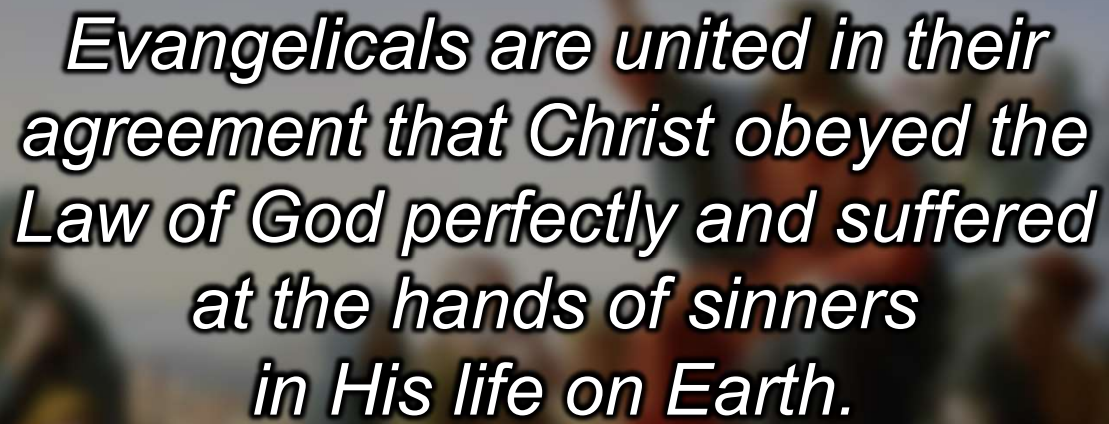
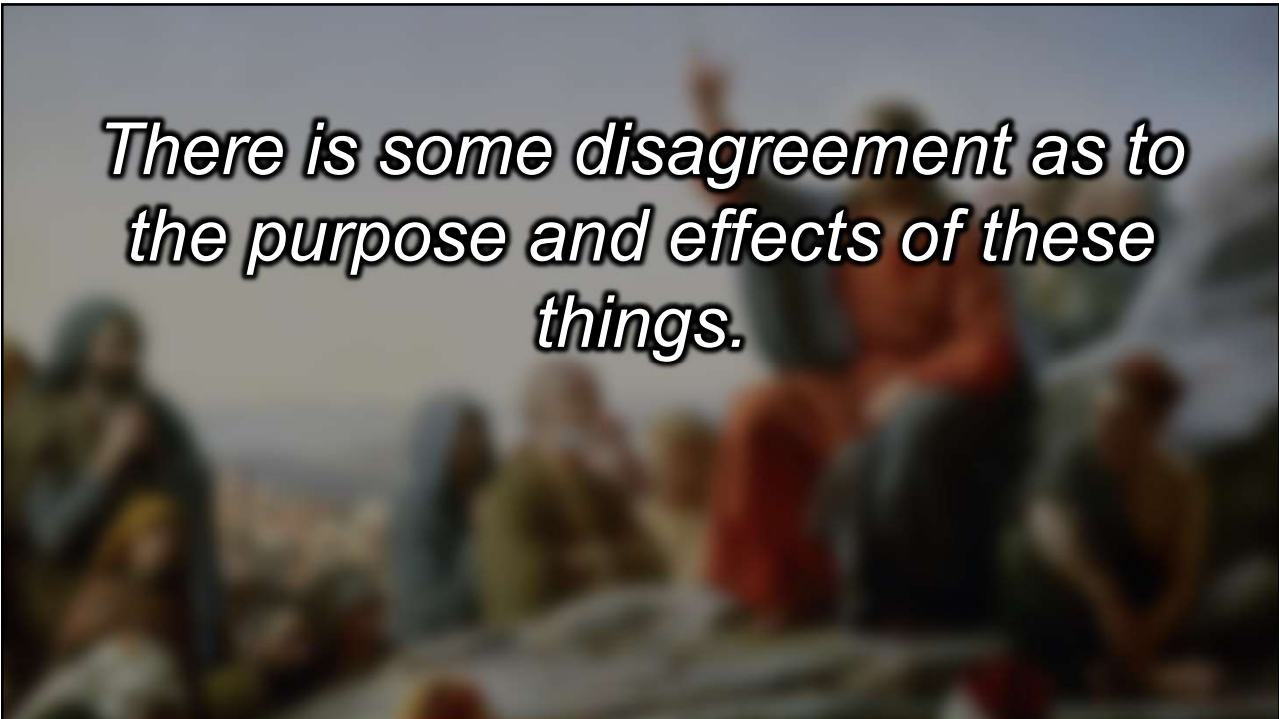


The Savior's obedience to the Law of God and His sufferings in life before He went to the cross are often neglected and sometimes their significance is distorted.



Evangelicals are united in their agreement that Christ obeyed the Law of God perfectly and suffered at the hands of sinners in His life on Earth.



There is some disagreement as to the purpose and effects of these things.

*One aspect of this this disagreement involves the doctrine known as **the Active and Passive Obedience of Christ.***

∞ **The Active Obedience of Christ** ∞

those actions that Jesus performed during His earthly life in which He perfectly obeyed and fulfilled the Law of God

☞ The Active Obedience of Christ ☞

It is called 'active' in as much as it is a positive action He accomplished.

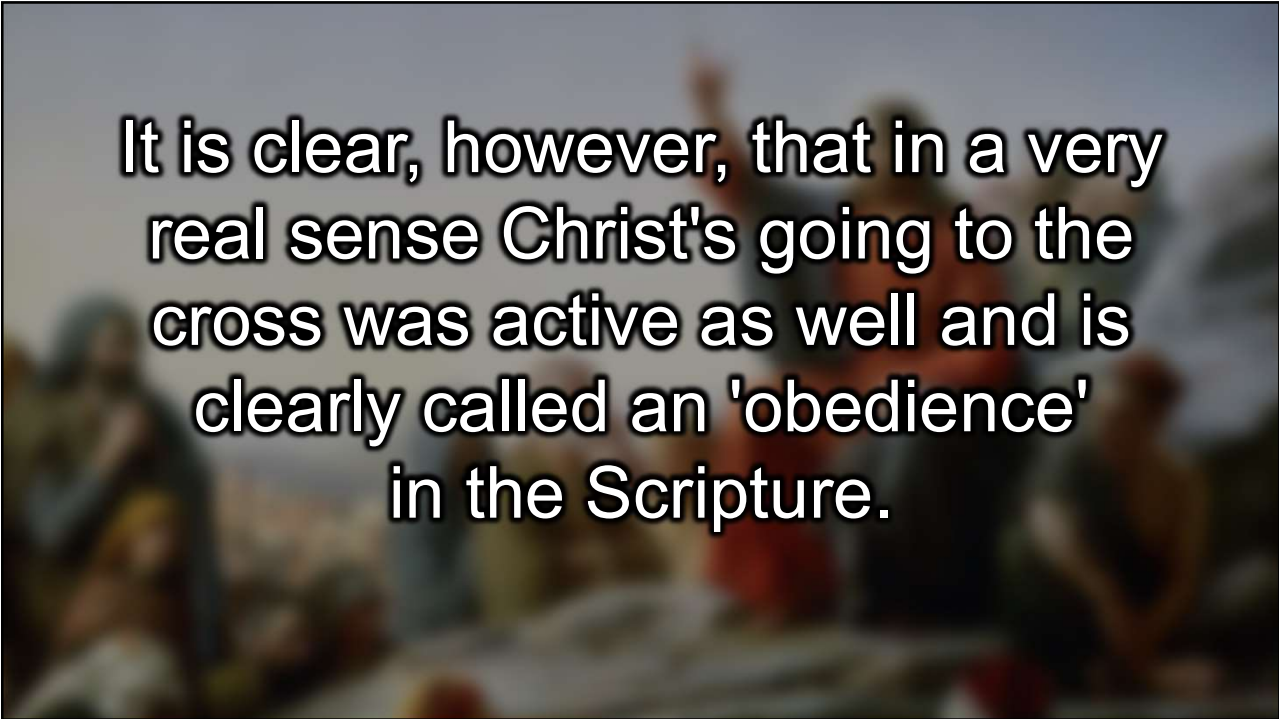
☞ The Passive Obedience of Christ ☞

those things that were done to Jesus as He was a put to death on the cross



∞ The Passive Obedience of Christ ∞

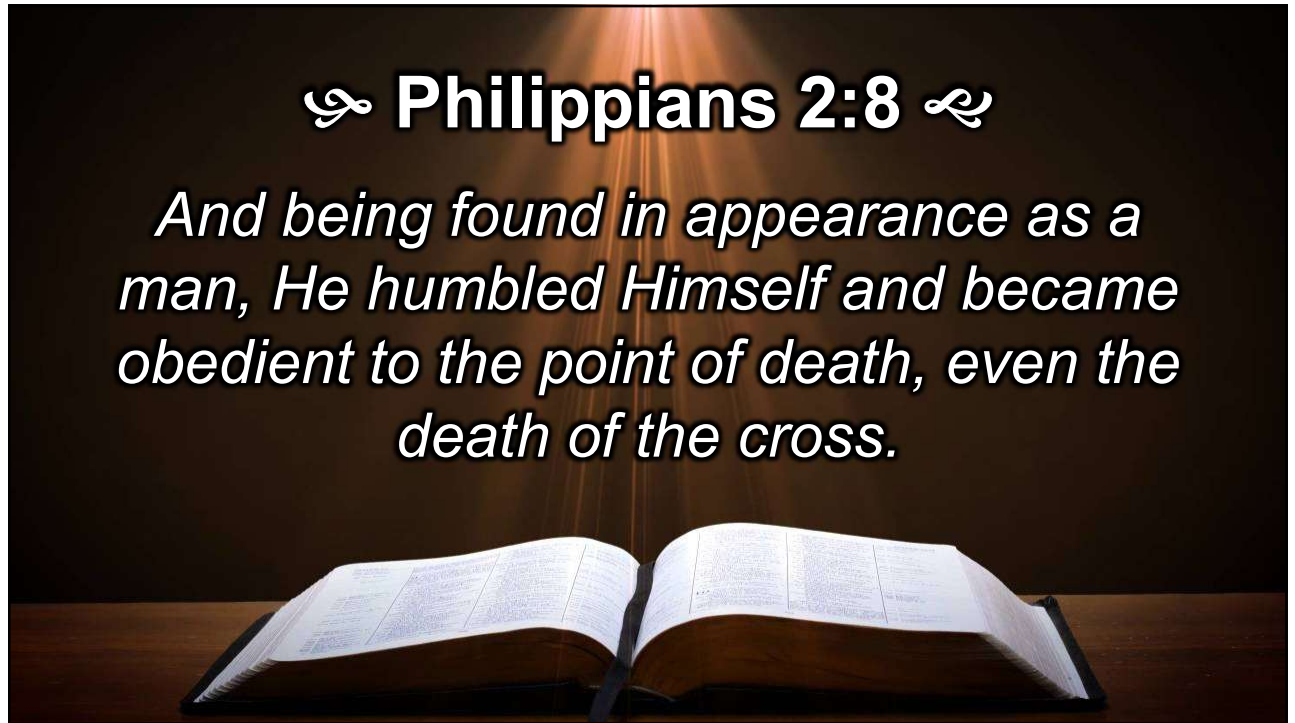
It is called 'passive' is as much as it was something that was done unto him.



