

Reading and Syntax in Romans Assignment Schedule

GB=*Greek Grammar Beyond the Basics*, Daniel Wallace. Unless you are specifically told otherwise, you need to read the entire textbook. You can skim the footnotes. (No questions on syntax quizzes will be required from the footnotes, although there will be extra credit questions from them). Starting on page 726, there is an important section called “Syntax summaries.” This section will be very helpful to you as you study for quizzes and tests on syntax. The “cheat sheet” on pgs. 765-769 will also prove helpful to you for studying purposes and for the purposes of exegesis when we are examining passages.

Course Goals:

- 1.) Love and obey God more, and grow in conformity to Christ, as you learn His Word better (John 17:17).
- 2.) Improve your ability to read passages in the Greek New Testament with ease.
- 3.) Understand and utilize Greek syntax for understanding God’s Word.
- 4.) Increase your base level of knowledge of forms, vocabulary and principal parts.
- 5.) Learn how to do Greek word studies using computer tools and other means.
- 6.) Learn how to diagram the Greek New Testament, and learn how to transform diagrams into expository sermon and teaching outlines.
- 7.) Learn how one can access extra-Biblical Greek Koiné literature and how it can impact the interpretation of Scripture.
- 8.) Increase your ability to do careful, grammatical-historical exegesis of Scripture, and experientially apply what you have exegeted.
- 9.) Be able to use #1-8 for sermon preparation and other forms of teaching the Bible.

General information about assignments:

- 1.) Don’t forget that learning God’s Word is a spiritual endeavor. Pray over the material and ask God to enable you to grasp what you are studying. Use your studies to draw closer to God.
- 2.) All assignments are to be finished before the class period in which they are due. You must be prepared to translate and answer syntax questions about passages in class. Those who have not completed translation assignments will receive a grade deduction for that day. Inability to translate or interact with the text will be recorded and affect your grade.
- 3.) There may at any time be an unannounced pop-quiz over material due up through that time.
- 4.) All work missed in class must be made up in a timely manner. It is your responsibility, not the teacher’s, to make sure this happens. All course requirements must be satisfactorily completed in order to receive credit for the course.
- 5.) Make sure you stay up-to-date on the assigned reading. It is a course requirement. Students who keep up tend to do much better than those who fall behind. When you do your reading sheet, and your parsing sheets, you must put an asterisk in red pen/pencil on the margin of reading/parsing that is not done by the due date, and by the asterisk indicate how many days after the due date the assignment was done. Don’t fall behind. (However, if, God forbid, you do fall behind, do the work anyway; getting docked for being late is far better than getting a 0% on any assignment. Also, if you fall behind, catch up ASAP instead of giving up or deciding to feel overwhelmed. God can help you get everything done—“I can do all things through Christ which strengtheneth me,” Philippians 4:13.) Make sure to record all the time you spend reading, as well as time you spend translating, studying, and doing everything else related to this class on the reading sheet. (In addition to

student accountability, part of the point of the reading sheet is to help the professor grasp how long everything takes the students, so if not everything is recorded, that value is lost.) You should also total the time spent on each particular assignment. If you do not follow the procedure of reading the passage three times, as described below, record that in red pen on the reading sheet as well, and record what you did instead of following the required procedure. When the semester is over, you must total up all your times and put the total at the bottom of the reading sheet, as well as writing: "I have completed all course assignments" and signing your name, or writing "I have completed all course assignments except for . . ." and writing whatever you did not complete, and then signing your name.

6.) Translation/parsing and any other translation related material is to be turned in on the day of translation tests. After you take your test and turn it in, get the parsing sheets, translations, etc. that pertain to that material and turn them in also.

7.) When you take translation/parsing tests, you are very likely to end up grading the tests of other students. When you grade, please follow the following procedures. A.) In boxes with vocabulary and parsing, write in the correct parsing in red pen, not just an "X." Each word in a box that contains and requires parsing is usually worth three points. In such a case, each thing wrong is -0.5, whether something is left out in parsing or stated incorrectly (e. g., stating a verb is 3rd plural instead of 2nd plural would be -0.5; stating a verb is 1st singular instead of 3rd plural would be -1; and stating a participle is a neuter singular nominative when it is a masculine plural accusative is -1.5). Each thing added (say, stating that an infinitive, which does not have a person, is a 1st person infinitive) is also -0.5. The only exception is if a lexical form is off by one letter (for example, if the lexical form of a word is πλήρης, and a student writes πλήρες), then take off -0.25 instead of -0.5. More than one letter incorrect is always 0.5. B.) After grading, total the number wrong and put it over the total number of points, and also write the number wrong. For instance, in a test that is out of 50 points, if the person you grade misses three, please put both -3 and 47/50 on the top of the test. Tests that have extra credit points should not have the extra credit included in the total. For instance, if that same test had a total of 55 points, but the last five points were extra credit, the student who receives a net total of -3 should still have 47/50 put on the top of the test, not 52/55. C.) Please always put "corrected by" and your name in a readable way on the bottom of whatever you grade. You should also always do grading in red pen. D.) If you have a question about how to grade something, put a question mark by that question, and do not count wrong whatever you have a question on. For example, if there is a two point question where you have a reasonable lack of clarity on whether the person you are grading has answered correctly or incorrectly, and you are sure that four other points have been missed on a 70 point test, you would write "-4 ?" and "66/70 ?" on the top of the test as well as writing a question mark by the two point question. This is in contrast to assuming that the question with the question-mark is included as incorrect; thus, you should write, in the example above, "66/70 ?" rather than "64/70 ?" with a question worth two points on which you are unsure.

8.) Note also, in relation to translations on homework, that you need to put COMPLETE parsing on words on your parsing sheet, that the definition that is given on the parsing sheet should be the definition of the lexical form (that is, if a verb means "to send," you would write "to send" after the lexical form of the word on the parsing sheet, rather than the parsed form; you would not write "I have sent" after a first person aorist verb in the definition section, but "to send," as you would for all other particular forms of that verb.).

Translation Procedure:

1.) Read the passage out loud, without looking up anything—just see how much of the passage you can recognize.

2.) Read the passage through again, looking up all vocabulary you don't know. You would be wise to make a vocabulary card for each word you look up so that you will have an easy way to review the vocabulary of the passage before you take the translation test. Also, parse any word that you do not immediately recognize, and determine the usages of participles, infinitives, and nouns (unlike in second year Greek, you are responsible to know these from the first day of class. Indeed, syntax questions will cover all areas of syntax in the book of Ephesians from the first, not those only which we have covered during class; this course, as a third year Greek class, assumes that you gained knowledge of syntax in your second year.). Record the difficult ones on parsing

sheets. Again, you are recording information that will enable you to study efficiently for the tests. *If you try to save a few minutes by not writing everything down on your parsing sheet that you don't know, you will pay for it when you are tested* (even apart from your grade on the homework itself). Write down your translation, but do not lean on it as a crutch. Remember you are trying to develop your ability to *read* and *understand*, not merely translate. As you read the text, you are to analyze it. An analysis of a particular word means:

	Lex Form	Case	Use	Tense	Voice	Mood
Noun	X	X	X			
Verb	X		X	X	X	X
Participle	X	X	X	X	X	X
Infinitive	X		X	X	X	Infinitive
Adjective	X	X	X	What does it modify?		
R. P.	X	X	X	What is its antecedent?		
Conj./Prtcl	What kind of clause does it introduce? What is the verb of the clause?					

For nouns, participles, etc. you should also be able to state which category in Wallace the words fit under, and why.

3.) Take a break before reading the passage a third time, in order to give yourself a chance to forget what you do not know well. If you can read the passage smoothly several hours after you last looked at it (preferably overnight), you can be assured that you know it well.

4.) For Romans 9-10, 12 you cannot use any helps other than your Greek grammar, lexicon and *The Morphology of Biblical Greek* by Mounce. For Romans 8, 11, 13-15 you can use your grammar, lexicon, Mounce's *Morphology*, and *The New Linguistic and Exegetical Key to the Greek New Testament*. **Note that I am not required to remind you which passages you are allowed to use Rodgers & Rodgers for and which you are not, and they are not specified below in the assignment list, but here only.** All other helps are **off-limits** until **after** you have diligently worked through the passage three times without them. Once you have written down your parsing information and translation, you may check both using any helps you have. Examples include English Bibles, interlinear translations, analytical and reader's lexicons, computer software, etc. For Romans 1-7, 16 you can use absolutely anything except an interlinear or an English Bible. You can use your computer, an analytical lexicon, etc. to give you the parsing for everything. The reason I am letting you do this is that the book of Romans is quite substantial for a one semester (9 week!) course in Greek, but I want you to have the entire book translated. However, I also do not want you to be overwhelmed, so for the portions of the book above (1-7, 16) I don't want you to have to spend lots and lots of time. You will not be tested over these chapters of the book. Also, you only need to read these chapters over one time, not three. You will write out a translation of these passages in a paragraph, include in the text of the translation the parsing of the verbs and participles, and say what verb the participles relate to, if they are dependent. You do not need to use a parsing sheet for these chapters, either. If you decide to do ALL of chapters 1-7, 16 with nothing but the Greek New Testament, the lexicon, and Rodgers & Rodgers, then you will get 5% extra credit. You may work together with your classmates, as long as each of you makes an honest effort to do **all** the work assigned. Include the time you spend on both the more intensive type of translation (chapters 8-15), and the time you spend on the easier type of translation for the rest of the text, on your reading sheet, as well as the times you spend reading Wallace, Moo, etc. Basically, record everything on the reading sheet.

5.) The primary value of this course will come from the time you spend on your assignments **outside** of class. The class sessions will unquestionably be the most beneficial to those who are working hard and come prepared.

6.) Verses listed in the assignment list are the ones you are supposed to translate. You can write on your syntax sheet and translation in class as we are looking at a passage in class, but only in **red pen**, to distinguish material added in class from what you wrote before class. In fact, you definitely need to correct what you have wrong on your parsing sheet when we cover a passage in class in red pen—when I go over your homework, if I see

uncorrected wrong parsing on your homework, it will negatively affect your grade more than if you parse a few things wrong but then you correct them. (Of course, you need to have as your goal not to parse anything incorrectly in the first place.) Also, *after* you have gone over a passage 3x, and written everything down, you can, as already mentioned, use any tools you like to make sure that you understand all the parsing and everything else about every word in the text (and make changes in red pen). It is important to do whatever is necessary after you have gone over the passage 3x and before you are tested to be sure that you understand everything about the translated passages. There simply is not enough time in class to exhaustively discuss everything about every single word we are going to be translating, but you need to know that you have the correct parsing, etc. for all of it before getting tested. Also, as we discuss syntactical issues and other exegetical material in class, you should be sure that you know what we talk about, as some of it will show up on tests. You should take notes on what is discussed in class along these lines, either on your parsing sheets, translations, syllabus, or in a separate location.

7.) You will memorize three verses of the Greek text of Romans. You can choose which verses to memorize. You will write these verses out verbatim in Greek. You can use verses that we translate in class (which is a good thing, as we are scheduled to translate the entire book). They should be continuous text (three verses in a row), unless you speak to me personally and get permission to do something else.

8.) Some assignments (e. g. the word study) will require that you use the lexica BDAG, Liddell-Scott, and the *Theological Dictionary of the New Testament* that are in the library. Make sure that you note these assignments ahead of time, because, unless you own a copy of these lexica, you will have to use the library copy. **The library copies of these books may NOT be checked out, but must be left in the library.** If you borrow one of these books from the library, your grade for these assignments will be lowered, because you have hindered the ability of other students to get their work done. You can actually find an unabridged Liddell-Scott online and download it for free; I have posted a link for this on my website. Downloading this lexicon is certainly a good idea.

9.) Purchasing computer Bible software is not required for the course, but the word study and sermon/teaching assignments will be easier to do with such software. The best Bible software in the world is *Accordance*, which is available at <http://accordancebible.com>. It is designed for the Macintosh, but can be run on Windows. The best software specifically designed for Windows is *Bibleworks*. *Logos* is not bad, but it is more of a tool for amassing an electronic library, and it does not have as many search features as *Accordance* or *Bibleworks*. If you want *Logos* for its library features (which are very good), the professor may be able to get you \$10 off of your purchase if you let him know you are going to buy the software. (I asked *Accordance* and *Bibleworks* about discounts, but they would not give me any.) The free Bible software that we will look at during the semester (we will also plan to look at *Accordance*) is the *Online Bible* by Ken Hamel, which can be downloaded. There is a version that can be purchased cheaply that has a lot of additional commentaries, etc. If you prefer a different free program, such as *E-Sword*, that is fine, but if you want help from the professor on how to use other programs, such assistance will be very limited, as I only own and use *Accordance*, *Logos*, and *Online Bible*. You could do anything from a study of *pistis/pisteos*+genitive (objective, subjective, faith in/faith or faithfulness of, etc.), to water/Spirit baptism in Romans 6, to the imputation of Adam's sin in Romans 5, to what is going on in Romans 7:14-25, to eternal security in Romans, to the nature of Biblical government in the dispensation of grace (Romans 13), to the Abrahamic covenant in Romans, to the Deity of Christ in a particular passage, to any of the important words or word groups in Romans (*staurao/sustaurao*, *dikaiao*, *thanatao*, *nomos*, *logizomai*, etc.). Whatever you do should include at least one study of all the uses of a word or word group in the NT, even if you are doing more of a passage exposition/analysis than simply a word analysis alone. You can find out what words are in the relevant word group in Louw-Nida, TDNT, or simply with your computer software. If the word you are focusing upon only appears a few times in the NT, you should look at the LXX as well (and anything else you can get your hands on). Your paper should be at least 5 pages long, not including title pages, bibliography, etc. If you are simply doing a word study, you should have this amount of material that is actually *your work and comments*, not just, say, several pages of references where you say just about nothing. If you are doing something that is doctrinal or controversial, make sure that you accurately present the positions of both sides of what you are discussing (it doesn't help the cause of truth to misrepresent what one advocating a wrong position actually believes).

10.) If you read 15+ verses in the Greek New Testament a week (you can use your Exegetical Key and other tools) as part of your devotions, starting in some book of the Bible and continuing through it, taking notes in the margin of your text, in a journal, etc., for the nine weeks of the course (and turning whatever notes you took in at the end of the nine weeks—I'll return your Bible if you turn it in, don't worry), I will give you 5% extra credit for the course. You do not need to write out a translation, parsing information, etc. on a separate piece of paper if you are doing this; just take notes in your margin as the Lord opens your eyes to the wondrous things in His Law (as I hope you already take notes on your English Bible reading). You can substitute diagramming five verses a week instead of translating fifteen. Passages read or diagrammed must be continuous (in other words, you can't just look for the five shortest verses in the NT and diagram those, etc.). I am doing this because I very strongly want you to get in the habit of reading the Greek New Testament, so that you continue to do it *after* this course is over, and so that you keep doing it from this time henceforth until the Rapture or the Lord takes you home. If you keep Greek up in this manner, your understanding and facility in the language will get better and better over time (so translation will get easier and easier), and you will continually discover more and more of the wonderful riches in God's Law. You will also be significantly less likely to make the kind of exegetical fallacies (which, when they are preached, grieve the Holy Spirit, as He will not bless what He did not say) in preaching and teaching that are made by men who took Greek, never kept it up, and then can do nothing but look up a few words here and there without really knowing the language. (These people are also often the ones who criticize the Authorized Version for mistranslations that are not really mistranslations.) If you do not keep using your Greek after this class is over, it is very likely that you will forget what you have learned, and the extremely valuable tool for preaching, teaching, feeding your own soul, evangelism (haven't you talked to cultists who say "the KJV is wrong, the Greek really says" when they don't know what they are talking about?), writing theological works, translating the Bible into other languages as a missionary, etc. will be lost to you. If you miss a week, you can catch up the next week, but if you don't do at least 45 verses in three weeks, you cannot get the entire 5% extra credit. The point is to have a time, once or more a week, where you read the Greek NT, not to conduct a massive translation of 108 verses in the last week of the course to get some bonus points. If you get into the habit of reading the Greek NT (as I did in Bible college), you will be able to, over time, read more verses in the same amount of time, and eventually you will read through the entire Greek New Testament (and there are not many more worthy goals than this). Your professor started, as he recalls, with 20 or so verses a week when he was at Fairhaven Baptist College, and now he reads c. 40-50 verses a week in the Greek New Testament, and is on his third time through the Book. One caution: Do *not* stop reading, memorizing, meditating upon, doing spiritual warfare with, etc. the English Bible because you are reading Greek as well. You still have the Old Testament, and you need the speedier coverage you get from reading the New Testament in English. Consider the amount of time you spend reading the Bible in comparison to the amount of time you spend eating. Can you say with Job, "Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary *food*" (Job 23:12)? One note: you cannot use passages that you have already translated for other classes as part of your extra credit reading (e. g., don't do Ephesians if you have already taken Ephesians in Greek, or 1 John if you translated the book in an earlier class).

11.) As a reminder again (students seem to forget to do this), at the end of the semester when you turn in your reading sheet, you will need to write at the top of your reading sheet whether you finished every assignment, or whether you did not, and if you did not, specifically what you did not read. Do this in red pen. If you do not do this, I will assume that you did NOT do all the assignments, and that large numbers of them were not done on time. Any assignment not done on time should be written in red pen on the reading sheet, and the number of days late should be written next to the assignment. I want you to record on your reading sheet the times you spend translating, studying, etc. as well, both so that I know how much studying you are doing and so that I get a sense of how much time students spend working on the course overall. Also, please note that if we discuss something in class and you fill in the answers then, that must be distinguished from turning work in late. If you do it in class as we discuss it, you must write "did in class on date X" instead of "late, by X days, did on 00/00/00." Late work must also be recorded not on the reading sheet alone, but also on the late work turned in itself. If it is not, your grade will be very seriously affected for the worse. Also, if you do not answer syntax

questions in the syllabus, you need to write, in red pen, the number of questions, up to that point, that you did not answer in the syllabus. (That is, if you don't answer one question, in that question you write "1/1," and if, later in the semester, you don't answer two more, you write "2/2," then "3/3" in the respective questions. If you need to do this, you should still write the correct answers in the syllabus during class in red pen.) Some of the syntax questions are harder than others, and you can not know the answers to three of them over the course of the semester and still get a 100% homework grade (less than three can get you over 100%; more than three will start to get you docked off).

12.) You should be looking ahead on your assignment sheet to see what days more work is due than others and fitting the assignments into your schedule. If you know you have something big coming up that will prevent you from getting all your work done the night or two nights beforehand, get work done ahead of time to free yourself up. Note that there are substantial assignments due the final week of class that you simply will not be able to get done if you do not work on them ahead of time. **Plan ahead so you can get everything done on time.** Assignments such as the exegetical/word study, the reading of the analysis of Romans 10:9-14, and reading the commentary can be completed far before they are due. (Reading the commentary ahead may also be of value to you in your translating and in our class discussions.) Your outline and sermon from Romans can be worked on and completed as soon as you know what passage you want to diagram and you translate and diagram it.

13.) When you turn your audio file in for your sermon (men) or teaching (women) assignment, it is essential that your file is in a format I can listen to. Mp3 files are fine and easily accessible. I can listen to .wmv files that work on Windows Media Player. If you are old fashioned and you want to put the file on a cassette, that is fine—I can listen to it. If you don't know anything about computers, tape players, and so on, and don't know how to record anything, you need to get someone to help you sooner rather than later, because if I can't listen to your assignment because you didn't figure out how to record it, or because the recording is so soft that I can't hear anything, or you have other technical difficulties, you will be counted as turning your assignment in late on whatever day you turn in what I can actually listen to, even if you turned in something that was not able to be listened to on or before the due date. I am not a computer genius, and I cannot guarantee that I will be able to figure out what to do with an audio file in some unusual format. Also, please make sure your file can be copied and transferred into my possession from your computer; I am not going to take your computer with me to listen to your file because you do not know how to get it off from it. Also, do not accidentally copy only an alias of your file, rather than the actual file, to give to me. If your file is 4K instead of a few MB you should start to suspect something.

14.) Please feel free to talk to me, e-mail me, or call me if you have questions about anything. I want to help you honor God as you learn the most you can in this class for His glory. Please be aware, though, that our home phone, a cell phone, is not always on me, and that I cannot guarantee that I will check and be able to return e-mail every day, as we do not have Internet in our house, so whenever possible please try to ask me whatever you need to ask before the last minute so that I have a chance to respond.

Grading system:

Oral translation and analysis in class: 5% (which includes your memorization quiz and pop quizzes)

Homework grade, including Reading Sheet (commentary reading grade, etc.). If you read the *entire* book by Moo, including the portions that are not assigned, instead of reading the shorter commentaries for portions instead, you can get extra credit on your homework grade. You can substitute Fraser for Romans 6:1-8:4 if you wish, and still get the extra credit on your homework grade. Also included here are syntax sheets, syntax questions, diagrams, and the translation of Romans (3/4 weight of translation grade is chapters 8-15) 40%

Exegetical/word study paper: 12.5%

Sermon project (outline + audio of sermon): 12.5%

Translation/Parsing/Diagramming/Content Tests & Syntax Tests & Diagramming Test: 30%

Potential Extra Credit for reading the Greek NT in your devotions: 5%

Potential Extra Credit for doing all of Romans 1-7, 16 with nothing but the NT, lexicon, and Rogers & Rogers:

Ἄξιός εἰ, Κύριε, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημά σου εἰσὶ καὶ ἐκτίσθησαν. (Ἀποκάλυψις 4:11)

Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ, καὶ ἡ κοινωνία τοῦ Ἁγίου Πνεύματος μετὰ πάντων ὑμῶν. ἀμήν. (πρὸς Κορινθίους Δευτέρα 13:14)

Romans in Greek Text Requirements

Required texts:

1.) Greek New Testament. (You almost surely own one already, and you are free to use whatever you wish to use; there is no compulsion here.). Considerations on the available editions:

a.) *Scrivener's Annotated Greek New Testament*, ed. F. A. Scrivener. This, the *Textus Receptus* that exactly underlies the KJV, is what the professor will, at times, be using (I expect to also frequently bring a leather version of the Trinitarian Bible Society edition in "b" with me to class instead; I do my devotions in Greek from this copy I have in "a," and so I will probably be frequently using "b" in class and leaving "a" elsewhere.) Advantages: 1.) It fits the BCM text statement in the catalog, which has Scriptural support. 2.) It is genuine leather, so it should last for many, many years. 3.) It gives the modern critical text variants at the bottom of the page, so one is aware of what the NA-27/UBS reading almost surely is. 4.) The font size, margins, etc. are great. Disadvantages: Because it is leather, it is expensive. (It is available from Bible For Today, 1-800-JOHN 10:9, or (probably) at certain fundamental bookstores, such as that at lvbaptist.org.)

b.) *Greek New Testament*, ed. Scrivener, published by the Trinitarian Bible Society. Advantages: 1.) It is the same text as letter a. 2.) It is inexpensive. 3.) For a hardback, it is durable. (A leather version is also available, which is even more durable, but loses the advantage of being inexpensive.) Disadvantages: 1.) It does not have the NA-27/UBS variants at the bottom of the page.

c.) *Greek New Testament*, ed. Robinson & Pierpont. This is an edition of the Greek New Testament based on the apparatus of Von Soden. Advantages: 1.) It is much closer to the BCM text statement than the NA-27/UBS is. 2.) It is durable. Disadvantages: 1.) The textual basis for some readings and notes is questionable. 2.) Von Soden's comments on textual readings are, from collations of certain passages done by others, wrong 25%+ of the time.

d.) *Greek New Testament*, United Bible Societies/Nestle Aland. This is the modern critical New Testament text that underlies the majority of modern Bible versions. Advantages: 1.) Most modern commentaries, etc. use this text. 2.) It has a textual apparatus at the bottom of the page. Disadvantages: 1.) This text is based on the overwhelming minority of Greek manuscripts, and its selection of evidence is very questionable. 2.) Since this text did not exist for many centuries, it does not fit Scripture nor the BCM text statement. 3.) The textual apparatus is biased and can be inaccurate in important places.

2.) Wallace, Daniel B., *Greek Grammar Beyond the Basics*, Grand Rapids, MI: Zondervan, 1996. Note that this is NOT the abridged Wallace, but the unabridged one. If you already own the abridged text, you will need to get the unabridged version.

3.) *The Epistle to the Romans*, Douglas Moo. Grand Rapids, MI: Eerdmans, 1996. You will be reading substantial portions of Moo's commentary on Ephesians. Moo teaches at Trinity Evangelical Divinity School.

I chose to assign Moo because he carefully interacts with the Greek text and is relatively conservative, although I had serious reservations because he is a charismatic whose interpretations are seriously in error at times (e. g., Romans 7:14-25 is a lost man, he believes). Please take what is helpful from his commentary and reject the nonsense in it.

Because of the length of the commentary, and because we simply are not going to be able to go through all of Romans 1-16 in nine weeks, you can read W. G. T. Shedd's commentary on Romans for chapters 1-8 of the book, instead of Moo. Shedd is shorter, and while he is also off on a variety of things, as a Reformed paedobaptist, he is probably better than the charismatic Moo, although that may not be very much of a commendation. You need to read the rest of Moo, however. In light of the significance of Romans 6-8 for the doctrine of sanctification, you can read James Fraser's commentary, written in 1813, entitled *The Scripture Doctrine of Sanctification, Being a Critical Explication and Paraphrase of the Sixth and Seventh Chapters of the Epistle to the Romans, and the Four First Verses of the Eighth Chapter, Wherein the True Scope and Sense of that Most Important and Much Disputed Context is Cleared and Asserted, Against the False Interpretations of Grotius, Hammond, Locke, Whitby, Taylor, Alexander, &c., With a Large Appendix, Wherein the Apostle's Doctrine, Principles, and Reasoning, are applied to the Purposes of Holy Practice, and of Evangelical Preaching* for Romans 6:1-8:4. (Yes, it's quite a title. No, this is not the Fraser the BCM fellowship is named after.) You are not going to agree with everything Fraser says; indeed, you may disagree with him on quite a lot of things, but you will get the sense of what the various theological arguments are on Romans 6:1-8:4 if you read Fraser's book. If, instead of reading Shedd on Romans 1-8, you read either Moo's entire commentary, or Moo except for Romans 6:1-8:4, on which you read Fraser, you will get some extra credit on your homework grade.

4.) *Diagrammatical Analysis*, Kantenwein. You will be using this book to diagram sentences in Greek, and to change diagrammed Greek into expository sermons and other Bible lessons, so if you do not own it already, you will need to get a copy.

5.) Rogers, Cleon L. Jr. & Cleon L. III, *The New Linguistic and Exegetical Key to the Greek New Testament*, Grand Rapids, MI: Zondervan, 1998. You can use this book to help you as you translate passages. However, you need to try to figure out how to parse verbs on your own before you look at it. The book should not become a means of getting out of how to distinguish between aorist, imperfect, future, etc. tenses.

6.) *The Morphology of Biblical Greek*, by William D. Mounce. Grand Rapids: Zondervan Publishing Company, 1994. This book will help you figure out the correct parsing for words and will help you to understand why words in the NT form the way that they do. For certain passages you are going to translate, you will not be allowed to use *The New Linguistic and Exegetical Key to the Greek New Testament*, but you will be able to use Mounce for all your translations.

Very highly recommended:

7.) Danker, Frederick William (ed.), *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3rd. ed. (BDAG), Chicago, IL: University of Chicago Press, 2000. (Daniel Wallace, in *Greek Grammar Beyond the Basics*, pg. 356, comments, "Since anyone using this text [GGBB] should no doubt own a copy of [BDAG] . . . we have given a highly selective treatment of lexico-syntactic categories to urge students to use [BDAG].")

Note: If you already own the *Greek English Lexicon* of Joseph Henry Thayer, you are not *required* to purchase BDAG, although it is very highly recommended. However, Thayer is not as extensive and it is out of

date. If you are cold broke and cannot afford Thayer, you can get the *Shorter Lexicon of the Greek New Testament* (an abridged version of BDAG) or Louw-Nida's *Greek Lexicon*. However, BDAG is far superior to either of these, and if you intend to use Greek in your ministry, you would do very well to buy the book. Strong's Greek dictionary is extremely basic and does not count as a lexicon.

Recommended:

8.) *An Exegetical Summary of Romans*, David Abernathy, SIL Publications.

This book goes through the book of Romans and gives the exegetical options for every phrase, and says which, among a variety of scholarly commentaries, takes the various positions on the text. It is very helpful, although reading it cover to cover can tend to lead one to doubt whether one can know the meaning of what God has said (as one certainly can, 2 Peter 1:20), as it introduces different interpretive options about just about everything. Nor can the book be said to be edifying. There are also volumes in this series for the rest of the New Testament (including the other prison epistles). This book may help you with exegetical decisions as you translate the Greek text and may be of assistance as you wrestle with syntactical issues in Romans. However, you will NOT be required to read this book cover to cover for the class, or, for that matter, be required to read it at all.

Feb 4: Welcome to Romans in Greek!

Feb 6: GB 494-512—The Tenses: An Introduction (read whole overview) & 513-539—The Present Tense & 541-553—The Imperfect Tense & 554-565—The Aorist Tense & 566-571—The Future Tense & 571-586—The Perfect & Pluperfect Tenses; Romans 9:1-13

Feb 11: Syntax quiz over last week's GB reading; Romans 9:14-33. Also have the introductory material in your syllabus read by today.

Feb 13: GB 587-611—The Infinitive (for "Structural Categories," you only need to know the "Simple Infinitive" category, and in that category you do not need to know the rare ones.); Romans 10:1-10; diagram Romans 10:1-7. Topic for personal word study due. Moo read (pgs. 1-39; up to the point where his exposition of Romans 1 begins) by today. This section in Moo, and chapters 9-16, are the only parts of Moo that must be read for this course; as noted above, you can read Shedd or Fraser for the rest.

February 18: Syntax Quiz over previous class week's GB reading; This includes reading the study of Romans 10:9-14. Memorization of 3 verses of the NT Quiz today.

February 20: GB 612-655—Participles; GB 656-665 (read whole thing)—Introduction to Greek Clauses & 667-679—The Role of Conjunctions (read whole thing); Romans 10:11-21. Diagram Romans 10:8-15. Translation/Parsing test, Romans 9.

