.

Now we shall sanctify and glorify the remonstrant Arminian and derive from him the moral corruption by which they are disposed to sin. That corruption is called hereditary depravity. Hereditary depravity.

Or inherited depravity. Then, second, this depravity does not, however, deprive all men, does not deprive men of all ability to go. Does not deprive man of all ability to go.

A certain ability is essential to the nature of man and is therefore retained in spite of the fall, in spite of this inherited depravity. Hence, in virtue of that naturally retained ability, in virtue of this naturally retained ability, man is able to assist and cooperate in his own salvation. Able to assist and cooperate in his own salvation.

It is not, however, sufficient for salvation. Consequently, God has given to all men sufficient grace, and those who cooperate with this faith cooperate. And third and finally, those whom God foresees will cooperate, and thirdly, he predestinates to salvation.

Now you will find the order of the divine decrees. If you are not working, you have no way to get them, you can't reproduce them when you try. That is a little variation from what I was telling you, but nevertheless, that's a mistake.

Now we come to the evangelical religion, the Wesleyan religion. Wesleyan or evangelical religion. It is very important to note the distinction between the evangelical religion and the monster religion.

First, in this scheme, all men have, and by nature, all men are totally depraved. And he's totally unable, totally unable, to do anything towards their own salvation. Totally depraved, totally unable to do it.

Why? Once there are many who say that. They are certain. So all men are condemned in Adam, and are totally depraved.

Yet Christ comes to sustain to all men a certain saving relationship. Christ comes to sustain to all men a certain saving relationship. They are all delivered from the guilt of Adam's first sin, and are endowed with sufficient grace and ability.

That is, they are endowed with a certain principle of life implanted in the soul. Sufficient grace is the key term here. Third, this ability is not naturally the same ability, but graciously restored, graciously restored.

All men are naturally totally depraved and totally unable. But all men are given sufficient grace, therefore graciously restored. All who improve this sufficient grace are saved.

All who improve this sufficient grace are saved. Now, improve is here in the... You buy a house, and you put it elaborated, and you improve it well. That's one meaning of the word.

Improving, or renovating. That's not the sense in which it is used in this case. Improving an opportunity.

Improving a privilege. Taking advantage of it. Yes.

All who improve this sufficient grace, cultivated, are saved. Five diversities arise from this improvement, in the case of... and non-improvement. Non-improvement in the case of Adam.

Well, I'll give you the order of the divine decrees, and this is the order of the divine decrees, and would be the order of the decree to create, decree to permit the fall, decree to send Christ to make satisfaction for the sins of all, decree to send Christ to make satisfaction for the sins of all, to secure remission of original guilt, this is three, to send Christ to make satisfaction for the sins of all, to secure remission of original guilt for all, and secure sufficient grace. Then four, the decree to remit the guilt of Adam's sins, and to give to all sufficient grace. Then five, decree to save all who improve this grace.

Six, decree to predestinate to eternal life those who we perceive will improve, and persevere in that improvement. Decree to predestinate all those who we perceive will improve, and persevere, and then finally, decree to sanctify and glorify all those who are best predestined. Well, let's do it in just a particular manner.

Yes. All men fell in love, and therefore by nature they are totally between and as they are, they are not able to do anything towards that particular point that angelical opinion would be theoretically as Calvinistic as any Calvinist. Totally betrayed, not able therefore to do a thing towards their own salvation.

Nevertheless, God's grace comes along and remits the original guilt of Adam's sins to all, gives a gracious and extraordinary ability to all, and that's called sufficient grace. Now, since there is that universal grace, men are, all men without any exception, are put in an entirely different category from what they are by nature. And therefore, in view of that, if they improve that sufficient grace, they will be saved.

Now, what is your question? Uh, it seems that it's quite contradictory in the sermon. He says at some point they are, they do not give sufficient grace. Yes, well, he gives it to them all, he gives it to them all whenever they come into the world, whenever they begin to assist.

It's not that they're quite in their onward course of development, but everyone at the very beginning of his assistance has given this permission to others. That's correct. All of you, well, I don't know the specifics on that, but I can tell you that according to their principles, it applies to all men and women, from the beginning of the world to the end of the world.

Okay. The way they get support from that principle, Oh, yes. They're one of the chief inspirations, the source of the spiritual doctrine.

Judgment came upon all men of condemnation, upon all men of justification for life. And that involves, I think, an equally good version. That's one of the chief resources.

That's the characteristic of Jesus. Now, your difficulty is, well, now, how do these two things square before another? Well, you see, that's the big question in evangelicalism. Granted, you say that there is the remission of original guilt.

Granted that there is this graciously restored ability, this sufficient grace. Nevertheless, the person must improve it. Whence comes that improvement? Whence comes it? If the person is naturally, natively, totally depraved and totally unable, whence comes this improvement? That is the real question.

And it's a question I can't answer for you. I don't think that on evangelical or linealism there is any adequate answer to that. Because it must proceed from the initiated of the person concerned.

And it's not explained by the remission of original guilt or the sufficient grace with which all are endowed. There has to be some sort of a factor there, proceeding from the person himself, that is not explained by the bestowment of grace. And there I think you're back to following the sovereign initiating of the person himself.

That's my answer to your question. But that is not what I'm particularly interested in now. It's just a survey.

Now we come to the talk. Let's go on. I just want to ask you, maybe you want him to feel that Luther is a good problem.

Yes, Luther is a problem. Then let's do that change and Luther doesn't have a problem. We have this big class, evangelical Lutherism, which does not necessarily represent Luther himself at all.

It was a synthesis, a synergism, that entered into evangelical Lutherism, the subsequent to Lutherism, and it is that that he has to do with, the classic evangelical Arminian theology, and like Gerard Saint said, and so on, and you'll find it in that excellent summary of Lutheranism, the doctrinal theology of the evangelical Lutheran church, and you'll discover that position there, summarized for you on the basis of quotations from the classic Lutheran theology. Now what we have to do with this classic Lutheran position, and not

with perhaps individual Lutherans, who may be very much further away than classic Lutheranism, or near Lutheran position. Now we come to the particulars, and their manner is that God saves, that God saves direct operations of the spirit from the heart of man and a person or two, and that God makes men, all marks of particular, classic Calvinism, that God makes men to give birth.

Stated more fully, that is, that God, in His saving operation, does not work equally and indiscriminately on behalf of all men. He does not work equally and indiscriminately on behalf of all men. God makes men to give birth, and He makes men to give birth, simply in the exercise of His sovereign will, so that there is sovereign differentiation, sovereign discrimination.

That's the hallmark of particular. Remember, that applies to all particular. God makes men to give birth, sovereign differentiation.

Now, but there are various classes of particularism, too. You have, first of all, the super-Eleftherians, you have the infra-Eleftherians, and you have the Amaromians, another fourth class, which Dr. Orton has, but I'm not bothering with that. Particularly these three.

On this general principle, but way ahead in the order of divine decrees, does this differentiation first act? Gives you the key to these three classes.

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