

The Works-Merit Paradigm of Meredith G. Kline
(emphasis and underscoring added)

The following are quotes from Meredith G. Kline, *Kingdom Prologue* (Two Age Press, 2000).

“. . . we must keep in mind the typological level of the kingdom that was **secured by Noah’s righteousness** if we are to perceive the consistency of the works-grant with the grace principle that was operating at the permanent, fundamental stratum of the Covenant of Grace. The flood judgment was but a type of the messianic judgment and the kingdom in the ark that was **granted to Noah as the reward for his good works** was only typological of the messianic kingdom. Therefore, the covenant of grant to Noah was not in conflict with or an abrogation of the grace of the redemptive covenant that had been revealed to the Sethite community of faith and, of course, continued to be operative in the sphere of eternal realities in the days of Noah and his covenant grant” (pp. 238-39).

“Because of Abraham’s obedience redemptive history would take the shape of an Abrahamic kingdom of God from which salvation’s blessings would rise up and flow out to the nations. **God was pleased to constitute Abraham’s exemplary works as the meritorious ground** for granting to Israel after the flesh the distinctive role of being formed as the typological kingdom, the matrix from which Christ should come. Within this typological structure Abraham emerges as an appointed sign of his promised messianic seed, the Servant of the Lord, whose fulfillment of his covenantal mission was the meritorious ground of the inheritance of the antitypical, eschatological kingdom by the true, elect Israel of all nations. Certainly, Abraham’s works did not have that status. They were, however, accorded by God an analogous kind of value with respect to the typological stage represented by the old covenant. **Though not the ground of the inheritance of heaven, Abraham’s obedience was the ground for Israel’s inheritance of Canaan**. Salvation would not come because of Abraham’s obedience, but because of Abraham’s obedience salvation would come to the Abrahamites, the Jews (John 4:22)” (p. 325).

The following quotes are from Meredith G. Kline, *God, Heaven and Har Magedon* (Wipf & Stock, 2006).

“. . . in the case of some of these grantees, including Noah, **their righteous acts were the grounds for bestowing kingdom benefits** on others closely related to them . . ., just as in the case of Christ . . .” (p. 79).

“**Abraham’s obedience** had typological import. **The Lord constituted it a prophetic sign of that obedience of Christ, which merits the heavenly kingdom for his people**. That **Abraham’s obedience functioned** not only as the authentication of his faith for his personal justification but **as a meritorious performance that earned a reward for others** . . . is confirmed in the Lord’s later revelation of the covenant promise to Isaac . . .” (pp. 102-3).

“ . . . Abraham, the grantee of the covenant promise. **His exemplary obedience was invested by the Lord with typological significance as the meritorious ground** for his descendants’ inheritance of the promised land . . .” (pp. 127-28).

From Kline’s “Covenant Theology Under Attack” (Unmodified version).

“But this [Luke 17:10] does not mean that human works of obedience are of no merit. Though we cannot add to God’s glory, Scripture instructs us that God has created us for the very purpose of glorifying him. We do so when we reflect back to him his glory, when our godlike righteousness mirrors back his likeness. **Such righteousness God esteems as worthy of his approbation. And that which earns the favor of God earns the blessing in which that favor expresses itself. It is meritorious.** It deserves the reward God grants according to his good pleasure.”

From Kline’s, “Gospel until the Law: Rom 5:13-14 and the Old Covenant.” *Journal of the Evangelical Theological Society* 34/4 (December 1991): 433-46.

“Classic covenantalism recognizes that the old Mosaic order (at its foundation level—that is, as a program of individual salvation in Christ) was in continuity with previous and subsequent administrations of the overarching covenant of grace. But it also sees and takes at face value the massive Biblical evidence for a peculiar discontinuity present in the old covenant in the form of **a principle of meritorious works**, operating not as a way of eternal salvation but as the principle governing Israel’s retention of its provisional, typological inheritance” (p. 434).

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