February 24-28: Holiness Conference. "Sanctify yourselves therefore, and be ye holy: for I *am* the LORD your God" (Leviticus 20:7). καὶ ἔσεσθε ἅγιοι ὅτι ἅγιος ἐγὼ κύριος ὁ θεὸς ὑμῶν.

March 4: Syntax Quiz over the last GB reading assignment; Romans 11:1-11. Diagram Romans 10:16-21; GB 679-712—Conditional Sentences (read all of 680-700) & GB 713-725 (read whole thing—and you are done with GB! Amen!) GB 700-712 should be read as well.

March 6: Romans 11:12-25.

March 11: Syntax Quiz over last week's GB reading; Romans 11:26-12:21. Lecture content test, all lectures up through March 4. From Romans 12 onward, after doing your own translation, parsing, syntax analysis, etc. for the passages we are covering, you should read Moo before we get to the point where the passages are discussed in class, and be able to interact with the commentary.

March 13: Romans 13:1-13. Diagram Romans 12:1-4. Translation/parsing test, Romans 10.

March 18: no class

March 20: Syntax Final exam (Only test questions from GB quizzes covered this semester, the last semester GB final exam, and the last semester GB quiz over pgs. 391-493. It is double the value per point of normal syntax quizzes.); Romans 14:1-12.

March 24-28: Spring break. καὶ εἶπεν αὐτοῖς, Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον, καὶ ἀναπαύσασθε ὀλίγον. ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν ἠὲ καίρου. (Mark 6:31)

April 1: Romans 14:13-23; Diagram Romans 13:10-14.

April 3: Word/concept exegetical/word study due.

April 8: Romans 15:1-33. Sermon outline (men) or teaching outline (women) due from a diagrammed passage. Translation/parsing test, Romans 12.

April 10: no class

April 15: Translation/Parsing test, Romans 13 & diagramming test over diagrammed passages.

April 17: Deadline to preach/teach your sermon/teaching outline somewhere, have it recorded, and turn in the recording; the recording of preached sermon/taught lesson (on tape, CD, Mp3) due. Please state at the beginning of your sermon/teaching who your audience is (or if you didn't have an audience, say that). Due date for reading Romans 1-7, 16. Due date for reading all commentaries. Due date for extra credit work, and all other work whatsoever. Turn in all work not already turned in, including reading sheets, parsing sheets. Lecture content test, March 6-April 15.

April 18: You are done with Romans in Greek! Congratulations! *Keep using it by incorporating reading the Greek New Testament into your devotions!!*

25 Τῷ δὲ δυναμένῳ ὑμᾶς στηρίζαι κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου,

26 φανερωθέντος δὲ νῦν, διὰ τε γραφῶν προφητικῶν, κατ' ἐπιταγὴν τοῦ αἰωνίου Θεοῦ, εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος, 27 μόνῳ σοφῷ Θεῷ, διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν. (Romans 16:25-27).

Romans Outline

“The Righteousness of God”

Theme: The Righteousness of God

Key Verses: 1:16-17

Author: The Apostle Paul (1:1)

Occasion: To exhort the believers at Rome in the righteousness of God

Audience: Believers at Rome (1:7)

Date: AD 57 or 58

General Exegetical Outline

- I. Receive God’s Righteousness for Salvation (Romans 1-11)
 - A. The Resource of The Righteousness of God (1:1-17)—The Gospel
 - 1. The People of God’s Righteousness (1:1-7)
 - 2. The Plan of God’s Righteousness (1:8-15)
 - 3. The Power of God’s Righteousness (1:16-17)
 - B. The Recognition for The Righteousness of God (1:18-3:20)—None Have Righteousness
 - 1. The Perversion of God’s Righteousness (1:18-32)
 - 2. The Pride without God’s Righteousness (2:1-29)
 - 3. The Powerlessness without God’s Righteousness (3:1-20)
 - C. The Route for The Righteousness of God (3:21-4:25)—Faith without Works for Salvation
 - 1. God Requires Faith (3:21-31)—God’s Nature
 - 2. God Illustrates Faith (4:1-25)—Abraham’s Faith
 - a. The awareness for righteousness by faith without works (4:1-8)
 - b. The argument for righteousness by faith without works (4:9-15)
 - c. The attestation for righteousness by faith without works (4:16-25)
 - D. The Reward with The Righteousness of God (5:1-21)—God Gives His Grace
 - 1. The Blessings of Grace (5:1-11)
 - 2. The Basis for Grace (5:12-21)—Jesus Christ
 - E. The Reality of The Righteousness of God (6:1-23)—Believers Are Dead to Sin
 - 1. The Fact of being dead to sin (6:1-7)
 - 2. The Freedom of being dead to sin (6:8-10)
 - 3. The Face of being dead to sin (6:11-14)
 - 4. The Fruit of being dead to sin (6:15-23)
 - F. The Rivalry with The Righteousness of God (7:1-25)—Believers Battle the Flesh
 - 1. The Beginning of the Rivalry (vv. 1-6)
 - 2. The Benefit before the Rivalry (vv. 7-13)
 - 3. The Battle in the Rivalry (vv. 14-25)
 - G. The Reassurance of The Righteousness of God (8:1-39)—Once Saved, Always Saved
 - H. The Right to The Righteousness of God (9:1-33)—God Elected Believers to Salvation
 - 1. The Rejection of Election (9:1-5)
 - 2. The Route to Election (9:6-13)
 - 3. The Righteousness of Election (9:14-24)
 - 4. The Remnant of Election (9:25-29)
 - 5. The Reason for Election (9:30-33)
 - I. The Readiness for The Righteousness of God (10:1-21)—Anyone Who Believes Can Be Saved
 - J. The Riches of The Righteousness of God (11:1-36)—God Has Been Very Good So We Can Worship Him
- II. Receive God’s Righteousness for Service (Romans 12-16)

- A. Sacrifice Yourself to the Lord for Others (12:1-21)
- B. Submit Yourself One to Another (13:1-14)
- C. Serve One Another (14:1-23)
- D. Strengthen One Another (15:1-33)
- E. Salute One Another (16:1-27)

The just shall live by faith in the righteousness of God. In order to live by faith, one must see himself as a wicked sinner; and all have sinned (1:18-3:23). Living by faith begins when one rests in the righteousness of God without any works (3:24-4:25). We are then justified by faith, not deserving God's righteousness, but only His wrath; He however saves us by His grace (5:1-21). Receiving the righteousness of God involves the crucifying of the old man, and so we are dead to sin (6:1-23). Even though we have received the righteousness of God, we still struggle with sin, because of the flesh (7:1-25). However, having the righteousness of God keeps us eternally secure (8:1-39). How was it that we were able to gain the righteousness of God? He elected us in Him (9:1-33). Can anyone possess the righteousness of God? Yes. Whosoever believes in Him will not be ashamed (10:1-21). As a partaker of God's grace in receiving the righteousness of God, you ought to worship Him (11:1-36).

Now that you have the righteousness of God, you can and are to worship God. True faith serves God. The way that you serve the Lord in living out His righteousness is by sacrificing yourself to the Lord and for others (12:1-21). You also serve the Lord by submitting to authority and one to another (13:1-14). You serve the Lord by serving one another (14:1-23), by strengthening one another (15:1-33), and by saluting one another (16:1-27).

Introduction

The Righteousness of God

An Exegetical Study of the Book of Romans

God is a good God. God is a righteous God; everything God does is right. Because God is righteous, has been righteous, and will always be righteous, we ought to trust Him. Unbelievers should trust Him for salvation, and believers should trust His working in their lives and trust Him in their living out of His righteousness. The just shall live by faith in the righteousness of God.

Author: The Apostle Paul (1:1)

Debate over the authorship of Romans is virtually non-existent. This is one of the handful of NT books that even the most extreme modernists admit Paul wrote. Ancient Judaizing sects admitted Pauline authorship. Paul's authorship is supported by Irenaeus, Clement of Alexandria, Tertullian, and others. Some heretics have, however, tried to detach the last two chapters of the epistle from the true composition of Paul, such as Marcion in ancient days, and certain radical modernists in modern times. The apostle Paul identifies himself as the author of this epistle (1:1; Παῦλος). The Lord ordained him as an apostle to the Gentiles (Acts 9:15; note there, for when we discuss Romans 9, that Paul is called σκευός ἐκλογῆς), and he writes to this Gentile city to exhort the believers in the righteousness of God. In 11:12-13 Paul tells the Gentiles in this assembly to have humility regarding their salvation. Paul was a fitting candidate for authoring this epistle as he was formerly a zealous Pharisee, living after the straightest sect of his religion (Acts 26:5, προγινώσκοντές με ἄνωθεν, ἐὰν θέλωσι μαρτυρεῖν, ὅτι κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς ἡμετέρας θρησκείας ἔζησα Φαρισαῖος). He had deep knowledge of the Law of God, and came to know the righteousness of God and what it meant to live by faith. The antitheses of grace and law, faith and works, are prominent in Romans and in Paul's own life.

Theme: The Righteousness of God

Right away in the epistle Paul reveals his theme and then spends the rest of the book developing the doctrine and practice of that theme: The Righteousness of God. What is the result of the righteousness of God?

The Just Shall Live by Faith. Paul speaks of his serving God in the gospel of His dear Son (1:9) and that he is ready to preach the gospel to the Romans. The reason is because he is not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. The gospel contains such power because it reveals the righteousness of God. The just submitted to the righteousness of God, received the righteousness of God, and live their lives depending on the righteousness of God.

(Note: The material that immediately follows is reproduced above—it was put there as well for convenient access.) The just shall live by faith in the righteousness of God. In order to live by faith, one must see himself as a wicked sinner; and all have sinned (1:18-3:23). Living by faith begins when one rests in the righteousness of God without any works (3:24-4:25). We are then justified by faith, not deserving God's righteousness, but only His wrath; He however saved us by His grace (5:1-21). We received the righteousness of God, and our old man is crucified; thus, we are dead to sin (6:1-23). Even though we have received the righteousness of God, we still struggle with sin, because of the flesh (7:1-25). However, having the righteousness of God keeps us eternally secure (8:1-39). How was it that we were able to gain the righteousness of God? He elected us in Him (9:1-33). Can anyone possess the righteousness of God? Yes. Whosoever believes in Him shall not be ashamed (10:1-21). As a partaker of God's grace in receiving the righteousness of God, you ought to worship Him (11:1-36).

How that you have the righteousness of God, you can and are to worship God. True faith serves God. The way that you serve the Lord in living out His righteousness is by sacrificing yourself to the Lord and for others (12:1-21). You also serve the Lord by submitting to authority and one to another (13:1-14). You serve the Lord by serving one another (14:1-23), by strengthening one another (15:1-33), and by saluting one another (16:1-27).

Key Verses: 1:16-17 “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.”

Audience: Believers at Rome (1:7: πᾶσι τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς Θεοῦ, κλητοῖς ἁγίοις)

The city of Rome, capital of the world empire of that day, is located 15 miles inland of the Mediterranean Sea on the banks of the Tiber River. In that day the city boasted a population of at least one million, one fourth of which were slaves. The great wealth of the city could be seen from its magnificent buildings and structures. Rome, however, did not view Christianity favorably.

Believers were in Rome and clearly a church had been established, but how did the gospel arrive in Rome if Paul had not gone there? The Roman Catholic Church says that Peter founded the church at Rome. Is this accurate?

We know Peter preached at Pentecost (Acts 2; the converts from which, we will see, probably planted the church at Rome, which explains patristic tradition that says that Peter founded the Roman church). We see him doing various things later in the early portions of Acts, including bringing the gospel to the first Gentiles (Acts 10). Finally, we read in Acts (12:17) that Peter: “departed, and went *into another* place.” It does not say it was Rome. The indefiniteness of this expression, in connection with 1 Cor. 9:5 [which shows that this first “pope” was married and took his wife with him on missionary tours] is best explained on the supposition that he had hereafter no settled home, but led the life of a travelling missionary like most of the apostles.

From Schaff’s *History*:

Afterwards we find Peter again in Jerusalem at the apostolic council (A. D. 50); [A. D. 50: Acts 15.] then at Antioch (51); where he came into temporary collision with Paul; [Gal. 2:11 sqq.—so he wasn’t infallible either—and this is a *doctrinal* issue as well as a practical one. The idea that the Bible is not clear so that papal decrees must show what it means puts the works of men—or even a newspaper or a stop sign—above the Bible, as if God cannot reveal Himself clearly, though men can.] then upon missionary tours, accompanied by his wife (A. D. 57; Matt 8:14; Mark 1:30; Luke 4:38; 1 Cor 9:5) apparently among the dispersed Jews in Babylon (1 Peter 5:13) or in Asia Minor, to whom he addressed his epistles [1 Peter 1:1]. Of a residence of Peter in Rome the New Testament contains no trace, unless, as the church fathers and many modern expositors think, Rome is intended by the mystic “Babylon” mentioned in 1 Pet. 5:13 (as in the Apocalypse), but others think of Babylon on the Euphrates, and still others of Babylon on the Nile (near the present Cairo, according to the Coptic tradition). The entire silence of the Acts of the Apostles 28, respecting Peter, as well as the silence of Paul in his epistle to the Romans, and the epistles written from Rome during his imprisonment there, in which Peter is not once named in the salutations, is decisive proof that he was absent from that city during most of the time between the years 58 and 63. A casual visit before 58 is extremely doubtful, in view of the fact that Paul labored independently and never built on the foundation of others; [Rom. 15:20; 2 Cor. 10:16] hence he would probably not have written his epistle to the Romans at all, certainly not without some allusion to Peter if he had been in any proper sense the founder of the church of Rome. After the year 63 we have no data from the New Testament, as the Acts close with that year. The martyrdom of Peter by crucifixion was predicted by our Lord, John 21:18, 19, but no place is mentioned.

We conclude then that Peter’s presence in Rome before 63 is just about impossible, by the silence of Luke and Paul, when speaking of Rome and writing from Rome, and that His presence after 63 can neither be proved nor disproved from the New Testament, and must be decided by post-biblical testimonies.

Much Catholic tradition claims that Peter preached the gospel in Rome, and suffered martyrdom there in the Neronian persecution. So say more or less clearly, yet not without admixture of error [and assuming no alteration of the patristic material],

Clement of Rome (who mentions only the martyrdom, but not the place), at the close of the first century; Ignatius of Antioch (indistinctly), Dionysius of Corinth, Irenaeus of Lyons, Caius of Rome, in the second century; Clement of Alexandria, Origen, Hippolytus, Tertullian, in the third; Lactantius, Eusebius, Jerome, and others, in the fourth. To these patristic testimonies may be added the apocryphal testimonies of the pseudo-Petrine and pseudo-Clementine fictions, which somehow connect Peter's name with the founding of the churches of Antioch, Alexandria, Corinth, and Rome. The chief error of the witnesses from Dionysius and Irenaeus onward is that Peter is associated with Paul as "founder" of the church of Rome; but this may be explained from the very *probable* fact that some of the "strangers from Rome" who witnessed the Pentecostal miracle and heard the sermon of Peter, as also some disciples who were scattered abroad by the persecution after the martyrdom of Stephen, carried the seed of the gospel to Rome, and that these converts of Peter became the real founders of the Jewish-Christian congregation in the metropolis. Thus the indirect agency of Peter was naturally changed into a direct agency by tradition which forgot the names of the pupils in the glorification of the teacher.

The time of Peter's arrival in Rome, and the length of his residence there, cannot possibly be ascertained. The above mentioned silence of the Acts and of Paul's Epistles allows him only a short period of labor there, after 63, if he went there at all. The Roman tradition of a twenty or twenty-five years' episcopate of Peter in Rome [their traditional view] is unquestionably a colossal chronological mistake. Nor can we fix the year of his martyrdom, except that it must have taken place after July, 64, when the Neronian persecution broke out (according to Tacitus). It is variously assigned to every year between 64 and 69. It is associated with the martyrdom of Paul in tradition.

The old legend of Peter's flight from the Mamertine prison in Rome, which seems to antedate the hierarchical glorification of Peter, would prove that his "consistent inconsistency" overtook him once more at the close of his life. [Except that it is a legend that never happened.] A few days before his execution, it is said, he bribed the jailor and escaped from prison, but when he reached a spot outside the Porta San Sebastiano, now marked by a chapel, the Lord appeared to him with a cross, and Peter asked in surprise: "Lord, whither goest thou (*Domine quo vadis*)?" Jesus replied: "I go to Rome to be crucified again (*venio Romam iterum crucifigi*)."¹ The disciple returned deeply humbled, and delivered himself to the jailor to be crucified head-downwards. The footprint of the Lord is still shown (or was shown in 1841, when I saw it) in the little chapel called "*Domine quo vadis*," and a rude fresco on the wall represents the encounter. The legend is first alluded to by Origen (quoting from the Πράξεις Παύλου or Πέτρου, the words of the Saviour: Ἀνωθεν μέλλω σταυρωθῆναι, see *Opera* IV. 332, and Hilgenfeld, *l.c.* IV. 72), then fully told in the apocryphal *Acts of Peter and Paul*, c. 82 (Tischendorf, *l.c.* p. 36, where Peter asks, Κύριε, ποῦ πορεύῃ and the Lord answers: ἐν Ρώμῃ ἀπέρχομαι σταυρωθῆναι), and by Ambrose in *Sermo de basilicis non tradendis haereticis contra Auxentium* (quoted by Lipsius, *Petrus-Sage*, p. 134 sq.).

The tradition of a twenty-five years' episcopate in Rome (preceded by a seven years' episcopate in Antioch) cannot be traced beyond the fourth century (Jerome), and arose, from chronological miscalculations in connection with the questionable statement of Justin Martyr concerning the arrival of Simon Magus in Rome under the reign of Claudius (41–54). The "Catalogus Liberianus," the oldest list of popes (supposed to have

been written before 366), extends the pontificate of Peter to 25 years, 1 month, 9 days, and puts his death on June 29, 65 (during the consulate of Nerva and Vestinus), which would date his arrival in Rome back to A.D. 40. Eusebius, in his Greek Chronicle as far as it is preserved, does not fix the number of years, but says, in his Church History, that Peter came to Rome in the reign of Claudius to preach against the pestilential errors of Simon Magus. [*Hist. Eccl.* II. 14. His statement is merely an inference from Justin Martyr's story about Simon Magus, which he quotes in ch. 13. But Justin M. says nothing about Simon Peter in that connection.] The Armenian translation of his Chronicle mentions "twenty" years; Jerome, in his translation or paraphrase rather, "twenty-five" years, assuming, without warrant, that Peter left Jerusalem for Antioch and Rome in the second year of Claudius (42; but Acts 12:17 would rather point to the year 44), and died in the fourteenth or last year of Nero (68). Among modern Roman Catholic historians there is no agreement as to the year of Peter's martyrdom: Baronius puts it in 69; Pagi and Alban Butler in 65; Möhler, Gams, and Alzog indefinitely between 66 and 68. In all these cases it must be assumed that the Neronian persecution was continued or renewed after 64, of which we have no historical evidence. It must also be assumed that Peter was conspicuously absent from his flock during most of the time, to superintend the churches in Asia Minor and in Syria, to preside at the Council of Jerusalem, to meet with Paul in Antioch, to travel about with his wife, and that he made very little impression there till 58, and even till 63, when Paul, writing to and from Rome, still entirely ignores him. Thus a chronological error is made to overrule stubborn facts. [Note that there never was a "Council of Jerusalem." The only church there was the church at Jerusalem. It was the decision of that one local church—and note that the decision was made by the "apostles and elders and brethren" (15:23), the "the apostles and elders, with the whole church"—no hierarchicalism, but the entire church making the decision. Note the unfortunate textual decision in favor of hierarchicalism in Acts 15:23 in the CT, changing the text to "the apostles and elders [who are] brethren," following Aleph + B against the overwhelming majority of MSS.]

Internal evidence in Romans strongly denies Peterine founding of the Roman church. First, Paul does not mention Peter in Romans (cf. chapter 16). He salutes twenty-eight people as well as unnamed members of churches in Rome, but he makes no mention of Peter or Petrine authority. [Note also that Paul possibly won many of the people that were at Rome to Christ personally somewhere or another; hence the very long list in Romans 16, longer than any other such list in Scripture.] Second, Paul said that he strove not build on another man's foundation, yet he did desire to go to Rome to preach the gospel (15:20 [but see v. 22];¹ 1:15). Third, Acts makes no mention of Peter

¹ Note that v. 22 does not necessarily mean that Paul was hindered from going to Rome because he would have been building upon another man's foundation. Gill wrote: Ver. 22. For which cause also, &c.] By reason of being employed for so many years, in preaching the Gospel from Jerusalem, round about to Illyricum; taking so large a compass to minister in, and striving to introduce, propagate, and spread the Gospel, where Christ was never named before:

I have been much hindered from coming to you; or he had been often, and by many ways, and upon many accounts, hindered from coming to them; the frequent calls to different and distant places, and the great work of preaching the Gospel in those dark parts of the world, and settling churches there, which was upon his hands, prevented his giving them a visit at Rome, which he much and often desired: as in the preceding verses the apostle excuses his freedom of writing to this church, so here his long delay of coming to them,

traveling to Rome. Fourth, surely Peter would have failed in his leadership while heading the church to allow misunderstanding and possible friction to occur in his church without correcting it. Fifth, Paul wanted to impart spiritual gifts (Rom 1:11) to the Romans; why couldn't Peter do it if he was there? Sixth, during his subsequent Roman imprisonment, Paul states in Colossians 4:12, 14 that Epaphras, Luke, and Demas were with him, but not Peter. Seventh, in Philippians 4:22 he references the household of Caesar, and later in II Timothy 4:11 that only Luke was with him; but no Peter. If Peter ever was at Rome, it certainly was after Paul. I Pet. 5:13 is used by Romanists to support the idea that Peter was at Rome. However, (apart from the fact that they would not want to have Rome called "Babylon," because of Revelation 17), there is no reason to conclude that Peter was not actually in the city of Babylon. There is no evidence in 1 Peter of the sort of symbolism that is in Revelation that would lead one to conclude that *Babylon* in 1 Peter 5:13 actually means *Rome*.

From the Way of Life Encyclopedia by David Cloud:

BABYLON IN 1 PETER 5:13 -- The Roman Catholic Church claims that Babylon in 1 Peter 5:13 is symbolic for Rome. The following summary for rejecting this view is from *Barnes Notes on the New Testament*:

"Others have supposed that Rome is intended by the name Babylon. This was the opinion of many of the Fathers, and also of Bede, Valesius, Grotius, Cave, Whitby, and Lardner. The principal reasons for this are, that such is the testimony of Papias, Eusebius, and Jerome; and that at that time Babylon on the Euphrates was destroyed. But the objections to this opinion seem to me to be insuperable. (a) There is no evidence that at that early period the name Babylon was given to Rome, nor were there any existing reasons why it should be. The name is generally supposed to have been applied to it by John, in the book of Revelation, (chap. xvi. 19; xvii. 5; xviii. 10,21) but this was probably long after this epistle was written, and for reasons which did not exist in the time of Peter. There is no evidence that it was given familiarly to it in the time of Peter, or even at all until after his death. Certain it is, that it was not given so familiarly to it that when the name Babylon was mentioned it would be generally understood that Rome was intended. But the only reason which Peter could have had for mentioning the name Babylon at all, was to convey some definite and certain information to those to whom he wrote. (b) As has been already observed, the apostles, when they sent an epistle to the churches, and mentioned a place as the one where the epistle was written, were accustomed to mention the real place. (c) It would be hardly consistent with the dignity of an apostle, or any grave writer, to make use of what would be regarded as a nickname, when suggesting the name of a place where he then was. (d) if Rome had been meant, it would have been hardly respectful to the church there which sent the salutation, to have given it this name. Peter mentioned the church with respect and kindness; and yet it would have been scarcely regarded as kind to mention it as a Church in Babylon, if he used the term Babylon, as he must have done on such a supposition to denote a place of eminent depravity. [Although this of itself is not the strongest argument; others mentioned are stronger.] (e) The testimony of the Fathers [I'm not super fond of this use of the word; cf. Matthew 23:9] on this subject does not demonstrate that Rome was the place intended. So far as appears from the extracts relied on by Lardner, they do not give this as *historical testimony*, but as their own *interpretation*; and, from anything that appears, we are as well

assigning the reason of it.

qualified to interpret the word as they were. (f) In regard to the objection that Babylon was at that time destroyed, it may be remarked that this is true so far as the original splendour of the city was concerned, but still there may have been a sufficient population there to have constituted a church. The destruction of Babylon was gradual. It had not become an utter desert in the time of the apostles. In the first century of the Christian era a part of it was inhabited, though the greater portion of its former site was a waste. All that time, there is no improbability in supposing that a Christian supposition that the word Babylon refers to Rome, rests nearly all the evidence which the Roman Catholics can adduce that the apostle Peter was ever at Rome at all. There is nothing else in the New Testament that furnishes the slightest proof that he ever was there. The only passage on which Bellarmine relies to show that Peter was at Rome, is the very passage now under consideration. He does not pretend to cite any other evidence from Scripture than this; nor does any other writer.”

Summary:

In A. D. 58 Paul wrote to the Romans, but does not mention Peter. In Romans 1:11, he wants to impart special gifts, and in Romans 1:15 he is ready to preach there. He sends greetings to twenty-seven persons, but none to Peter.

In A. D. 61 Paul is conveyed a prisoner to Rome, and certain brethren go to meet him, but not Peter.

At Rome Paul writes to the Galatians, and mentions Peter, but not as being there or as having been pontiff there for twenty years [as the Roman Catholic Church claims].

The Epistles to the Ephesians, Philippians, Colossians and Philemon were all written from Rome; but while others are mentioned as sending messages, or as being associated with Paul, Peter is never once mentioned.

From Rome also Paul's last letter is written (the Second Epistle to Timothy). He says, "At my first answer no man stood with me, but all men forsook me" (2 Timothy 4:16). So that if Peter were Bishop of Rome he enjoyed an immunity which was not accorded to Paul, and is guilty of having forsaken the great apostle.

And, finally, in this very Epistle, written from Rome immediately before his martyrdom, Paul says, "Only Luke is with me" (2 Timothy 4:11). This is conclusive.

So Paul had written to Rome, he had been in Rome, and at the end he writes from Rome, and not only never once mentions Peter, but declares, "Only Luke is with me."

If Peter did not found the church at Rome, how did it happen?

It was not founded by any apostle, as evidenced from Paul's declaration that he did not wish to build upon such a foundation, discussed above in refuting the idea that Peter started the church there. A large number of Jews came to Rome after Pompey's conquest of Judea in 63 BC and eventually gained their citizenship. Jews had gone to Jerusalem to observe Passover and were present for Peter's sermon on the Day of Pentecost (cf. Acts 2:5, 10). Likely some of the converts were Romans, and they traveled back to Rome and preached the gospel. [This shows that evangelism and church planting is *not* only for church leadership by any means. Every church member should be seeing people saved, baptized, and serving in the church. Who has been baptized and is a member of your church now because of *you*? And if everyone is to be seeing this

happen, how much the more must those who wish to be in Christian leadership be seeing this happen! Note that those “lay” people [not a term found in Scripture—the normal people are called *kleros*, “clergy,” though, and by Peter, 1 Peter 5:3!] so effectively won others and disciplined them that the faith of the Roman Christians who had been won by those original church planters was spoken of throughout the whole world, Romans 1:8. They had passed on the truth, in doctrine and practice, to the next generation! Note that Romans 16:7 mentions members of the church at Rome who were converted before the apostle Paul was.

Between A. D. 52 and 54 Emperor Claudius expelled all the Jews from Rome, including Aquila and Priscilla (Acts 18:2). With Claudius’ death in A. D. 54, the Jews were allowed to return. Paul, therefore, is writing to a mixed audience of Jews and Gentiles. That he writes to Jews appears in 4:1, 14:2, 5, 14-15, along with 16:3 and 16:7, 11. That he writes to Gentiles appears in 1:13, 11:13, and 15:15-16.

Occasion: To exhort the believers at Rome in the righteousness of God

Knowing that Paul is writing to a mixed audience gives understanding for his reason in writing. While Paul does not state this, between the believing Jews and Gentiles, the subject matter and his conclusions imply that there could have been misunderstanding and even friction between the two groups regarding the law and salvation, and one’s use of OT ceremonies after salvation (cf. Romans 14). Paul writes to exhort these believers that salvation and the outworking of it come from the righteousness of God. A proper understanding of sin and salvation by grace (Romans 1-8), of the current Divine economy with Jew and Gentile (Romans 9-11), and of the Divine requirements based upon these facts (Romans 12-13), makes the settlement of ceremonials (Romans 14) easy. The just do not live based upon their merits, but by faith in the righteousness of God. If anyone hopes to ever have salvation, he must recognize his own unrighteousness and God’s infinite righteousness. That righteousness is given when we believe on Jesus Christ. The faith proposition continues after salvation, in your thinking and in your living. Live by faith.

Time and Place: A.D. 57 or 58 from Corinth

It is clear from 15:25-26 (cf. Acts 19:21) that Paul was ready to depart for Jerusalem to make a contribution from those of Macedonia and Achaia to the needy saints at Jerusalem. This would have been at the end of his third missionary journey (cf. Acts 19:21). From there he planned to travel to Rome and then Spain (Romans 15:28). According to Acts 20:1-3, Paul exhorted the brethren of Greece for three months. From there Paul sailed to Asia, traveling to Miletus and Ephesus, hoping to arrive in Jerusalem by the day of Pentecost (Acts 20:16). This would put the writing of Romans in the spring of AD 57 or 58.

