

DOWNLOAD PDF OBEDIENCE IS BETTER THAN SACRIFICE MICHAEL HORTON.

Chapter 1 : Review: Pilgrim Theology | Wisconsin Lutheran Seminary

I finally finished reading The Law is Not of Faith calendrierdelascience.com the volume's final essay, "Obedience is Better than Sacrifice," Michael Horton endeavors to show the importance of the doctrine of the imputation of Christ's active obedience.

Tuesday, January 3, What Is Legalism? Mahaney gave an excellent definition as to what legalism is: Because of their consciences. They know that they are not doing what Jesus commanded them to do, but rather than submit to Him and conform their lives to His wishes, they want to be told that they are doing just fine and Jesus will accept them as they are. However, they might want to pay closer heed to what Scripture has to say on the subject. So many people in our churches today have been fed a false gospel that says they can have Jesus, do whatever they want, and live just like the world. Again, Scripture tells a different story for those who dare to look. If any man love the world, the love of the Father is not in him" 1 John 2: For whosoever will save his life shall lose it: For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. Holiness is something we should all be striving for. God, by His grace, has set us free to pursue Him in joy and walk in obedience to His commands, not begrudgingly but with gladness. First, legalism is using morality or a command of God as a means of expressing independence, self-sufficiency and self-determination. This is the kind of legalism the Pharisees were most often caught up in. I do not obey just to get something from God. A Christian is obedient because Jesus Christ has commanded it and because He loves the Lord Jesus, whether anything good comes of it or not. If God never blessed him for it, a true Christian would still be obedient to the Lord Jesus Christ because it was commanded of him and because he loves Him. There is no way around it. On every page of Scripture are the commands for obedience and holiness. Christ Jesus had this testimony: If you are doing the will of the Father, or of Christ Jesus, then you are obeying Him. If Jesus is not first in your life, and if you are not obedient to His commands, do not fool yourself into thinking you are a true, biblical, born again Christian. If you are genuinely a Christian, then there will be repentance in your life due to your selfishness and disobedience against Jesus. A Christian is consistently renewing his thinking Romans Have your eye on eternity and your mind set on holiness.

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Chapter 2 : THE GOSPEL & THE LIFE OF CHRIST |

The Obedience Option directs us to Paul's letter to the Ephesians to discover an "overwhelming faith" - a life dominating conviction that what God has for us through obedience is vastly better than anything this world has to offer. In this state a passion for God and his ways overwhelms everything else.

Comments are off for this post Idolatry and Worship: This is part 1 of 2 on the topic of idolatry, worship, and how the form our worship matters. We may appear to be honoring God with our words and actions while simply going through the motions in order to fill our weekly worship quota. Not only are we commanded to worship the one true God exclusively and wholeheartedly Ex At times Israel worshiped with the right words and actions, according to the pattern God gave them in his Word, but their hearts remained far from him hypocrisy. In many churches today the form of worship seems to be completely disregarded. I believe that true, biblical, and acceptable worship can and should be creative cf. I also believe there is much about the form of our corporate worship that Scripture remains silent on that requires prayerful, Bible-saturated, God-glorifying, spiritual wisdom and discernment. My concern is more specifically with our attempts to reject, replace, or improve the biblical elements of worship that God has prescribed as well as who God has revealed himself to be. However, the biblical evidence points towards a more careful consideration of the form our worship takes. False Worship and Idolatry in Scripture There are numerous examples in both Old and New Testaments of sincere worship offered to God but in ways that were displeasing to him. The Golden Calf One of the most famous examples of idolatry is the golden calf episode in Exodus In this case, the image was not of a foreign god but a misrepresentation of Yahweh himself, Ex Their creativity led to idolatry and divine judgment Ex In Judges, we read how Micah did what was right his own eyes by setting up idols to the Lord in his house and appointing his own priest Judges In Kings, we read how Jereboam created golden calves for worship rather than going up to the temple at Jerusalem 1 Kings The Gospels Even in the New Testament we see the form of worship being just as important as the heart behind it. Paul also responds in his epistles to the false worship going on in the churches 1 Cor In Revelation we see Jesus condemning idolatrous practices and cultural compromise found in the early church Rev 2: In all these cases, the worship offered to God might have been sincere and with good intentions. However, it was according to values and directions that were contrary to what God had graciously prescribed in his Word. At the foot of Mt. Instead, they wanted a god they could see and touch. Regarding the case of Nadab and Abihu, Horton writes the following: On one hand, they may have been looking for more transcendenceâ€”more ritual, another liturgical innovation. On the other hand, they may have had a desire for more immanenceâ€”a form of worship that seemed to bring God down to their level. In any case, they were sincere. He and his wife, Sarah, have one son named Oliver Paul and are foster parents. You can follow him on Twitter [mitchbedzyk](#) Related Resources.

