

# Predestination - Intertrinitarian Economy

by John Murray

*John Murray explores the profound theological concepts of predestination and the inter-trinitarian economy of salvation, emphasizing the distinct roles of the Father, Son, and Holy Spirit in God's redemptive plan.*

**Duration:** 52:13

**Scripture:** Ephesians 1:20-22, Ephesians 4:8, Ephesians 5:25-27, Philippians 2:6-9, Titus 2:14, Hebrews 2:9, Hebrews 12:2

**Topics:** "Predestination"

## Description

In this sermon, the speaker discusses the concept of glorification as a reward for completing the work assigned by God the Father. The ultimate thought of the whole process of salvation is seen as the electing love of God the Father. The Son came to fulfill the task given to him by the Father, as stated in various biblical passages. The sermon emphasizes the active and determinative nature of God's love, which moves towards the highest goal for the elect. The speaker briefly mentions other passages that support this understanding, such as Romans 8:29 and Romans 9.

## Transcript

O Lord, how proud to Thy great thanksgiving By the unspeakable goodness Thou hast bestowed upon us in the past And for the way in which Thou dost always compass us about With loving kindness and tender mercy We pray, O Lord, that we may yield to Thy great name the fruit In thanksgiving, the fruit of the Spirit In love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temper That we may glorify Thee as our Father who art in heaven In Jesus Christ the mediator And in the virtue and power of the Holy Spirit whom Thou hast sent And all in Jesus' name, amen Now I have been dealing with Romans 8, 29 I perform you the pregnant meaning for which I have contended In accordance with the analogy of scriptural teaching Then that there is no difference between foreknowledge and

predestination Now that is a very remarkable argument for any competent text reader to make There is an obvious distinction Foreknow, or just a simple term, foreknow Focuses attention upon the distinguishing love of God But it does not inform us Of the destination to which those loved are appointed And it is precisely that information that the second clause provides He also did predestinate to be conformed to the image of his Son It is by no means superfluous Because in this text there is no information in the first clause As to what are the implications of election In this respect you see Romans 8, 29 differs from Ephesians 1, 4 and 5 In Ephesians 1, 4 the destination is directly attached to election Directly attached Chosen in him before the foundation of the world that we should be

holy without blame before him It is a direct coordination, you see, a direct conjunction Of election and the destiny Implicating the same, of course, in Ephesians 1, 5 In love having predestinated us unto adoption You don't have that type of construction in Romans 8, 29 And so it is the second clause in Romans 8, the second clause informs us Of the end, implicated end, election And in that respect the second clause in Romans 8, 29 The second clause in Romans 8, 29 is parallel to the second part of Ephesians 1, 4 and 5 Parallel to that we should be holy and without blame before him and unto adoption However, in Romans 8, 29 the destination is defined in terms that far surpassed those enunciated in Ephesians 1, 4 and 5 Because here we have the destination defined for us in terms Here we

have the destination defined for us in terms Any other definition in the whole of the world Here we are apprised of the great dignity The great dignity involved in this destiny For the destination is here defined in terms That involve the highest destination conceivable The highest destination conceivable for creatures Namely, it should be conformed to the image that he might be the first begotten of men Not only the highest conceivable destination Which man could have the highest conceivable destination that God himself could have Surely nothing, nothing conformed to the image of his son That he might be the first begotten of men And not only does this second clause apprise us of the high destiny High destiny that which there isn't anything conceivably higher But this in turn apprises us

of the greatness of love Referred to in the first law God's love is not passive emotion It is active volition And it moves determinatively to nothing less Than the highest goal conceivable for those whom he elects And so you can see how Happily unwatched is the allegation That the pregnant meaning of for you Rules out the necessity of the clause which follows Now that's all Romans 8, 29 And I'm going to bring my discussion now very briefly To a conclusion as far as the plan of foundation is concerned There are many other passages that might be considered As we have considered in Ephesians 1 and especially Romans 9 It would take me another whole hour to get developed In thought there in Romans 9 First Peter 1, 2 and various passages I'm going to wait now to develop We have given you

sufficient indication The teaching of this Romans 8 I'm going to bring the discussion The main upshot of a biblical study A biblical theological study Of the plan of salvation The main upshot To be summarized The first proposition is That as far as the data of revelation are concerned The ultimate fountain The whole process of salvation He elects and loves God the Lord The ultimate fountain The whole process of salvation He elects and loves God the Lord He cannot give back further than that We have an ultimate, ultimate of revelation You find that in the most familiar text God so loved the world That he gave his only begotten son To paraphrase you must say God the Father so loved the world That he gave his only son An ultimate of revelation We find on the basis of other passages But there