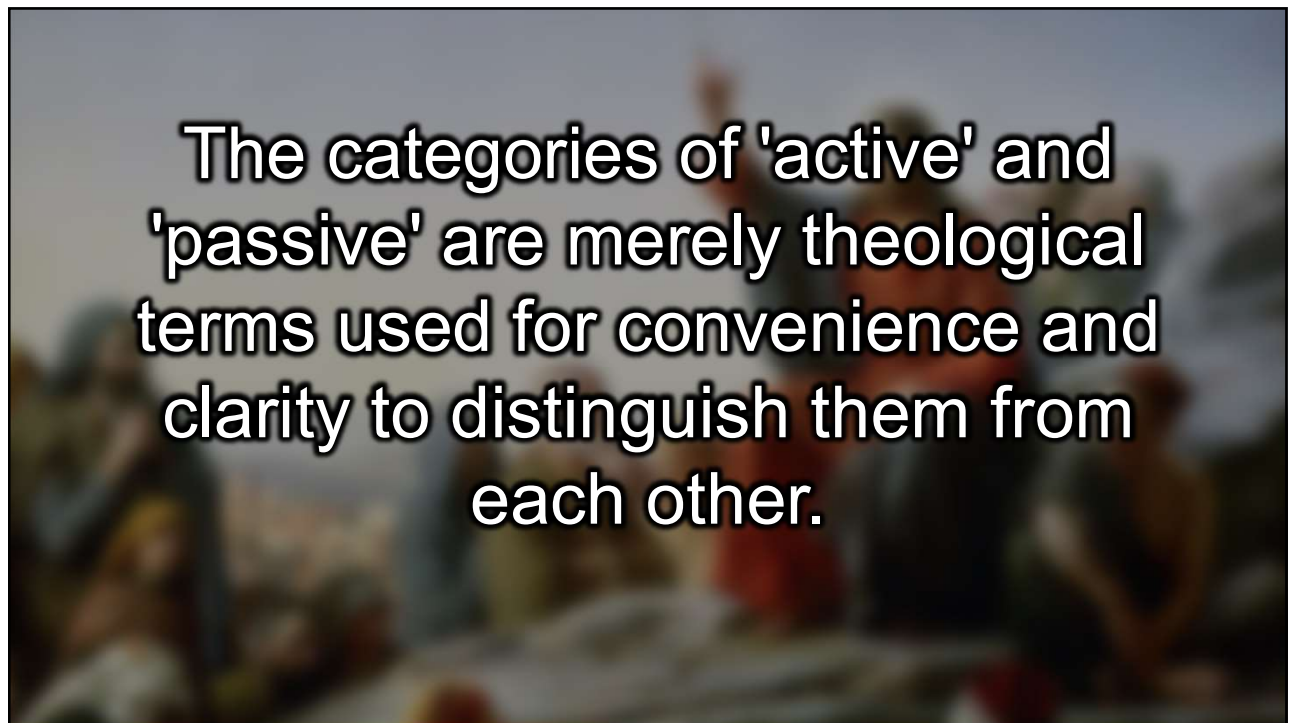
It is clear, however, that in a very real sense Christ's going to the cross was active as well and is clearly called an 'obedience' in the Scripture.

☞ Philippians 2:8 ☞

And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.



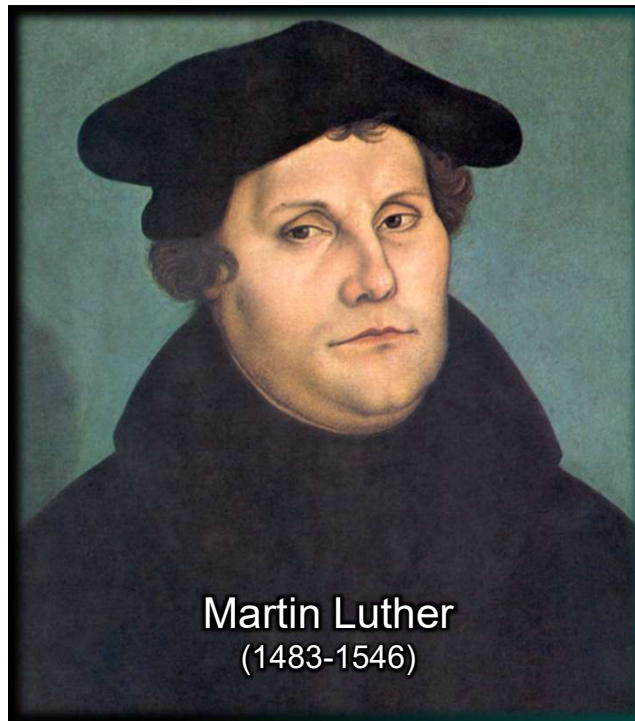
The categories of 'active' and 'passive' are merely theological terms used for convenience and clarity to distinguish them from each other.



Thus, it is not an argument against the legitimacy of the notion of the passive obedience of Christ to point out that indeed this aspect of the work of the Savior was also active in reality.

The controversy has to do with whether and how the active obedience of Christ was part of the substitution of sin as well as His passive obedience.

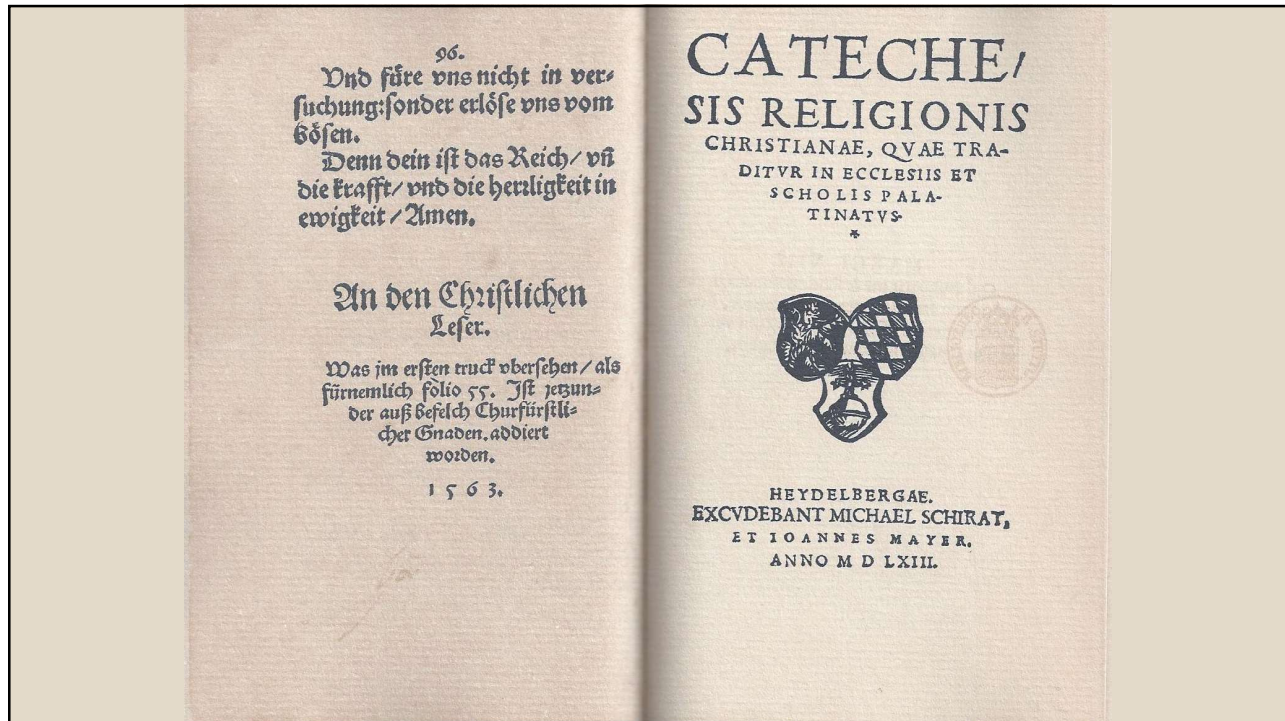
In other words, the question is
"How does Christ's obedience and
suffering in life relate to His
obedience and suffering in death
vis-à-vis our salvation?"



Martin Luther
(1483-1546)

"Therefore a man can with confidence boast in Christ and say: 'Mine are Christ's living, doing, and speaking, his suffering and dying, mine as much as if I had lived, done, spoken, suffered, and died as he did. ... Through faith in Christ, therefore, Christ's righteousness becomes our righteousness and all that he has becomes ours; rather, he himself becomes ours.'"

[Martin Luther, "Two Kinds of Righteousness" in *Martin Luther's Basic Theological Writings*, ed. by Timothy F. Lull (Minneapolis: Fortress Press, 1989), 155, 156]



☞ The Heidelberg Catechism ☞

1563

*“That God, for the sake of Christ’s satisfaction (1 John 2:2), will no more remember my sins, nor the sinful nature with which I have to struggle all my life long (2 Cor. 5:19, 21; Rom. 7:24-25; Ps. 103:3, 10, 12; Jer. 31:34; Rom. 8:1-4); but graciously imputes to me **the righteousness of Christ**, that I may nevermore come into condemnation (John 3:18). ... without any merit of mine (Titus 3:5), of mere grace (Rom. 3:24; Eph 2:8), grants and imputes to me the perfect satisfaction (1 John 2:2), **righteousness, and holiness of Christ** (1 John 2:1; Rom. 4:4-5; 2 Cor. 5:19), as if I had never committed nor had any sins, **and had myself accomplished all the obedience which Christ has fulfilled for me** (2 Cor. 5:21).”*

[James T. Dennison, Jr., compiler, *Reformed Confessions of the 16th and 17th Centuries in English Translations*, 4 vols. Vol. 2: 1522-1566 (Grand Rapids: Reformation Heritage Books, 2010), trans. Modern English Version of the Reformed Church of the United States, QQ 56, 60, pp. 782, 783]



The Westminster Confession of Faith 1646

Those whom God effectually calls, He also freely justifies; not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for any thing wrought in them, or done by them, but for Christ's sake alone; nor by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on Him and His righteousness by faith; which faith they have not of themselves, it is the gift of God.

[Chapter 11]

The humble
ADVICE
OF THE
ASSEMBLY
OF
Divines,

Now by Authority of PARLIAMENT
sitting at Westminster,
Concerning a *Shorter Catechisme*, Pre-
sented by them lately to both Houses
of PARLIAMENT.

*A certain number of Copies are Ordered to
be Printed only for the use of the Mem-
bers of both Houses and of the Assembly
of Divines, to the end that they may
advise thereupon.*

LONDON,
Printed by A. M.