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Chapter 3 : The Berean's Desk: What Is Legalism?

Taken from Michael Horton's chapter "Obedience Is Better than Sacrifice" in the book The Law Is Not Of Faith: Essays on Works and Grace in the Mosaic Covenant. "Under the law, in Adam, one is trapped in the cycle of sin and death, resentment and despair, self-righteousness and self-condemnation.

Reconciling the Two Covenants in the Old Testament: A Review Article Brian J. Lee *The Law is Not of Faith: Essays on Works and Grace in the Mosaic Covenant*, eds. Fesko, and David VanDrunen. *The Law is Not of Faith* is an important book because it identifies a particular understanding of works and grace in the Mosaic economy to be constitutive of Reformed covenant theology. All this, while simultaneously holding forth in shadowy form the gracious Abrahamic promise of the coming Messiah who would deliver from the curse of the law. Furthermore, they all believe that this view of works and grace in the Mosaic economy is crucial for a right understanding of the work of Christ and the gospel, and is the mainstream historic view of those that have subscribed to the Reformed confessions. But the fact that many ministers and elders are unaware of such a mainstream view in our tradition is unacceptable. If you are not convinced, I hope in the following pages to give you further reason to take and read. In this review essay, I attempt to present in some detail the strongest essays in this collection, while also identifying some of the challenges inherent in a project of this nature. The eleven essays of this volume are divided into historical 3 , biblical 6 , and theological studies 2 , and the editors encourage the reader to tackle the material in the order of its presentation. These distinctions are helpful, and the breadth of expertise reflected by our authors is a real strength of this volume. However, once you understand how it relates to this topic, you probably are a long way along the road to grasping the significance and rationale for the republication thesis. And that rationale is to faithfully express the contrast between Sinai and Zion in the eyes of the New Testament, without undermining the fundamental continuity and coherence of redemptive history. What is valuable about his approach is that he demonstrates the explanatory force and value of covenant theology in a way that moves outward from the person and work of Christ. This reflects the historical development of covenant theology itself, which was not an abstract exercise but a concrete attempt to explain the work of Christ. This essay also shows that the contrast that covenant theology seeks to articulate is much broader than the Pauline contrast between law and gospel, or works and faith. Of course, there is nothing wrong with developing a theology from a Pauline foundation; his writings are central to and constitutive of the New Testament canon. And this demonstrates a recurring theme of this volume: It is a common misinterpretation of covenant theology that it relates primarily to the relation between the Old Testament and New, or the Old Covenant and the New, or between the Jew and the Christian. But it is far more fundamentally an attempt to reckon with the contrast between Abraham and Moses, and their respective covenantal administrations. Paul is the first in a long line of federal theologians wrestling with the Old Testament data. The eschatology of the New Testament places the believer in Christ on the far side of the probation, in the Sabbath rest, something that neither the first Adam nor Israel ever attained. The republication of the covenant of works is a typological re-establishment of the probation; it is a dramatic re-staging of the tragedy of the Garden. It could just as well be called the "re-probationing. David VanDrunen in the other theological essay in this book seeks to demonstrate how the natural law undergirds both the Adamic and Mosaic covenants. The use of the term "natural law" remains off-putting to many, despite the efforts of VanDrunen and others to demonstrate its place in our tradition. This is the works principle in a nutshell: The claim that the works principle was republished in the Mosaic administration suggests that Israel served as a microcosm of the whole world, illustrating the basic predicament faced by sinners under the demands of a perfect law. But the Reformed tradition locates natural law precisely at those places where the ascent to God is shut off, where human efforts at self-salvation are shown to be futile. Indeed, Eden and Sinai are the two moments in redemptive history where the terms of natural law are explicitly published, resulting in a written sentence against us. In covenant theology, therefore, natural law is explicitly distinguished from the gospel,