is a differentiation in the love of God You don't find it in Romans 3.16 In John 3.16 You don't find it in John 3.16 The differentiation But you do find it in other passages Ephesians 1.4 and 5 It's the ultimate fountain Now second, second fountain That this electing love of God The sovereign electing love of God Is not conditioned upon Not conditioned upon God's foresight And creation which men make The sovereign in accordance with The sovereign will of God And practically all make the emphasis on that In Ephesians 1 Also of course in Romans 3 The third proposition That all the Pardon me That the whole process of salvation In all its phases The whole process of salvation In all its phases Is causally consequent Subordinate to God's Processes of salvation Or the process of salvation In

all its elements Carries into effect The sovereign purpose of grace And then the fourth proposition That the process of salvation Moves from electing grace As a fountain To the praise of the glory of God's grace In

the glorification of those Objects of His electing love We must remember As far as teleology is concerned As far as the ultimate end is concerned The glory of God The praise of the glory of God's grace Controls the whole plan of salvation Just as God's plan In its all-inclusive aspect Plan in its all-inclusive aspect Comprehending everything In the whole realm of creation Providence of His To the end of God's glory Made all things for Himself And of Him, and through Him, and unto Him Are all things So More restrictively In the plan of salvation You have that same Ultimate goal

Of course it is In salvation The glory of God The standard For its manifest Now these, I take it Are the propositions Of the eminence of the Holy Scripture That must govern our construction Of the plan of salvation There can be differences of opinion As to The order of the divine decrees In certain particular I don't think it's worthwhile At this stage Of the development of theology Certain questions Whistle As they pertain To the order of the divine decree But I think That these propositions As long as these propositions Govern our construction Of the plan of salvation We are sure to be On solid biblical ground Now I pass on To the next Topic In soteriology Remember That I told The next topic The inter-trinitarian Economy of salvation The inter-trinitarian Economy of salvation I shall

try to defend That That title As we proceed That I think it is A proper title Very decided Advantage Of very many of the titles That have been given to it In the history of What do we have in mind Here Well just this That the plan Of salvation Cannot be properly Construed Unless we take account Of the arrangements The arrangements Between the persons Of the Godhead In designing And executing The arrangements Between the persons Of the Godhead In the designing And executing of salvation In other words There is an economy Whereby certain functions And actions Are specifically those Of one person Certain functions and actions Are specifically those Of one person And other functions Are those of another person There are thus distinguishing Prerogative Distinguishing prerogative In accordance

with The distinguishing property Of the persons Of the Godhead Within The ontological trinity Distinguishing prerogative Sometimes you will find In your audience Distinguishing between The ontological trinity And the economical trinity In accordance with The distinguishing property Of the persons Within Sometimes you will find In your audience Distinguishing between The ontological trinity And the economical trinity Ontological trinity That I think is a misleading Distinction A misleading way Of expressing the distinction It is proper to speak Of the distinguishing relations Which The persons Sustained to one another In the economy Of redemption Of course in the economies Of creation, providence and redemption But thinking now Particularly of redemption Distinguishing relations Which the

persons Sustained to one another Now first of all In dealing with this topic We have A brief Summary Of Biblical data Supporting This conception Very briefly Some Summarizing And one Make it Arabic Capitalism You have election Election The prerogative Of God the Father The prerogative Of God the Father And Therefore It is specifically The action Of God the Father To elect That is clear In those passages It has to be the God and Father Therefore Lord Jesus Christ Now he told us The same in Romans 8 24 In the image of his son And therefore it is only The subject of the sentence Is the person Who sustains to The son His fatherly relationship Now that's clear And it's often times Overlooked Because for example Many It doesn't occur To a great many people To recognize That the person spoken of

Is specifically God the Father God so loved the world That he gave his only begotten son Only of the Father Is Christ The only begotten son And so it is To the Father's love This is brought Out of the fountain Of the whole plan of salvation Now second Another deacon Is that it is God the Father Who sent The son

Into the world And I call that mission God the Father Who sent Christ Into the world For of course it was God the Father Who designed To send the son Into the world In order to accomplish redemption It wasn't the Holy Spirit Who sent the son And he didn't come Simply of his own initiative On his own initiative In the exercise Of that sovereignty That belonged to him As the Son of God Sent Therefore designed You remember the passages John 17 18 and 19 John 17 18 and 19 Romans 8 3