The Westminster Shorter Catechism

1647

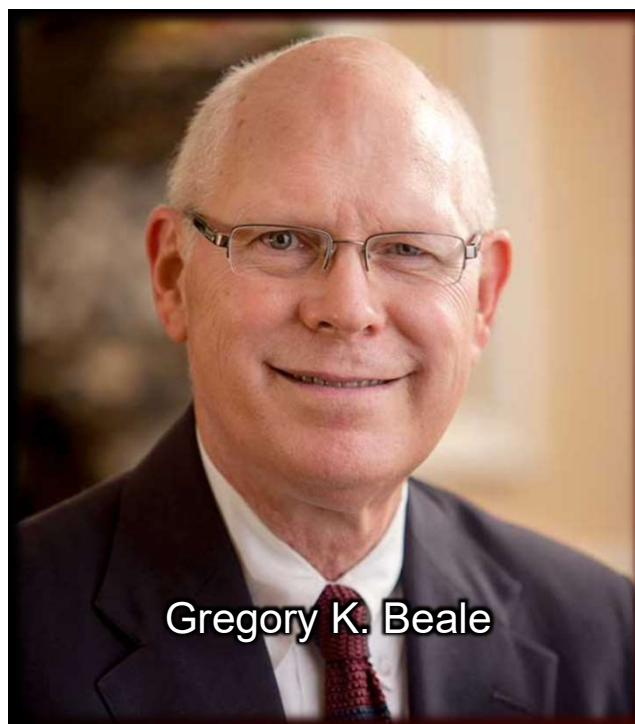
What is justification? Justification is an act of God's free grace, wherein He pardoneth all our sins, and accepteth us as righteous in His sight, only for the righteousness of Christ imputed to us, and received by faith alone."

[Q 33]

THE
1689
LONDON
BAPTIST
CONFESSION
TOGETHER WITH THE
BAPTIST
CATECHISM
COMMONLY CALLED
KEACH'S CATECHISM

"Those whom God effectually calls, He also freely justifies (Rom. 3:24; 8:30), not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous (Rom. 4:5-8; Eph. 1:7); not for anything wrought in them, or done by them, but for Christ's sake alone (1 Cor. 1:30-31; Rom. 5:17-19); not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in His death for their whole and sole righteousness (Phil. 3:8-9; Eph. 2:8-10), they receiving and resting on Him and His righteousness by faith, which faith they have not of themselves; it is the gift of God (John 1:12; Rom. 5:17)."

[*London Baptist Confession*, Ch. 11 "Of Justification," in James T. Dennison, Jr., compiler, *Reformed Confessions of the 16th and 17th Centuries in English Translations*, 4 vols. Vol. 4: 1600-1693 (Grand Rapids: Reformation Heritage Books, 2010), 546]



Gregory K. Beale

"Theologians often speak of the active and passive obedience of Christ. His active obedience consisted of His perfect keeping of the law of God throughout His life. His passive obedience consisted of His willing reception of the punishment of sinners' breaking the law. Both are imputed to sinners who trust in Christ, so that they are seen to be perfectly righteous in Christ and without any penalty for breaking the law (see Westminster Confession of Faith 11)."

[Gregory Beale, "The Twofold Obedience of Christ," <https://tabletalkmagazine.com/article/2019/04/twofold-obedience-christ/>, accessed 10/04/20]

"What does Jesus do? He obeys the Law perfectly, receives the blessing, and not the curse. But there's a double imputation that we will look at later at the cross, where my sin is transferred to His account, my sin is carried over and laid upon Him in the cross.

But in our redemption, His righteousness is imputed to us—which righteousness He wouldn't have if He didn't live this life of perfect obedience.



R. C. Sproul
(1939-2017)

"So what I'm saying to you is that His life of perfect obedience is just as necessary for our salvation as His perfect atonement on the cross. Because there's double imputation. My sin to Him, His righteousness to me. So that, that is what the Scripture is getting at when it says Jesus is our righteousness."

[R. C. Sproul, "Jesus Is Our Righteousness," <https://www.ligonier.org/blog/jesus-our-righteousness/>, accessed 10/04/20]

R. C. Sproul
(1939-2017)



R. C. Sproul
(1939-2017)

The Reality of Christ's Obedience and Suffering:

➤ Obedience to the Law of God ◀

- ❖ The Savior obeyed every precept of the Law of God.
- ❖ He was born under the Law's rule. (Gal. 4:4)

☞ Galatians 4:4 ☞

But when the fullness of the time had come,
God sent forth His Son, born of a woman,
born under the law,



The Reality of Christ's Obedience and Suffering:

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- ❖ He was born under the Law's rule. (Gal. 4:4)
- ❖ Not once did He ever violate any of God's Laws. (Heb. 4:15)

☞ Hebrews 4:15 ☞

For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.



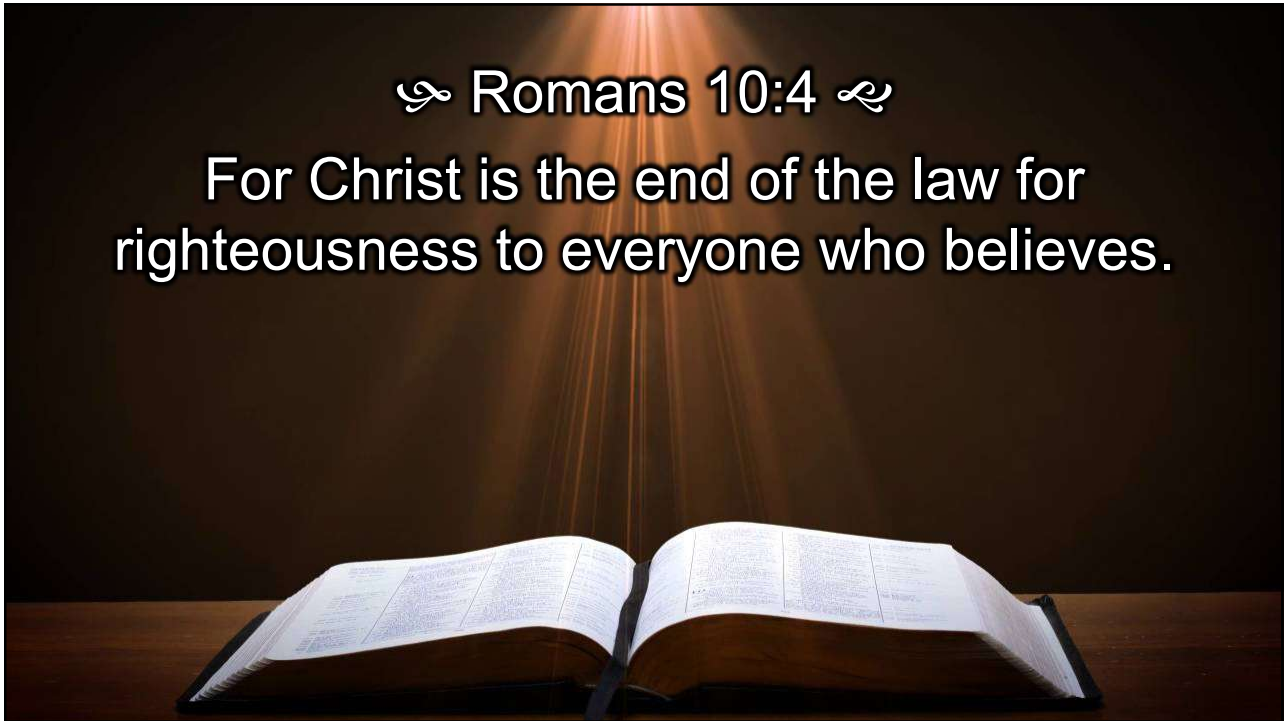
The Reality of Christ's Obedience and Suffering:

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- ❖ He was born under the Law's rule. (Gal. 4:4)
- ❖ Not once did He ever violate any of God's Laws. (Heb. 4:15)
- ❖ He was "the end of the Law." (Rom. 10:4)

☞ Romans 10:4 ☞

For Christ is the end of the law for
righteousness to everyone who believes.



The Reality of Christ's Obedience and Suffering:

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- ❖ Not once did He ever violate any of God's Laws. (Heb. 4:15)
- ❖ He was "the end of the Law." (Rom. 10:4)
- ❖ He came not to abolish the Law but to fulfill it. (Mt. 5:17)

✧ 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."



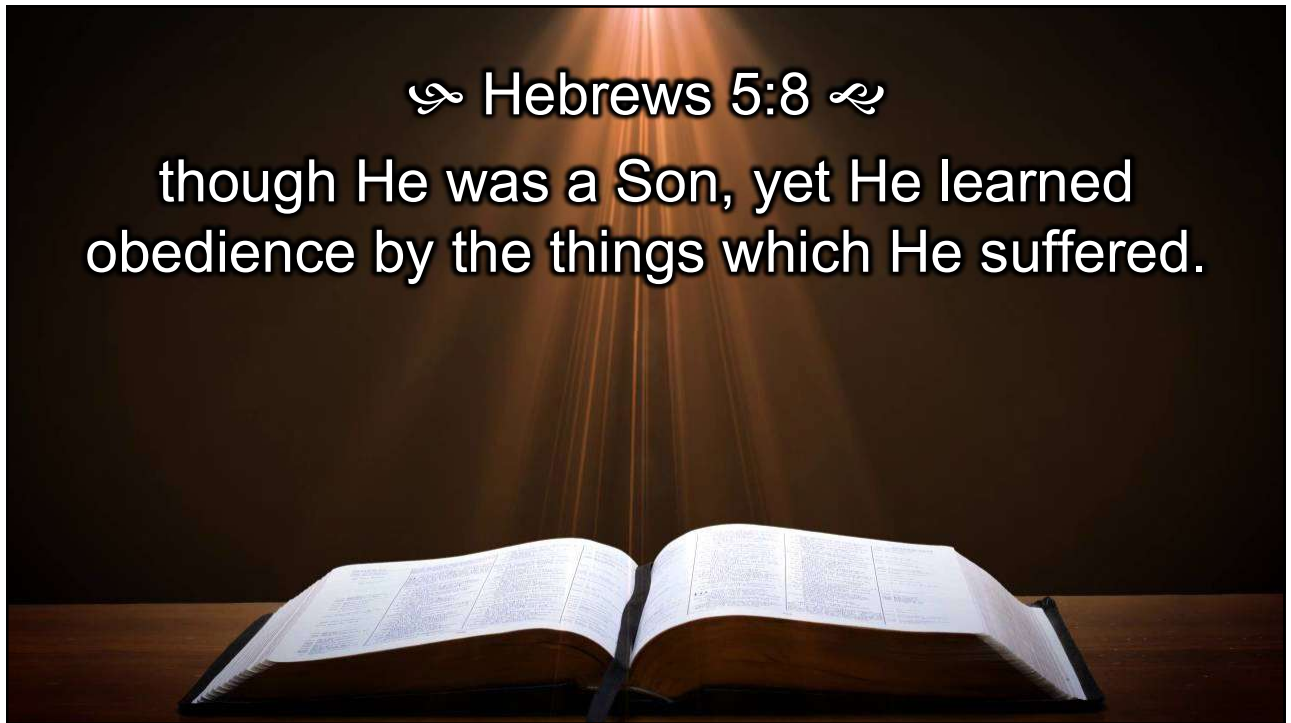
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- ❖ He was "the end of the Law." (Rom. 10:4)
- ❖ He came not to abolish the Law but to fulfill it. (Mt. 5:17)
- ❖ He learned obedience by the things that He suffered. (Heb. 5:8)

∞ Hebrews 5:8 ∞

though He was a Son, yet He learned obedience by the things which He suffered.