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and salvation, in a way that the Catholic tradition fails to do. Two Covenants or One Rightly or wrongly, many people will judge the success of the case The Law is not of Faith upon the biblical essays. They are, on the whole, quite good, and taken together they make a very strong case for the republication thesis. They are, however, challenging, and most of them will be far more easily understood by the seminary graduate than the layman. Evenly balanced between Old Testament and New, they cover most of the key territory. Republication suggests discontinuity, both from what came before Abraham and what comes after Christ. It is not coincidentally also the most accessible, being the one biblical chapter that could profitably be read by most laymen. To be fair to the other contributors, Gordon also has the easiest task in the book, that of describing how and why Paul distinguishes between the two covenants he finds in the Old Testament. Gordon prosecutes this case flawlessly, with spare, elegant writing, and a clear argument. First, he introduces the five differences between Abraham and Sinai presented in Galatians 3. Another reason this essay is clear is because he identifies his opposition early on as John Murray, and engages him in direct argument. This is polemics at its best, affirming and denying clear propositions to bring about greater clarity and understanding with great force and charity. Is not promise, by definition, unconditional? A covenant that justifies is not different from a covenant that does not? He could have made no sense of the letter, and anything he might have written about it would therefore have been obfuscatory in the highest degree. Estelle manages to capture precisely how the two opposing principles of works and grace coexist in the Mosaic economy. In each class, Kline would demonstrate through a close reading of the text how both works and grace were woven together in the Mosaic economy, while yet remaining clearly distinct. The monocovenantal error is to fail to allow the two principles to stand alone and distinct, instead reconciling and conflating them at every turn. As Estelle puts it quoting Sprinkle, "Habakkuk 2: This is important, because the language of righteousness in the Psalter often serves as a source of confusion on the matter of law and gospel, seeming to hold forth the personal piety and righteousness of the worshiper as the key to his standing before the Lord. But Belcher shows that the themes of Torah and kingship combine in such a way that the king is held forth as the federal head and champion of the people. Thus, Christ the King is the subject and speaker of the Psalter, and we understand and take his words of worship on our lips through our federal union with him. The remaining three biblical studies, by Byron Curtis on Hosea 6: Yet their scope is narrower, and they are quite technical in their handling of matters of detail. On the whole, they are less accessible and less compelling to read than the essays above. Curtis makes a good case for the traditional reading of Hosea 6: The Historical Case The three historical essays in this volume are all solid works of scholarship that contribute to the fundamental thesis of the book, but in my opinion none of them are as powerful and satisfying as the Gordon or Horton chapters. This is in part by design; no one essay is intended to be a comprehensive argument for the republication thesis, so none delivers a comprehensive conclusion. Instead, each essay is illustrative, contributing a piece of the puzzle to build an overall picture of the Reformed tradition on the question. The body of data is so large that scholars are often forced to illustrate trajectories by selecting exemplars. This is a perfectly reasonable method, and as exemplars go, Calvin and Witsius are well chosen. As an added bonus, Witsius was also translated into English early on and circulated in the North American colonies, and thus was both influential on the broader tradition and is easily available to readers today. Fesko shows that both Calvin and Witsius exhibit the Reformed drive to articulate the presence of both legal and evangelical elements in the Mosaic economy. There is in this a great deal of fundamental agreement over a span of more than a century. However, Witsius does exhibit a greater theological and terminological refinement, borne of generations of ironing out difficulties, and a greater tendency to deploy typology in the explication of the Old Testament. Yet the presentation of one example, and then another, with a closing comparison does not produce a compelling narrative. Brenton Ferry also takes up Reformation views in his taxonomy of Reformed views, though his scope is widened down to the present day. How does the Mosaic covenant relate to the new covenant? How does the Mosaic covenant relate to the covenant of works? And finally, how does the Mosaic covenant relate to the covenant of grace? In the case of each question, Ferry presents the range of answers that have been offered by the Reformed, and the various