The location seems clear from 16:1 and from Acts 20:1-3 that it was Corinth. Cenchrea was the port of Corinth, located on the south side of the isthmus between Athens and Corinth. From the church at Cenchrea Paul commended sister Phebe to the Romans, who likely was on her way to Rome and carried the epistle to the Romans, and thus must have been near to Paul when he wrote the epistle under inspiration. Paul stayed at Gaius’ house when he was at the location where the epistle to the Romans was written (Romans 16:23, “Gaius mine host,” Γάϊος ὁ ξένος μου, ξένος here meaning “a person who shows hospitality to guests — ‘host.’” (Louw-Nida). Paul baptized one

Gaius into the church at Corinth, 1 Corinthians 1:14, who is very likely the same person as he who is mentioned in Romans 16:23. Romans 16:23 also refers to “Erastus the chamberlain of the city,” Ἐραστός ὁ οἰκονόμος τῆς πόλεως, and “the” city, here employing what looks like the well-known article, must have been a city well known to the Romans, where Paul had been some time resident, as he was at Corinth, where Paul stayed three months, Acts 20:3, and “wintered” (1 Corinthians 16:6, παραχειμάζω, to experience the winter season — ‘to spend the winter, to be in a place during the winter,’ Louw-Nida). Furthermore, if one were near the port of Cenchrea, “the city” could have been no less than Corinth, just as someone who lived in a suburb of New York City “the city” was New York, or for someone who lives near Chicago, “the city” is Chicago itself. Note that 2 Timothy 4:20 also refers to an Erastus in Corinth, who could well be the same person mentioned as well as the chamberlain/steward of the city in Romans 16:23. Romans was thus penned during Paul’s stay at Corinth, and Romans 15:25, “But now I go unto Jerusalem to minister unto the saints,” νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλὴμ, διακονῶν τοῖς ἁγίοις, implies that Paul wrote the letter near the end of his stay at Corinth, as he was just about to depart to Jerusalem.

Syntactical, Exegetical, and Devotional Questions

Introduction—read before starting to translate Romans

Romans 1:16-17 gives the outline for the whole book of Romans. The following study traces the development of the “just shall live by faith” theme through the OT and NT by a comprehensive examination of the *just*, *live*, and *faith* word groups, and includes a detailed examination of how “the just shall live by faith” is key to the development of the entire book of Romans. While I would like you to read the entire study, footnotes and all, you are only *required* to read the footnotes of the section specifically dealing with Romans, not the footnotes in the rest of the study (that reduces the length of what you have to read here by about half.) Please indicate on your reading sheet if you read the entire study, including all the footnotes. If you read the entire thing, including all the footnotes, you can either get extra credit for your reading grade or not get marked down if you miss a number of syntax questions beyond three (please *do not* use this affirmation as an excuse to not even try at some of the syntax questions!) The study is below:

“The just shall live by faith”—

A Study of Faith and Salvation in All Its Aspects

Faith is associated in Scripture with the receipt of salvation in all its aspects—justification, progressive sanctification, and ultimate glorification are connected to faith. The specific character of the connection between faith and salvific blessings is of tremendous value to the understanding of both the character of Christian conversion and Christian growth in grace.

The first reference to *belief* in the Old Testament—which is also the first

reference to *reckoning, crediting, or imputation*, and the first reference to the adjective *righteousness*,² is Genesis 15:6, the paradigmatic statement concerning the father of faith, Abraham: “And he believed in the LORD; and he counted it to him for righteousness.”³ Genesis 15 records the gospel preached to Abraham (Galatians 3:8), and Moses records that the patriarch’s exercise of faith⁴ in that God⁵ who promised the seed of the Abrahamic covenant (Genesis 15:2-5), the Christ,⁶ who was the instrumentality through which Abraham, although he failed to perfectly keep the law, as is evident in the rest of Genesis, was nonetheless accounted righteous. Genesis 15:6 thus sets a pattern that by faith alone in God and His Messiah sinful men are counted righteous by Jehovah, whether at the moment of initial conversion as those without any inward righteousness at

² That is, to צָדִיקָה; however, in continuity with the example of Abraham, Noah is mentioned as a “just man” (אִישׁ צָדִיק) because Jehovah could say, “for thee have I seen righteous before me” (צָדִיק לְפָנַי) earlier (Genesis 6:9; 7:1) in the first references to the צָדִיק word group in the canon, where Noah was the recipient of undeserved and free grace (Genesis 6:8), was accounted a righteous man on that basis, and therefore became a holy man (Genesis 6:9).

³ וְהָאֱמֵן בְּיָהוָה וַיַּחְשְׁבֶהָ לֵּו צְדָקָה: καὶ ἐπίστευσεν Ἀβραμ τῷ θεῷ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην “And Abram believed God, and it was counted to him for righteousness” (LXX).

Credidit Abram Deo, et reputatum est illi ad justitiam. “Abram believed God, and it was reputed to him unto justice.” (Vulgate)

:וְהָאֱמֵן בְּיָהוָה וַיַּחְשְׁבֶהָ לֵּו צְדָקָה: “Then he believed in the Word of the Lord, and he reckoned it to him for merit.” (Targum Onkelos)

:וְהָאֱמֵן אַבְרָם בְּשֵׁם מִמְרָא דִּינִי וַאֲתַחֲשַׁבֵּת לֵיהּ לְזָכוֹ: “Then Abram believed in the name of the Word of the Lord, and it was reckoned to him for merit.” (Targum Neofiti)

:וְהָאֱמֵן אַבְרָם בְּשֵׁם מִמְרָא דִּינִי וַאֲתַחֲשַׁבֵּת לֵיהּ לְזָכוֹ דְּלֹא אִשְׁתָּה לְקַמְיָהּ בְּמִלִּין “Then he had faith in the Word of the Lord, and he reckoned it to him for merit, because he did not speak rebellion before him with words.” (Targum Pseudo-Jonathan)

⁴ “[T]he believing of which Moses speaks, is not to be restricted to a single clause of the promise here referred to, but embraces the whole; secondly that Abram did not form his estimate of the promised seed from this oracle alone, but also from others, where a special benediction is added. Whence we infer that he did not expect some common or undefined seed, but that in which the world was to be blessed. . . . [T]his promise was not taken by him separately from others. . . . God does not promise to his servant this or the other thing only, as he sometimes grants special benefits to unbelievers, who are without the taste of his paternal love; but he declares, that He will be propitious to him, and confirms him in the confidence of safety, by relying upon His protection and His grace. For he who has God for his inheritance does not exult in fading joy; but, as one already elevated towards heaven, enjoys the solid happiness of eternal life. It is, indeed, to be maintained as an axiom, that all the promises of God, made to the faithful, flow from the free mercy of God, and are evidences of that paternal love, and of that gratuitous adoption, on which their salvation is founded. Therefore, we do not say that Abram was justified because he laid hold on a single word, respecting the offspring to be brought forth, but because he embraced God as his Father” (Calvin, *Commentary on Genesis* 15:6).

⁵ Consider that the One communicating with Abraham was Jehovah the Son, for He is the One who revealed the Father (John 1:18) in all the Old Testament theophanies.

⁶ John 8:56. Galatians 3:16 is very clear that Abraham’s faith had respect to the Christ, who was not only the representative, but the embodiment of the promised race—for this cause the people of Israel typed Christ (cf. Matthew 2:15; Hosea 11:1).

all, as Abram was when an ungodly idolator in Ur of the Chaldees,⁷ or at the highest point of sanctification possible to the people of God on earth.⁸ While Abraham's earthly

⁷ Romans 4:3-5 (Abram was "ungodly" until his conversion by faith in the land of Ur); Joshua 24:2-4; Genesis 15:7; Hebrews 11:8-10; Acts 7:2-4.

⁸ Calvin, in his *Commentary on Genesis*, fitly notes:

Abram was justified by faith many years after he had been called by God; after he had left his country a voluntary exile, rendering himself a remarkable example of patience and of continence; after he had entirely dedicated himself to sanctity and after he had, by exercising himself in the spiritual and external service of God, aspired to a life almost angelical. It therefore follows, that even to the end of life, we are led towards the eternal kingdom of God by the righteousness of faith. On which point many are too grossly deceived. For they grant, indeed, that the righteousness which is freely bestowed upon sinners and offered to the unworthy is received by faith alone; but they restrict this to a moment of time, so that he who at the first obtained justification by faith, may afterwards be justified by good works. By this method, faith is nothing else than the beginning of righteousness, whereas righteousness itself consists in a continual course of works. But they who thus trifle must be altogether insane. For if the angelical uprightness of Abram faithfully cultivated through so many years, in one uniform course, did not prevent him from fleeing to faith, for the sake of obtaining righteousness; where upon earth besides will such perfection be found, as may stand in God's sight? Therefore, by a consideration of the time in which this was said to Abram, we certainly gather, that the righteousness of works is not to be substituted for the righteousness of faith, in any such way, that one should perfect what the other has begun; but that holy men are only justified by faith, as long as they live in the world. If any one object, that Abram previously believed God, when he followed Him at His call, and committed himself to His direction and guardianship, the solution is ready; that we are not here told when Abram first began to be justified, or to believe in God; but that in this one place it is declared, or related, how he had been justified through his whole life. For if Moses had spoken thus immediately on Abram's first vocation, the cavil of which I have spoken would have been more specious; namely, that the righteousness of faith was only *initial* (so to speak) and not perpetual. But now since after such great progress, he is still said to be justified by faith, it thence easily appears that the saints are justified freely even unto death. I confess, indeed, that after the faithful are born again by the Spirit of God, the method of justifying differs, in some respect, from the former. For God reconciles to himself those who are born only of the flesh, and who are destitute of all good; and since he finds nothing in them except a dreadful mass of evils, he counts them just, by imputation. But those to whom he has imparted the Spirit of holiness and righteousness, he embraces with his gifts. Nevertheless, in order that their good works may please God, it is necessary that these works themselves should be justified by gratuitous imputation; [since] some evil is always [naturally] inherent in them. Meanwhile, however, this is a settled point, that men are justified before God by believing not by working; while they obtain grace by faith, because they are unable to deserve a reward by works. Paul also, in hence contending, that Abram did not merit by works the righteousness which he had received before his circumcision, does not impugn the above doctrine. The argument of Paul is of this kind: The circumcision of Abram was posterior to his justification in the order of time, and therefore could not be its cause, for of necessity the cause precedes its effect. . . . Both arguments are therefore of force; first, that the righteousness of Abram cannot be ascribed to the covenant of the law, because it preceded his circumcision; and, secondly, that the righteousness even of the most perfect characters perpetually consists in faith; since Abram, with all the excellency of his virtues, after his daily and even remarkable service of God, was, nevertheless, justified by faith. For this also is, in the last place, worthy of observation, that what is here related concerning one man, is applicable to all the sons of God. For since he was called the father of the faithful, not without reason; and since further, there is but one method of obtaining salvation; Paul properly teaches, that a real [imputed] and not personal righteousness is in this place described. (*Commentary on Genesis*, 15:6)

As, throughout life, justification is by faith alone, and Genesis 15:6 is an instance of this continuing faith in the patriarch's life as the perpetual and sole instrumentality for his receipt of legal righteousness, something present in him by Divine grace from the point of his initial conversion in Ur of the Chaldees (cf. Hebrews 11:8-11), so one notes that the Hebrew structure of Genesis 15:6 validates that Abraham's faith in Jehovah, as expressed in the verse, was not one that arose afresh at that moment, but had been in exercise in the past, from the moment of his conversion, up to that point in time. The *waw* + *perfect* form that begins the verse, וַיִּשְׁמַע, has an "aspect of . . . repeated or durative action," as opposed to the simple perfect or *qatal* form, which has an "aspect . . . of a single and instantaneous action" (pg. 375, 119x, *A Grammar of Biblical Hebrew*, Paul Joüon & Takamitsu Muraoka, rev. English ed. Leiden: Netherlands Institute of Near Eastern Studies, 2005), so that a "longer or constant continuance in a past state is . . . represented by the perfect with וַיִּ (as a variety of the frequentative perfect with וַיִּ), in Gn 15:6, 34:5, Nu 21:20, Jos 9:12; 22:3b, Is

pilgrimage evidenced that true faith results in a life characterized by faithfulness and obedience, nonetheless the patriarch was judicially righteous before God only through imputed righteousness received by faith alone. The verb employed, *to believe*,⁹ signifies *to trust in*, *to believe in* in the Hebrew form employed in Genesis 15:6,¹⁰ and signifies *to*

22:14, Jer 3:9” (*GKC*, 112ss). Continuing belief, arising out of a moment where belief began in the past, is in view in the *וַיִּשְׁמַח* of Genesis 15:6, as the same sort of aspectual force is conveyed in the “held his peace” (*וַיִּשְׁמַח*) of Genesis 34:5, the “which looketh” (*וַיִּשְׁמַח*) of Numbers 21:20, the “is mouldy” (*וַיִּשְׁמַח*) of Joshua 9:12, the “have kept” (*וַיִּשְׁמַח*) of Joshua 22:3, the “was revealed” (*וַיִּשְׁמַח*) of Isaiah 22:14, and the “came to pass” (*וַיִּשְׁמַח*) of Jeremiah 3:9; compare also the “did eat” (*וַיִּשְׁמַח*) of Genesis 47:22. Furthermore, since the *and he counted it* of Genesis 15:6 (*וַיִּשְׁמַח*) continues with *waw consecutive* the sequence started by the *and he believed* (*וַיִּשְׁמַח*), and thus continues the aspectual force of the *waw* + *perfect* of *and he believed*, the continued reckoning of the patriarch as righteous from the past point of his conversion until the time of Genesis 15:6, simply through the instrumentality of faith, is also expressed in the verse (compare the continuing defilement and adultery in the *וַיִּשְׁמַח* . . . *וַיִּשְׁמַח* . . . *וַיִּשְׁמַח* of Jeremiah 3:9).

⁹ *אמן*. The complete list of texts with the verb is: Genesis 15:6; 42:20; 45:26; Exodus 4:1, 5, 8–9, 31; 14:31; 19:9; Numbers 12:7; 14:11; 20:12; Deuteronomy 1:32; 7:9; 9:23; 28:59, 66; Judges 11:20; 1 Samuel 2:35; 3:20; 22:14; 25:28; 27:12; 2 Samuel 7:16; 1 Kings 8:26; 10:7; 11:38; 2 Kings 17:14; 1 Chronicles 17:23–24; 2 Chronicles 1:9; 6:17; 9:6; 20:20; 32:15; Nehemiah 9:8; 13:13; Psalms 19:8; 27:13; 78:8, 22, 32, 37; 89:29, 38; 93:5; 101:6; 106:12, 24; 111:7; 116:10; 119:66; Job 4:18; 9:16; 12:20; 15:15, 22, 31; 24:22; 29:24; 39:12, 24; Proverbs 11:13; 14:15; 25:13; 26:25; 27:6; Isaiah 1:21, 26; 7:9; 8:2; 22:23, 25; 28:16; 33:16; 43:10; 49:7; 53:1; 55:3; Jeremiah 12:6; 15:18; 40:14; 42:5; Lamentations 4:12; Hosea 5:9; 12:1; Jonah 3:5; Micah 7:5; Habakkuk 1:5. Commenting on a part of the meaning of *אמן* that relates to Genesis 15:6, the *Theological Dictionary of the New Testament* notes:

[T]he concept of *אמן* embraces a twofold relation: recognition and acknowledgment of the relation of claim and reality, and the relation of the validity of this claim for him who says Amen to all its practical consequences. . . . This leads us to the simplest definition of the hiphil *הִאֲמִין* (“to believe”), which the LXX renders 45 times by *πιστεύειν*, 5 by *ἐμπίστεύειν*, and once each by *καταπιστεύειν* and *πειθεσθαι*. It means “to say Amen with all the consequences for both obj. and subj.” . . . [T]he use of *הִאֲמִין* toward men gives prominence to the total basic attitude along the lines of “to trust.” . . . A further point is that the OT uses *הִאֲמִין* only for the personal relation, for behind the word which is believed is the man whom one trusts. The hiphil finds an analogous use as an expression for man’s relation to God. Here, too, it has declarative rather than causative significance. It means “to declare God *אֱלֹהֵינוּ*,” “to say Amen to God.” But this does not embrace the whole meaning . . . the mutual relation between God and man is of the very essence of faith . . . God is the true author of the relation between God and man. . . . [T]he setting and origin of the religious use of the stem *אמן* in the OT tradition is to be sought in the sacral covenant with [Jehovah]. . . . In the relation denoted by *הִאֲמִין* the OT saw the special religious attitude of the people of God to [Jehovah]. (pgs. 186–188, 191, *Theological Dictionary of the New Testament*, vol. 6, Kittel)

¹⁰ The Hiphil + *ב*. *אמן* + *ב* is found in Genesis 15:6; Exodus 14:31; Numbers 14:11; 20:12; Deuteronomy 1:32; 28:66; 1 Samuel 27:12; 2 Kings 17:14; 2 Chronicles 20:20; Job 15:31; 24:22; 39:12; Psalm 27:13; 78:22, 32, 37; 89:38; 106:12; 119:66; Proverbs 26:25; Jeremiah 12:6; Jonah 3:5; Micah 7:5. The definite majority of these texts refer to belief in Jehovah. In all these texts, except Psalm 78:37; 89:28; and one of the three instances of *אמן* in 2 Chronicles 20:20, where the verb is in the Niphal, *אמן* is always in the Hiphil. Warfield comments on the Hiphil of *אמן*:

Obviously it is a subjective causative, and expresses the acquisition or exhibition of the firmness, security, reliability, faithfulness which lies in the root-meaning of the verb, in or with respect to its object. The *אֲמִין* is therefore one whose state of mind is free from faintheartedness (Isaiah 7:9) and anxious haste (Isaiah 28:16), and who stays himself upon the object of his contemplation with confidence and trust. The implication seems to be, not so much that of a passive dependence as of a vigorous active commitment. He who, in the Hebrew sense, exercises faith, is secure, assured, confident (Deuteronomy 28:66; Job 24:22; Psalm 27:13), and lays hold of the object of his confidence with firm trust.

be firm, trustworthy in its foundational idea and *to prove to be firm, reliable, faithful, trustworthy* in a different, frequently passive verb form.¹¹ Faithfulness and

The most common construction of אֱמַן, is with the preposition בְּ, and in this construction its fundamental meaning seems to be most fully expressed. It is probably never safe to represent this phrase by the simple “believe”; the preposition rather introduces the person or thing in which one believes, or on which one believingly rests as on firm ground. This is true even when the object of the affection is a thing, whether divine words, commandments, or works (Psalm 106:12; 119:66; 78:32), or some earthly force or good (Job 39:12; 15:31; 24:22; Deuteronomy 28:66). It is no less true when the object is a person, human (1 Samuel 27:12; Proverbs 26:25; Jeremiah 12:6; Micah 7:5) or superhuman (Job 4:18; 15:15), or the representative of God, in whom therefore men should place their confidence (Exodus 19:9; 2 Chronicles 20:20). It is above all true, however, when the object of the affection is God Himself, and that indifferently whether or not the special exercise of faith adverted to is rooted in a specific occasion (Genesis 15:6; Exodus 14:31; Numbers 14:11; 20:12; Deuteronomy 1:32; 2 Kings 17:14; 2 Chronicles 20:20; Psalm 78:22; Jonah 3:5). The weaker conception of “believing” seems, on the other hand, to lie in the construction with the preposition לְ, which appears to introduce the person or thing, not on which one confidently rests, but to the testimony of which one assentingly turns. This credence may be given by the simple to every untested word (Proverbs 14:15); it may be withheld until seeing takes the place of believing (1 Kings 10:7; 2 Chronicles 9:6); it is due to words of the Lord and of His messengers, as well as to the signs wrought by them (Psalm 106:24; Isaiah 53:1; Exodus 4:8, 9). It may also be withheld from any human speaker (Genesis 45:26; Exodus 4:1, 8; Jeremiah 40:14; 2 Chronicles 32:15), but is the right of God when He bears witness to His majesty or makes promises to His people (Isaiah 43:10; Deuteronomy 9:23). In this weakened sense of the word the proposition believed is sometimes attached to it by the conjunction וְ (Exodus 4:5; Job 9:16; Lamentations 4:12). In its construction with the infinitive, however, its deeper meaning comes out more strongly (Judges 11:20; Job 15:22; Psalm 27:13), and the same is true when the verb is used absolutely (Exodus 4:31; Isaiah 7:9; 28:16; Psalm 116:10; Job 29:24; Habakkuk 1:5). In these constructions faith is evidently the assurance of things hoped for, the conviction of things not seen. . . .

God Himself is the object to which [Old Testament saints] believingly turn, or on whom they rest in assured trust, in some eleven cases. In two of these it is to Him as a faithful witness that faith believingly turns (Deuteronomy 9:23; Isaiah 43:10). In the remainder of them it is upon His very person that faith rests in assured confidence (Genesis 15:6; Exodus 14:31; Numbers 14:11; 20:12; Deuteronomy 1:32; 2 Kings 17:14; 2 Chronicles 20:20; Psalm 78:22; Jonah 3:5). It is in these instances, in which the construction is with בְּ, together with those in which the word is used absolutely (Exodus 4:31; Isaiah 7:9; 28:16; Psalm 116:10), to which may be added Psalm 27:13 where it is construed with the infinitive, that the conception of religious believing comes to its rights. The typical instance is, of course, the great word of <011506>Genesis 15:6, ‘And Abram believed in the LORD, and he counted it to him for righteousness’; in which all subsequent believers, Jewish and Christian alike, have found the primary example of faith. The object of Abram’s faith, as here set forth, was not the promise which appears as the occasion of its exercise; what it rested on was God Himself, and that not merely as the giver of the promise here recorded, but as His servant’s shield and exceeding great reward (xv.1). It is therefore not the assentive but the fiducial element of faith which is here emphasized; in a word, the faith which Abram gave Jehovah when he ‘put his trust in God’ (ἐπίστευσεν τῷ θεῷ, LXX), was the same faith which later He sought in vain at the hands of His people (Numbers 14:11; cf. Deuteronomy 1:32; 2 Kings 17:14), and the notion of which the Psalmist explains in the parallel, ‘They believed not in God, and trusted not in his salvation’ (Psalm 78:22). To believe in God, in the Old Testament sense, is thus not merely to assent to His word, but with firm and unwavering confidence to rest in security and trustfulness upon Him. . . . In the Greek of the Septuagint πιστεῦειν takes its place as the regular rendering of אֱמַן, and is very rarely set aside in favour of another word expressing trust (Proverbs 26:25 πισθεσθαι). . . . It was by being thus made the vehicle for expressing the high religious faith of the Old Testament that the word was prepared for its New Testament use (“The Biblical Doctrine of Faith,” Warfield, in *Biblical Doctrines*, vol. 2 of *Works*).

11

The Niphal. Note the lexicon:

אֱמַן basic mng. to be firm, trustworthy, safe; MHb., Ph. n.m. אֱמַן; Syr. etpe. to occupy oneself constantly with; Hb. hif. > Arm. אֱמַן, Syr. *haimen* → BArm., DISO 17, to believe, > Arb. *haymana* to say Amen :: Arb. *amina* to be safe, *amuna* to be faithful, IV to believe, Soq. to speak the truth, OSArb. *mn(t)* security; Eth. Tigr. *am(a)na* to believe (Leslau 11, Wb. 356a); Eg. *mn* to be firm. . . . **nif:** . . . 1. to prove to be firm, **reliable, faithful** Gn 4220 1K 826 Jr 1518 Ps 788 (אֱמַן אֱלֹהִים to God, of אֱמַן), 37 8929 (אֱמַן concerning him, of אֱמַן) 935 1016 1117 1C 1723f 2C 19 617 2020, to remain faithful to (אֱמַן) Hos 121 (:: Sept.); pt. trustworthy, **faithful** 1S 235 2214 1K 1138 Is 121.26 82 2223.25 3316 Jr 425 Ps 198 8938 Jb 1220 Pr 2513 Neh 98 1313; (of God) Dt 79 Is 497; —to **be permanent**, to **endure**: people Is 79, dynasty 1S 2528 2S 716, tokens of

trustworthiness arise from faith, and are impossible without it, so that faith, through the initial exercise of which justification was received, may, by continued acts of faith that are a product of a believing new nature,¹² evidence the saint's inward faith and faithfulness in outward fidelity. Thus, the Old Testament teaches that one who believes in God,¹³ another person,¹⁴ an event,¹⁵ or a thing,¹⁶ reckons the thing in question, or the person, as one who will continue or endure the same,¹⁷ as trustworthy¹⁸ or faithful,¹⁹ or sure,²⁰ or confirmed or established,²¹ and therefore worthy of assured confidence.²² Those descendants of Jacob who believe in Jehovah, those who believe and consequently become the faithful, of whom Abraham is the paradigm,²³ are those who are redeemed

mercy Is 553, God's name 1C 1723f, water Is 3316, illness Dt 2859; אֲמֵן that which is trustworthy Hos 59, אֲמֵן be faithful Pr 1113, אֲמֵן intended to be faithful Pr 276; —3. אֲמֵן entrusted with (alt. proved to be reliable) Nu 127, with אֲמֵן appointed 1S 320. . . . hif: . . . causative —1. to believe = to **think** (: 3 !) with inf., that Jb 1522, with אֲמֵן Ps 11610 Jb 916 La 412; with אֲמֵן and inf., to be convinced that Ps 2713; —2. to regard something as trustworthy, to **believe in**: a thing Hab 15, a word Ex 48f 1K 107 Is 531 Ps 10624 Pr 1415 2C 96; with אֲמֵן, to (have) trust in Nu 2012 1S 2712 Mi 75 Sir 36 [33]31; with אֲמֵן Gn 4526 Ex 41.8 Jr 4014; abs. Ex 45 Jb 2924 (dl. אֲמֵן, alt. as 4); —3. to **have trust in**, to **believe in**, God: with אֲמֵן Gn 156 Ex 1431 (and in Moses) Nu 1411 2012 Dt 132 2K 1714 Jon 35 Ps 7822 2C 2020; with אֲמֵן Dt 923 Is 4310; abs. to believe Ex 431 Is 79 2816; → TWNT 6:182ff; RGG 2:1588f; Eichrodt 2:190ff; Pfeiffer ZAW 71:151ff, relation between πίστις and πιστεύειν Ebeling ZThK 55:70ff; —Ju 1120 (trad. to entrust, Sir 4513 hif. or hof.) rd. אֲמֵן; Is 3021 אֲמֵן (: אֲמֵן hif); cj. Jb 3924 (usu. keep still) אֲמֵן (אֲמֵן) (Duhm *Hiob*, Hölscher *Hiob*). (KB)

¹² While the New Testament teaches more explicitly and apparently the growth of faith in the believer, the Old Testament suggests the possibility of strengthening and development in אֲמֵן, rather than a simply static notion, through the uses in 2 Kings 10:1, 5 & Esther 2:7 for supporting, nourishing, or bringing up as related to confirming or strengthening (see *BDB*; cf. τῆς in 2 Kings 10:1, 5, LXX & ὁρεπτός in Esther 2:7).

¹³ Exodus 14:31; Number 14:11; 20:12; Deuteronomy 1:32; 9:23; 2 Kings 17:14; 2 Chronicles 20:20; Nehemiah 9:8; Psalm 78:8, 22, 32; Isaiah 7:9; 28:16; 43:10; Jonah 3:5. In a text such as Isaiah 7:9 belief in Jehovah and in the message of His prophet are indivisibly connected; cf. Isaiah 53:1.

¹⁴ Genesis 45:26; Exodus 4:1, 8, 31; 14:31; 19:9; 1 Samuel 27:12; 2 Chronicles 20:20; 32:15; Proverbs 26:25; Jeremiah 12:6; 40:14; Micah 7:5.

¹⁵ Exodus 4:5; Job 15:22; 29:24; 39:24; Psalm 27:13; Lamentations 4:12; Habakkuk 1:5.

¹⁶ Exodus 4:9, 31; 1 Kings 10:7; 2 Chronicles 9:6; Job 9:6; 39:12; Psalm 78:37; 106:12, 24; 116:10; 119:66; Proverbs 14:15; Isaiah 7:9; 53:1.

¹⁷ Deuteronomy 28:59; Jeremiah 15:18.

¹⁸ Genesis 42:20; Judges 11:20; Job 4:18; 12:20; 15:15, 31; Micah 7:5.

¹⁹ Numbers 12:7; Deuteronomy 7:9; 1 Samuel 2:35; 22:14; Nehemiah 9:8; 13:13; Psalm 101:6; Proverbs 11:13; 25:13; 27:6; Isaiah 1:21, 26; 8:2; 49:7; Jeremiah 42:5; Hosea 11:12.

²⁰ 1 Samuel 2:35; 25:28; 1 Kings 11:38; Job 24:22; Psalm 19:7; 93:5; 111:7; Isaiah 22:23, 25; 33:16; 55:3; Hosea 5:9.

²¹ 1 Samuel 3:20; 2 Samuel 7:16; 1 Kings 8:26; 1 Chronicles 17:23-24; 2 Chronicles 1:9; 6:17; 20:20; Psalm 89:28, 37.

²² Deuteronomy 28:66.

²³ Genesis 15:6; Nehemiah 9:8. Note that Nehemiah 9:8's אֲמֵן לְפָנֶיךָ, with its Niphal of 'aman with lamed following, is different from Genesis 15:6's use of the *Hiphil* + *beth* in אֲמֵן בְּיָדֶיךָ. Faithfulness in the heart is a result of coming to initial faith in Jehovah. Kaiser explains the relationship between faith and faithfulness or obedience in the receipt of the promises by Abraham and his seed:

and counted as righteous²⁴ and will in the last days receive the Promised Land,²⁵ along

The third and climactic element in the promise [of the Abrahamic covenant] was that Abraham and each of the successive sons of promise were to be the source of genuine blessing; indeed, they were to be the touchstone of blessing to all other peoples on the earth. All nations of the world would be blessed by them, for each was the mediator of life to the nations (of Abraham—12:3; 18:18; 22:17–18; of Isaac—26:3–4; and of Jacob—28:13–14).

The apostle Paul would later point to this phrase (“all the peoples on earth will be blessed through you,” Ge 12:3), and declare that it was the same “gospel” he preached (Gal 3:8). Simply put, the good news was that “in [the promised seed] all the nations of the earth shall be blessed” (Gal 3:8). Thus the embryo of God’s good news could be reduced to the linchpin word “blessing.” The one who was blessed was now to be the conduit of blessing of universal proportions to the whole world. In contrast to the nations who sought a “name” merely for themselves, God made Abraham a great name so that he might be the means of blessing all the nations on earth.