The Reality of Christ's Obedience and Suffering:

➤ Suffering Because of His Humanity ◀

- ❖ The physical properties common to humans were true of Him also. (Luke 1:80; 2:40; 2:52)

∞ Luke 1:80 ∞

So the child grew and became strong in spirit, and was in the deserts till the day of his manifestation to Israel.



☞ Luke 2:40 ☞

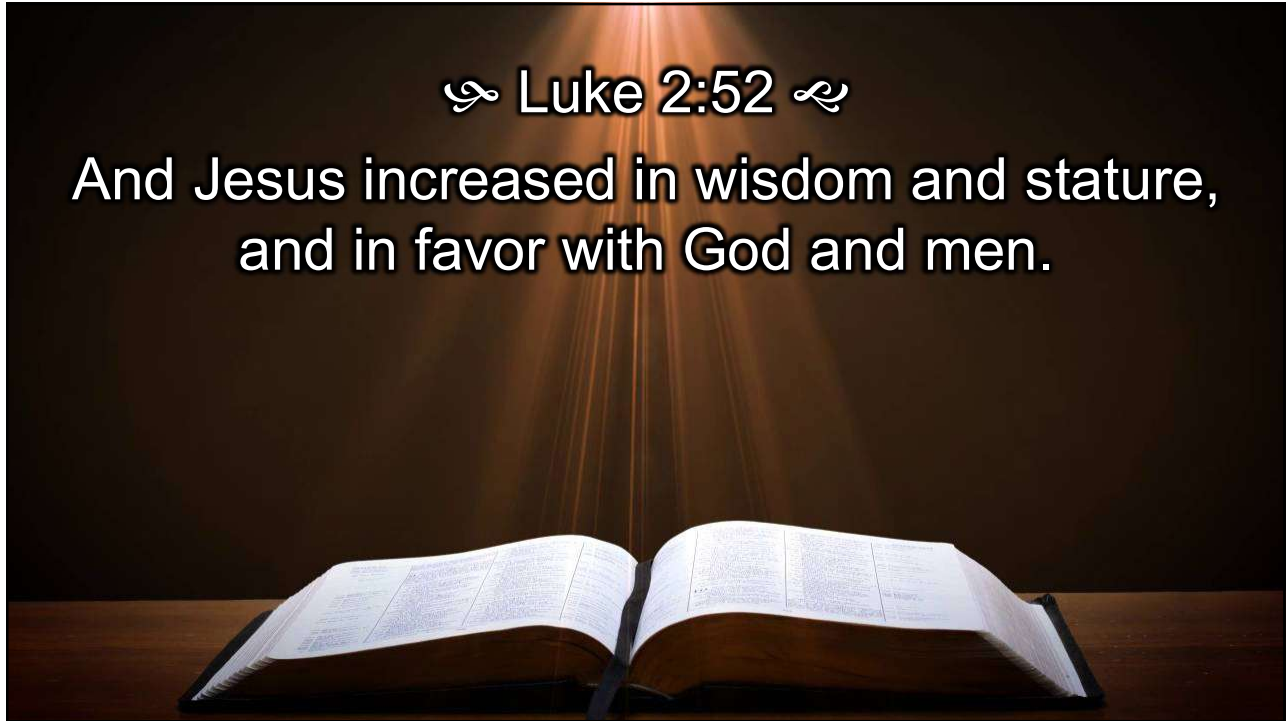
And the Child grew and became strong in spirit, filled with wisdom; and the grace of God was upon Him.

☞ Luke 2:52 ☞

And Jesus increased in wisdom and stature, and in favor with God and men.

☞ Luke 2:52 ☞

And Jesus increased in wisdom and stature,
and in favor with God and men.



The Reality of Christ's Obedience and Suffering:

➤ Suffering Because of His Humanity ◀

- ❖ The physical properties common to humans were true of Him also. (Luke 1:80; 2:40; 2:52)
- ❖ He grew hungry and tired. (Luke 4:1-2; John 4:5-6)

☞ Luke 4:1-2 ☞

Then Jesus, being filled with the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness, {2} being tempted for forty days by the devil. And in those days He ate nothing, and afterward, when they had ended, He was hungry.



☞ John 4:5-6 ☞

So He came to a city of Samaria which is called Sychar, near the plot of ground that Jacob gave to his son Joseph. {6} Now Jacob's well was there. Jesus therefore, being wearied from His journey, sat thus by the well. It was about the sixth hour.



The Reality of Christ's Obedience and Suffering: **➤ Suffering Because of His Humanity ◀**

- ❖ The physical properties common to humans were true of Him also. (Luke 1:80; 2:40; 2:52)
- ❖ He grew hungry and tired. (Luke 4:1-2; John 4:5-6)
- ❖ He voluntarily subjected Himself to the limitations of humanity. (Phil. 2:5-8)

☞ Philipians 2:5-8 ☞

Let this mind be in you which was also in Christ Jesus, {6} who, being in the form of God, did not consider it robbery to be equal with God, {7} but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. {8} And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.



The Reality of Christ's Obedience and Suffering: ➤ Suffering Caused by Satan ◀

- ❖ He was led up by the Spirit into the wilderness to be tempted by the devil. (Mt. 4:1)

✧ Matthew 4:1 ✧

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.



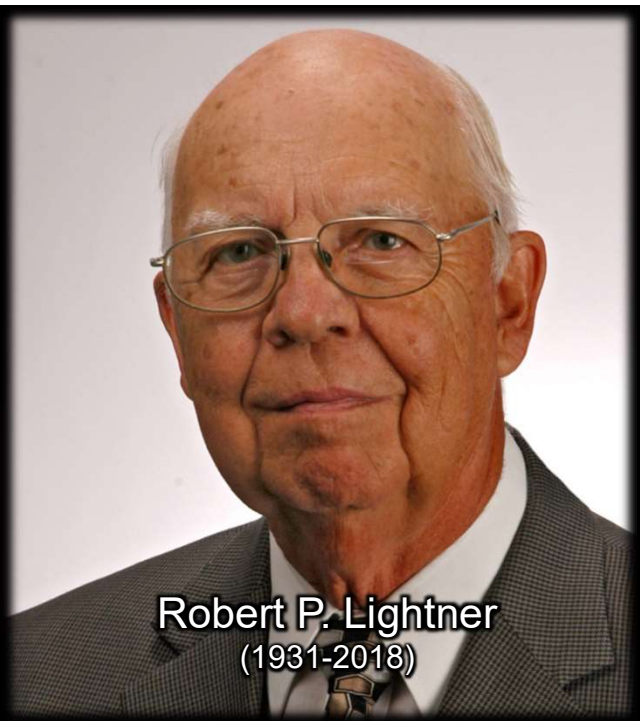
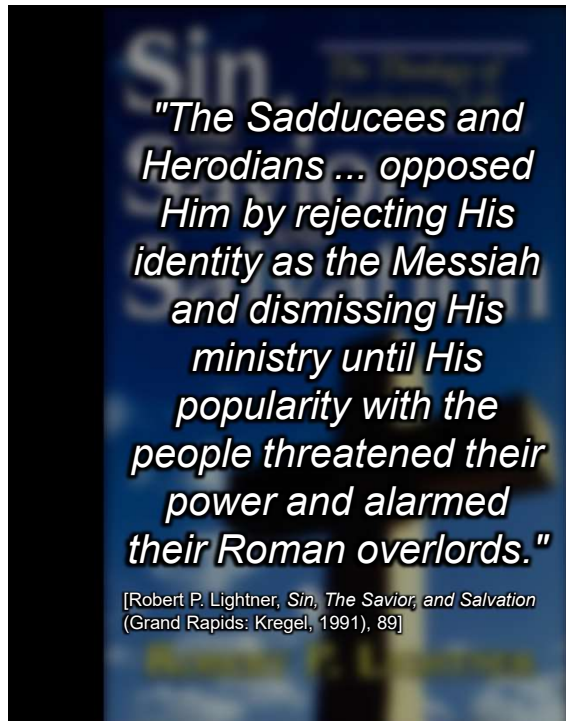
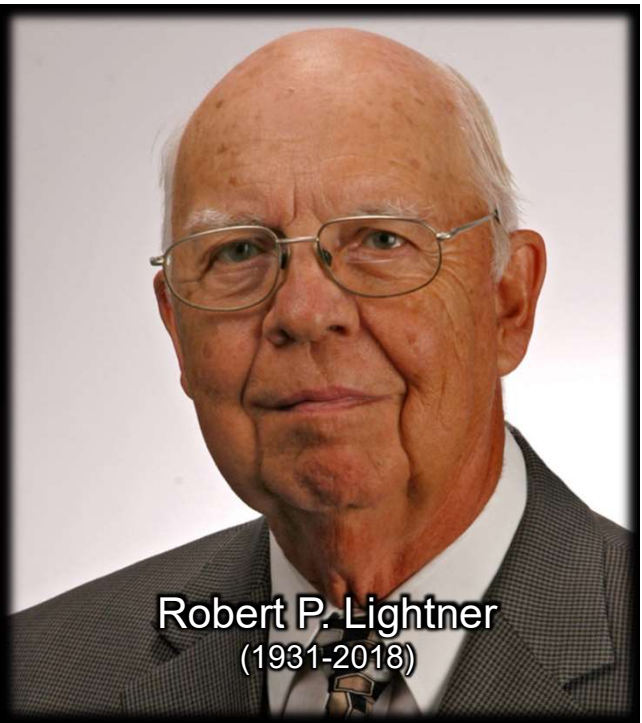
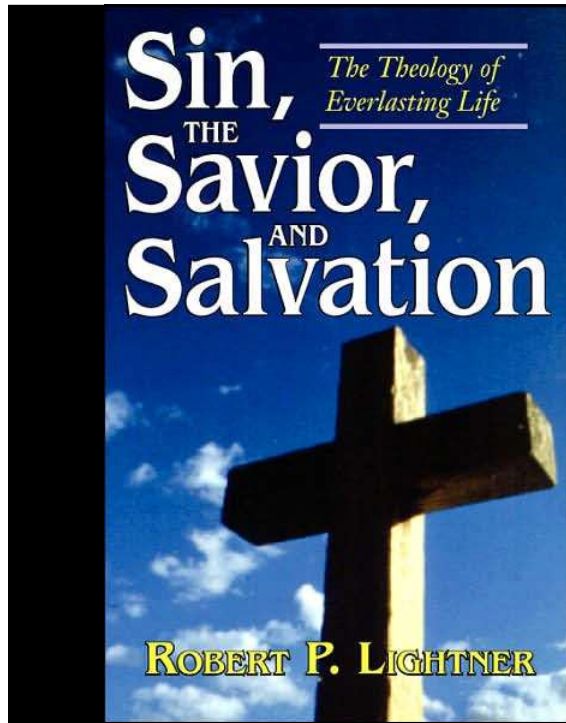
The Reality of Christ's Obedience and Suffering:

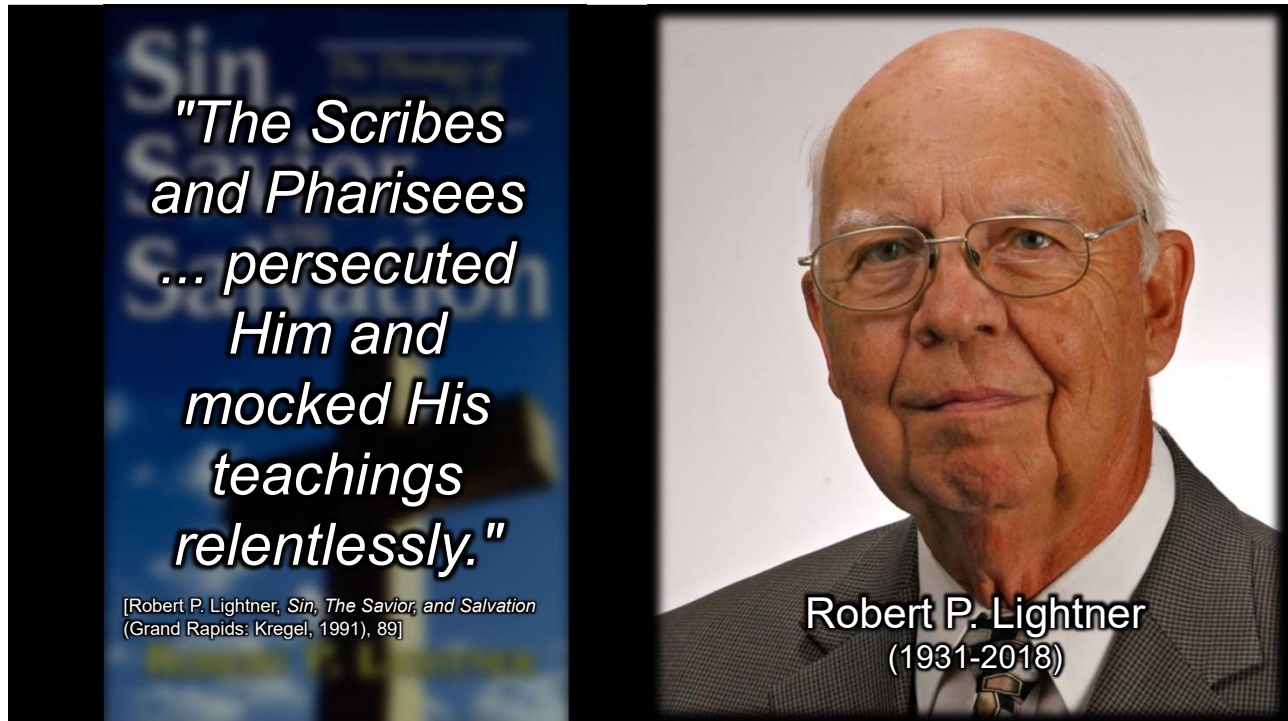
➤ Suffering Caused by Satan ◀

- ❖ He was led up by the Spirit into the wilderness to be tempted by the devil. (Mt. 4:1)
- ❖ The devil was the instrument used to do the testing.

The Reality of Christ's Obedience and Suffering:

➤ Suffering at the Hands of His Foes ◀



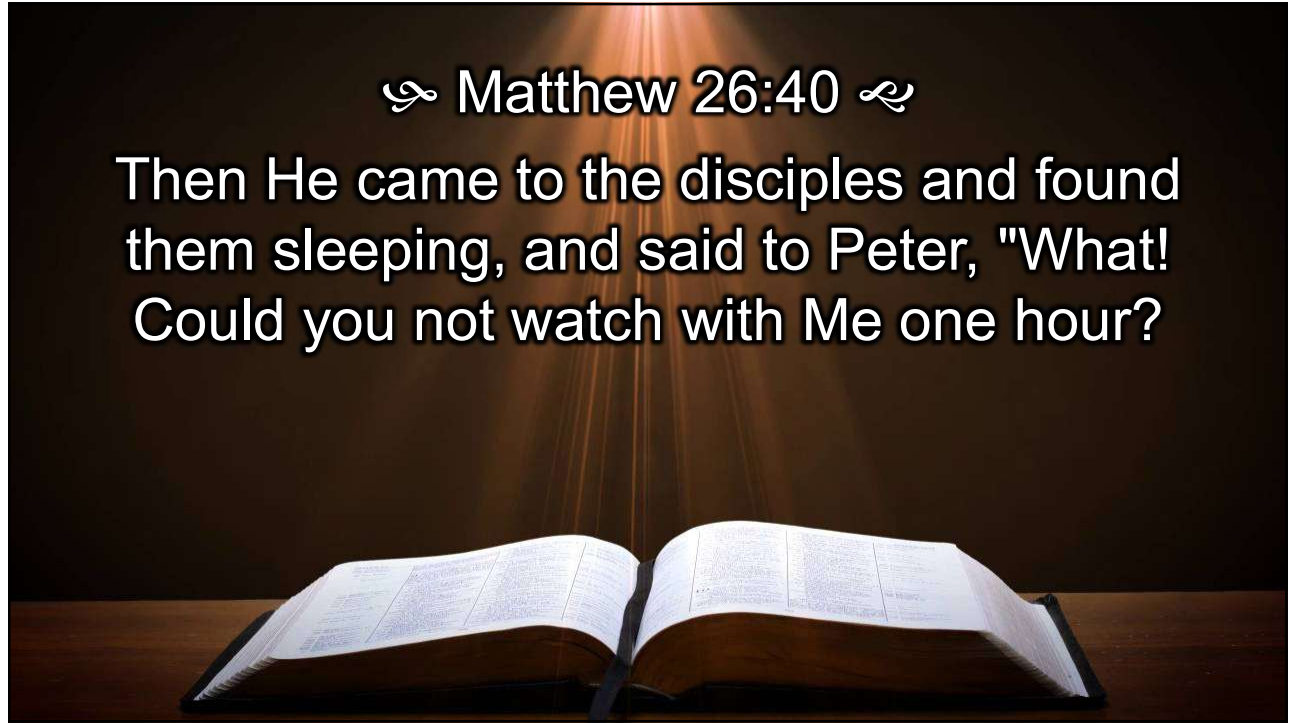


The Reality of Christ's Obedience and Suffering:

- **Suffering at the Hands of His Friends** ◀
- ❖ **Unconcern (Mt. 26:40)**

↪ Matthew 26:40 ↩

Then He came to the disciples and found them sleeping, and said to Peter, "What! Could you not watch with Me one hour?"



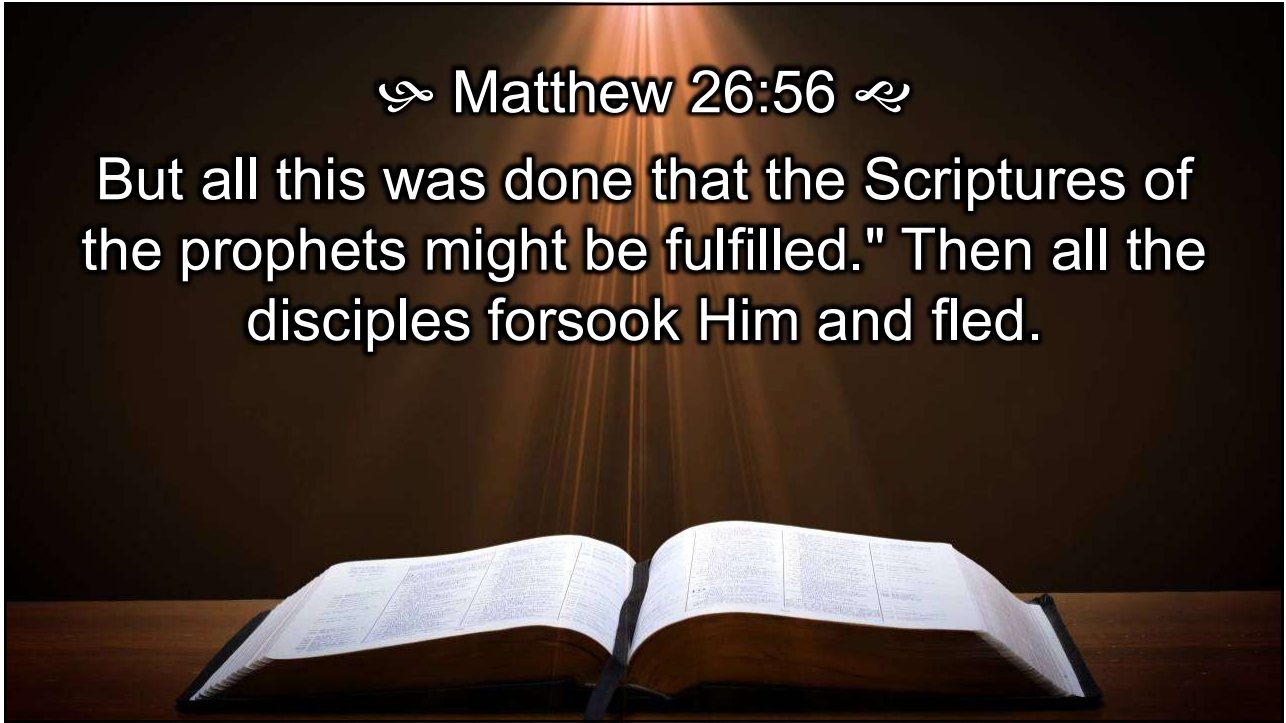
The Reality of Christ's Obedience and Suffering:

➤ Suffering at the Hands of His Friends ◀

- ❖ Unconcern (Mt. 26:40)
- ❖ Abandonment (Mt. 26:56)

↻ Matthew 26:56 ↻

But all this was done that the Scriptures of the prophets might be fulfilled." Then all the disciples forsook Him and fled.