distinctions that have been deployed in terms of describing contrasts and continuities. The result is another static and necessarily repetitive treatment of the material. This treatment of the material demonstrates the diversity of positions in the tradition, as well as showing how common trajectories have manifested themselves through five centuries of thought. Ferry assumes that the relevant terms of comparison are the Mosaic covenant, works covenant, new covenant, and covenant of grace. These are indeed important terms of comparison, but note how they are unmoored from the central biblical question of the Abrahamic vs. Mosaic covenants, as identified by other contributors. It stands alone as a contribution to the literature on Old Princeton, and I commend it to readers interested in that subject. This is an area that could definitely be explored further, in terms of exploring whether or not the spirit of Edwards is alive and well in contemporary opponents of federal theology. These three historical essays add data points for the reader who is considering the plausibility and prevalence of the republication thesis in the Reformed tradition, but they fail to connect them to the rest of the volume in a compelling fashion. This is not a failure of the historians, but a measure of the difficulty of the task. Many unsuccessful attempts at such an explanation have been made, by the likes of David Weir, J. Wayne Baker, Steven Strehle, and Peter Lillback, but these efforts have been extremely limited at best and too often tendentious. The best studies on the development of thought in this era tend to be small bore, focusing on a single author or work or a few chapters in a work, when the skills of the scholar are particularly lacking. This kind of work is necessary, but the time is long overdue for a more comprehensive effort to craft a narrative of federal origins that tells a real story without running roughshod over the great diversity in the tradition. My own belief is that exegesis is extremely important to this historical development, and in a sense the best chapters in this volume reflect accurately the kind of exegetical trajectories that we see in the sixteenth and seventeenth centuries. Conclusion As a long time student of Reformed federal theology, I still struggle when people ask me to recommend a single book describing the topic. This book goes a long way toward accomplishing that goal, particularly for readers who already possess some familiarity with this material. One of its strengths is the great breadth of the contributors, and their mastery of their respective fields. In this breadth, the volume manifests what has always been true about the Reformed doctrine of the covenant: This strength is also a weakness. A collection of essays is not a monograph, and the lack of a central voice is a necessary weakness of this volume. I can imagine a similar volume written by an imaginary author, possessing all of the historical, exegetical, and theological skills of our contributors. It would have the clarity and rhetorical force of Gordon, the creativity and redemptive focus of Horton, and the exegetical richness of Estelle. And the disparate pieces of the puzzle would be assembled to present a unified picture of works and grace in the Mosaic economy. This one provides an excellent foundation in the interim, and makes a compelling case. I encourage both proponents and opponents of covenant theology to read it and wrestle with its claims. Endnotes [1] This line is similar to one Johannes Cocceius used against monocovenantal brethren.

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Chapter 4 : | iustitia aliena

Scripture says almost the exact opposite: "To obey is better than sacrifice" (1 Sam.). David Hegg has written this very helpful book to show why obedience to God is always the best of all our choices.