But, it might be asked, how were the nations to receive this blessing mediated by Abraham or any of his successive sons? The method must be the same as it was for Abraham. It would be by faith: “Abram believed the LORD, and he credited it to him as righteousness” (Ge 15:6).

The literal rendering of Genesis 15:6 is simply he believed in [Jehovah] (*he ʿmin ba YHWH*). This, of course, was more than a vague intellectual assent to a supreme deity in which he decided merely to become a theist. The object of his faith was to be found in the content of the total promise. As such, priority may be given to the oldest, most ancient, and most central part of that promise: the person or the man of promise signified by that male descendant who was to come from the seed (3:15). Indeed, when God first met Abraham, the issue of progeny was not specifically included but only inferred (12:1–3), for the first clause promised to make Abraham into a great nation. His trust, then, was in the Lord—but particularly in the Lord who had promised. . . .

Since the verb “to believe” in Genesis 15:6 is the Hebrew hiphil form (the causative stem) of the verb *ʾaman* (cf. English “amen”), Geerhardus Vos pointed to the “causative-productive sense” of the verb and to the preposition. Both, in his judgment, showed that faith had its source and its object in the personal [Jehovah]. For Abraham, it meant he had to renounce all his human efforts to secure the promise (as witnessed by his attempting at first to legally adopt Eliezer as his son and the inheritor of his estate, Ge 15:2), and he had to depend on the same divine person who had spoken of the future to work in the present as well as the future, to accomplish what he said he would do. Thus, Abraham possessed the *promises* of God, as yet unrealized, when he possessed the God of the promises and his trustworthy *word*, even though he never got to enjoy the reality of the content of the promise—the land itself—during his lifetime. . . .

In Genesis 22:16–18 Abraham was told, “Because (*kī yaʾan ʿasher*) you have done this and have not withheld your son, your only son, I will surely bless you . . . because (*ʿeqeb ʿasher*) you have obeyed me.” In Genesis 26:5 the blessing is repeated to Isaac “because (*ʿeqeb ʿasher*) Abraham obeyed me and did everything I required of him, keeping my commands, my decrees and my instructions.” In my judgment, the conditionality was not attached to the promise, but only to the participants who would benefit from these abiding promises. If the condition of faith was not evident, then the patriarch would become a mere transmitter of the blessing without personally inheriting any of its gifts directly. Such faith must be evident also in an obedience that sprang from faith. Certainly, the promise was not initiated in either chapter 22 or 26; that had long since been settled. But each chapter did have a sensitive moment of testing or transition. Furthermore, the election of God had been with a purpose not only of blessing Abraham and the nation (18:18) but also of charging him and his household to “keep the way of the LORD by doing what is right and just, so that (*lemaʾan*) the LORD will bring about for Abraham what he has promised him” (v. 19).

The connection is undeniable. The duty of obedience (law, if you wish) was intimately tied up with promise as a desired sequel. Therefore, the transition to the coming time of Mosaic law should not be all that difficult for any who had really adequately listened to the full revelation of the promise in the patriarchal era. But in no way was the promise-plan itself dependent on anyone’s obedience; it only insured their participation in the benefits of the promise but not on its maintenance. (pgs. 59–61, *The Promise-Plan of God: A Biblical Theology of the Old and New Testaments*, Walter Kaiser. Grand Rapids, MI: Zondervan, 2008)

²⁴ Genesis 15:6; Isaiah 1:21–27. The “redeemed” (פֶּדְיָה) believing remnant in Zion in Isaiah 1:21–27 result in Jerusalem being the “city of righteousness, the faithful city” (עִיר הַצְדִּיקָה הַאֱמֻנָה).

²⁵ Genesis 15:7. Note that the Lord does not merely promise Abraham’s descendants the land of Canaan, but indicates that the patriarch himself will inherit the land (Genesis 13:15, 17; 15:7)—something that will take place after the resurrection in the Millennial kingdom when Abraham will dwell in Canaan with true Israel. Such a resurrection, and the eternal felicity associated with it, is also involved in the fact that Jehovah is truly a God to Abraham (Genesis 17:7; 28:13; Exodus 3:6; Matthew 22:32; Mark 12:26).

with believing Gentiles (Jonah 3:5, 10) who will similarly inherit the Millennial earth and the eternal kingdom. Because of Abraham's faith in the Christ set forth in the Abrahamic covenant, as expressed in Genesis 15:6, God formally ratified that covenant with the patriarch (Genesis 15:7-22) and promised him that his seed would inherit the land. Life in the Promised Land (Genesis 15:18-22) is specified as given, by grace and for Christ's sake,²⁶ to both Abraham personally and to his seed for ever, and ultimately to Christ as head over them all, as Abraham and his corporate and Messianic seed²⁷ will possess the Land in the resurrection during the Millennial kingdom and eternal state.²⁸ This promise of life was given to Abraham because he believed in Jehovah, not because of any works that he did, setting a pattern for all those who are of Abraham—for Abraham is the father of believing Jews and Gentiles—to also receive life in the kingdom, spiritual life now and eschatological life, through faith, through which they are accounted righteous (Romans 4). Thus, believers are those who receive salvation,²⁹ those who are established and prosper,

Abraham's faith led him to look both for the promised kingdom and "for a city which hath foundations, whose builder and maker *is* God" (Hebrews 11:8-10), the New Jerusalem.

²⁶ As eternal salvation is an undeserved gift of grace, so neither Abraham nor any of his fallen physical descendants possessed the Land in their lifetime, or will possess the Land in the eschaton, because of their inherent worthiness—the inheritance is solely procured by grace, Deuteronomy 9:4-6; cf. Romans 10:8 & Deuteronomy 30.

²⁷ Walter Kaiser notes:

When [Jehovah] appeared to Abraham, after the patriarch had arrived at Shechem, that ancient word about a "seed" (3:15) was again revived. Now, however, it was directed to Abraham (Ge 12:7). From there on, the importance of this gift of a child who would inherit the promises and blessings became one of the dominant themes in the patriarchal narrative, appearing, all told, some twenty-eight times. [Genesis 12:7; 13:15, 16 (2C); 15:13, 18; 16:10; 17:7, 8, 9, 10, 13, 16, 19; 21:12; 22:17 (2×), 18; 24:7; 26:3, 4 (3×), 24; 28:13, 14 (2×); 32:12; 35:12; 48:3, 4.] Eve had been promised both a "seed" and a male individual—apparently from that "seed." Now in the progress of revelation, with much greater specification added, the concept was elaborated both on the corporate (all who believed) and representative (Man of promise/"Seed") aspects of this promised heir. It was to encompass so great a number that, in hyperbolic fashion, they would rival the stars of heaven and the sands on the seashore. But this "seed" would also be another "son"—born at first to Abraham, when all hope of his ever having children was lost, and then continued in the one born to his son Isaac, and later to the one born to Isaac's son Jacob. A line of successive representative sons of the patriarchs who were regarded as one with the whole group they represented matched the seminal idea already advocated in Genesis 3:15. Furthermore, in the concept of "seed" were the two aspects: (1) the seed as a future benefit and (2) the seed as the present beneficiaries of God's temporal and spiritual gifts. Consequently, "seed" was always a collective singular noun; few times did it have the meaning of a plural noun (as in "descendants"). Thereby the "seed" was marked as a unit, yet with a flexibility of reference: now referring to the one person, now to the many descendants of that family. This interchange of reference with its implied "corporate solidarity" was more than a cultural phenomena or an accident of careless editing; it was an integral part of its doctrinal intention. . . . Thus, we refer to the "one" and the "many" when we refer to the "seed," or "offspring," but the use of the translation "descendants" limited the reference only to the whole group who believed but did not include the representative of the whole group, the coming Messiah himself. (pgs. 56-57, *The Promise-Plan of God: A Biblical Theology of the Old and New Testaments*, Walter Kaiser. Grand Rapids, MI: Zondervan, 2008)

The recognition of both the individual and corporate aspect of the "seed" continues in the New Testament (cf. Galatians 3:16, 29).

²⁸ Genesis 13:15; 17:8; 28:13.

²⁹ Exodus 14:31-15:2. While the entire nation of Israel received salvation in that they were delivered from slavery in Egypt and from Pharaoh's army, although the entire nation did not believe in an eternally

both in having Jehovah bless them and protect them in the Land and in general by having all things work together for good to them (2 Chronicles 20:20). They believe in Jehovah alone and reject any confidence in other gods (Isaiah 43:10). They will be secure and protected by the virgin-born yet Divine Messiah from the temporal and eternal judgments that fall on the wicked.³⁰ They are the faithful who are saints or holy ones (Hosea 11:12), having been converted and having in this manner become the righteous (Hosea 14:1-9). On the other hand, those who do not believe are those who are the objects of God's wrath and judgment, those who do not inherit the Promised Land³¹ but are killed by plagues or the sword, or suffer exile from it as they turn to idolatry and are the objects of the Lord's great anger.³² They are those who are removed from the Land in their lifetime (cf. Psalm 78) and will not inherit it in the Millennium or the eternal state, but are eternally cut off from true Israel,³³ having not set their hope³⁴ in God, but rejected His covenant, and been rebellious and faithless.³⁵ They are those who are not established in time or in eternity in the Land because they do not believe in Jehovah and Immanuel, the Possessor and Protector of the promised country,³⁶ the Stone and sure foundation of Israel,³⁷ the Servant who would justify many by the offering of Himself.³⁸ There are no texts where true believers are lost or cast off because of a lack of circumcision, obedience to various commandments, or anything else; in continuity with the New Testament, the Old

saving fashion, nonetheless Exodus 14:31-15:2 does connect belief and salvation, and both the belief and the salvation received and sung about pass beyond the merely physical and temporal for the Israel of God (Romans 9:6) to encompass all that is involved, both temporally and eternally, in the affirmation "Jehovah . . . is become my salvation: he is my God."

³⁰ Isaiah 28:16; 8:14-15; 7:14; 9:6; Romans 9:33; 10:11.

³¹ Numbers 14:11-35; 20:12; Deuteronomy 1:32-40; 9:23-24. Numbers 14:11-35 speaks, at least in general, of those who do not believe in Jehovah at all, while Numbers 20:12 speaks of a lack of faith in the Lord in a particular situation by those who are true sons of Israel, namely, Moses and Aaron. The language employed concerning those who do not believe in the Lord at all in Numbers 14:11-35 is much harsher than that in Numbers 20:12, although entrance into the Promised Land is taken from both groups. It is noteworthy that Deuteronomy 1:32-40 indicates that the Lord was angry with Moses because of the larger unbelieving multitude that he led and represented (as, typologically, there is no problem with the Law itself, but because of sin, man is unable to receive eternal life through the Law), those who were rebellious all the time that Moses knew them and consequently did not believe nor hearken to the Lord (Deuteronomy 9:23-24).

³² 2 Kings 17:7-23; Deuteronomy 27-28. Contrast the unbelief of 2 Kings 17:14 with Hezekiah's "trust" in 18:5 and the temporal prosperity that was consequent upon it.

³³ Exodus 30:33, 38; 31:14; Leviticus 7:20, 21, 25, 27; 17:4, 9; 18:29; 19:8; 20:17, 18; 23:39; Numbers 9:13; 15:30; Deuteronomy 10:16, 30:6; Psalm 125:5; Isaiah 53:8; Jeremiah 4:4; Daniel 9:26; Zechariah 14:2.

³⁴ לְבַטֵּחַ, Psalm 78:7; cf. Job 8:14; 31:24; Proverbs 3:26.

³⁵ Psalm 78; cf. v. 7, 22, 32, 37.

³⁶ Isaiah 53:1; 7:9-14; 8:8; 9:6; Hebrews 11:14.

³⁷ Isaiah 28:16; 8:14; Genesis 49:24; Psalm 118:22; Romans 9:33; 10:11; 1 Peter 2:4-8).

³⁸ Isaiah 52:13-53:12.

Testament teaches that all believers receive salvation and all unbelievers receive condemnation.³⁹ Thus, following the pattern set in Genesis 15:6, believers are those who receive salvation in its temporal and eternal aspects, and unbelievers are those who receive temporal and eternal judgment.

Habakkuk 2:4, the heart of the entire book of Habakkuk, referring back to the statement of Genesis 15:6,⁴⁰ and in light of other Old Testament texts that promise salvation to believers,⁴¹ states: “Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith.”⁴² The great fact that the just shall live by faith was to be engraven plainly upon tablets.⁴³ The ungodly, whether unbelieving Israelites⁴⁴ or idolatrous Babylonians,⁴⁵ are proud, their souls lifted up; in contrast, the people of God, those who are just, shall live by faith.⁴⁶ Habakkuk sets before Israel the example of Abraham—the patriarch was justified by faith alone, and his faith, because of saving character, produced a life of persevering obedience (cf. Genesis 22). In such a manner, Habakkuk affirms, the people in his day needed to experience true conversion by faith and evidence the reality of that conversion in a life of faithfulness. A life of open rebellion was unacceptable, but one of mere outward rigorism or moralism would also

³⁹ An affirmation that all true believers receive salvation in the Old Testament, as in the New, does not eliminate the possibility that one could, in Old Testament times, possess a type of spurious “faith” that fell short of the kind of true faith associated with real conversion, just as such spurious “faith” is mentioned in the New Testament (John 2:23-25) while salvation is still set forth as by means of faith alone (John 3:1-21). The Old Testament indicates that one could assent, for example, to the fact that the Word from the Lord was true without having anything more than the “faith” of a hypocrite (Psalm 106:12ff.), while at the same time repeatedly stressing the salvation of all believers (Genesis 15:6).

⁴⁰ Compare Nehemiah 9:8 also.

⁴¹ A goodly number of texts of this sort are found in the Old Testament that do not specifically contain the word *believe*; cf. Deuteronomy 10:16; 30:6-10; Isaiah 55:1-3; Jeremiah 3:22; 4:4; Hosea 14:2, etc. Such an employment of other terms for saving faith and conversion appears in the New Testament also, of course (Matthew 7:13; John 6:37, 57; 10:9; Revelation 22:17, etc.).

⁴² הִנֵּה עֹלָה לֹא־יִשְׁרָה נִפְשׁוֹ בּוֹ וְצִדִּיק בְּאֵמֻנָתוֹ יִחְיֶה :
ἐὰν ὑποστειλῇται οὐκ εὐδοκεῖ ἢ ψυχὴ μου ἐν αὐτῷ ὁ δὲ δίκαιος ἐκ πίστεώς μου ζήσεται (LXX; note that 2:4a is not at all literally translated)

Ecce qui incredulus est, non erit recta anima ejus in semetipso; justus autem in fide sua vivet. “Behold, he that is unbelieving, his soul shall not be right in himself: but the just shall live in his faith.” (Vulgate)

: הָא רְשִׁיעָא בְּלִבָּהוּן אֶמְרִין לֵית כָּל אֱלִין וְצִדִּיקָא עַל קוֹשְׁטָהוּן יתְקַיֵּמוּן (Targum Jonathan)

⁴³ Habakkuk 2:2. The word לִיחָ, employed in Habakkuk 2:2 of the tables upon which the message that the just shall live by faith was to be engraven, was also employed of the tables of the ten commandments (Exodus 24:12).

⁴⁴ Habakkuk 1:5; Acts 13:39-41.

⁴⁵ Habakkuk 1:6ff.

⁴⁶ In Habakkuk 2:4b, the accentuation of יִחְיֶה : בְּאֵמֻנָתוֹ וְצִדִּיק indicates that the affirmation of Habakkuk is: “the just, by his faith shall live” or “the righteous shall live-by-his-faith,” rather than “the just by his faith, shall live” or “the righteous-by-his-faith shall live.” That is, the Hebrew accents support the translation of the Authorized Version: “the just shall live by his faith.”

not suffice, for without a root of faith and a renewed heart, all religious and moral actings were vain (Isaiah 1:10-15; Hebrews 11:6). The word *faith*⁴⁷ in the verse, a noun related to the verb *believe* in Genesis 15:6, means in Habakkuk 2:4 a *steadfast trust* which results in *faithfulness*,⁴⁸ combining the ideas of *faith* and of *faithfulness* that flows from it.⁴⁹ It is

⁴⁷ אֱמוּנָה.

⁴⁸ For strong evidence for the fact that in Habakkuk 2:4 is properly rendered *faith*, and that *faithfulness* is a result of *faith*, see the comment on Habakkuk 2:4 in *The Books of Nahum, Habakkuk and Zephaniah*, O. P. Robertson, NICOT; note also that אֱמוּנָה is translated in the LXX by *pistis* with some frequency. “The context . . . justifies πίστις, even in the sense ‘trust’ . . . and it was so translated by Symmachus, Aquila, and Theodotion, and in the other Greek versions” (Lightfoot, *Galatians*, on 3:11). Furthermore, the meaning “‘belief, trust’ . . . [for] אֱמוּנָה . . . seems decidedly to have [been] adopted . . . in the rabbinical Hebrew” (Lightfoot, *Commentary on Galatians*, sec. “The Words Denoting ‘Faith’”). Warfield comments:

The notions of “faith” and “faithfulness” lie close to one another, and are not uncommonly expressed by a single term (so πίστις, *fides*, faith). . . . “[F]aith,” in its active sense . . . occurs in the Authorized Version of the Old Testament [in] Deuteronomy 32:20 where it represents the Hebrew אֱמוּנָה, and Habakkuk 2:4 where it stands for the Hebrew אֱמוּנָה; and it . . . [is] really demanded in . . . Habakkuk 2:4. The very point of this passage . . . is the sharp contrast which is drawn between arrogant self-sufficiency and faithful dependence on God. The purpose of the verse is to give a reply to the prophet’s inquiry as to God’s righteous dealings with the Chaldeans. Since it is by faith that the righteous man lives, the arrogant Chaldean, whose soul is puffed up and not straight within him, cannot but be destined to destruction. The whole drift of the broader context bears out this meaning; for throughout this prophecy the Chaldean is ever exhibited as the type of insolent self-assertion (Habakkuk 1:7, 11, 16), in contrast with which the righteous appear, certainly not as men of integrity and steadfast faithfulness, but as men who look in faith to God and trustingly depend upon His arm. The obvious reminiscence of Genesis 15:6 throws its weight into the same scale, to which may be added the consent of the Jewish expositors of the passage. Here we have, therefore, thrown into a clear light the contrasting characteristics of the wicked, typified by the Chaldean, and of the righteous: of the one the fundamental trait is self-sufficiency; of the other, faith. This faith, which forms the distinctive feature of the righteous man, and by which he obtains life, is obviously no mere assent. It is a profound and abiding disposition, an ingrained attitude of mind and heart towards God which affects and gives character to all the activities. Here . . . the term . . . in the Old Testament . . . rises to the full height of its most pregnant meaning. (“The Biblical Doctrine of Faith,” Warfield, in *Biblical Doctrines*, vol. 2 of *Works*).

In both the Old and New Testament, “[t]he trusting man (אֱמוּנָה = πιστεύων) is also the faithful man (אֱמוּנָה = πιστός.” (pg. 198, *Theological Dictionary of the New Testament*, vol. 6, Kittel).

⁴⁹ אֱמוּנָה . . . from ‘*āman*, to be firm, to last[,] [denotes] firmness (Ex. 17:12); then, as an attribute of God, trustworthiness, unchangeable fidelity in the fulfilment of His promises (Deut. 32:4; Ps. 33:4; 89:34); and, as a personal attribute of man, fidelity in word and deed (Jer. 7:28; 9:2; Ps. 37:3); and, in his relation to God, firm attachment to God, an undisturbed confidence in the divine promises of grace, *firma fiducia* and *fides*, so that in ‘*ēmūnāh* the primary meanings of *ne’ēmān* and *he’ēmīn* are combined. This is also apparent from the fact that Abraham is called *ne’ēmān* in Neh. 9:8, with reference to the fact that it is affirmed of him in Gen. 15:6 that אֱמוּנָה בַּיהוָה, “he trusted, or believed, the Lord,” and still more indisputably from the passage before us, since it is impossible to mistake the reference in אֱמוּנָה בַּיהוָה to Gen. 15:6, “he believed (*he’ēmīn*) in Jehovah, and He reckoned it to him *lits’dāqāh*.” It is also indisputably evident from the context that our passage treats of the relation between man and God, since the words themselves speak of a waiting (*chikkāh*) for the fulfilment of a promising oracle, which is to be preceded by a period of severe suffering. “What is more natural than that life or deliverance from destruction should be promised to that faith which adheres faithfully to God, holds fast by the word of promise, and confidently waits for its fulfilment in the midst of tribulation? It is not the sincerity, trustworthiness, or integrity of the righteous man, regarded as being virtues in themselves, which are in danger of being shaken and giving way in such times of tribulation, but, as we may see in the case of the prophet himself, his *faith*. To this, therefore, there is appended the great promise expressed in the one word אֱמוּנָה” (Delitzsch). And in addition to this, ‘*ēmūnāh* is opposed to the pride of the Chaldaean, to his

used for steadfastness and steadiness,⁵⁰ God's truthful faithfulness,⁵¹ human faith, truthfulness, and faithfulness,⁵² and what is true and faithful in itself.⁵³ Other words in the 'aman word group, that of *belief/faiht/faihtfulness*,⁵⁴ mean *faithfulness*,⁵⁵ *verily, truly, indeed*,⁵⁶ *trusting, faithfulness*,⁵⁷ *faith, support*,⁵⁸ *constant*,⁵⁹ and *firmness, faithfulness, truth*.⁶⁰ Thus, as Genesis 15:6 indicates that believers are righteous, Habakkuk 2:4

exaltation of himself above God; and for that very reason it cannot denote integrity in itself, but simply some quality which has for its leading feature humble submission to God, that is to say, faith, or firm reliance upon God. The Jewish expositors, therefore, have unanimously retained this meaning here, and the LXX have rendered the word quite correctly πίστις. . . . The deep meaning of these words has been first fully brought out by the Apostle Paul (Rom. 1:17; Gal. 3:11; see also Heb. 10:38), who . . . makes the declaration ὁ δίκαιος ἐκ πίστεως ζήσεται the basis of the New Testament doctrine of justification by faith" (Comment on Habakkuk 2:4, *Commentary*, Keil & Delitzsch). That is, "in Habakkuk 2:4, faith was simply an unwavering trust in God's word. In contrast to the overbearing disposition of the wicked, the believer, like Abraham in Genesis 15:6 and Isaiah in Isaiah 28:16; 30:15, put an immovable confidence in the God who had promised his salvation and the coming Man of promise. It was a steadfast, undivided surrender to [Jehovah], a childlike, humble and sincere trust in the credibility of the divine message of salvation" (pg. 196, *The Promise-Plan of God*, Kaiser).

⁵⁰ Exodus 17:12; Isaiah 33:6.

⁵¹ Deuteronomy 32:4; Psalm 33:4; 36:6; 40:10; 88:11; 89:1, 2, 5, 8, 24, 33, 49; 92:2; 96:13; 98:3; 100:5; 119:75, 90; 143:1; Isaiah 25:1; Lamentations 3:23; Hosea 2:20.

⁵² 1 Samuel 26:23; 2 Kings 12:15; 22:7; 2 Chronicles 19:9; 31:12; 34:12; Proverbs 12:22; 28:20; Isaiah 11:5 (the faithfulness of the incarnate Messiah); 59:4; Jeremiah 5:1, 3; 7:28; 9:3; Habakkuk 2:4. Note also 1 Chronicles 9:22, 26, 31; 2 Chronicles 31:15, 18 where those put in office were to be trustworthy or faithful and act in fidelity (cf. KJV margin).

⁵³ Psalm 37:3; 119:30, 86, 138; Proverbs 12:17.

⁵⁴ See *BDB* for the definitions.

⁵⁵ אָמֵן, Isaiah 25:1.

⁵⁶ אָמֵן, Numbers 5:22; Deuteronomy 27:15–26; 1 Kings 1:36; 1 Chronicles 16:36; Nehemiah 5:13; 8:6; Psalm 41:13; 72:19; 89:52; 106:48; Isaiah 65:16; Jeremiah 11:5; 28:6. Also אָמֵן, Genesis 20:12; Joshua 7:20. Also אָמֵן, Genesis 18:13; Numbers 22:37; 1 Kings 8:27; 2 Chronicles 6:18; Psalm 58:1. Also אָמֵן, Ruth 3:12; 2 Kings 19:17; Job 9:2; 12:2; 19:4–5; 34:12; 36:4; Isaiah 37:18.

⁵⁷ אָמֵן, Deuteronomy 32:20 (unconverted Israelites as "children in whom is no faith"); Proverbs 13:17; 14:5; 20:6; Isaiah 26:2.

⁵⁸ אָמֵן, Nehemiah 9:38; 11:23.

⁵⁹ אָמֵן, Song 4:8; 2 Kings 5:12; the likely significance of the name of the river and of the region from which it flows.

⁶⁰ אָמֵן, used of God's faithful truth (Genesis 24:27; 32:10; Exodus 34:6; 2 Chronicles 15:3; Nehemiah 9:33; Psalm 25:5, 10; 26:3; 30:9; 31:5; 40:10, 11; 43:3; 54:5; 57:3, 10; 61:7; 69:13; 71:22; 85:10–11; 86:11, 15; 89:14; 91:4; 108:4; 111:7–8; 115:1; 117:2; 119:43, 142, 151, 160; 132:11; 138:2; 146:6; Isaiah 38:18, 19; 61:8; Jeremiah 4:2; 10:10; 42:5; Daniel 9:13; Zechariah 8:8), of true, faithful, and right things (Genesis 24:48; Deuteronomy 13:14; 17:4; 22:20; Joshua 2:12; 2 Samuel 7:28; 15:20; 1 Kings 10:6; 22:16; 2 Kings 20:19; 2 Chronicles 9:5; 18:15; 31:20; 32:1; Nehemiah 9:13; Esther 9:30; Psalm 19:9; 45:4; 51:6; Proverbs 3:3; 8:7; 11:18; 14:22; 16:6; 20:28; 22:21; 23:23; Ecclesiastes 12:10; Isaiah 39:8; 42:3, 9; 59:14, 15; Jeremiah 14:13; 26:15; Daniel 8:12, 26; 10:1, 21; 11:2; Hosea 4:1; Zechariah 7:9; 8:19; Malachi 2:6), acts (Genesis 24:49; 47:29; Joshua 2:14; 24:14; Judges 9:15, 16, 19; 1 Samuel 12:24; 2 Samuel 2:6; 1 Kings 2:4; 3:6; 17:24; 20:3; Psalm 15:2; 145:18; Proverbs 14:25; 29:14; Isaiah 10:20; 16:5; 38:3; Isaiah 48:1; Jeremiah 9:5; 23:28; 28:9; 32:41; 33:6; Ezekiel 18:8, 9; Micah 7:20; Zechariah 8:16), and individuals or groups of individuals (Genesis 42:16; Exodus 18:21; Nehemiah 7:2; Proverbs 12:19;

indicates that those who are just are those who live by faith—and faithfulness is impossible without faith, for those who have, through the instrumentality of faith, embraced Jehovah as their own God and trusted in His promise of redemption through the Seed, will also characteristically trust in God and live their lives as the people of God out of the faith that is the fundamental or radical root of their spiritual life. *Righteousness, life, and faith*, in both their earthly “already” and their eschatological “not yet,” are indissolubly connected.

Those who came to believe in Jehovah and His Messiah, and consequently lived by faith in Him, were those who “trusted⁶¹ in the LORD God of Israel”⁶² and in His Word (Psalm 119:42). Such a trust manifested itself in obedience to His Law in the trials of this life,⁶³ and brought both temporal⁶⁴ and eternal deliverance (Psalm 125:1). Trust also led to an acknowledgment of Jehovah in one’s practical life (Proverbs 3:5-6). All the nation was called to such a trust (Psalm 115:8-11). The Lord saves and preserves those who trust in Him (Psalm 86:2), so that true Israel can say: “Behold, God *is* my salvation; I will trust, and not be afraid: for the LORD JEHOVAH *is* my strength and *my* song; he also is become my salvation,”⁶⁵ while the ungodly trust in evil deeds or plans,⁶⁶ men,⁶⁷ false gods (Isaiah 42:17), external ritual (Jeremiah 7:4), or their own righteousness (Ezekiel 33:13) instead of in Jehovah only (Zephaniah 3:2). Those that truly know the Lord trust in Him, and He will not forsake them,⁶⁸ nor allow them to be confounded, but deliver them,⁶⁹ and surround them with mercies (Psalm 32:10), since they trust in His mercy⁷⁰ for ever and ever (Psalm 52:8), and they will dwell in the Land (Psalm 37:3, 5).

Jeremiah 2:21; Zechariah 8:3).

⁶¹ בָּטַח. The complete list of references in the Old Testament is: Deuteronomy 28:52; Judges 9:26; 18:7, 10, 27; 20:36; 2 Kings 18:5, 19–22, 24, 30; 19:10; 1 Chronicles 5:20; 2 Chronicles 32:10; Job 6:20; 11:18; 39:11; 40:23; Psalm 4:5; 9:10; 13:5; 21:7; 22:4–5, 9, 25:2; 26:1; 27:3; 28:7; 31:6, 14; 32:10; 33:21; 37:3, 5; 40:3; 41:9; 44:6; 49:6; 52:7–8; 55:23; 56:3–4, 11; 62:8, 10; 78:22; 84:12; 86:2; 91:2; 112:7; 115:8–11; 118:8–9; 119:42; 125:1; 135:18; 143:8; 146:3; Proverbs 3:5; 11:15, 28; 14:16; 16:20; 28:1, 25–26; 29:25; 31:11; Isaiah 12:2; 26:3–4; 30:12; 31:1; 32:9–11; 36:4–7, 9, 15; 37:10; 42:17; 47:10; 50:10; 59:4; Jeremiah 5:17; 7:4, 8, 14; 9:4; 12:5; 13:25; 17:5, 7; 28:15; 29:31; 39:18; 46:25; 48:7; 49:4, 11; Ezekiel 16:15; 33:13; Hosea 10:13; Amos 6:1; Micah 7:5; Habakkuk 2:18; Zephaniah 3:2. Note that in Psalm 78:22 בָּטַח and יִשְׁתָּחֲוּ are in synonymous parallelism; compare also 2 Kings 17:14; 18:5.