The Reality of Christ's Obedience and Suffering:

➤ Suffering at the Hands of His Friends ◀

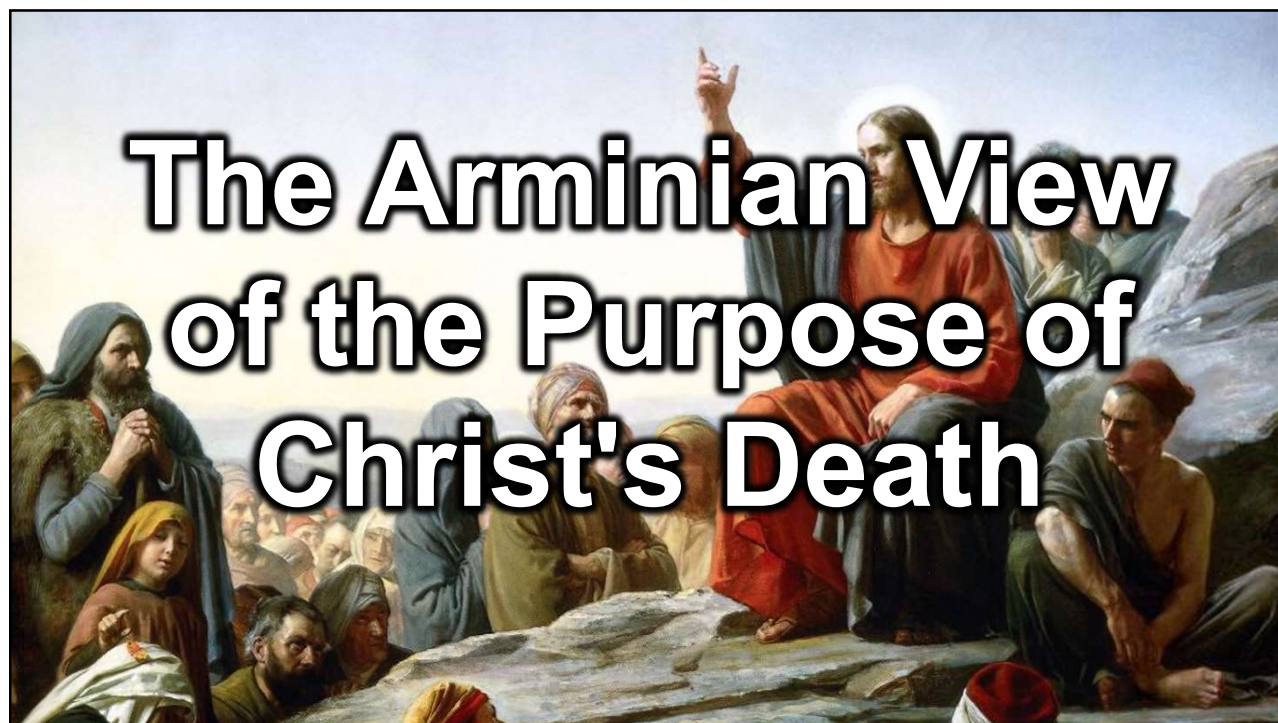
- ❖ Unconcern (Mt. 26:40)
- ❖ Abandonment (Mk. 14:31)
- ❖ Betrayal (Mt. 26:73-74)

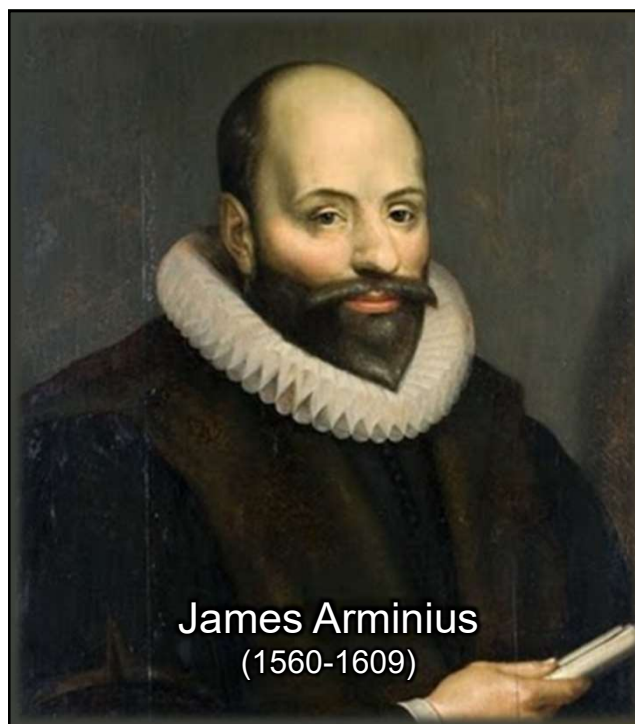
✧ Matthew 26:73-74 ✧

And a little later those who stood by came up and said to Peter, "Surely you also are one of them, for your speech betrays you." {74} Then he began to curse and swear, saying, "I do not know the Man!" Immediately a rooster crowed.



Recapitulation	Irenaeus (130-202)	Christ recapitulated in Himself all the stages of human life that related to sin. In this way, He reversed the course of which Adam, by his sin, started humanity.
Ransom to Satan	Origin (185-254)	Christ's death was a ransom paid to Satan for claims Satan had on man.
Satisfaction	Anselm (1033-1109)	Christ's death rendered satisfaction to God's honor.
Moral Influence	Abelard (1079-1142)	Christ's death was a manifestation of God's love. The suffering love of Christ awakens a responsive love in sinners.
Example	Socinus (1539-1604)	Christ's death did not atone for sin. By His teaching in life and example in death, Christ brought salvation to man.
Governmental	Grotius (1583-1645)	Sin disrupted God's government. By His death, Christ demonstrated the high estimate God place on His law and government.
Mystical	Schleiermacher (1768-1834)	Christ's death exercises some influence to change man. Christ's unbroken unity with God enabled Him to bring a potential mystical influence for good to man through His death.
Vicarious Repentance	McLeod Campbell (1800-1874)	By His death, Christ offered to God a perfect and vicarious repentance which man could not do but from which he benefits.

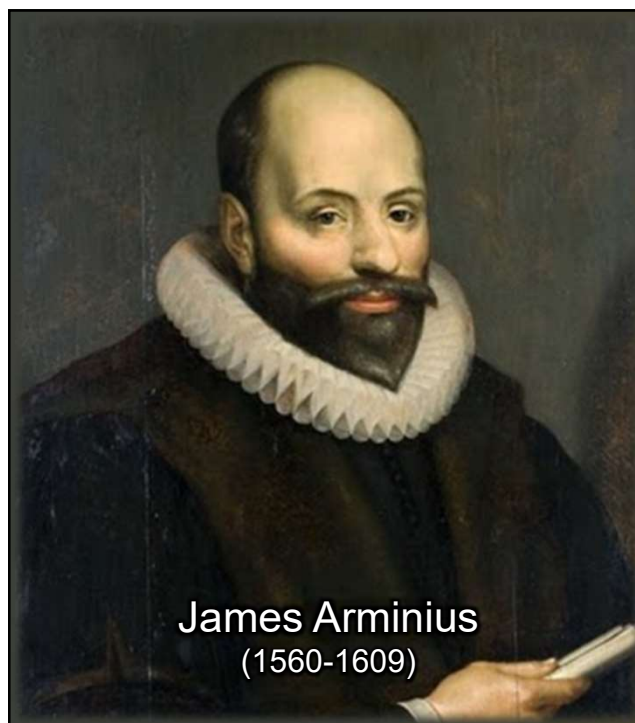




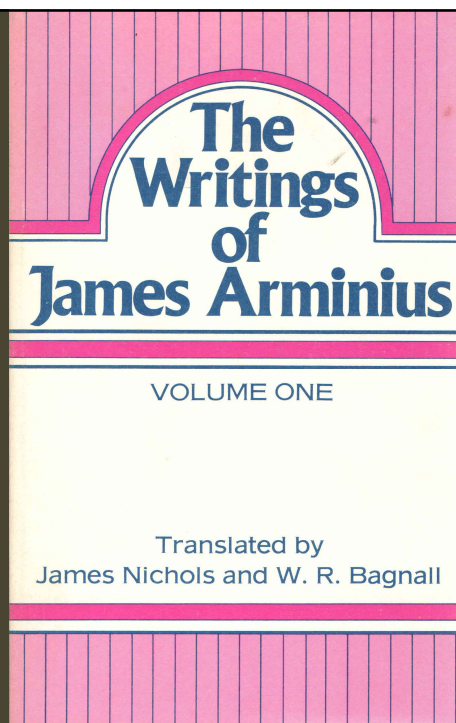
James Arminius
(1560-1609)

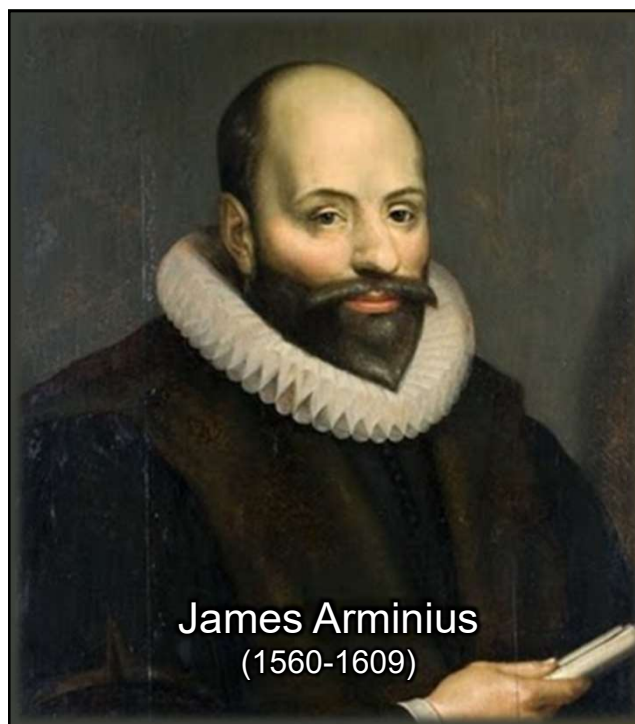
The Arminian View of the Purpose of Christ's Death

- ❖ Professor at the University of Leyden in Leyden, Holland
- ❖ Not unlike contemporary elements of Calvinism, contemporary elements of Arminianism can be different from the teachings of James Arminius himself.



James Arminius
(1560-1609)

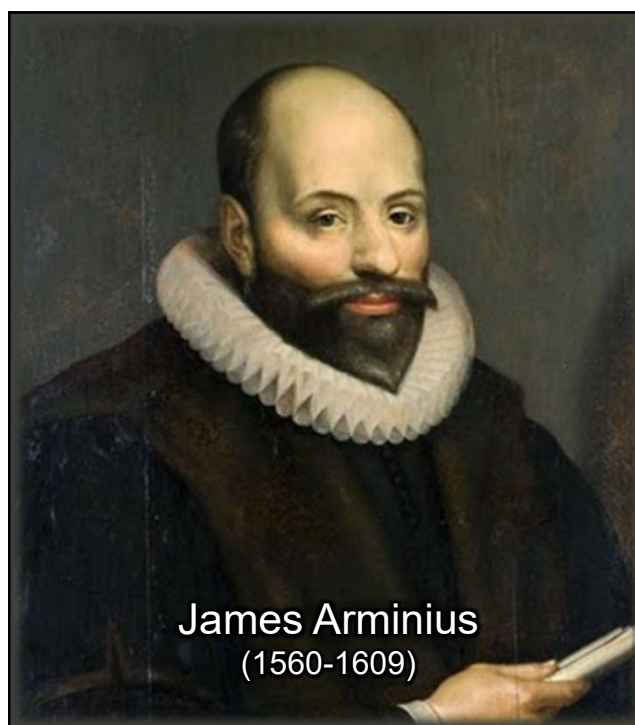




James Arminius
(1560-1609)

The Arminian View of the Purpose of Christ's Death

- ❖ Arminius took exception to elements of the Calvinist teaching prevalent in his area.
- ❖ After his death, his followers drew up the Five Arminian Articles (Remonstrance).