And he may be. In this book he is not afraid to talk about and cite Luther, the Lutheran Confessions, and other Lutheran theologians although, his go-to guy is Edmund Schlink. Yet, a reading of this book finds Horton squarely in the camp of Reformed theology. And he would not deny that. Nor does he hide it. This goal places him squarely in the mainstream of Reformed theology. This is somewhat unique in America. Of the two "Arminianism and Calvinism" Arminianism seems to have clearly won the day. Decision theology and revivalism rule the theological roost thanks to Charles Finney, Billy Graham, and American independence and free will. Mostly because it has a theological system to offer, something of substance, while so much of Evangelicalism and the contemporary worship scene it ushered in does not. Of course, Lutheran theology is a minority opinion in America, so we can have some sympathy for Horton and those of his theological mindset. It is arranged in a logical order, starting with knowing God and running through the resurrection of the body. As a Calvinist, Horton is a strict monergist. This is the defense of sola gratia we expect from Reformation theologians: As with other Calvinists, Arminians are really the worst enemies and the main target of much of the polemical argument of this book. This is good and wholesome, until it is not. Even though he seeks to put a fresh face and new names on these points. This means that while we happily agree with and applaud his assertion of total depravity, we must reject the decree to damnation he supports, the limited atonement he defends, the effectual calling that neuters the means of grace, and the perseverance of the saints that means that there is no such thing as someone who comes to true faith and falls from the faith, all things that reintroduce the monstrous uncertainty that Luther attacked in the Roman Church. That is the worst conclusion error of this book. The sad truth of the TULIP Horton defends is that you lose the Gospel, or at least the ability to declare it to anyone with any certainty. What if God passed you by? What if the Holy Spirit was not in the Word when you heard it? This is the worst, but not only, weakness of the book. Horton, like most Reformed and Evangelicals, rejects the power of the Sacraments. Plus, Christ is bodily in heaven, so the real presence is not a possibility anyways. This is the great error of the Reformed system. As far as we can know it. We can never be sure; there might be more than meets the eye. His discussion of the image of God also needs clarification. He overly leans on it in some places and ignores it in others. The book would have been improved without it. There were some high points. He does well when laying out the various views on an area in thumbnail form. We also agree on his starting point: This God and Christ-centeredness is a part of Reformed theology we can get behind for sure. Nicely put was this: His view of Scripture, while weakened see above, remains higher than most: Scripture interprets Scripture, not literalistically, but literally. Perhaps his greatest strength is his support for the Biblical view of justification. God has in his Son that righteous life and justice-satisfying sacrifice that his holiness requires of us. Forgiveness is not enough, since it merely clears the slate and cancels the debts; God requires a living sacrifice of positive obedience. It is precisely this full and joyful obedience that he has in Jesus Christ, and this righteousness is imputed to us in justification. Sadly, however, as mentioned above, the good of this is vitiated by a limited atonement and neutering of the means of grace that make it hard for me to proclaim this good news to anyone for sure and for certain. Michael Horton is not the bridge reuniting the Lutherans and Reformed. He is a thoughtful theologian whom we can read as a representative of the Reformed school of thought. He says much we can affirm, but, taken to his logical conclusions, can leave a Christian with grave doubt. As Ewald Plass wrote, we pray he is better than the creed he confesses. Horton is the J.

Chapter 5 : Thanksgiving | The Sovereign Logos

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In the final essay of the book, "Obedience is Better than Sacrifice", Michael Horton focuses upon the active obedience of Jesus as the Last Adam and the True Israel and explores how the phrase "obedience rather than sacrifice" is used in the New Testament, with a specific focus on Hebrews

Chapter 6 : Thanksgiving Parades | MOS - Alliance of Confessing Evangelicals

Taken from Michael Horton's chapter "Obedience Is Better than Sacrifice" in the book The Law Is Not Of Faith: Essays on Works and Grace in the Mosaic April 19, 0 Comments Read article About iustitia aliena.

Chapter 7 : Michael Horton | LibraryThing

Michael Horton's chapter "Obedience Is Better than Sacrifice" in the book The Law Is Not Of Faith: () "The regenerate person loves the law, not as a savior, but because it perfectly reflects the heart of the Savior."

Chapter 8 : AICISACUMACOLOCURAND: TO OBEY IS BETTER THAN SACRIFICE Keith Green

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Chapter 9 : Day Obedience => Glory - Intelligent Charismatic

The law is not of faith: essays on works and grace in the mosaic covenant. Obedience is better than sacrifice / Michael Horton. of the entire obedience and.