⁶² 2 Kings 18:5, 22, 30; 19:10; 2 Chronicles 32:10; Isaiah 36:7, 15; 37:10.

⁶³ Psalm 62:8, 10.

⁶⁴ 1 Chronicles 5:20; Jeremiah 39:18.

⁶⁵ Isaiah 12:2; 26:3–4; 50:10.

⁶⁶ Isaiah 30:12; 47:10.

⁶⁷ Psalm 56:3, 4, 11; 118:8–9; Proverbs 29:25; Isaiah 31:1; Jeremiah 17:5–7.

⁶⁸ Psalm 9:10; cf. 4:5.

⁶⁹ Psalm 22:4–5; cf. 25:2; 26:1; 28:7; 31:6, 14; 33:21; 40:3.

⁷⁰ חַסֵּד.

The Bible contrasts those who trust in Jehovah with those who “believed not in God, and trusted not in his salvation . . . a stubborn and rebellious generation; a generation *that* set not their heart aright, and whose spirit was not stedfast with God . . . [that] kept not the covenant of God, and refused to walk in his law . . . [that] sinned still, and believed not for his wondrous works. For their heart was not right with him, neither were they stedfast in his covenant.”⁷¹ In short, trust in the Lord marked the true Israelite,⁷² he who was blessed⁷³ with temporal and eternal salvation.

Other Hebrew forms related to the verb *trust*⁷⁴ similarly indicate that temporal and eternal salvation was received by those who trust in Jehovah. Those would be “saved” who placed their “confidence” in Him.⁷⁵ Those who “hope” in the Lord rather than placing their “confidence” in any other source are blessed, without any limitation to either this life or that to come.⁷⁶ The Old Testament consequently declares: “Blessed is that man that maketh the LORD his trust” (Psalm 40:4), for He is the only fit object of “confidence” (Psalm 65:5) or “trust” (Psalm 71:5)—all other objects of “trust” are like a “spider’s web.”⁷⁷ “Confidence in an unfaithful man in time of trouble *is like* a broken tooth, and a foot out of joint,”⁷⁸ while those whose “trust” is “in the LORD” find in Him “strong confidence” and a “place of refuge.”⁷⁹

Thus, Jehovah is Himself the salvation for the “righteous,” those who *take refuge* or *trust*⁸⁰ in Him (Psalm 64:10). Believers can say: “God . . . in him will I trust: *he is* my shield, and the horn of my salvation, my high tower, and my refuge, my saviour.”⁸¹ To “all them that trust in him” He is a shield and place of safety.⁸² “[A]ll those that put their

⁷¹ Psalm 78:22, 8, 10, 32, 37.

⁷² Psalm 112:7; 143:8.

⁷³ Proverbs 16:20; 28:25, 26.

⁷⁴ That is, the rest of the בָּטַח word group.

⁷⁵ בָּטַח in Isaiah 30:15; בִּטְחוֹן in Isaiah 36:4; 2 Kings 18:19; also Ecclesiastes 9:4.

⁷⁶ Jeremiah 17:7; 2:37; 48:17; Ezekiel 29:16. בִּטְחוֹן, “trust, reliance” (KB), “confidence . . . 1. *the act* of confiding Pr 21:22, 22:19, 25:19. 2. *the object* of confidence Jb 8:14, 18:14, 31:24, Psalm 40:5, 65:6, 71:5, Je 2:37, 17:7, 48:13, Ez 29:16. 3. *the state* of confidence, *security* Pr 14:26, Is 32:18” (BDB).

⁷⁷ Job 8:14; 18:14; 31:24.

⁷⁸ Proverbs 25:19; cf. 21:22.

⁷⁹ Proverbs 22:19; 14:26; contra 25:19; 21:22.

⁸⁰ בָּטַח; Cf. in English, Psalm 57:1: “Be merciful unto me, O God, be merciful unto me: for my soul trusteth [Qal perfect בָּטַח] in thee: yea, in the shadow of thy wings will I make my refuge [Qal imperfect בָּטַח], until *these* calamities be overpast.” The complete list of references for the verb is: Deuteronomy 32:37; Judges 9:15; Ruth 2:12; 2 Samuel 22:3, 31; Psalm 2:12; 5:11; 7:1; 11:1; 16:1; 17:7; 18:2, 30; 25:20; 31:1, 19; 34:8, 22; 36:7; 37:40; 57:1; 61:4; 64:10; 71:1; 91:4; 118:8–9; 141:8; 144:2; Proverbs 14:32; 30:5; Isaiah 14:32; 30:2; 57:13; Nahum 1:7; Zephaniah 3:12.

⁸¹ 2 Samuel 22:3; Psalm 144:2.

⁸² 2 Samuel 22:31; cf. Isaiah 14:32; Psalm 61:4; 94:4.

trust in [Him] rejoice . . . because [He] defend[s] them” (Psalm 5:11). They are blessed, now and forever (Psalm 34:8), receiving of the great goodness He has stored up for them (Psalm 31:19). The believer, one who forsakes confidence in men to trust in Jehovah only (Psalm 118:8-9),⁸³ can say: “O LORD my God, in thee do I put my trust: save me,”⁸⁴ while those who trust in false gods (Deuteronomy 32:37), evil men (Judges 9:15), or pagan nations (Isaiah 30:2) are destroyed. Because of His “lovingkindness,” believers will “never be ashamed” or “desolate” or “destitute” or “put to confusion” because they “trust in” Him, being rather “deliver[ed]” in His “righteousness” and having their souls “redeemed.”⁸⁵ The “LORD . . . knoweth them that trust in him” (Nahum 1:7), so those “afflicted and poor people” who “shall trust in the name of the LORD” (Zephaniah 3:12) receive His promise: “he that putteth his trust in me shall possess the land, and shall inherit my holy mountain” (Isaiah 57:13). They will “abide” in His presence “for ever” (Psalm 61:4), and have a refuge and sure hope in death (Proverbs 14:32). Those who “come to trust . . . the LORD God of Israel” will receive a “full reward” (Ruth 2:12), for He will “save them, because they put their trust in him” (Psalm 37:40). Trust in Jehovah is connected with trust in His Son (Proverbs 30:4), the Messiah; all those who repent and trust in the Son of God receive temporal and eternal blessing, while those who do not will perish under Messianic wrath: “Kiss⁸⁶ the Son,⁸⁷ lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him” (Psalm 2:12).⁸⁸

⁸³ Psalm 118:8 is the middle verse in the Bible.

⁸⁴ Psalm 7:1; 11:1; 16:1; 17:7; 18:2, 30.

⁸⁵ Psalm 25:20; 31:1; 34:22; 36:7; 71:1; 141:8.

⁸⁶ נָשַׁק, also translated “be ruled” in Genesis 41:40.

⁸⁷ Note the use of the Aramaic form בֶּר, elsewhere found in the Hebrew Old Testament only in Proverbs 31:2; the Son of God is set forth in Psalm 2:12 as the Object of faith for the nations.

⁸⁸ [A]long with an ever more richly expressed corporate hope, there is found also [in the Old Testament] an ever more richly expressed individual trust, which finds natural utterance through an ample body of synonyms bringing out severally the various sides of that perfect commitment to God that constitutes the essence of faith. Thus we read much of trusting in, on, to God, or in His word, His name, His mercy, His salvation (נִשְׁעָן), of seeking and finding refuge in God or in the shadow of His wings (חֹסֶן), of committing ourselves to God (מִלֵּל), setting confidence (בְּטָחָה) in Him, looking to Him (מִבְּטָחָה) relying upon Him (מִשְׁעָן), staying upon Him (מִבְּטָחָה), setting or fixing the heart upon Him (הִשָּׁק), binding our love on Him (הִשָּׁק), cleaving to Him (דָּבַק). So, on the hopeful side of faith, we read much of hoping in God (קָוָה), waiting on God (יָחַל), of longing for Him (תַּחֲוָה), patiently waiting for Him (תַּחֲוָה), and the like.

By the aid of such expressions, it becomes possible to form a somewhat clear notion of the attitude towards Him which was required by Jehovah of His believing people, and which is summed up in the term “faith.” It is a reverential (Exodus 14:31; Numbers 14:11, 20:12) and loving faith, which rests on the strong basis of firm and unshaken conviction of the might and grace of the covenant God and of the trustworthiness of all His words, and exhibits itself in confident trust in Jehovah and unwavering expectation of the fulfilment of, no doubt, all His promises, but more especially of His promise of

In Genesis 15:6, Abraham was *counted* righteous. The verb employed⁸⁹ specifies that the patriarch was *accounted* or *reckoned* as righteous; the imputation of righteousness, rather than an infusion of righteousness, is in view. Many texts with the word clearly speak of imputation or accounting,⁹⁰ in many others the idea of making, transforming, or infusing is evidently impossible,⁹¹ and no passages with the verb in question clearly speak of any kind of infusion. When Phinehas' stand for Jehovah and against Baalpeor was reckoned to him as righteousness (Psalm 106:31),⁹² the Divine act

salvation, and in consequent faithful and exclusive adherence to Him. In one word, it consists in an utter commitment of oneself to Jehovah, with confident trust in Him as guide and saviour, and assured expectation of His promised salvation. It therefore stands in contrast, on the one hand, with trust in self or other human help, and on the other with doubt and unbelief, despondency and unfaithfulness. From Jehovah alone is salvation to be looked for, and it comes from His free grace alone (Deuteronomy 7:7, 8:18; 9:5; Amos 3:2; Hosea 13:5; Ezekiel 20:6; Jeremiah 39:18; Malachi 1:2), and to those only who look solely to Him for it (Isaiah 31:1; 57:13; 28:16; 30:15; Jeremiah 17:5; 39:18; Psalm 118:8; 146:3; 20:7; 1 Samuel 17:45; Job 31:24; Psalm 52:9). The reference of faith is accordingly in the Old Testament always distinctly soteriological; its end the Messianic salvation; and its essence a trusting, or rather an entrusting of oneself to the God of salvation, with full assurance of the fulfilment of His gracious purposes and the ultimate realization of His promise of salvation for the people and the individual. Such an attitude towards the God of salvation is identical with the faith of the New Testament, and is not essentially changed by the fuller revelation of God the Redeemer in the person of the promised Messiah." ("The Biblical Doctrine of Faith," Warfield, in *Biblical Doctrines*, vol. 2 of *Works*)

⁸⁹ חָשַׁב. The complete list of references in the Old Testament is: Genesis 15:6; 31:15; 38:15; 50:20; Exodus 31:4; 35:32; Leviticus 7:18; 17:4; 25:27, 31, 50, 52; 27:18, 23; Numbers 18:27, 30; 23:9; Deuteronomy 2:11, 20; Joshua 13:3; Esther 8:3; 9:24–25; 1 Samuel 1:13; 18:25; 2 Samuel 4:2; 14:13–14; 19:19; 1 Kings 10:21; 2 Kings 12:15; 22:7; 2 Chronicles 2:14; 9:20; Nehemiah 6:2, 6; 13:13; Job 6:26; 13:24; 18:3; 19:11, 15; 33:10; 35:2; 41:27, 29, 32; Psalm 10:2; 21:11; 32:2; 35:4, 20; 36:4; 40:17; 41:7; 44:22; 52:2; 73:16; 77:5; 88:4; 106:31; 119:59; 140:2, 4; 144:3; Proverbs 16:9, 30; 17:28; 24:8; 27:14; Isaiah 2:22; 5:28; 10:7; 13:17; 29:16–17; 32:15; 33:8; 40:15, 17; 53:3–4; Jeremiah 11:19; 18:8, 11, 18; 23:27; 26:3; 29:11; 36:3; 48:2; 49:20, 30; 50:45; Lamentations 2:8; 4:2; Ezekiel 11:2; 38:10; Daniel 11:24–25; Hosea 7:15; 8:12; Amos 6:5; Jonah 1:4; Micah 2:1, 3; Nahum 1:9, 11; Zechariah 7:10; 8:17; Malachi 3:16.

⁹⁰ Genesis 31:15; Leviticus 7:18; 17:4; Numbers 18:27, 30; Numbers 23:9; 2 Samuel 19:19; 2 Kings 12:15; 22:7; Job 13:24; 18:3; 19:11, 15; 33:10; Psalm 32:2; 106:31; Proverbs 17:28; Isaiah 29:16–17; 32:15; 40:15, 17; Lamentations 4:2.

⁹¹ Genesis 38:15; Leviticus 25:27; Deuteronomy 2:11, 20; 1 Samuel 1:13; 18:25; 1 Kings 10:21; 2 Chronicles 9:20; Nehemiah 13:13; Job 13:24; 18:3; 19:11, 15; 33:10; 41:27, 29; Psalm 77:5; 88:4; Proverbs 17:28; Isaiah 13:17; 53:4; Jeremiah 36:3; Hosea 8:12; Zechariah 7:10; 8:17;

⁹² The syntax of Psalm 106:31 is very similar to that of Genesis 15:6 in its account of reckoning; compare :לְחַשְׁבֵּה לְיְהוָה לְעֲדָקָה with :לְחַשְׁבֵּה לְיְהוָה לְעֲדָקָה לְיְהוָה לְעֲדָקָה. Concerning Psalm 106:31, John Gill notes:

And that was counted unto him for righteousness, &c. Not for his justifying righteousness before God; for all the works of righteousness done by the best of men cannot justify them before him, much less a single action: but his executing judgment in the manner he did, or slaying the above two persons, was esteemed a righteous action by the Lord himself; who upon it caused the plague to cease, and likewise gave to Phinehas the covenant of an everlasting priesthood, and to his posterity; whereby the action had eternal honour put upon it, and was sufficiently secured from the calumny of men; who might condemn it as a rash action done by a private person, assuming the office of a public magistrate; and as being a cruel one, not giving the criminals time for repentance. But all this is set aside by the testimony of God himself, approving of it; and so it continues to be esteemed, as it is said it should, *unto all generations for evermore*: whenever it is spoken of, it is spoken of with commendation, as a righteous action, as expressive of true zeal for the Lord of hosts.

Likewise, Keil & Delitzsch note:

was certainly an accounting of Phinehas' act as righteous, rather than infusing goodness into or transforming his act into a good one. Likewise, when Nehemiah made men treasurers because they were "counted faithful" (Nehemiah 13:13),⁹³ the accounting did not make the men faithful or infuse faithfulness into them, but was an accounting that they were indeed faithful men. Thus, Genesis 15:6 speaks of the legal⁹⁴ reckoning of Abraham as righteous. He was reckoned righteous at the judgment bar of God, rather than in the eyes of men, or in some other way, for Jehovah was the One who accounted the patriarch righteous. The opposite of a man having righteousness accounted to him, as in Genesis 15:6, is to have iniquity imputed (2 Samuel 19:19). One who has blood imputed to him is reckoned as being guilty of shedding blood (Leviticus 17:4), while the benefit of sacrificial offering in expiation is imputed when received in the proper manner, but not otherwise (Leviticus 7:18); by imputation one is reckoned as and treated as the possessor of whatever is imputed. Thus, when Abraham was reckoned as righteous in Genesis 15:6, his being accounted righteous, rather than his personal acquisition of inward holiness, is in view. Abraham, and all the righteous from the time of the first announcement of the gospel in Genesis 3:15, acknowledged their need for gratuitously imputed righteousness, and the Divine provision of such in the Messiah, through their offering of animal sacrifices, as ordained by God from the beginning (Genesis 3:20-21; 4:4); the blessed substitution that merited the imputation of an alien righteousness, historically accomplished on the cross, not salvation by personal merit, was manifestly set forth in the sacrificial types. Similarly, David records: "Blessed is the man unto whom the LORD imputeth not iniquity,"⁹⁵ the man to whom, although sinful in himself,

This act of zeal for [Jehovah], which compensated for Israel's unfaithfulness, was accounted unto [Phinehas] for righteousness, by his being rewarded for it with the priesthood unto everlasting ages, Num. 25:10-13.

This accounting of a work for righteousness is only apparently contradictory to Gen. 15:6f.: it was indeed an act which sprang from a constancy in faith [cf. Psalm 106:24], and one which obtained for him the acceptance of a righteous man for the sake of this upon which it was based, by proving him to be such.

Concerning Psalm 106:31 "we should compare for the expression Genesis 15:6, the only passage where it occurs, and for the subject, Deuteronomy 6:25; 24:13 . . . Psalm 24:5. The language does not refer to the *first* justification, but to the *second*, to the good works of one already in a state of grace, by which he obtains from God, who recompenses every one according to his works, a reward of grace, as Phinehas obtained on the present occasion the priesthood for his family, comp. Numbers 25:13" (Comment on Psalm 106:31, *Commentary on the Psalms*, vol. 3., E. W. Hengstenberg). That is, Phinehas' act could only be accounted as righteous because Phinehas' person had already been accounted righteous through Jehovah's gratuitous justification; Phinehas had Christ as his Mediator, as one who sanctified the iniquity that otherwise would corrupt even the holiest actions of believers and prevent them from being acceptable in the sight of Jehovah (Exodus 28:38).

⁹³ חֶשֶׁב וְנִחְשָׁב. Note the use of אָמֵן and חֶשֶׁב.

⁹⁴ cf. Leviticus 7:18; 17:4; 25:31; Numbers 18:27, 30; Joshua 13:3; 2 Samuel 4:2; 2 Samuel 19:19; Psalm 32:2;

⁹⁵ Psalm 32:2; Romans 4:1-8.

righteousness instead of iniquity is Divinely imputed, whose “transgression is forgiven, whose sin is covered.” This man is he who has received David’s call to all nations to faith in God’s “Son,” for “blessed *are* all they that put their trust in him” (Psalm 2:12), even as all are blessed who hope (Psalm 146:5) or trust in Jehovah.⁹⁶ Thus, “faith was reckoned to Abraham for righteousness” (Romans 4:9)⁹⁷ in a legal or judicial sense. Genesis 15:6 refers solely to an imputed righteousness. The outward righteousness of those imputed righteous, the outward evidential just character manifested in them, is a consequent that follows from the receipt of imputed righteousness, and faith, not as a meritorious instrument, but because it embraces God and receives all freely from Him, is the root of spiritual life in all the people of God.

Abraham had faith accounted to him for *righteousness*.⁹⁸ Jehovah testifies

⁹⁶ Psalm 34:8; 84:12.

⁹⁷ Ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην.

⁹⁸ פִּיִּי. The complete list of references is: Genesis 15:6; 18:19; 30:33; Deuteronomy 6:25; 9:4–6; 24:13; 33:21; Judges 5:11; 1 Samuel 12:7; 26:23; 2 Samuel 8:15; 19:28; 22:21, 25; 1 Kings 3:6; 8:32; 10:9; 1 Chronicles 18:14; 2 Chronicles 6:23; 9:8; Nehemiah 2:20; Job 27:6; 33:26; 35:8; 37:23; Psalm 5:8; 11:7; 22:31; 24:5; 31:1; 33:5; 36:6, 10; 40:10; 51:14; 69:27; 71:2, 15–16, 19, 24; 72:1, 3; 88:12; 89:16; 98:2; 99:4; 103:6, 17; 106:3, 31; 111:3; 112:3, 9; 119:40, 142; 143:1, 11; 145:7; Proverbs 8:18, 20; 10:2; 11:4–6, 18–19; 12:28; 13:6; 14:34; 15:9; 16:8, 12, 31; 21:3, 21; Isaiah 1:27; 5:7, 16, 23; 9:7; 10:22; 28:17; 32:16–17; 33:5, 15; 45:8, 23–24; 46:12–13; 48:1, 18; 51:6, 8; 54:14, 17; 56:1; 57:12; 58:2; 59:9, 14, 16–17; 60:17; 61:10–11; 63:1; 64:6; Jeremiah 4:2; 9:24; 22:3, 15; 23:5; 33:15; 51:10; Ezekiel 3:20; 14:14, 20; 18:5, 19–22, 24, 26–27; 33:12–14, 16, 18–19; 45:9; Daniel 9:7, 16, 18; Hosea 10:12; Joel 2:23; Amos 5:7, 24; 6:12; Micah 6:5; 7:9; Zechariah 8:8; Malachi 3:3; 4:2. פִּיִּי appears in: Leviticus 19:15, 36; Deuteronomy 1:16; 16:18, 20; 25:15; 33:19; Job 6:29; 8:3, 6; 29:14; 31:6; 35:2; 36:3; Psalm 4:1, 5; 7:8, 17; 9:4, 8; 15:2; 17:1, 15; 18:20, 24; 23:3; 35:24, 27–28; 37:6; 40:9; 45:4, 7; 48:10; 50:6; 51:19; 52:3; 58:1; 65:5; 72:2; 85:10–11, 13; 89:14; 94:15; 96:13; 97:2, 6; 98:9; 118:19; 119:7, 62, 75, 106, 121, 123, 138, 142, 144, 160, 164, 172; 132:9; Proverbs 1:3; 2:9; 8:8, 15; 12:17; 16:13; 25:5; 31:9; Ecclesiastes 3:16; 5:8; 7:15; Isaiah 1:21, 26; 11:4–5; 16:5; 26:9–10; 32:1; 41:2, 10; 42:6, 21; 45:8, 13, 19; 51:1, 5, 7; 58:2, 8; 59:4; 61:3; 62:1–2; 64:5; Jeremiah 11:20; 22:13; 23:6; 31:23; 33:16; 50:7; Ezekiel 3:20; 45:10; Daniel 9:24; Hosea 2:19; 10:12; Zephaniah 2:3. פִּיִּי appears in: Genesis 6:9; 7:1; 18:23–26, 28; 20:4; Exodus 9:27; 23:7–8; Deuteronomy 4:8; 16:19; 25:1; 32:4; 1 Samuel 24:17; 2 Samuel 4:11; 23:3; 1 Kings 2:32; 8:32; 2 Kings 10:9; 2 Chronicles 6:23; 12:6; Ezra 9:15; Neh 9:8, 33; Job 12:4; 17:9; 22:19; 27:17; 32:1; 34:17; 36:7; Psalm 1:5–6; 5:12; 7:9, 11; 11:3, 5, 7; 14:5; 31:18; 32:11–33:1; 34:15, 19, 21; 37:12, 16–17, 21, 25, 29–30, 32, 39; 52:6; 55:22; 58:10–11; 64:10; 68:3; 69:28; 72:7; 75:10; 92:12; 94:21; 97:11–12; 112:4, 6; 116:5; 118:15, 20; 119:137; 125:3; 129:4; 140:13; 141:5; 142:7; 145:17; 146:8; Proverbs 2:20; 3:33; 4:18; 9:9; 10:3, 6–7, 11, 16, 20–21, 24–25, 28, 30–32; 11:8–10, 21, 23, 28, 30–31; 12:3, 5, 7, 10, 12–13, 21, 26; 13:5, 9, 21–22, 25; 14:19, 32; 15:6, 28–29; 17:15, 26; 18:5, 10, 17; 20:7; 21:12, 15, 18, 26; 23:24; 24:15–16, 24; 25:26; 28:1, 12, 28; 29:2, 6–7, 16, 27; Ecclesiastes 3:17; 7:15–16, 20; 8:14; 9:1–2; Isaiah 3:10; 5:23; 24:16; 26:2, 7; 29:21; 41:26; 45:21; 49:24; 53:11; 57:1; 60:21; Jeremiah 12:1; 20:12; 23:5; Lamentations 1:18; 4:13; Ezekiel 3:20–21; 13:22; 18:5, 9, 20, 24, 26; 21:3–4; 23:45; 33:12–13, 18; Daniel 9:14; Hosea 14:9; Amos 2:6; 5:12; Habakkuk 1:4, 13; 2:4; Zephaniah 3:5; Zechariah 9:9; Malachi 3:18. The verb פִּיִּי appears in: Genesis 38:26; 44:16; Exodus 23:7; Deuteronomy 25:1; 2 Samuel 15:4; 1 Kings 8:32; 2 Chronicles 6:23; Job 4:17; 9:2, 15, 20; 10:15; 11:2; 13:18; 15:14; 22:3; 25:4; 27:5; 32:2; 33:12, 32; 34:5; 35:7; 40:8; Psalm 19:9; 51:4; 82:3; 143:2; Proverbs 17:15; Isaiah 5:23; 43:9, 26; 45:25; 50:8; 53:11; Jeremiah 3:11; Ezekiel 16:51–52; Daniel 8:14; 12:3.

concerning the “servants of the LORD” that “their righteousness *is* of me,”⁹⁹ for, rather than having as their judicial standing the filthy rags of their own righteousness (Isaiah 64:6), they can testify: “I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness,¹⁰⁰ as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels” (Isaiah 61:10). With Abraham, believing Israel can testify that the Messiah, the “king” who is the “righteous Branch” from “David,” is “THE LORD OUR RIGHTEOUSNESS,”¹⁰¹ by whom they are “saved” (Jeremiah 23:5-6), for this righteousness of the Messiah who is both Jehovah and the truly human Son of David is imputed to them (Jeremiah 33:16), and they are justified, legally declared righteous, not through their own deeds, or on the ground of faith, faith being only the instrument for the receipt of Divine righteousness,¹⁰² but rather on the ground or basis of the imputation of the righteousness of the Messiah alone. Every animal sacrificed by the people of God in the Old Testament, in its foreshadowing of the shedding of Messianic blood (Isaiah 52:15), testified to the fact that neither personal merit, including any alleged merit in the act of faith itself, could be a satisfactory ground for the acceptance of the saint; rather, “it *is* the blood *that* maketh atonement for the soul” (Leviticus 17:11), for “without shedding

⁹⁹ Isaiah 54:17: זֹאת נַחֲלַת עַבְדֵי יְהוָה וְצִדְקָתָם מֵאֵתִי נֶאֱמַר יְהוָה :

¹⁰⁰ שׁוֹשׁ אֲשִׁישׁ בִּיהוָה תִּגַּל נִפְשִׁי בְּאַלְהֵי כִי הִלְבִּישְׁנִי בְּגָדֵי-יֹשֶׁעַ מִעִיל צִדְקָה וְעֲטָנִי

¹⁰¹ יְהוָה אֱלֹהֵינוּ צִדְקָנוּ.

¹⁰² Commenting on Genesis 15:6, Calvin notes:

And truly faith does not justify us for any other reason, than that it reconciles us unto God; and that it does so, not by its own merit; but because we receive the grace offered to us in the promises, and have no doubt of eternal life, being fully persuaded that we are loved by God as sons. Therefore, Paul reasons from contraries, that he to whom faith is imputed for righteousness, has not been justified by works (Romans 4:4). For whosoever obtains righteousness by works, his merits come into the account before God. But we apprehend righteousness by faith, when God freely reconciles us to himself. Whence it follows, that the merit of works ceases when righteousness is sought by faith; for it is necessary that this righteousness should be freely given by God, and offered in his word, in order that any one may possess it by faith. To render this more intelligible, when Moses says that faith was imputed to Abram for righteousness, he does not mean that faith was that first cause of righteousness which is called the *efficient*, but only the *formal* cause; as if he had said, that Abram was therefore justified, because, relying on the paternal loving-kindness of God, he trusted to His mere goodness, and not to himself, nor to his own merits. For it is especially to be observed, that faith borrows a righteousness elsewhere, of which we, in ourselves, are destitute; otherwise it would be in vain for Paul to set faith in opposition to works, when speaking of the mode of obtaining righteousness. Besides, the mutual relation between the free promise and faith, leaves no doubt upon the subject. (*Commentary on Genesis 15:6*)

Genesis 15:6's statement לֹא צִדְקָה וַיַּחְשְׁבֶהָ לוֹ could be translated, “and He reckoned it to him, [namely], righteousness.” The “it” (הָ) is an anticipatory suffix (cf. *GKC* 131m), indicating that what was reckoned was “righteousness” (צִדְקָה)—substituting the feminine noun צִדְקָה for the feminine verbal suffix to which it refers, the sentence would be translated, “and He reckoned righteousness to him.” The specific noun *righteousness*, not faith itself or the previous clause בִּיהוָה הֵאֱמִין, is the referent of the “it,” as in Ezekiel 3:21 the verbal suffix וְצִדִּיק in הִנֵּה צִדִּיק אֲנִי “if thou warnest him, the righteous” anticipates the noun צִדִּיק, or in Ecclesiastes 2:21 the וְצִדִּיק in הִנֵּה צִדִּיק אֲנִי “he shall give it, his portion.”

of blood is no remission” (Hebrews 9:22). Thus, “in the LORD shall all the seed of Israel be justified, and shall glory” (Isaiah 45:25), as they look to Him and are saved (Isaiah 45:22) through the merit of Jehovah’s “righteous servant” who will “justify many; for he shall bear their iniquities.”¹⁰³ While it is certain that the people of God in the Old Testament were inwardly transformed because of their relationship to Jehovah (Psalm 1),¹⁰⁴ nonetheless the foundational reason why they were frequently denominated as “just” or “righteous”¹⁰⁵ was imputed righteousness, based on the substitutionary sacrifice of the Messiah they anticipated in expectation, as typified and exhibited in the sacrificial system.

Those who are in this manner¹⁰⁶ *the just*—those who have been received imputed Messianic righteousness as the sole judicial and legal basis for their justification, and at the same moment also been given a principle of holiness that results in obedience in life—receive the promise in Habakkuk 2:4 that they shall not die (Habakkuk 1:12), but *live*.¹⁰⁷ The verb *to live* is used¹⁰⁸ most commonly of life in this world,¹⁰⁹ but it is also used of living forever,¹¹⁰ of life through the future resurrection (Isaiah 26:19), and of spiritual life in the walk of the people of God in their current earthly pilgrimage

¹⁰³ Isaiah 53:11; cf. 52:13-53:12.

¹⁰⁴ This fact is evidenced in the context of vast numbers of passages that speak of the *righteous*. Affirmations equivalent to 1 Corinthians 6:9-11 or Galatians 5:19-21 fill the Old Testament.

¹⁰⁵ Genesis 6:9; 7:1; Habakkuk 2:4, etc.

¹⁰⁶ *Life*, both in the land during this age and in the eschaton, is also promised to those who are the just by perfect inherent personal righteousness, Leviticus 18:5; Nehemiah 9:29; Ezekiel 20:11, 21; however, only the sinless and virgin-born Servant of the Lord has ever fulfilled the Law by His perfect obedience and so merited life in this manner, while His perfect obedience is imputed to the believing sinner freely through Immanuel’s substitutionary death (Isaiah 7:14; 53:12; 55:1-3).