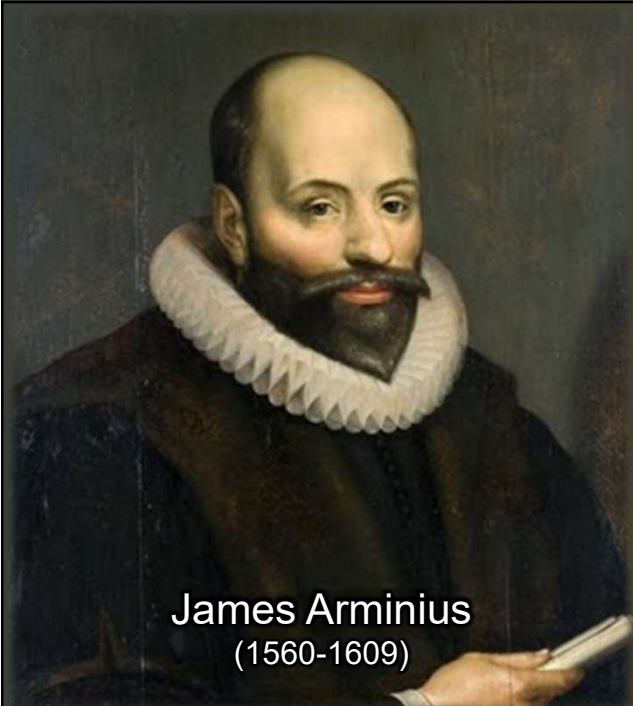


James Arminius
(1560-1609)

The Five Points of the Remonstrance

1. "That God, by an eternal and unchangeable purpose in Jesus Christ his Son before the foundation of the world, has determined that out of the fallen, sinful race of men, to save in Christ, for Christ's sake, and through Christ, those who through the grace of the Holy Spirit shall believe on this his son Jesus, and shall persevere in this faith and obedience of faith, through this grace, even to the end; ..."

[<http://www.crivoice.org/creedremonstrants.html>, accessed 09/30/21]

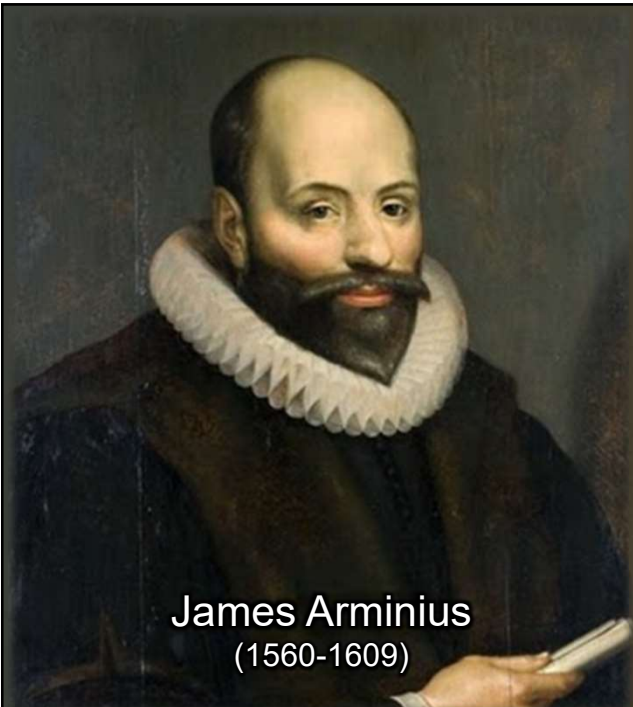


James Arminius
(1560-1609)

The Five Points of the Remonstrance

2. "That, accordingly, Jesus Christ the Savior of the world, died for all men and for every man, so that he has obtained for them all, by his death on the cross, redemption and the forgiveness of sins; yet that no one actually enjoys this forgiveness of sins except the believer, according to the word of the Gospel of John 3:16 ..."

[<http://www.crivoice.org/creedremonstrants.html>, accessed 09/30/21]

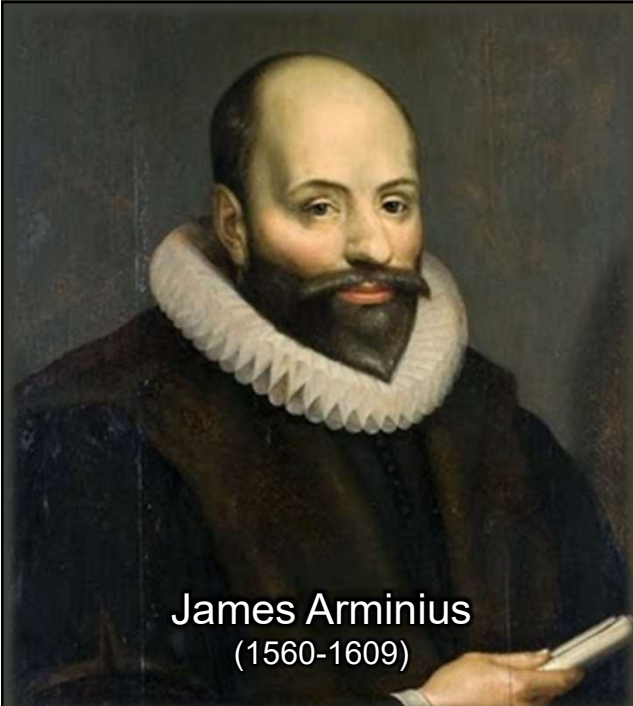


James Arminius
(1560-1609)

The Five Points of the Remonstrance

3. "That man does not possess saving grace of himself, nor of the energy of his free will, inasmuch as in his state of apostasy and sin he can of and by himself neither think, will, nor do any thing that is truly good (such as saving Faith eminently is); but that it is necessary that he be born again of God in Christ, through his Holy Spirit, and renewed in understanding, inclination, and will, and all his faculties, in order that he may rightly understand, think, will, and effect what is truly good, according to the Word of Christ..."

[<http://www.crivoice.org/creedremonstrants.html>, accessed 09/30/21]

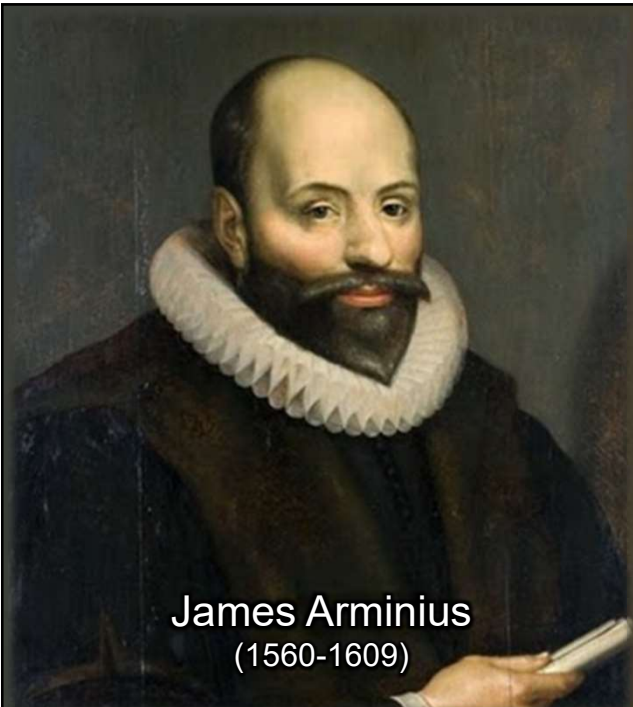
A portrait of James Arminius, a Dutch theologian, depicted from the chest up. He has a high forehead, a full dark beard, and is wearing a dark, high-collared garment with a white ruffled neckpiece. He is holding a small book or scroll in his left hand.

The Five Points of the Remonstrance

4. "... With respect to the mode of the operation of this grace, it is not irresistible, since it is written concerning many, that they have resisted the Holy Spirit ..."

[<http://www.crivoice.org/creedremonstrants.html>, accessed 09/30/21]

James Arminius
(1560-1609)

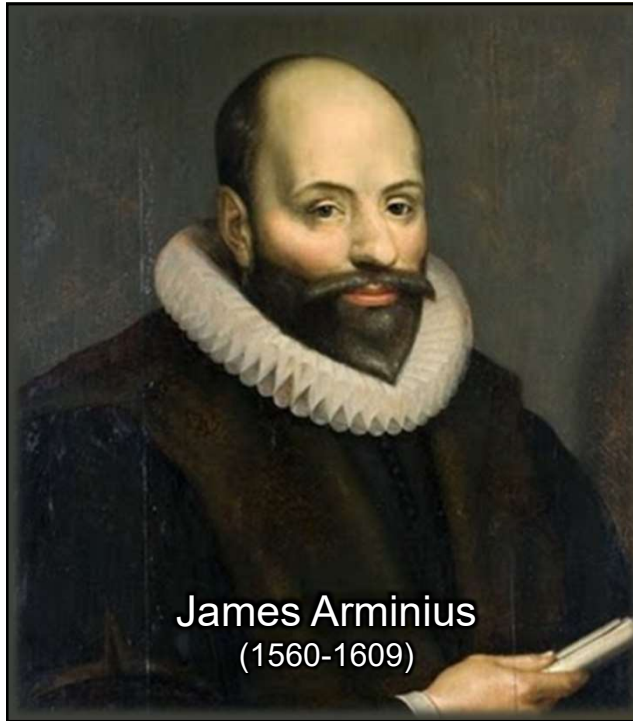
A portrait of James Arminius, a Dutch theologian, depicted from the chest up. He has a high forehead, a full dark beard, and is wearing a dark, high-collared garment with a white ruffled neckpiece. He is holding a small book or scroll in his left hand.

The Five Points of the Remonstrance

5. "... But whether they are capable, through negligence, of forsaking again the first beginning of their life in Christ, of again returning to this present evil world, of turning away from the holy doctrine which was delivered them, of losing a good conscience, of neglecting grace, that must be more particularly determined out of the Holy Scripture, before we ourselves can teach it with the full confidence of our mind. ..."

[<http://www.crivoice.org/creedremonstrants.html>, accessed 09/30/21]

James Arminius
(1560-1609)

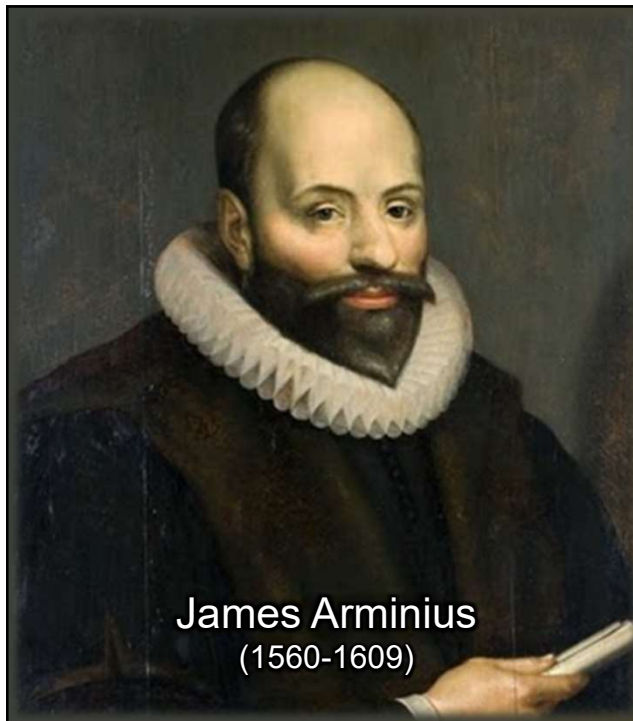


James Arminius
(1560-1609)

Philip Schaff on The Five Points of the Remonstrance

1. "... Election and condemnation are thus conditioned by foreknowledge, and made dependent on the foreseen faith or unbelief of men."