Galatians 4 4 Hebrews 2 10 These are the passages Then 3 You have the commission And this The son himself The son came In pursuance Of the task Given him by God the Father He came in pursuance Of the task Assigned to him By God the Father I, pardon me Psalm 47 and 8 Though I come In the volume of the book That is written of me I delight to do thy will O my God Psalm 47 and 8 John 4, 34 John 6, 38 And 39 Hebrews 2, 14 And 15 I simply did Five points This Certain promises Are fulfilled And rewards Administered Promises are fulfilled And rewards are Administered There must have been An undertaking On the part of the Father An undertaking On the part of the Father To reward And fulfill Certain promises Completion Given him John 17, Torah 5 Jesus is praying On the eve of his sacrifice I have

glorified thee On the earth I have finished the work Which thou gavest me to do And now, O Father Glorify Thou me Which I know so The glory which I have With me before the world Once indicates The relationship I have finished the work Which thou gavest me to do Now glorify With thine hands The reward Of Well, there are numerous texts Bearing in this John 17, 22 and 24 That's what I think John 17, 22 and 24 Acts 2, 33 through 36 Very explicit Christ received of the Father The promise of the Holy Spirit Ephesians 1, 20 through 22 Ephesians 4, 8 Ephesians 5, 25 through 27 Philippians 2, 6 through 9 Titus 2, 14 Hebrews 2, 9 And Hebrews 12, 2 I'll not wait And hope these Your familiar They abound In reverence This proposition Promises forgiveness To all In pursuance Therefore of Unengagement

Unabatement An undertaking On God's particular God the Father Then the Father The Holy Spirit The Holy Spirit Subject now It's clear that the Holy Spirit Was given And sent into the world On His own Distinguishing mission In accordance with Divine promise Divine promise Attached to The fulfillment Of God's redemptive Design On the part Of Christ Passages are explicit John 14, 16, 17 and 26 John 14 verses 16, 17 and 26 John 15, 26 John 16, 7 Acts 1 Verses 4 and 8 Acts 2, 16, 17 and 33 Acts 2, 16, 17 and 33 Verses 5, 6 and 5 There is the The parallel Which obtains Between the relation Which I will sustain For the always And that which Christ Sustains through the redeem The parallel between These two actions Romans 5, 12 through 19 As you will remember 1 Corinthians 15, 22 And 45 through 49

I think I repeatedly Mentioned to you The schematism With which These passages Provide us Schematism In terms of which God's government Of the whole human race Is conducted Schematism in terms of which God's government Of the whole human race This is What you might call The divine philosophy Of history To Adam None before Adam Because he's the first man None between Adam and Christ Because Christ is the second man None after Christ Because Christ is the last man Consequently you see There is That relationship To be the quotient Of divine wisdom But that parallelism Is in accordance with All that we have found Prior to this In connection with this Inter-primitarian economy Of salvation Now that Is just a very brief Index to What you have As biblical data About the church Now second Is the

Formulation of that Very brief statement And Based directly upon These data The data Imply That salvation Is designed By God the Father Accomplished by Christ And applied By the Holy Spirit Designed by the Father Accomplished by Christ Applied by the Holy Spirit In Accordance with Arrangements Undertakings Commitments And promises Arrangements, undertakings, commitments and promises On

the part of the persons of the Godhead Hence Behind all Historical accomplishment There is a plan Framed in terms Of an inter-trinitarian economy And the whole process of salvation The whole process Its origin To its consummation Is in terms of And fulfills the provisions of This economy It is as we Think in terms of Such an economy That we can appreciate The distinct functions And prerogatives Of the three

persons of the Godhead One function Or prerogative Is specifically Or by way of eminence That of the Father Another That of the Son And another That of the Holy Spirit In some cases Some cases These functions Are not those of one person To the exclusion Of the others And this is why It is necessary In these cases To The qualification By way of Eminence By way of eminence But in other cases In other cases The distinguishing functions And prerogatives Are exclusive They are exclusive And consequently Do not allow For the qualification By way of eminence For example It is the Father alone Who sent the Son It is the Son alone Who came The Son alone Who suffered and died Well We'll go on at that point And say a little more About this economy Tomorrow And Then go on To deal with The covenants

of grace

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