¹⁰⁷ חָיָה. Genesis 3:22; 5:3, 5-7, 9-10, 12-13, 15-16, 18-19, 21, 25-26, 28, 30; 6:19-20; 7:3; 9:28; 11:11-26; 12:12-13; 17:18; 19:19-20, 32, 34; 20:7; 25:7; 27:40; 31:32; 42:2, 18; 43:8; 45:7, 27; 47:19, 25, 28; 50:20, 22; Exodus 1:16-18, 22; 19:13; 22:18; 33:20; Leviticus 18:5; 25:35-36; Numbers 4:19; 14:38; 21:8-9; 22:33; 24:23; 31:15, 18; Deuteronomy 4:1, 33, 42; 5:24, 26, 33; 6:24; 8:1, 3; 16:20; 19:4-5; 20:16; 30:16, 19; 32:39; 33:6; Joshua 2:13; 5:8; 6:17, 25; 9:15, 20-21; 14:10; Judges 8:19; 15:19; 21:14; 1 Samuel 2:6; 10:24; 20:31; 27:9, 11; 2 Samuel 1:10; 8:2; 12:3, 22; 16:16; 1 Kings 1:25, 31, 34, 39; 17:22; 18:5; 20:31-32; 2 Kings 1:2; 4:7; 5:7; 7:4; 8:1, 5, 8-10, 14; 10:19; 11:12; 13:21; 14:17; 18:32; 20:1, 7; 1 Chronicles 11:8; 2 Chronicles 23:11; 25:25; Nehemiah 2:3; 4:2; 5:2; 6:11; 9:6, 29; Esther 4:11; Job 7:16; 14:14; 19:25; 21:7; 33:4; 36:6; 42:16; Psalm 22:26, 29; 30:3; 33:19; 41:2; 49:9; 69:32; 71:20; 72:15; 80:18; 85:6; 89:48; 118:17; 119:17, 25, 37, 40, 50, 77, 88, 93, 107, 116, 144, 149, 154, 156, 159, 175; 138:7; 143:11; Proverbs 4:4; 7:2; 9:6; 15:27; Ecclesiastes 6:3, 6; 7:12; 11:8; Isaiah 7:21; 26:14, 19; 38:1, 9, 16, 21; 55:3; 57:15; Jeremiah 21:9; 27:12, 17; 35:7; 38:2, 17, 20; 49:11; Lamentations 4:20; Ezekiel 3:18, 21; 13:18-19, 22; 16:6; 18:9, 13, 17, 19, 21-24, 27-28, 32; 20:11, 13, 21, 25; 33:10-13, 15-16, 19; 37:3, 5-6, 9-10, 14; 47:9; Hosea 6:2; 14:7; Amos 5:4, 6, 14; Habakkuk 2:4; 3:2; Zechariah 1:5; 10:9; 13:3.

¹⁰⁸ The division below is not meant to be comprehensive.

¹⁰⁹ Genesis 5, 11; 12:13; 19:19; 20:7.

¹¹⁰ Genesis 3:22; Psalm 22:26.

(Deuteronomy 8:3). The noun for *life*¹¹¹ possesses a similar range of usage, referring to physical life,¹¹² spiritual life (Deuteronomy 30:6), resurrected life (Daniel 12:2), and eternal life (Genesis 2:9; 3:22). All these senses of *life* are, in any case, related,¹¹³ as spiritual, physical, and eschatological *death* are related.¹¹⁴ Those who will receive life in the resurrection of the just, and will inherit the Millennial kingdom and the new heavens and earth, are those who receive the spiritual blessing of eternal life (Ezekiel 37). Those only of the descendants of Jacob who will rise in the resurrection of the just, enjoy life in the Promised Land in the Millennium, and eternal life forever, are those who are true Israel, those who are united to the ultimate Prince of God, the Messiah who rose to new life on the third day.¹¹⁵ Those who seek Jehovah rather than idols live¹¹⁶ long in the land and receive eschatological life, rather than being cast out of the land in Divine judgment in this life and being cast out of the Lord's presence eschatologically to experience everlasting torment. Spiritual life before God, which includes both fellowship with God on earth through the resurrection and in all future ages to eternity, was generally associated in Israel with a long and prosperous physical life and the promise of life in the Millennial kingdom.¹¹⁷ True Israel, rather than being eschatologically "cut off" from the people of God under Divine judgment,¹¹⁸ received *life* in all of its physical, spiritual, and eschatological blessings. The *just* partake of physical blessings in this age, spiritual life

¹¹¹ חַיִּים. Genesis 2:7, 9; 3:14, 17, 22, 24; 6:17; 7:11, 15, 22; 9:3; 23:1; 25:7, 17; 27:46; 42:15–16; 47:8–9, 28; Exodus 1:14; 6:16, 18, 20; Leviticus 18:18; Numbers 14:21, 28; 16:30, 33; Deuteronomy 4:4, 9–10; 5:3; 6:2; 12:1; 16:3; 17:19; 28:66; 30:6, 15, 19–20; 31:13; 32:40, 47; Joshua 1:5; 4:14; Judges 8:19; 16:30; Ruth 3:13; 1 Samuel 1:11, 26; 7:15; 14:39, 45; 17:55; 19:6; 20:3, 21; 25:26, 29, 34; 26:10, 16; 28:10; 29:6; 2 Samuel 1:23; 2:27; 4:9; 11:11; 12:5, 21; 14:11, 19; 15:21; 18:18; 19:7, 35; 22:47; 1 Kings 1:29; 2:24; 3:22–23, 25–27; 5:1; 8:40; 11:34; 12:6; 15:5–6; 17:1, 12, 23; 18:10, 15; 21:15; 22:14; 2 Kings 2:2, 4, 6; 3:14; 4:30; 5:16, 20; 25:29–30; 2 Chronicles 6:31; 10:6; 18:13; Psalms 7:6; 16:11; 17:14; 18:47; 21:5; 23:6; 26:9; 27:1, 4; 30:6; 31:11; 34:13; 36:10; 38:20; 49:19; 55:16; 56:14; 63:4–5; 64:2; 66:9; 69:29; 88:4; 103:4; 104:33; 116:9; 124:3; 128:5; 133:3; 146:2; Job 3:20; 7:7; 9:21; 10:1, 12; 24:22; 27:2; 33:30; Proverbs 1:12; 2:19; 3:2, 18, 22; 4:10, 13, 22–23; 5:6; 6:23; 8:35; 9:11; 10:11, 16–17; 11:19, 30; 12:28; 13:12, 14; 14:27; 30; 15:4, 24, 31; 16:15, 22; 18:21; 19:23; 21:21; 22:4; 27:27; 31:12; Ecclesiastes 2:3, 17; 3:12; 4:15; 5:17; 19; 6:12; 7:2; 8:15; 9:3–4, 9; 10:19; Isaiah 4:3; 38:12, 16, 20; 49:18; Jeremiah 4:2; 5:2; 8:3; 12:16; 16:14–15; 21:8; 22:24; 23:7–8; 38:16; 44:26; 46:18; 52:33–34; Lamentations 3:53, 58; Ezekiel 5:11; 7:13; 14:16; 18, 20; 16:48; 17:16, 19; 18:3; 20:3, 31, 33; 33:11, 15, 27; 34:8; 35:6, 11; Daniel 12:2, 7; Hosea 4:15; Amos 8:14; Jonah 2:7; 4:3, 8; Zephaniah 2:9; Malachi 2:5.

¹¹² Genesis 2:7; 7:15; Deuteronomy 12:1.

¹¹³ Cf. Deuteronomy 30:6, 15, 19–20; Ezekiel 3:18, 21; 18:17–32; 20:11. Compare also Numbers 21:8–9 & John 3:14–16; also Joshua 6:17 & James 2:25; Hebrews 11:31.

¹¹⁴ Cf. Genesis 2:9, 17.

¹¹⁵ Hosea 6:2; 1 Corinthians 15:4; cf. Job 19:25–27.

¹¹⁶ Amos 5:4, 6, 14.

¹¹⁷ Cf. Deuteronomy 5:33; 6:24; 16:20; Psalm 34:12–14; 41:2; Proverbs 3:2.

¹¹⁸ Cf. Exodus 30:33, 38; 31:14; Leviticus 7:20, 21, 25, 27; 17:4, 9; 18:29; 19:8; 20:17, 18; 23:39; Numbers 9:13; 15:30; Isaiah 53:8; Daniel 9:26; Zechariah 14:2; also Deuteronomy 10:16; 30:6; Jeremiah 4:4; cf. Psalm 125:5.

now, life in the resurrection of the righteous, and life in the Millennial and eternal states.

The New Testament confirms the Old Testament doctrine that, as evidenced in the paradigmatic example of Abraham,¹¹⁹ the “just shall live by faith.”¹²⁰ The quotations of Genesis 15:6 and Habakkuk 2:4 in the New Testament emphasize different aspects of the truth taught in the Old Testament text.¹²¹ Before the specific New Testament texts are

¹¹⁹ Genesis 15:6; Romans 4:3; Galatians 3:6; James 2:23.

¹²⁰ Habakkuk 2:4; Romans 1:17; Galatians 3:11; Hebrews 10:38; Ὁ . . . δίκαιος ἐκ πίστεως ζήσεται.

¹²¹ B. B. Warfield notes:

It lies on the very surface of the New Testament that its writers were not conscious of a chasm between the fundamental principle of the religious life of the saints of the old covenant and the faith by which they themselves lived. To them, too, Abraham is the typical example of a true believer (Romans 4; Galatians 3; Hebrews 11; James 2); and in their apprehension “those who are of faith,” that is, “Christians,” are by that very fact constituted Abraham’s sons (Galatians 3:7; Romans 4:16), and receive their blessing only along with that “believer” (Galatians 3:9) in the steps of whose faith it is that they are walking (Romans 4:12) when they believe on Him who raised Jesus our Lord from the dead (Romans 4:24). And not only Abraham, but the whole series of Old Testament heroes are conceived by them to be examples of the same faith which was required of them “unto the gaining of the soul” (Hebrews 11). Wrought in them by the same Spirit (2 Corinthians 4:13), it produced in them the same fruits, and constituted them a “cloud of witnesses” by whose testimony we should be stimulated to run our own race with like patience in dependence on Jesus, “the author and finisher of our faith” (Hebrews 12:2). Nowhere is the demand of faith treated as a novelty of the new covenant, or is there a distinction drawn between the faith of the two covenants; everywhere the sense of continuity is prominent (John 5:24, 46; 12:38, 39, 44; 1 Peter 2:6), and the “proclamation of faith” (Galatians 3:2, 5; Romans 10:16) is conceived as essentially one in both dispensations, under both of which the law reigns that “the just shall live by his faith” (Habakkuk 2:4; Romans 1:17; Galatians 3:11; Hebrews 10:38). Nor do we need to penetrate beneath the surface of the Old Testament to perceive the justice of this New Testament view. Despite the infrequency of the occurrence on its pages of the terms “faith” [and] “to believe,” the religion of the Old Testament is obviously as fundamentally a religion of faith as is that of the New Testament. There is a sense, to be sure, in which all religion presupposes faith (Hebrews 11:6), and in this broad sense the religion of Israel, too, necessarily rested on faith. But the religion of Israel was a religion of faith in a far more specific sense than this; and that not merely because faith was more consciously its foundation, but because its very essence consisted in faith, and this faith was the same radical self-commitment to God, not merely as the highest good of the holy soul, but as the gracious Saviour of the sinner, which meets us as the characteristic feature of the religion of the New Testament. Between the faith of the two Testaments there exists, indeed, no further difference than that which the progress of the historical working out of redemption brought with it.

The hinge of Old Testament religion from the very beginning turns on the facts of man’s sin (Genesis 3) and consequent unworthiness (Genesis 3:2-10), and of God’s grace (Genesis 3:15) and consequent saving activity (Genesis 3:4; 4:5; 6:8, 13f.). This saving activity presents itself from the very beginning also under the form of promise or covenant, the radical idea of which is naturally faithfulness on the part of the promising God with the answering attitude of faith on the part of the receptive people. Face to face with a holy God, the sinner has no hope except in the free mercy of God, and can be authorized to trust in that mercy only by express assurance. Accordingly, the only cause of salvation is from the first the pitying love of God (Genesis 3:15, 8:21), which freely grants benefits to man; while on man’s part there is never question of merit or of a strength by which he may prevail (1 Samuel 2:9), but rather a constant sense of unworthiness (Genesis 32:10), by virtue of which humility appears from the first as the keynote of Old Testament piety. . . . [F]rom the very beginning the distinctive feature of the life of the pious is that it is a life of faith, that its regulative principle is drawn, not from the earth but from above. Thus the first recorded human acts after the Fall—the naming of Eve, and the birth and naming of Cain—are expressive of trust in God’s promise that, though men should die for their sins, yet man should not perish from the earth, but should triumph over the tempter; in a word, in the great promise of the Seed (Genesis 3:15). Similarly, the whole story of the Flood is so ordered as to throw into relief, on the one hand, the free grace of God in His dealings with Noah (Genesis 6:8, 18; 8:1, 21; 9:8), and, on the other, the determination of Noah’s whole life by trust in God and His promises (Genesis 6:22; 7:5; 9:20). The open declaration of the faith-principle of Abraham’s life (Genesis 15:6) only puts into words, in the case of him who stands at the root of Israel’s whole national and religious existence, what not only might also be said of all the patriarchs, but what actually is most distinctly said both of Abraham and of

examined, a general overview of New Testament teaching about the *just*, about *life*, and about *faith* will be conducted.¹²²

them through the medium of their recorded history. The entire patriarchal narrative is set forth with the design and effect of exhibiting the life of the servants of God as a life of faith, and it is just by the fact of their implicit self-commitment to God that throughout the narrative the servants of God are differentiated from others. This does not mean, of course, that with them faith took the place of obedience: an entire self-commitment to God which did not show itself in obedience to Him would be self-contradictory, and the testing of faith by obedience is therefore a marked feature of the patriarchal narrative. But it does mean that faith was with them the precondition of all obedience. The patriarchal religion is essentially a religion, not of law but of promise, and therefore not primarily of obedience but of trust; the holy walk is characteristic of God's servants (Genesis 5:22, 24; 6:9; 17:1; 24:40; 48:15), but it is characteristically described as a walk "with God"; its peculiarity consisted precisely in the ordering of life by entire trust in God, and it expressed itself in conduct growing out of this trust (Genesis 3:20; 4:1; 6:22; 7:5; 8:18; 12:4; 17:23; 21:12, 16, 22). The righteousness of the patriarchal age was thus but the manifestation in life of an entire self-commitment to God, in unwavering trust in His promises.

The piety of the Old Testament thus began with faith. . . . Faith, therefore, does not appear as one of the precepts of the law, nor as a virtue superior to its precepts, nor yet as a substitute for keeping them; it rather lies behind the law as its presupposition. Accordingly, in the history of the giving of the law, faith is expressly emphasized as the presupposition of the whole relation existing between Israel and Jehovah. The signs by which Moses was accredited, and all Jehovah's deeds of power, had as their design (Exodus 3:12; 4:1, 5, 8, 9; 19:4, 9) and their effect (Exodus 4:31; 12:28, 34; 14:31; 24:3, 7; Psalm 106:12) the working of faith in the people; and their subsequent unbelief is treated as the deepest crime they could commit (Numbers 14:11; Deuteronomy 1:32; 9:23; Psalm 78:22, 32, 106:24), as is even momentary failure of faith on the part of their leaders (Numbers 20:12). It is only as a consequent of the relation of the people to Him, instituted by grace on His part and by faith on theirs, that Jehovah proceeds to carry out His gracious purposes for them, delivering them from bondage, giving them a law for the regulation of their lives, and framing them in the promised land into a kingdom of priests and a holy nation. In other words, it is a precondition of the law that Israel's life is not of the earth, but is hid with God, and is therefore to be ordered by His precepts. Its design was, therefore, not to provide a means by which man might come into relation with Jehovah, but to publish the mode of life incumbent on those who stand in the relation of children to Jehovah[.] ("The Biblical Doctrine of Faith," Warfield, in *Biblical Doctrines*, vol. 2 of *Works*)

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Summarizing the evidence of the New Testament, Warfield writes:

By means of the providentially mediated diversity of emphasis of the New Testament writers on the several aspects of faith, the outlines of the biblical conception of faith are thrown into very high relief.

Of its *subjective nature* we have what is almost a formal definition in the description of it as an "assurance of things hoped for, a conviction of things not seen" (Hebrews 11:1). It obviously contains in it, therefore, an element of knowledge (Hebrews 11:6), and it as obviously issues in conduct (Hebrews 11:8, cf. 5:9; 1 Peter 1:22). But it consists neither in assent nor in obedience, but in a reliant trust in the invisible Author of all good (Hebrews 11:27), in which the mind is set upon the things that are above and not on the things that are upon the earth (Colossians 3:2, cf. 2 Corinthians 4:16-18; Matthew 6:25). The examples cited in Hebrews 11 are themselves enough to show that the faith there commended is not a mere belief in God's existence and justice and goodness, or crediting of His word and promises, but a practical counting of Him faithful (Hebrews 11:11), with a trust so profound that no trial can shake it (Hebrews 11:35), and so absolute that it survives the loss of even its own pledge (Hebrews 11:17). So little is faith in its biblical conception merely a conviction of the understanding, that, when that is called faith, the true idea of faith needs to be built up above this word (James 2:14ff). It is a movement of the whole inner man (Romans 10:9, 10), and is set in contrast with an unbelief that is akin, not to ignorance but to disobedience (Hebrews 3:18, 19; John 3:36; Romans 11:20, 30, 15:31; 1 Thessalonians 1:8; Hebrews 4:2, 6; 1 Peter 1:7, 8; 3:1, 20; 4:18; Acts 14:2; 19:9), and that grows out of, not lack of information, but that aversion of the heart from God (Hebrews 3:12) which takes pleasure in unrighteousness (2 Thessalonians 2:12), and is so unsparingly exposed by our Lord (John 3:19; 5:44; 8:47; 10:26). In the breadth of its idea, it is thus the going out of the heart from itself and its resting on God in confident trust for all good. But the scriptural revelation has to do with, and is directed to the needs of, not man in the abstract, but sinful man; and for sinful man this hearty reliance on God necessarily becomes humble trust in Him for the fundamental need of the sinner—forgiveness of sins and reception into favour. In response to the revelations of His grace and the provisions of His mercy, it commits itself without reserve and with abnegation of all self-dependence, to Him as its sole and sufficient Saviour, and thus, in one act, empties itself of all claim on God and casts itself upon His grace alone for salvation.

It is, accordingly, solely from its *object* that faith derives its value. This object is uniformly the God of grace, whether conceived of broadly as the source of all life, light, and blessing, on whom man in his

creaturely weakness is entirely dependent, or, whenever sin and the eternal welfare of the soul are in view, as the Author of salvation in whom alone the hope of unworthy man can be placed. This one object of saving faith never varies from the beginning to the end of the scriptural revelation; though, naturally, there is an immense difference between its earlier and later stages in fulness of knowledge as to the nature of the redemptive work by which the salvation intrusted to God shall be accomplished; and as naturally there occurs a very great variety of forms of statement in which trust in the God of salvation receives expression. Already, however, at the gate of Eden, the God in whom the trust of our first parents is reposed is the God of the gracious promise of the retrieval of the injury inflicted by the serpent; and from that beginning of knowledge the progress is steady, until, what is implied in the primal promise having become express in the accomplished work of redemption, the trust of sinners is explicitly placed in the God who was in Christ reconciling the world unto Himself (2 Corinthians 5:19). Such a faith, again, could not fail to embrace with humble confidence all the gracious promises of the God of salvation, from which indeed it draws its life and strength; nor could it fail to lay hold with strong conviction on all those revealed truths concerning Him which constitute, indeed, in the varied circumstances in which it has been called upon to persist throughout the ages, the very grounds in view of which it has been able to rest upon Him with steadfast trust. These truths, in which the “Gospel” or glad-tidings to God’s people has been from time to time embodied, run all the way from such simple facts as that it was the very God of their fathers that had appeared unto Moses for their deliverance (Exodus 4:5), to such stupendous facts, lying at the root of the very work of salvation itself, as that Jesus is the Christ, the Son of God sent of God to save the world (John 6:69; 8:24; 11:42; 13:19; 16:27, 30; 17:8, 21; 20:31; 1 John 5:15), that God has raised Him from the dead (Romans 10:9; 1 Thessalonians 4:14), and that as His children we shall live with Him (Romans 6:8). But in believing this variously presented Gospel, faith has ever terminated with trustful reliance, not on the promise but on the Promiser,—not on the propositions which declare God’s grace and willingness to save, or Christ’s divine nature and power, or the reality and perfection of His saving work, but on the Saviour upon whom, because of these great facts, it could securely rest as on One able to save to the uttermost. Jesus Christ, God the Redeemer, is accordingly the one object of saving faith, presented to its embrace at first implicitly and in promise, and ever more and more openly until at last it is entirely explicit and we read that “a man is not justified save through faith in Jesus Christ” (Galatians 2:16). If, with even greater explicitness still, faith is sometimes said to rest upon some element in the saving work of Christ, as, for example, upon His blood or His righteousness (Romans 3:25; 2 Peter 1:1), obviously such a singling out of the very thing in His work on which faith takes hold, in no way derogates from its repose upon Him, and Him only, as the sole and sufficient Saviour.

The *saving power* of faith resides thus not in itself, but in the Almighty Saviour on whom it rests. It is never on account of its formal nature as a psychic act that faith is conceived in Scripture to be saving,—as if this frame of mind or attitude of heart were itself a virtue with claims on God for reward, or at least especially pleasing to Him (either in its nature or as an act of obedience) and thus predisposing Him to favour, or as if it brought the soul into an attitude of receptivity or of sympathy with God, or opened a channel of communication from Him. It is not faith that saves, but faith in Jesus Christ: faith in any other saviour, or in this or that philosophy or human conceit (Colossians 2:16, 18; 1 Timothy 4:1), or in any other gospel than that of Jesus Christ and Him as crucified (Galatians 1:8, 9), brings not salvation but a curse. It is not, strictly speaking, even faith in Christ that saves, but Christ that saves through faith. The saving power resides exclusively, not in the act of faith or the attitude of faith or the nature of faith, but in the object of faith; and in this the whole biblical representation centres, so that we could not more radically misconceive it than by transferring to faith even the smallest fraction of that saving energy which is attributed in the Scriptures solely to Christ Himself. This purely mediatory function of faith is very clearly indicated in the regimens in which it stands, which ordinarily express simple instrumentality. It is most frequently joined to its verb as the dative of means or instrument (Acts 15:9; 26:18; Romans 3:28; 4:20; 5:2; 11:20; 2 Corinthians 1:24; Hebrews 11:3, 4, 5, 7, 8, 9, 11, 17, 20, 21, 23, 24, 27, 28, 29, 30, 31); and the relationship intended is further explained by the use to express it of the prepositions ἐκ (Romans 1:17; 3:26, 30; 4:16; 5:1; 9:30, 32; 10:6; 14:23; Galatians 2:16; 3:7, 8, 9, 11, 12, 27, 28; 5:5, 1 Timothy 1:5; Hebrews 10:38; James 2:24) and διὰ (with the genitive, never with the accusative, Romans 3:22, 25, 30; 2 Corinthians 5:7; Galatians 2:16; 3:14, 26; 2 Timothy 3:15; Hebrews 6:12; 11:33, 39; 1 Peter 1:5),—the fundamental idea of the former construction being that of source or origin, and of the latter that of mediation or instrumentality, though they are used together in the same context, apparently with no distinction of meaning (Romans 3:25, 26, 30; Galatians 2:16). It is not necessary to discover an essentially different implication in the exceptional usage of the prepositions ἐπὶ (Acts 3:16; Philippians 3:9) and κατὰ (Hebrews 11:7, 13; cf. Matthew 9:29) in this connexion: ἐπὶ is apparently to be taken in a quasi-temporal sense, “on faith,” giving the occasion of the divine act, and κατὰ very similarly in the sense of conformability, “in conformity with faith.” Not infrequently we meet also with a construction with the preposition ἐν which properly designates the sphere, but which in passages like Galatians 2:20; Colossians 2:7; 2 Thessalonians 2:13 appears to pass over into the conception of instrumentality.

The New Testament confirms that it is the *just*¹²³ or *righteous* man who will live by faith. The *just* are so for two reasons. First, arising out of the decree of the Father, they have been accounted perfectly righteous legally¹²⁴ on the sole basis of the imputed

So little indeed is faith conceived as containing in itself the energy or ground of salvation, that it is consistently represented as, in its origin, itself a gratuity from God in the prosecution of His saving work. It comes, not of one's own strength or virtue, but only to those who are chosen of God for its reception (2 Thessalonians 2:13), and hence is His gift (Ephesians 6:23, cf. 2:8, 9; Philippians 1:29), through Christ (Acts 3:16; Philippians 1:29; 1 Peter 1:21; cf. Hebrews 12:2), by the Spirit (2 Corinthians 4:13; Galatians 5:5), by means of the preached word (Romans 10:17; Galatians 3:2, 5); and as it is thus obtained from God (2 Peter 1:1; Jude 3; 1 Peter 1:21), thanks are to be returned to God for it (Colossians 1:4; 2 Thessalonians 1:3). Thus, even here all boasting is excluded, and salvation is conceived in all its elements as the pure product of unalloyed grace, issuing not from, but in, good works (Ephesians 2:8-12). The place of faith in the process of salvation, as biblically conceived, could scarcely, therefore, be better described than by the use of the scholastic term "instrumental cause." Not in one portion of the Scriptures alone, but throughout their whole extent, it is conceived as a boon from above which comes to men, no doubt through the channels of their own activities, but not as if it were an effect of their energies, but rather, as it has been finely phrased, as a gift which God lays in the lap of the soul. "With the heart," indeed, "man believeth unto righteousness"; but this believing does not arise of itself out of any heart indifferently, nor is it grounded in the heart's own potencies; it is grounded rather in the freely-giving goodness of God, and comes to man as a benefaction out of heaven. .

[H]e who humbly but confidently casts himself on the God of salvation has the assurance that he shall not be put to shame (Romans 11:11; 9:33), but shall receive the end of his faith, even the salvation of his soul (1 Peter 1:9). This salvation is no doubt, in its idea, received all at once (John 3:36; 1 John 5:12); but it is in its very nature a process, and its stages come, each in its order. First of all, the believer, renouncing by the very act of faith his own righteousness which is out of the law, receives that "righteousness which is through faith in Christ, the righteousness which is from God on faith" (Philippians 3:9, cf. Romans 3:22; 4:11; 9:30; 10:3, 10; 2 Corinthians 5:21; Galatians 5:5; Hebrews 11:7; 2 Peter 1:1). On the ground of this righteousness, which in its origin is the "righteous act" of Christ, constituted by His "obedience" (Romans 5:18, 19), and comes to the believer as a "gift" (Romans 5:17), being reckoned to him apart from works (Romans 4:6), he that believes in Christ is justified in God's sight, received into His favour, and made the recipient of the Holy Spirit (John 7:39, cf. Acts 5:32), by whose indwelling men are constituted the sons of God (Romans 8:13). And if children, then are they heirs (Romans 8:17), assured of an incorruptible, undefiled, and unfading inheritance, reserved in heaven for them; and meanwhile they are guarded by the power of God through faith unto this gloriously complete salvation (1 Peter 1:4, 5). Thus, though the immediate effect of faith is only to make the believer possessor before the judgment-seat of God of the alien righteousness wrought out by Christ, through this one effect it draws in its train the whole series of saving acts of God, and of saving effects on the soul. Being justified by faith, the enmity which has existed between the sinner and God has been abolished, and he has been introduced into the very family of God, and made sharer in all the blessings of His house (Ephesians 2:13f.). Being justified by faith, he has peace with God, and rejoices in the hope of the glory of God, and is enabled to meet the trials of life, not merely with patience but with joy (Romans 5:1f.). Being justified by faith, he has already working within him the life which the Son has brought into the world, and by which, through the operations of the Spirit which those who believe in Him receive (John 7:39), he is enabled to overcome the world lying in the evil one, and, kept by God from the evil one, to sin not (1 John 5:19). In a word, because we are justified by faith, we are, through faith, endowed with all the privileges and supplied with all the graces of the children of God. ("The Biblical Doctrine of Faith," *Biblical Doctrines*, Warfield, vol. 2 of *Works*)

¹²³ δίκαιος. The complete list of New Testament references is: Matthew 1:19; 5:45; 9:13; 10:41; 13:17, 43, 49; 20:4, 7; 23:28-29, 35; 25:37, 46; 27:19, 24; Mark 2:17; 6:20; Luke 1:6, 17; 2:25; 5:32; 12:57; 14:14; 15:7; 18:9; 20:20; 23:47, 50; John 5:30; 7:24; 17:25; Acts 3:14; 4:19; 7:52; 10:22; 22:14; 24:15; Romans 1:17; 2:13; 3:10, 26; 5:7, 19; 7:12; Galatians 3:11; Ephesians 6:1; Philippians 1:7; 4:8; Colossians 4:1; 2 Thessalonians 1:5-6; 1 Timothy 1:9; 2 Timothy 8; Titus 1:8; Hebrews 10:38; 11:4; 12:23; James 5:6, 16; 1 Peter 3:12, 18; 4:18; 2 Peter 1:13; 2:7-8; 1 John 1:9; 2:1, 29; 3:7, 12; Revelation 15:3; 16:5, 7; 19:2; 22:11.

