

This view, that God has come down to save us is brought out if you read the whole of this 8th Psalm and not just the beginning and end of it. You notice the Psalm starts with the words, O Lord our Lord how majestic is your name in all the heavens. You have set your glory above the heavens. From the lips of children and infants you have ordained praise because of your enemies, to silence your foe and the avenger. When I consider your heavens, the work of your fingers, the moon and the stars which you have put in place, what is man that you are mindful of him?

It isn't just the question of what man is. It is bringing man into juxtaposition with the greatness of God. To the power of God. To the complete control of God. It ends with the words, O God our Lord how majestic is your name in all the earth. The answer is found in God's complete power. In God's sovereignty. In God's wonderful grace.

Now this was the view that was given by Calvin and by Luther. Nothing new about it. It's the view presented by Paul. By Augustine and the view help by the early church. But these men presented it very strongly, as over against the Roman Catholic errors of their day. Since that time there have been other views which have developed which have denied important portions of this view.

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And sometimes/a reaction to ~~these~~ these other views. The teaching of Scripture has been presented from a one sided viewpoint. With emphasis upon only one aspect rather than upon both aspects of the situation. It is very easy for any of us to drift in to the situation where we either view man as autonomous and feel it is a matter of what we choose to do that determines everything, or we think of ourselves as being absolutely sterile and having no responsibility. The Confession has a balanced presentation. of the whole matter.

The grace of God is not the grace of a balance sheet. That is one of the primary errors of Roman Catholicism. That is one of the primary errors of opposition to the Reformed Faith in our day. We look at John 3:14-16( . . . "that every one who looks to him may have eternal life.") It doesn't say may be redeemed from one's sins. It doesn't say redeemed from two sins. It does not say he may be redeemed from present sins. It says "may have eternal life." (Reading v. 16).

You can't have eternal life today and not have it tomorrow. That of course is an utter confusion of terms. 400 years ago the fact that what God gives us is not that he gives us a crossing out of certain sins we have committed thro his grace, but that he puts within us something new He puts within us eternal life, life that lasts forever. And consequently could never be bought.

It was represented by the phrase "the perseverance of the saints." This phrase was the use of the word in a sense in which it is not used today. It is the exact opposite of Calvinistic teaching. Is the phrase the perseverance of the saints. You show me any saint who has persevered through his life. There is no such thing. Because we all still have the body of sin in us. We still fall