[<https://www.ccel.org/ccel/schaff/creeds1.ix.iii.v.html>, accessed 09/30/21]

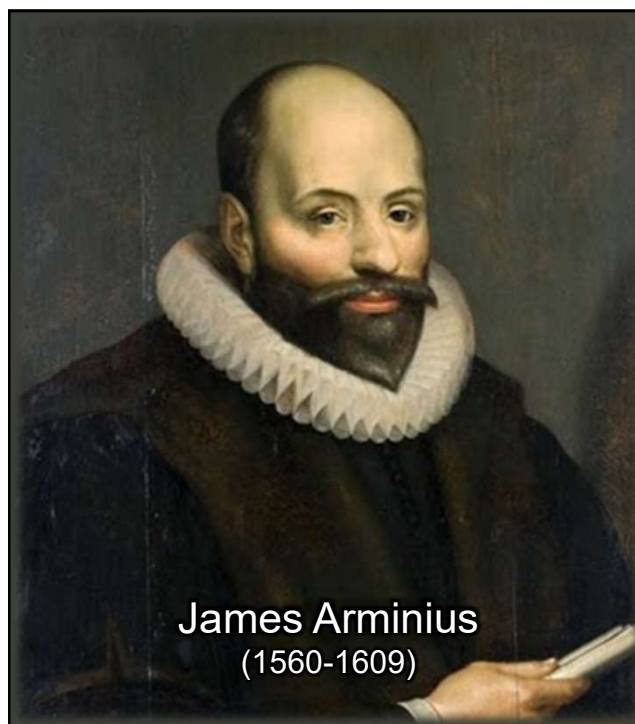


James Arminius
(1560-1609)

Philip Schaff on The Five Points of the Remonstrance

2. "Christ, the Saviour of the world, died for all men and for every man, and his grace is extended to all. ..."

[<https://www.ccel.org/ccel/schaff/creeds1.ix.iii.v.html>, accessed 09/30/21]

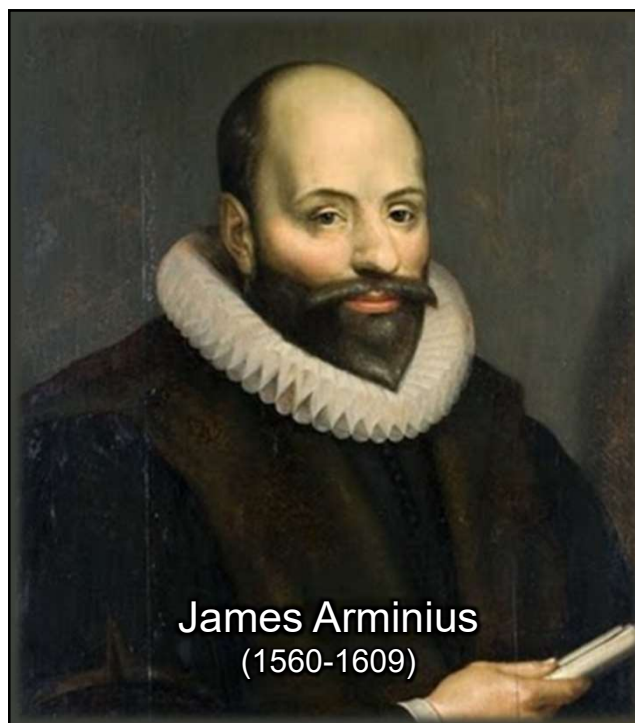


James Arminius
(1560-1609)

Philip Schaff on The Five Points of the Remonstrance

3. "Man in his fallen state is unable to accomplish any thing really and truly good, and therefore also unable to attain to saving faith, unless he be regenerated and renewed by God in Christ through the Holy Spirit."

[<https://www.ccel.org/ccel/schaff/creeds1.ix.iii.v.html>, accessed 09/30/21]

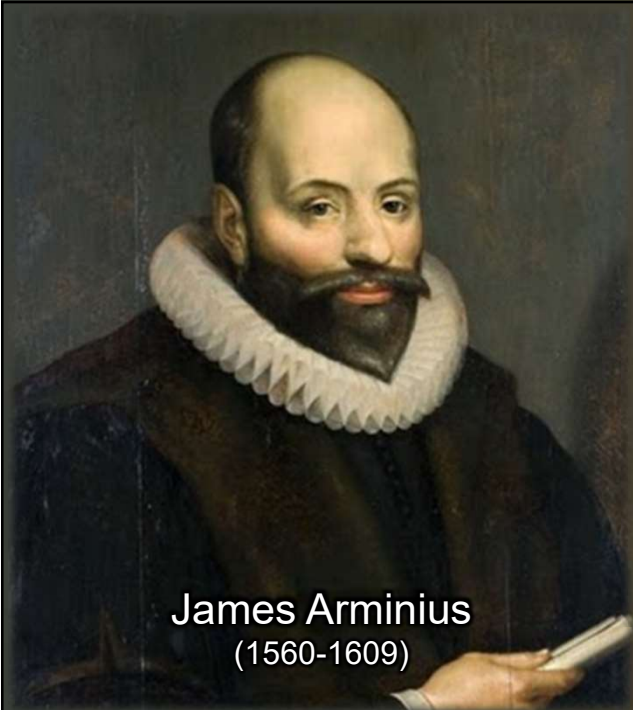


James Arminius
(1560-1609)

Philip Schaff on The Five Points of the Remonstrance

4. "... As for the manner of co-operation, this grace is not irresistible, for many resist the Holy Ghost."

[<https://www.ccel.org/ccel/schaff/creeds1.ix.iii.v.html>, accessed 09/30/21]

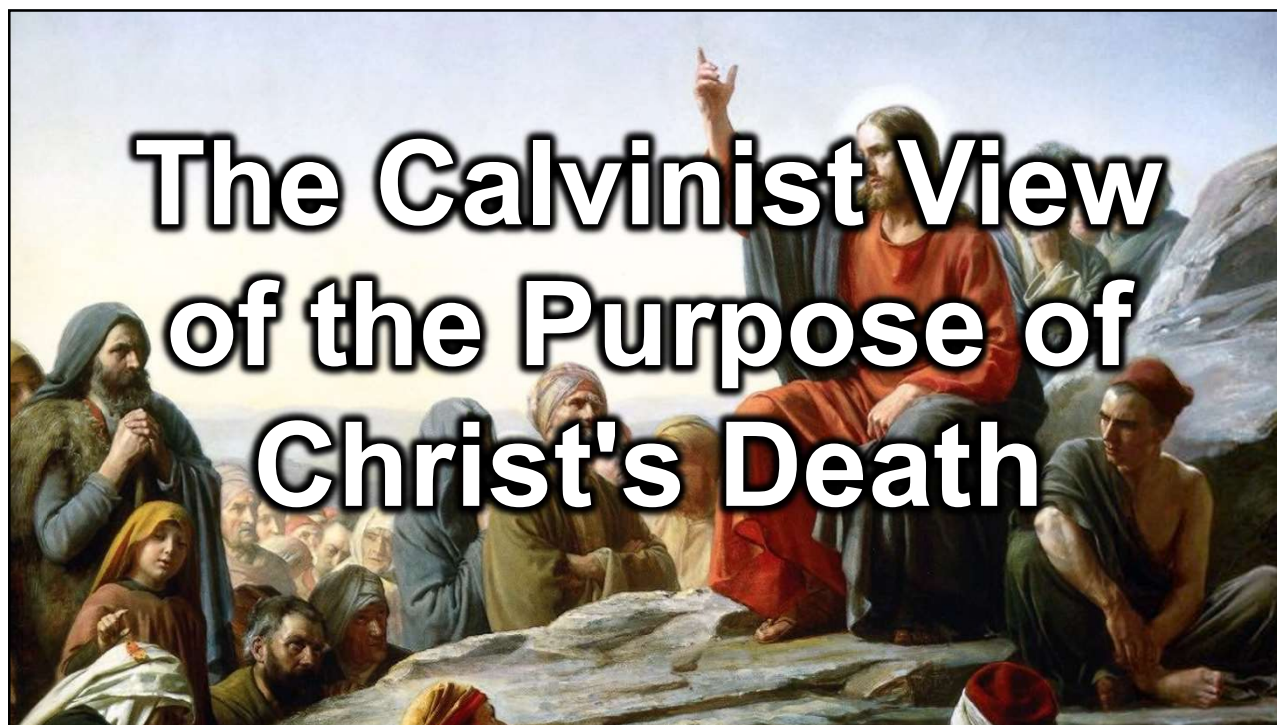


Philip Schaff on The Five Points of the Remonstrance

5. "Although grace is sufficient and abundant to preserve the faithful through all trials and temptations for life everlasting, it has not yet been proved from the Scriptures that grace, once given, can never be lost. ..."

[<https://www.ccel.org/ccel/schaff/creeds1.ix.iii.v.html>, accessed 09/30/21]

James Arminius
(1560-1609)



The Synod of Dort

I V D I C I V M
S Y N O D I
N A T I O N A L I S .

R E F O R M A T A R V M

Anno 1618. & 1619.

*Cui etiam interfuerunt plurimi insignes Theologi
Reformatarum Ecclesiarum Magnæ Britannia,
Palatinatus Electoralis, Hassiæ, Helvetiæ, Cor-
respondentiæ Vvedderavicæ, Genevensis, Bre-
menfis, & Emdanæ,*

D E
Q U I N Q U E D O C T R I N A E
Capitibus in Ecclesijs Belgicis Controversis.

Promulgatum VI. May, 1619. I. O. C. X. I. X.

Cum Privilegio.



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The Calvinist response came at the Synod of Dort, 1618-1619, resulting in the Canons of Dort.

The Canons of Dort are better known today as the Five Points of Calvinism.

The Five Points of Calvinism are summarized by the acronym TULIP.

1. **T**otal Depravity
2. **U**nconditional Election
3. **L**imited Atonement
4. **I**rresistible Grace
5. **P**erseverance of the Saints

Total Depravity	Man is wholly incapable of being willing or able to believe the Gospel.
Unconditional Election	Out of the mass of totally depraved humanity, God has elected certain people to be saved apart from any foreseen act in them.
Limited Atonement	All those out of the mass of humanity whom God has chosen, Christ died for so as to make their salvation actual.
Irresistible Grace	All those out of the mass of totally depraved humanity whom God has chosen, and for whom Christ died to save, God infallible brings to faith in Christ.
Perseverance of the Saints	All those out of the mass of totally depraved humanity whom God has chosen, for whom Christ died to save, and whom God infallibly brings to faith in Christ, will most certainly persevere to the end and be saved.