¹²⁴ Romans 5:19; also 1 John 3:7, "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous." τεκνία, μηδεὶς πλανάτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην δίκαιός ἐστι, καθὼς ἐκεῖνος δίκαιός ἐστιν. The one who characteristically practices righteousness as a lifestyle (ὁ ποιῶν τὴν δικαιοσύνην), although he does so imperfectly (cf. 1 John 1:8-

righteousness of the perfectly righteous Christ,¹²⁵ who has the very righteousness of God.¹²⁶ Second, the just have also been made inwardly righteous—although imperfectly in this life (Romans 3:10), since they will not be completely “made perfect” until their departure from this world (Hebrews 12:23)—through regeneration and progressive sanctification by the Holy Spirit. Before their regeneration, the just were entirely abominable sinners without any righteousness,¹²⁷ but after being born again they possess both inward and outward righteousness rather than inward wickedness and a hypocritical or even a sincere but merely outward righteousness.¹²⁸ The just man characteristically acts in a righteous way, a way that is in accord with the righteousness that God has placed within his heart in regeneration and strengthens in progressive sanctification (Matthew 1:19). At times the just are specified as *righteous* without distinguishing between their perfect judicial justifying and imperfect but still real inward righteousness,¹²⁹ for both are necessarily conjoined; all the righteous possess both imputed righteousness and imparted inward holiness,¹³⁰ for without both (1 John 3:7) men are cast into hell fire,¹³¹ the place of those who are “disobedient,”¹³² and “unjust,”¹³³ those who practice evil (1 Peter 3:12), the “filthy,”¹³⁴ the “ungodly,”¹³⁵ and the “sinner,”¹³⁶ rather than the righteous. Just men are characteristically “good,”¹³⁷ “devout,”¹³⁸ and “holy” (Mark 6:20), “walking in all the commandments and ordinances of the Lord blameless” (Luke 1:6) as “doers of the law”

10), is nonetheless perfectly righteous, even as God is righteous (δίκαιός ἐστι, καθὼς ἐκεῖνος δίκαιός ἐστιν), because of the imputed righteousness received at the moment of conversion, faith, and regeneration.

¹²⁵ Matthew 27:19, 24; Luke 23:47; 1 Peter 2:21-24; 3:18; 1 John 2:1, 29.

¹²⁶ John 17:24; Acts 3:14; 7:52; 22:14; Romans 3:26; 1 John 1:9; Revelation 16:5.

¹²⁷ Matthew 9:13; Mark 2:17; Luke 5:32; cf. 15:7; 18:9.

¹²⁸ Matthew 23:28; Luke 20:20; Acts 10:22.

¹²⁹ Matthew 10:41; 13:17; 1 Timothy 1:9; Titus 1:8; 2 Peter 2:7-8; 1 John 2:29; 3:7, 12.

¹³⁰ Matthew 23:28-29, 35; Luke 14:4; Romans 5:7; Hebrews 11:4; 12:23; James 5:16; Revelation 22:11.

¹³¹ Matthew 13:41-43, 48-49; 25:34-46.

¹³² ἀπειθής, Luke 1:17.

¹³³ ἄδικος, Luke 16:10.

¹³⁴ Revelation 22:11, ὁ ῥυπῶν, from ῥυπόω.

¹³⁵ 1 Peter 4:18, ἀσεβής.

¹³⁶ 1 Peter 4:18, ἁμαρτωλός. While a sinful saint Peter, feeling overwhelmed, once refers to himself as a ἁμαρτωλός (Luke 5:8), in all the clear texts where the Divine determination is in view, the unregenerate, not the regenerate, are *sinners*; see the complete list of texts: Matthew 9:10-11, 13; 11:19; 26:45; Mark 2:15-17; 8:38; 14:41; Luke 5:8, 30, 32; 6:32-34; 7:34, 37, 39; 13:2; 15:1-2, 7, 10; 18:13; 19:7; 24:7; John 9:16, 24-25, 31; Romans 3:7; 5:8, 19; 7:13; Galatians 2:15, 17; 1 Timothy 1:9, 15; Hebrews 7:26; 12:3; James 4:8; 5:20; 1 Peter 4:18; Jude 1:15.

¹³⁷ Matthew 5:45; 13:48-49; Luke 23:50. Such a man is both ἀγαθός and καλός as opposed to πονηρός, σαπρός, ἄδικος, and κακός (1 Peter 3:12).

¹³⁸ Luke 2:25, εὐλάβης.

(Romans 2:13), who characteristically practice righteousness (1 John 2:29), for they have been inwardly renewed in regeneration and are being transformed into Christ's image by sanctification. These men—those perfectly righteous by justification solely on the basis of Christ's imputed righteousness, and characteristically growing progressively more inwardly holy through sanctification by the Spirit—are the *just* who shall *live*.

As in Genesis 15:6 the reckoning or accounting of Abraham as righteous was a reference to a legal or judicial imputation of righteousness, not to an infusion or inner impartation of holiness, so when the New Testament speaks of righteousness being *counted*, *accounted*, or *imputed*¹³⁹ to Abraham or to believers in general, reference is made to a legal reckoning of righteousness, not an infusion or a making inwardly just. While inner transformation in progressive sanctification is the necessary and certain result of the receipt of Divine imputed righteousness through justification, the root and fundament of the designation of the people of God as *just* or *righteous* is the legal accounting of their persons as righteous on the basis of Christ's substitutionary atonement. Many references to the verb *to account* or *impute*¹⁴⁰ are very clear instances of a declarative or an accounting idea, and no reference in the New Testament with the verb speaks of a transformation or infusion of new personal qualities by means of imputation. Similarly, the verb *to justify*¹⁴¹ always refers to a reckoning or declaration of righteousness, and never to a transformation into an inwardly righteous state. Consequently, in line with the truth affirmed in Genesis 15:6, the New Testament references to Genesis 15:6 and Habakkuk 2:4 affirm that the *righteousness* of the *just* is fundamentally forensic and legal, a righteousness received by all the people of God through the imputation or crediting of Christ's merit.

Habakkuk 2:4, as quoted in the New Testament,¹⁴² promises that the just shall *live* by faith. The verb *to live*¹⁴³ is employed for the essential life of the Triune God,¹⁴⁴ for

¹³⁹ λογίζομαι, Romans 4:3; Galatians 3:6; James 2:23.

¹⁴⁰ This fact is easily verifiable by an examination of the 41 instances of λογίζομαι in the New Testament: Mark 11:31; 15:28; Luke 22:37; Acts 19:27; Romans 2:3, 26; 3:28; 4:3–6, 8–11, 22–24; 6:11; 8:18, 36; 9:8; 14:14; 1 Corinthians 4:1; 13:5, 11; 2 Corinthians 3:5; 5:19; 10:2, 7, 11; 11:5; 12:6; Galatians 3:6; Philippians 3:13; 4:8; 2 Timothy 4:16; Hebrews 11:19; James 2:23; 1 Peter 5:12.

¹⁴¹ δικαιόω. The verb appears 40 times in the New Testament: Matthew 11:19; 12:37; Luke 7:29, 35; 10:29; 16:15; 18:14; Acts 13:39; Romans 2:13; 3:4, 20, 24, 26, 28, 30; 4:2, 5; 5:1, 9; 6:7; 8:30, 33; 1 Corinthians 4:4; 6:11; Galatians 2:16–17; 3:8, 11, 24; 5:4; 1 Timothy 3:16; Titus 3:7; James 2:21, 24–25; Revelation 22:11.

¹⁴² Romans 1:17; Galatians 3:11; Hebrews 10:38.

¹⁴³ ζάω. The verb appears 142 times in 127 verses in the New Testament. Other uses are found, in addition to those listed in the text. The verb is employed to designate fresh spring water (“living” water) rather than stagnant water, John 4:10, 11; 7:38; Revelation 7:17 (cf. Genesis 21:19; 26:19; Leviticus 14:5–6, 50–51; Numbers 19:17; Song 4:15; Zechariah 14:8, LXX; the “living water,” while literally fresh spring water, is also certainly used with spiritual significance), to identify the Scripture as a “living” Word (Acts

physical life on earth in its different aspects,¹⁴⁵ for the life of individuals who have been raised from the dead through a miracle worked by Christ or the Apostles in the first century,¹⁴⁶ for the life of those who will be raised from the dead in the future resurrection of all men and for life possessed in the resurrected eschatological state,¹⁴⁷ for Christ's life after His bodily resurrection,¹⁴⁸ for the Messianic theanthropic life,¹⁴⁹ for the life of the unconverted in bondage to their sinful nature,¹⁵⁰ for the believer's spiritual life on earth,¹⁵¹ for the believer's enjoyment of life with God after his death but before his resurrection,¹⁵² and for all aspects of eternal life, including both present and eschatological spiritual and resurrected eternal life—that is, for “life” in all senses associated with salvation.¹⁵³ Similarly, the noun *life*¹⁵⁴ is employed for physical life,¹⁵⁵

7:38; Hebrews 4:12; 1 Peter 1:23), etc.; not every verse is categorized in the body of the text above. The complete list of references is: Matthew 4:4; 9:18; 16:16; 22:32; 26:63; 27:63; Mark 5:23; 12:27; 16:11; Luke 2:36; 4:4; 10:28; 15:13; 20:38; 24:5, 23; John 4:10–11, 50–51, 53; 5:25; 6:51, 57–58, 69; 7:38; 11:25–26; 14:19; Acts 1:3; 7:38; 9:41; 10:42; 14:15; 17:28; 20:12; 22:22; 25:19, 24; 26:5; 28:4; Romans 1:17; 6:2, 10–11, 13; 7:1–3, 9; 8:12–13; 9:26; 10:5; 12:1; 14:7–9, 11; 1 Corinthians 7:39; 9:14; 15:45; 2 Corinthians 1:8; 3:3; 4:11; 5:15; 6:9, 16; 13:4; Galatians 2:14, 19–20; 3:11–12; 5:25; Philippians 1:21–22; Colossians 2:20; 3:7; 1 Thessalonians 1:9; 3:8; 4:15, 17; 5:10; 1 Timothy 3:15; 4:10; 5:6; 6:17; 2 Timothy 3:12; 4:1; Titus 2:12; Hebrews 2:15; 3:12; 4:12; 7:8, 25; 9:14, 17; 10:20, 31, 38; 12:9, 22; James 4:15; 1 Peter 1:3, 23; 2:4–5, 24; 4:5–6; 1 John 4:9; Revelation 1:18; 2:8; 3:1; 4:9–10; 5:14; 7:2, 17; 10:6; 13:14; 15:7; 16:3; 19:20; 20:4.

¹⁴⁴ Matthew 16:16; 26:63; John 6:57; Acts 14:15; Romans 9:26; 14:11; 2 Corinthians 3:3; 6:16; Galatians 2:20; 1 Thessalonians 1:9; 1 Timothy 3:15; 4:10; 6:17; Hebrews 3:12; 9:14; 10:31; 12:22; Revelation 1:18; 4:9–10; 5:14; 7:2; Revelation 10:6; 15:7.

¹⁴⁵ Matthew 27:63; Mark 5:23; Luke 2:36; 15:13; John 4:50, 51, 53; Acts 10:42; 17:28; 22:22; 25:24; 26:5; 28:4; Romans 7:1–3; 1 Corinthians 7:39; 9:14; 15:45; 2 Corinthians 1:8; 6:9; Galatians 2:14; Philippians 1:21–22; Colossians 2:20; 1 Thessalonians 4:15, 17; 1 Timothy 5:6; 2 Timothy 3:12; 4:1; Titus 2:12; Hebrews 2:15; 9:17; James 4:15; 1 Peter 2:5; Revelation 13:14; 16:3; 19:20.

¹⁴⁶ Matthew 9:18; Acts 9:41; 20:12.

¹⁴⁷ John 5:25; 2 Corinthians 13:4; Revelation 20:4.

¹⁴⁸ Mark 16:11; Luke 24:5, 23; Acts 1:3; 25:19; 2 Corinthians 13:4.

¹⁴⁹ John 6:57; 14:19; Hebrews 7:8, 25; Revelation 1:18; 2:8. The believer's eternal life is derived from the living Triune God through Christ as Theanthropic Mediator; cf. John 1:4; 5:26–27; 1 John 1:1–2; 2:25.

¹⁵⁰ Romans 8:12–13; Colossians 3:7.

¹⁵¹ Matthew 4:4; Luke 4:4; Romans 6:2, 10, 11, 13; 12:1; 14:7–9; 2 Corinthians 4:11; 5:15; Galatians 2:19–20; 1 Peter 2:24.

¹⁵² Matthew 22:32; Mark 12:27; Luke 20:38.

¹⁵³ Luke 10:28; John 6:51, 57, 58; 11:25–26; 14:19; Romans 1:17; 8:13; 10:5; Galatians 3:11–12; 5:25; 1 Thessalonians 5:10; Hebrews 10:38; 12:9; 1 John 4:9; Revelation 3:1.

¹⁵⁴ ζωή. The noun appears 134 times in 126 verses. The complete list of references is: Matthew 7:14; 18:8–9; 19:16–17, 29; 25:46; Mark 9:43, 45; 10:17, 30; Luke 1:75; 10:25; 12:15; 16:25; 18:18, 30; John 1:4; 3:15–16, 36; 4:14, 36; 5:24, 26, 29, 39–40; 6:27, 33, 35, 40, 47–48, 51, 53–54, 63, 68; 8:12; 10:10, 28; 11:25; 12:25, 50; 14:6; 17:2–3; 20:31; Acts 2:28; 3:15; 5:20; 8:33; 11:18; 13:46, 48; 17:25; Romans 2:7; 5:10, 17–18, 21; 6:4, 22–23; 7:10; 8:2, 6, 10, 38; 11:15; 1 Corinthians 3:22; 15:19; 2 Corinthians 2:16; 4:10–12; 5:4; Galatians 6:8; Ephesians 4:18; Philippians 1:20; 2:16; 4:3; Colossians 3:3–4; 1 Timothy 1:16; 4:8; 6:12, 19; 2 Timothy 1:1, 10; Titus 1:2; 3:7; Hebrews 7:3, 16; James 1:12; 4:14; 1 Peter 3:7, 10; 2 Peter 1:3; 1 John 1:1–2; 2:25; 3:14–15; 5:11–13, 16, 20; Jude 1:21; Revelation 2:7, 10; 3:5;

including life in the Millennial kingdom,¹⁵⁶ life in both its spiritual and physical aspects,¹⁵⁷ and the Theanthropic life of Christ,¹⁵⁸ but is used the large majority of the time for eternal life in all its aspects, from present spiritual life to eschatological resurrected life.¹⁵⁹ As in Habakkuk 2:4 the just would *live*—have life in its spiritual, physical, and eschatological blessings as a gift from their God and Redeemer with whom they had been brought into saving union, so in the New Testament the just receive *life* in the like manner. Eternal life—both spiritual life in this present age and eschatological life, which includes the life of the resurrected and glorified physical body—are promised to the just in the New Testament.

The New Testament indicates that Abraham received life when he *believed*¹⁶⁰ God,¹⁶¹ for the just shall live by *faith*.¹⁶² The verb *believe* is used¹⁶³ of receiving

11:11; 13:8; 17:8; 20:12, 15; 21:6, 27–22:2; 22:14, 17, 19.

¹⁵⁵ Luke 16:25; John 12:25; Acts 8:33; 17:25; Romans 8:38; 1 Corinthians 3:22; 15:19; 2 Corinthians 4:11; Philippians 1:20; 1 Timothy 4:8; James 4:14; Revelation 11:11.

¹⁵⁶ Luke 1:75.

¹⁵⁷ Luke 12:15; Acts 3:15; 1 Peter 3:7, 10.

¹⁵⁸ John 5:26; Romans 5:10; Hebrews 7:3, 16; 1 John 1:1–2.

¹⁵⁹ Matthew 7:14; 18:8–9; 19:16–17, 29; 25:46; Mark 9:43, 45, 10:17, 30; Luke 10:25; 18:18, 30; John 1:4; 3:15–16, 36; 4:14, 46; 5:24, 26, 29, 39, 40; 6:27, 33, 35, 40, 47, 48, 51, 53, 54, 63, 68; 8:12; 10:10; 11:25; 12:25, 50; 14:6; 17:2–3; 20:31; Acts 2:28; 3:15; 5:20; 11:18; 13:46, 48; Romans 2:6; 5:17, 21; 6:4, 22–23; 7:10; 8:2, 6, 10; 11:15; 2 Corinthians 2:16; 4:10–12; 5:4; Galatians 6:8; Ephesians 4:18; Philippians 2:16; 4:3; Colossians 3:3–4; 1 Timothy 1:16; 4:8; 6:12, 19; 2 Timothy 1:1, 10; Titus 1:2; 3:7; James 1:12; 1 Peter 3:7, 10; 2 Peter 1:3; 1 John 1:1–2; 2:25; 3:14–15; 5:11–13, 16, 20; Jude 21; Revelation 2:7, 10; 3:5; 13:8; 17:8; 20:12, 15; 21:6, 27; 22:1–2, 14, 16, 19.

¹⁶⁰ πιστεύω. The verb appears 248 times in the New Testament: Matthew 8:13; 9:28; 18:6; 21:22, 25, 32; 24:23, 26; 27:42; Mark 1:15; 5:36; 9:23–24, 42; 11:23–24, 31; 13:21; 15:32; 16:13–14, 16–17; Luke 1:20, 45; 8:12–13, 50; 16:11; 20:5; 22:67; 24:25; John 1:7, 12, 50; 2:11, 22–24; 3:12, 15–16, 18, 36; 4:21, 39, 41–42, 48, 50, 53; 5:24, 38, 44, 46–47; 6:29–30, 35–36, 40, 47, 64, 69; 7:5, 31, 38–39, 48; 8:24, 30–31, 45–46; 9:18, 35–36, 38; 10:25–26, 37–38, 42; 11:15, 25–27, 40, 42, 45, 48; 12:11, 36–39, 42, 44, 46–47; 13:19; 14:1, 10–12, 29; 16:9, 27, 30–31; 17:8, 20–21; 19:35; 20:8, 25, 29, 31; Acts 2:44; 4:4, 32; 5:14; 8:12–13, 37; 9:26, 42; 10:43; 11:17, 21; 13:12, 39, 41, 48; 14:1, 23; 15:5, 7, 11; 16:31, 34; 17:12, 34; 18:8, 27; 19:2, 4, 18; 21:20, 25; 22:19; 24:14; 26:27; 27:25; Romans 1:16; 3:2, 22; 4:3, 5, 11, 17–18, 24; 6:8; 9:33; 10:4, 9–11, 14, 16; 13:11; 14:2; 15:13; 1 Corinthians 1:21; 3:5; 9:17; 11:18; 13:7; 14:22; 15:2, 11; 2 Corinthians 4:13; Galatians 2:7, 16; 3:6, 22; Ephesians 1:13, 19; Philippians 1:29; 1 Thessalonians 1:7; 2:4, 10, 13; 4:14; 2 Thessalonians 1:10; 2:11–12; 1 Timothy 1:11, 16; 3:16; 2 Timothy 1:12; Titus 1:3; 3:8; Hebrews 4:3; 11:6; James 2:19, 23; 1 Peter 1:8, 21; 2:6–7; 1 John 3:23; 4:1, 16; 5:1, 5, 10, 13; Jude 5.

¹⁶¹ Romans 4:3; Galatians 3:6; James 2:23.

¹⁶² Romans 1:17; Galatians 3:11; Hebrews 10:38; πίστις. The noun appears 244 times in the New Testament: Matthew 8:10; 9:2, 22, 29; 15:28; 17:20; 21:21; 23:23; Mark 2:5; 4:40; 5:34; 10:52; 11:22; Luke 5:20; 7:9, 50; 8:25, 48; 17:5–6, 19; 18:8, 42; 22:32; Acts 3:16; 6:5, 7–8; 11:24; 13:8; 14:9, 22, 27; 15:9; 16:5; 17:31; 20:21; 24:24; 26:18; Romans 1:5, 8, 12, 17; 3:3, 22, 25–28, 30–31; 4:5, 9, 11–14, 16, 19–20; 5:1–2; 9:30, 32; 10:6, 8, 17; 11:20; 12:3, 6; 14:1, 22–23; 16:26; 1 Corinthians 2:5; 12:9; 13:2, 13; 15:14, 17; 16:13; 2 Corinthians 1:24; 4:13; 5:7; 8:7; 10:15; 13:5; Galatians 1:23; 2:16, 20; 3:2, 5, 7–9, 11–12, 14, 22–26; 5:5–6, 22; 6:10; Ephesians 1:15; 2:8; 3:12, 17; 4:5, 13; 6:16, 23; Philippians 1:25, 27; 2:17; 3:9; Colossians 1:4, 23; 2:5, 7, 12; 1 Thessalonians 1:3, 8; 3:2, 5–7, 10; 5:8; 2 Thessalonians 1:3–4, 11; 2:13; 3:2; 1 Timothy 1:2, 4–5, 14, 19; 2:7, 15; 3:9, 13; 4:1, 6, 12; 5:8, 12; 6:10–12, 21; 2 Timothy 1:5, 13; 2:18, 22; 3:8, 10, 15; 4:7; Titus 1:1, 4, 13; 2:2, 10; 3:15; Philemon 1:5–6; Hebrews 4:2; 6:1, 12; 10:22, 38–

revelation¹⁶⁴ and of the moment of saving belief in the gospel and in the Christ who is revealed therein, through which sinners become the people of God.¹⁶⁵ Such saving faith always leads to continuing faith¹⁶⁶ in God through Christ by means of the Word, for when

11:1; 11:3–9, 11, 13, 17, 20–24, 27–31, 33, 39; 12:2; 13:7; James 1:3, 6; 2:1, 5, 14, 17–18, 20, 22, 24, 26; 5:15; 1 Peter 1:5, 7, 9, 21; 5:9; 2 Peter 1:1, 5; 1 John 5:4; Jude 1:3, 20; Revelation 2:13, 19; 13:10; 14:12.

Note also the 67 uses of the adjective πιστός: Matthew 24:45; 25:21, 23; Luke 12:42; 16:10–12; 19:17; John 20:27; Acts 10:45; 13:34; 16:1, 15; 1 Corinthians 1:9; 4:2, 17; 7:25; 10:13; 2 Corinthians 1:18; 6:15; Galatians 3:9; Ephesians 1:1; 6:21; Colossians 1:2, 7; 4:7, 9; 1 Thessalonians 5:24; 2 Thessalonians 3:3; 1 Timothy 1:12, 15; 3:1, 11; 4:3, 9–10, 12; 5:16; 6:2; 2 Timothy 2:2, 11, 13; Titus 1:6, 9; 3:8; Hebrews 2:17; 3:2, 5; 10:23; 11:11; 1 Peter 4:19; 5:12; 1 John 1:9; 3 John 1:5; Revelation 1:5; 2:10, 13; 3:14; 17:14; 19:11; 21:5; 22:6.

The words πιστώ (2 Timothy 3:4), ἀπιστέω (Mark 16:11, 16; Luke 24:11, 41; Acts 28:24; Romans 3:3; 2 Timothy 2:13), ἀπιστία (Matthew 13:58; 17:20; Mark 6:6; 9:24; 16:14; Romans 3:3; 4:20; 11:20, 23; 1 Timothy 1:13; Hebrews 3:12, 19), ἄπιστος (Matthew 17:17; Mark 9:19; Luke 9:41; 12:46; John 20:27; Acts 26:8; 1 Corinthians 6:6; 7:12–15; 10:27; 14:22–24; 2 Corinthians 4:4; 6:14–15; 1 Timothy 5:8; Titus 1:15; Revelation 21:8) and ὀλιγόπιστος (Matthew 6:30; 8:26; 14:31; 16:8; Luke 12:28) complete the word group in the New Testament. Naturally, at different points the various words in the word group are placed together; e. g., 1 Corinthians 14:22 contrasts τοῖς πιστεύουσιν with τοῖς ἄπίστοις.

¹⁶³ The classification in the rest of this paragraph is not a comprehensive examination of all that is involved in every usage of πιστεύω in the New Testament. It provides an overview of all uses as background for the uses of πιστεύω that relate to sanctification, the subject of the paragraphs that follow. The classification of the uses of πίστις follows the examination of the uses of πιστεύω.

¹⁶⁴ The aorist of πιστεύω is employed for receipt of revelation about Christ that precedes the aorist act of saving faith in John 4:21; 10:38; Acts 13:41; Romans 10:16 & Hebrews 11:6. In John 4:21, Christ commands the woman at the well to believe (Γύναι, πίστευσόν μοι) in the Word of God that He is speaking and revealing, so that she might come to saving faith, for receiving the Word is necessary to come to saving faith in Christ (John 10:38), although the unbeliever can exercise a kind of faith in Divine revelation that falls short of saving faith (John 2:23–3:3; Acts 8:13; 26:27–28).

¹⁶⁵ The aorist of πιστεύω is employed for the instantaneous transaction of justifying faith in Matthew 21:32 (publicans and harlots believe the gospel as preached by John the Baptist, while the chief priests and elders did not believe, nor feel remorse, in order that they might believe); Mark 16:15–17; Luke 8:12; John 1:7; 4:39–41; 4:53; 5:44; 6:29–30; 7:31, 48; 8:24, 30; 9:36; 10:38 (where aorist belief in Christ’s miracles, receipt of revelation about Christ, precedes the aorist act of saving faith); 10:42; 11:42, 45; 12:38, 47; 17:8, 21; 19:35; 20:29, 31; Acts 4:4, 32; 8:12–13 (genuine conversion in most, spurious “faith” in Simon the sorcerer); 9:42; 11:17, 21; 13:12, 48; 14:1; 15:7; 16:31; 17:12, 34; 18:8; 19:2 (what Paul assumes was a true conversion, although it was not one at this point); 19:4; Romans 10:9 (summary action for both belief and confession, although belief, unlike confession, must take place at the moment of regeneration); 10:14; 13:11; 1 Corinthians 3:5; 15:2, 11; Galatians 2:16; Ephesians 1:13; 2 Thessalonians 2:12 (cf. v. 11–13); 1 Timothy 3:16; Hebrews 4:3.

The future of πιστεύω likewise regularly represents the point of saving conversion, a fact supported in the contexts where *belief* as receiving the Word is under consideration (John 3:12; 5:47), where *belief* is shown to be *entrusting* (Luke 16:11), and, of course, where specifically saving *belief* is in view (John 11:48, cf. v. 42, 45 & 12:11; John 17:20; Romans 10:14). In Matthew 27:42 (cf. the aorist subjunctive in Mark 15:32) the Jewish religious leaders make a mocking promise to believe if Christ rejects the way of the cross, while one of the thieves crucified with Christ comes to saving faith in the crucified Christ (Luke 23:42), and after Christ’s death, because of His High Priestly intercession, the guard of Gentile soldiers watching Him are born again (Luke 23:34, 47; Matthew 27:54).

¹⁶⁶ Thus, many of the aorists of πιστεύω in John express the initial action of saving faith, which leads to continuing faith. For example, the aorist belief of John 4:39–42 leads to the present tense belief of 4:42; the aorist belief of 8:30 leads to the faith expressed with a perfect participle in 8:31; 9:35–38 presents the sequence: “Are you a believer (present tense, πιστεύεις)?” (9:35); “Who do I need to believe

God gives the lost saving faith, He will continue to give them faith.¹⁶⁷ That is, by means of the exercise of saving faith in Christ at the moment of conversion and regeneration, the lost become those who are believers, those who are believing ones.¹⁶⁸ They believe at a point in time, with the result that they continue to believe.¹⁶⁹ Their belief is not simply intellectual assent, but a whole-hearted committal, surrender, and entrusting of their

(aorist, πιστεύσω) on?” (9:36); “Me,” (9:37); “I am a believer [having just become one]; Πιστεύω,” (9:38) and so I now recognize You as Lord and God, the One who deserves worship: Πιστεύω, Κύριε· καὶ προσεκύνησεν. Outside of John, comparisons are present such as the present participle in Acts 2:44 and the aorist participle in Acts 4:32, or the aorist imperative in Acts 16:31 and the perfect participle in 16:34, or the present and aorist in 10:43 and 11:17, or the interplay of tenses in Romans 10:9-14; 2 Thessalonians 1:10; cf. also the contrast in the aorist and present subjunctives in 1 John 3:23.

The handful of instances of the imperfect of πιστεύσω provide only limited further support for a durative character of saving faith. In John 12:11, the imperfect is iterative and distributive, used of many coming to saving faith in Christ at different times because of the raising of Lazarus (cf. John 11:42, 45, 48). Acts 18:8 is another distributive use of the imperfect for many coming to conversion and being baptized. John 7:5 & 12:37 speak of continuing unbelief in Christ, as does John 5:46. John 5:46b does, however, provide some evidence for a durative character to saving faith—if those spoken of had been believing in Moses, they would have been believing in Christ (2nd class, present contrary-to-fact condition). Finally, John 2:24 speaks of Christ not entrusting or committing Himself to those who had not truly come to saving faith in Him (cf. 2:23-3:3).

¹⁶⁷ Thus, note the present infinitive of *believe* in Philippians 2:13; the people of God have faith in both its initial and continuing aspects given to them. The other present infinitives of πιστεύω in the New Testament are durative; see Luke 24:25; John 12:39; Romans 15:13; 1 Timothy 1:16 (not an exception because of the present tense of μέλλω—the verb appears 92 times in the present tense, 17 times in the imperfect, once in the future, and never in the aorist).

¹⁶⁸ Thus, Scripture frequently employs a substantival present tense participle of πιστεύω to designate believers. Note Matthew 18:6; Mark 9:42; John 1:12; 3:15, 16, 18, 36; 5:24; 6:35, 40, 47, 64; 7:38-39; 11:25-26; 12:44 (belief in the Son is belief in the Father also); 12:46; 14:12; Acts 2:44; 5:14 (believers added to the Lord’s church through baptism); 10:43; 13:39 (note the present tense of “justified”; compare the sense of Genesis 15:6; all who have their confidence in Christ are currently justified through the sole instrumentality of faith, a condition that began at the moment of conversion); 22:19; Romans 1:16; 3:22; 4:5, 11, 24; 9:33; 10:4; 10:11; 1 Corinthians 1:21; 14:22; Galatians 3:22; Ephesians 1:19; 1 Thessalonians 1:7; 2:10, 13; 2 Thessalonians 1:10; 1 Peter 1:21; 2:6, 7; 1 John 5:1, 5, 10, 13.

It is worthy of note that all believers, not a subcategory of believers who have discovered a Second Blessing, are designated with the substantival present participle of πιστεύω; no text in the Bible indicates that only some believers are specified with the substantival present participle of *believe*, or contrasts some believers that are within this category with other believers who are allegedly not so, while the category of being one who is believing is entered into at the moment of saving faith (cf. John 9:38 & many other texts), not at some later point.

The present indicative of πιστεύω in relation to conversion provides further evidence that the people of God are those who are believing in Christ’s Person, work, and Word. Note John 1:50; 8:45-46; 9:35, 38; 12:44; 14:10 (a question with οὐ expects a positive answer); Acts 8:37; 27:25; Romans 10:10; 1 Thessalonians 4:14. Note also the present adverbial participle in 1 Peter 1:8 and the present imperatives in Mark 1:15 & John 12:36, indicating that the response to the gospel is not initial belief alone, but also continuing faith. The use of the present tense of in matters other than conversion also supports a durative idea; see Acts 9:26; 15:11; 24:14; 26:27; Romans 6:8; 14:2; 1 Corinthians 11:18; 13:7; 1 John 4:1.

¹⁶⁹ The aspect of the Greek perfect of πιστεύω encapsulates the combination of the point of conversion and the continuing faith in the regenerate; see John 3:18; 6:69; 8:31; 11:27; 16:27; 20:29; Acts 15:5; 16:34; 18:27; 19:18; 21:20, 25; 2 Timothy 1:12; Titus 3:8; 1 John 4:16; 5:10. The two instances where πιστεύω in the perfect is not used for personal conversion (1 Corinthians 9:17; Galatians 2:17) also both illustrate the aspect of the perfect as a portrayal of point action with continuing results.

entire persons to Christ as the Son of God and their own personal Savior,¹⁷⁰ being assured that He will keep His promise to save all those who in this manner come to Him.¹⁷¹ In contrast, the unconverted are in a state of unbelief¹⁷² in Christ.¹⁷³ While they can make superficially positive responses to Christ,¹⁷⁴ they refuse to entrust themselves to Him¹⁷⁵ and believe the gospel¹⁷⁶ because they reject the testimony to Him of the Word.¹⁷⁷

¹⁷⁰ The idea of committal or entrustment in *πιστεύω* is exemplified in Luke 16:11 (committing or entrusting true riches to a person); John 2:24 (Christ's not committing Himself to the unregenerate); Romans 3:2 (the Word of God being entrusted or committed to Israel); 1 Corinthians 9:17; Galatians 2:7; 1 Timothy 1:11; Titus 1:3 (an administration of the gospel being committed or entrusted to Paul, or (1 Thessalonians 2:4) to Paul and his associates).

¹⁷¹ The element of assurance in *πιστεύω* is validated in all the texts where the idea of *trusting* or *entrusting* is prominent; cf. Luke 16:11; Ephesians 1:13; 1 Thessalonians 2:4; 1 Timothy 1:11; 2 Timothy 1:12. Compare 2 Timothy 3:14's use of *πιστόω*, "to be sure about something because of its reliability, *feel confidence, be convinced*" (BDAG), for "the things which thou . . . hast been assured of," and also the important *πείθω* word group.

¹⁷² Compare the uses of *ἄπιστέω*, used in the New Testament only for disbelief in the resurrection of Christ (Mark 16:11; Luke 24:11, 41) and for those who do not believe and are consequently are eternally damned (Mark 16:16; Acts 28:24; Romans 3:3; 2 Timothy 2:13 (cf. 2:13 with 2:12b)).

¹⁷³ John 6:36, 64; 10:25-26, 37-38; 16:9 (present tense); 7:5 (imperfect); 1 John 5:10 (present participle and perfect tense verb)

¹⁷⁴ That is, they can have a temporary belief without possessing a root in themselves (Luke 8:13), a belief that the Lord Jesus is from God and a doer of miracles without genuine saving faith and the new birth (John 2:23-3:3; Acts 8:13-24), a belief that does not displace a predominant love of self, so that one is unwilling to confess Christ and endure religious persecution (John 12:42-43), and a belief that Christ speaks the truth (John 4:50) or that is an assent to doctrinal orthodoxy (James 2:19). Scripture never uses the perfect tense of *πιστεύω* for the "faith" of the unconverted, and John never uses the present tense in such a manner, either. The use of the present tense in Luke 8:13 is specifically limited in context (*οἱ πρὸς καιρὸν πιστεύουσι*), and the character of the belief as mere assent is also very clear in the context of James 2:19. The testimony of Scripture is clear that saints exercise saving faith at a particular moment in time, and that their belief then continues, while the ungodly neither exercise saving faith nor have a persevering faith.

¹⁷⁵ In Jude 5, those spoken of are eternally destroyed because they are those who never come to faith (*τοὺς μὴ πιστεύσαντας*, aorist participle). In John 3:18, the one in a state of unbelief (*ὁ . . . μὴ πιστεύων*, contrasted with *ὁ πιστεύων εἰς αὐτόν*) is already condemned (*ἤδη κέκριται*) because he has never come to place his faith in the Son of God (*ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ*).

¹⁷⁶ Mark 16:15-17.

¹⁷⁷ Believing in a person and believing his message are closely related (Luke 22:67; John 10:25-26; Matthew 21:25, 32; Mark 11:31; Luke 20:5; all these texts are aorists). The Jews do not have God's Word abiding (*τὸν λόγον . . . οὐκ ἔχετε μένοντα*) in them, because they do not believe (*οὐ πιστεύετε*) in Christ (John 5:38). They should believe the testimony involved in Christ's works (*τοῖς ἔργοις πιστεύσατε*) in order that they might come to faith (*ἵνα . . . πιστεύσητε*) in Christ as the Divine Messiah (John 10:25-26, 37-38). In John 5:44-47, the unconverted Jews were not able to come to faith in Christ (*δύνασθε . . . πιστεύσαι*) because they were seeking honor of each other and not seeking the honor that comes from God alone (*δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μονοῦ Θεοῦ οὐ ζητεῖτε*) and because, although they trusted in (*ἠλπίκατε*) Moses, they were actually in a state of unbelief in the Word written by Moses, and so were unable to believe in Christ or His Word (*εἰ γὰρ ἐπιστεύετε Μωσῇ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν. εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασι πιστεύσετε*). Furthermore, remaining in unbelief concerning earthly things testified to by Christ (John 3:12a, present tense) prevents

The adjective *faithful/believing*¹⁷⁸ illustrates the Biblical continuity between the initial act of faith in conversion and the continued believing of the regenerate and the related identity of those who have believed in Christ and those who are faithful to Him. God¹⁷⁹ and Christ¹⁸⁰ are faithful, many individual Christians¹⁸¹ and groups of

one from believing in heavenly things He speaks of (John 3:12b, future tense; cf. the example of unbelief (in the aorist) in Christ's miraculous healing of the man born blind, John 9:18). Apart from signs and wonders the Jews would by no means believe (Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσητε, John 4:48, cf. 20:29), but even after Christ did vast numbers of miracles, they could not believe because of their hardened hearts and blinded eyes (John 12:38-39). Because the unconverted refuse to believe the Word, they will believe a Satanic lie (πιστεῦσαι . . . τῷ ψεύδει) when it is set before them and be damned because they did not believe the truth (οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ, 2 Thessalonians 2:11-13; contrasted with ἀδελφοὶ ἡγαπημένοι ὑπὸ Κυρίου who have πίστει ἀληθείας).

¹⁷⁸ πιστός. The translational difference between *faithful* and *believing* is a product of the adjective presenting the passive or active ideas of πιστεύω; πιστός is either “1. pertaining to being worthy of belief or trust, *trustworthy, faithful, dependable, inspiring trust/faith*, pass. aspect of πιστεύω” or “2. pert. to being trusting, *trusting, cherishing faith/trust* act. aspect of πιστεύω” (BDAG). The large majority of the time in the New Testament πιστός refers specifically to faithfulness; it is translated *faithful* 53 times, and *believe* or *believing* only 8 times out of its 67 appearances. All the references where is predicated of non-animate objects necessarily refer to faithfulness, as only animated beings can actively believe; hence deeds can be faithful (3 John 5, “a faithful thing thou doest,” πιστὸν ποιεῖς), the mercies of David are “sure” or faithful (Acts 13:44), Scripture is faithful (Titus 1:9), and various sayings, in particular the words of God (Revelation 21:5; 22:6), are true and faithful (1 Timothy 1:15; 3:1; 4:9; 2 Timothy 2:11; Titus 3:8). The complete list of references is: Matthew 24:45; 25:21, 23; Luke 12:42; 16:10–12; 19:17; John 20:27; Acts 10:45; 13:34; 16:1, 15; 1 Corinthians 1:9; 4:2, 17; 7:25; 10:13; 2 Corinthians 1:18; 6:15; Galatians 3:9; Ephesians 1:1; 6:21; Colossians 1:2, 7; 4:7, 9; 1 Thessalonians 5:24; 2 Thessalonians 3:3; 1 Timothy 1:12, 15; 3:1, 11; 4:3, 9–10, 12; 5:16; 6:2; 2 Timothy 2:2, 11, 13; Titus 1:6, 9; 3:8; Hebrews 2:17; 3:2, 5; 10:23; 11:11; 1 Peter 4:19; 5:12; 1 John 1:9; 3 John 5; Revelation 1:5; 2:10, 13; 3:14; 17:14; 19:11; 21:5; 22:6.

¹⁷⁹ 1 Corinthians 1:9; 10:13; 2 Corinthians 1:18; 1 Thessalonians 5:24; 2 Thessalonians 3:3; 2 Timothy 2:13; Hebrews 10:23; 11:11; 1 Peter 4:19; 1 John 1:9.

Lightfoot points out the close connection between *believing* and *faithfulness* in the idea of πιστός and its Hebrew and English cognates:

The Hebrew נֶאֱמָר, the Greek πίστις, the Latin ‘fides,’ and the English ‘faith,’ hover between two meanings; *trustfulness*, the frame of mind which relies on another; and *trustworthiness*, the frame of mind which can be relied upon. Not only are the two connected together grammatically, as active and passive senses of the same word, or logically, as subject and object of the same act; but there is a close moral affinity between them. Fidelity, constancy, firmness, confidence, reliance, trust, belief—these are the links which connect the two extremes, the passive with the active meaning of ‘faith.’ Owing to these combined causes, the two senses will at times be so blended together that they can only be separated by some arbitrary distinction. When the members of the Christian brotherhood, for instance, are called ‘the faithful,’ οἱ πιστοί, what is meant by this? Does it imply their constancy, their trustworthiness, or their faith, their belief? In all such cases it is better to accept the latitude, and even the vagueness, of a word or phrase, than to attempt a rigid definition, which after all can be only artificial. And indeed the loss in grammatical precision is often more than compensated by the gain in theological depth. In the case of ‘the faithful’ for instance, does not the one quality of heart carry the other with it, so that they who are trustful are trusty also; they who have faith in God are steadfast and immovable in the path of duty? (Lightfoot, *Commentary on Galatians*, sec. “The Words Denoting ‘Faith’”)

¹⁸⁰ Christ is a faithful High Priest (Hebrews 2:17; 3:2; cf. 3:5, Moses' faithfulness as a type of Christ), and a faithful witness, (Revelation 1:5; 3:14; 19:11). Christ's faithfulness in Revelation is set forth as a pattern for the believer's faithfulness. Christ was a faithful witness unto death, and Christians must likewise be faithful unto death (Revelation 1:5; 2:10, 13; 3:14; 17:14; 19:11).

¹⁸¹ Moses as a type of the faithful Christ (Hebrews 3:5); Paul (1 Corinthians 7:25; 1 Timothy 1:12); Timothy (1 Corinthians 4:17); Tychicus (Ephesians 6:21; Colossians 4:7); Epaphras (Colossians 1:7);

Christians¹⁸² are specified as being faithful, and all those who believe¹⁸³ are the faithful.¹⁸⁴ While there are certainly degrees of faithfulness, and indwelling sin is present and ever active in the regenerate, nonetheless all Christians are specified as *faithful*, and no text indicates that any believer is unfaithful.¹⁸⁵ On the contrary, only those who are

Onesimus (Colossians 4:9); Silvanus (1 Peter 5:12); Antipas (Revelation 2:13) & Abraham (Galatians 3:9). The use of πίστος for Abraham illustrates the continuity between those who are *believing* and those who are *faithful*; Abraham is the father and the pattern of the people of God, for he was *faithful/believing* and so are they. Similarly, those who love Christ—as all do who will be saved (John 8:42; 1 Corinthians 16:22; Ephesians 6:24)—are the *faithful/believing* who receive the crown of life (Revelation 2:10; James 1:12).

¹⁸² Paul and his coworkers (1 Corinthians 4:2); the wives of deacons (1 Timothy 3:11); the children of qualified overseers (Titus 1:6); & male church members with the ability to teach others (2 Timothy 2:2; “faithful men, who shall be able to teach others also,” πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέροισ διδάξαι, are all the regenerate men, the believing and faithful men, in the church with teaching ability; Scripture gives no category of unfaithful and unbelieving men who are properly church members—the unfaithful are the unregenerate who are eternally damned, Revelation 21:8).

¹⁸³ Acts 10:45; 16:1; 2 Corinthians 6:15; 1 Timothy 4:3, 10, 12, 5:16; 6:2. None of these passages even hint that some who believe are not faithful. Indeed, 1 Timothy 6:2 (And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort, οἱ δὲ πιστοὺς ἔχοντες δεσπότας μὴ καταφρονεῖτωσαν, ὅτι ἀδελφοὶ εἰσιν· ἀλλὰ μᾶλλον δουλευέτωσαν, ὅτι πιστοὶ εἰσι καὶ ἀγαπητοὶ οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι. ταῦτα δίδασκε καὶ παρακάλει.) specifically identifies the *believing* and the *faithful*. Those with “believing” masters—clearly all Christian masters, all who are “brethren”—are to honor their masters because they are “faithful and beloved.” πιστοὶ . . . καὶ ἀγαπητοὶ is translated correctly in the Authorized Version, for as “beloved” (ἀγαπητός) in the verse signifies “one being loved,” the passive sense of ἀγαπάω, so “faithful” (πιστός) is the passive sense of πιστεύω, that is, “faithful” rather than “believing.” That is, the masters are specified as “faithful and beloved,” rather than “believing and beloved.” Consequently, the two senses of πιστός are equated as identical categories in 1 Timothy 6:2. The “believing” are the “faithful.”

¹⁸⁴ Matthew 24:45; 25:21, 23; Luke 12:42; 16:10-12; 19:17; Acts 16:15; Ephesians 1:1; Colossians 1:2; Revelation 2:10; 17:14.

¹⁸⁵ John 20:27, the verse containing the only use of πιστός in John’s Gospel, as well as the only use of ἄπιστος, is no exception. (The noun πίστις does not appear in John’s Gospel.) The Apostle Thomas is not specified as one who is in the category of the faithless, but as one who is on the way to such a category, but is stopped from becoming faithless by the almighty power of the resurrected Christ—a power He exercises on behalf of all His people. Thomas had affirmed that he would by no means come to faith in Christ’s resurrection without seeing physical evidence of it (οὐ μὴ πιστεύσω, John 20:25—an attitude Christ had condemned in the unregenerate Jews, 4:48), but upon the appearance of Christ in His resurrected body, the Lord exhorted Thomas to not become faithless and unbelieving, but faithful and believing (μὴ γίνου ἄπιστος, ἀλλὰ πιστός, John 20:27), accompanying His exhortation with supernatural grace and power, the kind of supernatural grace and power exerted by the risen Christ whenever He brings a sinner from darkness into light (cf. John 6:44), resulting in Thomas’s great confession of Christ as his own Lord and his own God (Ὁ Κύριός μου καὶ ὁ Θεός μου, 20:28), and Christ’s recognition that, as evidenced by his confession, Thomas was now in a state of believing, having passed out of his position on the road to faithlessness to a state of faith and consequent faithfulness (πεπίστευκας, 20:29, so that Thomas was now πιστός, not one on the path to ἄπιστος, 20:27). The Lord Jesus’ word, μὴ γίνου ἄπιστος, ἀλλὰ πιστός, was Christ’s command to Thomas not to continue on the pathway toward becoming a faithless unbeliever, but rather to become a faithful believer, and His command was accompanied by effectual grace that made His Word so. By His word of command, Christ created the universe out of nothing (cf. the uses of γίνομαι in John 1:3; 10 & Genesis 1:3, 6, etc.), and by the same omnipotent word of command, He created faith within Thomas. By his unbelief in the act of the resurrection, Thomas was in danger of becoming an unbeliever in Christ generally, and the Lord effectually interposed to deliver His beloved

lost are specified by the adjective *unfaithful* or *unbelieving*.¹⁸⁶ The faithful are all those who have received spiritual grace, been adopted into God's family, and consequently become church members, rather than only a subcategory of the church or a subclass of Christian.¹⁸⁷ The faithful are those who enter the everlasting kingdom rather than burning in hell,¹⁸⁸ and those who receive the crown of life and who will be with the Lamb rather than being separated from Him forever.¹⁸⁹ Those who come to believe in Christ are made, by supernatural grace, into those who will continue to entrust themselves to Him. God makes them into those who are characteristically faithful, rather than being unfaithful.

As with the verb *to believe*, the noun *faith*¹⁹⁰ regularly refers to the faith exercised

sheep from such a possibility by bringing him to a belief in the resurrection. "Stop becoming an unbeliever," or "Do not be becoming an unbeliever," *μὴ γίνου ἄπιστος*, using *γίνομαι*, "to become," is a different command than *μὴ ἴσθι ἄπιστος*, "Do not continue to be an unbeliever," using *εἰμί*, "to be." John's Gospel is very capable of clearly distinguishing *γίνομαι* and *εἰμί* (cf. John 1:1–2, 4, 8–10, 15, 18 & John 1:3, 6, 10, 12, 14–15, 17). As Peter's faith was, considered independently of Christ, able to fail, but because of Christ's High Priestly intercession for Peter, the Apostle's faith was certainly not going to fail, but would certainly be strengthened (Luke 22:32), so the Apostle Thomas's faith, considered independently, was capable of failure, but Christ's effectual work on his behalf as Mediator guaranteed that Thomas would not become an unbeliever (cf. John 17); instead, Christ's command of power in John 20:27 immediately and effectually turned Thomas from the path towards unbelief and brought the Apostle to make his great confession to Christ, "My Lord and my God" (John 20:28).

Indeed, as John 20 is the climax of John's Gospel, Thomas' confession of the crucified and resurrected Christ as his own Lord and God (20:28), consequent upon Christ's effectual command and exercise of supernatural efficacy upon Thomas to be a believer (20:27; cf. 6:44–45, 65), is a paradigm of the character of saving faith in the Son of God as exercised by the unbeliever (John 20:29–31). Thomas's faith-response to the revelation of Christ is paradigmatic for the Divinely-enabled response of faith in the conversion of the lost and for the continuing Divinely-enabled faith-response to greater revelations of the Person and work of the Triune God to the believer. Thus, considered in context, John 20:27 is so far from proving that a true Christian can be *ἄπιστος*, "unbelieving/unfaithful," instead of *πιστός*, "faithful/believing," that it affirms both that conversion involves a transition from being *ἄπιστος* to being *πιστός* and that Christ prevents His people from ever falling into the category of *ἄπιστος* as He preserves every last one of them unto His eternal kingdom.

¹⁸⁶ *ἄπιστος*. The complete list of references is: Matthew 17:17; Mark 9:19; Luke 9:41; 12:46; John 20:27; Acts 26:8; 1 Corinthians 6:6; 7:12–15; 10:27; 14:22–24; 2 Corinthians 4:4; 6:14–15; 1 Timothy 5:8; Titus 1:15; Revelation 21:8. In every instance, with the sole exception of Acts 26:8, where reference is not made to persons, but to an event that is deemed hard to believe or incredible, it is very clear that the *ἄπιστος* is an unconverted person, one who is contrasted with the people of God, one who is under the control of Satan (2 Corinthians 4:4) and whose eternal destiny is the lake of fire (Revelation 21:8).

However, the noun *ἀπιστία* is used in the Gospels for not only for the lack of faith of the unsaved (Matthew 13:58; Mark 6:6) but also for the weakness of faith of the people of God (Mark 16:14) that reduces their effectiveness in service (Matthew 17:20; Mark 9:24). Paul restricts *ἀπιστία* to the unconverted (Romans 3:3; 4:20; 11:20, 23; 1 Timothy 1:13; Hebrews 3:12, 19) in the manner that the entirety of the New Testament restricts the status of *ἄπιστος* to the unconverted.

¹⁸⁷ Ephesians 1:1, cf. 1:2ff.; Colossians 1:2.

¹⁸⁸ Matthew 24:45 vs. 51; 25:21, 23 vs. 25:30; Luke 12:42 vs. 46; 16:10–14 (the unfaithful are without true, spiritual riches, like the unconverted Pharisees); 19:17 vs. 22–27.

¹⁸⁹ Revelation 2:10; 17:14.

¹⁹⁰ *πίστις*.

at the moment of conversion and regeneration, bringing immediate justification and all the blessings of union with Christ.¹⁹¹ As seen with the adjective *faithful/believing*, Scripture does not draw a sharp distinction in its usage of the noun *faith* between the faith exercised at the moment of regeneration and the faith continually present in all true Christians—the believer’s continuing entrusting of himself to Christ for justification, sanctification, and eternal life is simply the continuation of the state into which he entered for the first time at the moment of his conversion.¹⁹² Thus, all God’s people continually trust in Christ alone for their salvation;¹⁹³ even those in a state of severe backsliding are preserved from the loss of faith by the intercession of their High Priest (Luke 22:31-34). Those who receive spiritual and eternal life at the moment of their justification by faith never have their faith or spiritual life entirely eliminated. Consequently, in all the saints their union with Christ by faith produces visible results, so that their faith is never isolated from spiritual graces and never without works.¹⁹⁴ Saving faith always results in justification, but not justification only, but also sanctification and its endpoint, glorification, for the exercise of saving faith always results in the “obedience of faith.”¹⁹⁵

The specific object of faith is Christ the Mediator, and through Him the Triune God,¹⁹⁶ to whom one comes with an assured confidence¹⁹⁷ in His ability and willingness

¹⁹¹ Matthew 8:10-11; 9:2; Mark 2:5; 5:34; 10:52; Luke 5:20; 7:50; 8:48; 17:19; 18:42; Acts 14:27; 15:9; 20:21; 26:18; Romans 3:25-28, 30-31; 4:5, 9, 11-14, 16, 19-20; 5:1-2, 9:30, 32; 10:6, 8, 17; 11:20; Galatians 3:2, 5, 7-9, 11-12, 14, 22-26, 5:5-6, Ephesians 2:8; Colossians 2:12; 2 Thessalonians 2:13.

¹⁹² An examination of all or at least almost all the passages referenced in the previous footnote will validate this fact. As Abraham’s faith in his initial conversion began a lifelong entrusting of himself to his Redeemer, so the Christian’s exercise of saving faith leads to his being one who walks in the steps of the faith exercised by Abraham (Romans 4:11-12) for the word of faith includes both righteousness received at the moment of conversion and the confession of Christ before men and life of prayer that springs out of the presence of faith in the heart (Romans 10:6-17); initial receipt of the Spirit at the moment of faith is united to the presence of faith that leads to the exercise of spiritual gifts (Galatians 3:2, 5), and those who receive righteousness by faith are those in whom faith works by love (Galatians 5:5-6). A variety of texts speak of the faith present as a mark of all the people of God; cf. 1 Corinthians 15:14, 17 & the texts in the following note.

¹⁹³ Thus, all the people of God have faith, Luke 18:7-8; Romans 1:8, 12; 1 Corinthians 2:5; Galatians 6:10; Colossians 1:4; Philippians 2:17; 1 Thessalonians 3:2, 5-7; 2 Thessalonians 3:2.

¹⁹⁴ James speaks of faith as the present possession of all the saints (James 1:3, 2:1, 5), and the kind of faith that they possess, the “faith of God’s elect” (Titus 1:1), is never without works (James 2:17-26). Hebrews similarly assumes justifying faith always results in perseverance, even in light of severe difficulties. Evidence from both James and Hebrews is explicated below.

¹⁹⁵ ὑπακοὴν πίστεως, Romans 1:5; 16:26. These two texts, the first and last references to *faith* in Romans, both mentioning the “obedience of faith” through which pagan Gentiles are transformed into ἅγιοι, holy ones or saints (1:7), illustrate the fact that Romans teaches that the salvation which is received through faith includes not justification only (3-5), but sanctification also (6-8, 12-15).

¹⁹⁶ In texts such as Romans 3:22; Galatians 2:16, 20; 3:22; Ephesians 3:12; Philippians 3:9 the πίστις Χριστοῦ, “faith of Christ,” and their related phrases are objective genitives, signifying “faith in

to save, without any additional human requirements of works (Romans 3:27-28), in accordance with His promise, but it also encompasses the entire revelation and body of truth contained in the Word of God, which is “the faith.”¹⁹⁸ “The faith in Christ”¹⁹⁹ includes, in addition to the direct act of faith in the Person of the Redeemer, the recognition of other Scriptural truths such as “righteousness, temperance, and judgment to come” (Acts 24:24). “The faith” includes the gospel (Philippians 1:27), all that Paul preached (Galatians 1:23), and all the propositional and practical affirmations of Christianity (Ephesians 4:5), for it consists of all that has been revealed by Christ,²⁰⁰ the entirety of the Scripture, to which each true believer and church are commanded to conform and to which they will attain perfect conformity eschatologically (Ephesians

Christ.” Compare Romans 5:1-2; Ephesians 2:18; & pgs. 81-98, Chapter 7, “On the πίστις Χριστοῦ Question,” *On Romans: And Other New Testament Essays*, C. E. B. Cranfield. Edinburgh: T & T Clark, 1998. Carson & Beale note:

[P]rior to the 1970s the construction *pistis Iēsou Christou* was almost universally understood to mean “faith in Jesus Christ” (the so-called objective genitive), but in recent decades many scholars have argued that it should be rendered “the faith/faithfulness of Jesus Christ” (subjective genitive). . . . [T]he arguments usually advanced against the traditional interpretation are either irrelevant (e.g., some scholars point to the absence of *pistis* + objective genitive of a person in classical literature, but this absence is precisely what one would expect in documents that do not otherwise speak about the need for believing in a person) or based on an inadequate understanding of the objective genitive (e.g., that it is not natural, or that it does not apply in this case because *pisteuō* is construed with the dative or with a prepositional phrase). The ambiguity inherent in genitival constructions can be resolved only by examining unambiguous constructions in the immediate and broader contexts, preferably if they use the same or cognate terms. The NT as a whole, and Paul in particular, regularly and indisputably use both *pistis* and *pisteuō* of the individual’s faith in God or Christ, but they never make unambiguous statements such as *episteusen Iēsous* (“Jesus believed”) or *pistos estin Iēsous* (“Jesus is believing/faithful”). These and other considerations explain why the early fathers who spoke Greek as their native tongue never seem to have entertained the idea that this genitival construction has Jesus Christ as the subject of the implied action (pgs. 789-790, *Commentary on the New Testament Use of the Old Testament*, G. K. Beale & D. A. Carson. Grand Rapids, MI: Baker Academic, 2007)

Similarly, Warfield noted:

[The] object [of] πίστις is most frequently joined to [it] as an objective genitive, a construction occurring some seventeen times, twelve of which fall in the writings of Paul. In four of them the genitive is that of the thing, namely in Philippians 1:27 the gospel, in 2 Thessalonians 2:13 the saving truth, in Colossians 2:12 the almighty working of God, and in Acts 3:16 the name of Jesus. In one of them it is God (Mark 11:22). The certainty that the genitive is that of object in these cases is decisive with reference to its nature in the remaining cases, in which Jesus Christ is set forth as the object on which faith rests (Romans 3:22, 26; Galatians 2:16 [2x], 20; 3:22; Ephesians 3:12; 4:13; Philippians 3:9; James 2:1; Revelation 2:13; 14:12). (“The Biblical Doctrine of Faith,” Warfield, in *Biblical Doctrines*, vol. 2 of *Works*.)

Compare the many πιστεύω + εἰς constructions with Christ as their object (Matthew 18:6; Mark 9:42; John 1:12; 2:11; 3:15-18, etc.), although such faith directed toward Christ includes faith in that God who sent Him as well (John 5:24; 1 Thessalonians 1:8; 1 Peter 1:21).

¹⁹⁷ Acts 17:31; Romans 4:21. While personal assurance of salvation is not of the essence, but is of the well-being, of faith, faith does necessarily involve certainty about the ability and willingness of God to save in accordance with His gospel promises.

¹⁹⁸ In Galatians 3:23, 25, “the faith” refers to the fuller revelation in the New Testament, as set in contrast with the Mosaic dispensation, that Jesus Christ of Nazareth is the promised Messiah; saving faith now involves trusting that the son of Mary is the crucified and risen Redeemer.

¹⁹⁹ τῆς εἰς Χριστὸν πίστεως.

²⁰⁰ Revelation 2:13; 14:12. “The faith” is “the faith of Jesus” (τὴν πίστιν Ἰησοῦ), who calls it “my faith” (τὴν πίστιν μου), because it is revelation from Him and about Him, a body of truth that pertains to Him and, being possessed by Him, is communicated to, received by, and practiced by His people.

4:13-14). Loyalty to Christ and Christianity, to “the faith,” requires both justifying faith and faithfulness.²⁰¹ Thus, those who are born again are “obedient to the faith” (Acts 6:7)²⁰² while an unconverted man who “turn[s] away . . . from the faith” rejects Christianity and refuses to come to conversion (Acts 13:8). Those who have Christ in them—which necessarily produces inward and outward holiness—are those who are “in the faith” (2 Corinthians 13:5). The faith²⁰³ includes both doctrinal propositions²⁰⁴ and a holy lifestyle, including edifying speech (1 Timothy 1:4), care for one’s needy family members (1 Timothy 5:8), righteousness, godliness, faithfulness, love, patience, and meekness (1 Timothy 6:11), and both the avoidance of a love for money (1 Timothy 6:10) and profane babblings (1 Timothy 6:20-21). The propositional and practical elements of the faith are inextricably intertwined,²⁰⁵ so that a sound or healthy faith includes both propositional and practical soundness.²⁰⁶ Scriptural faith and faithfulness includes walking humbly with God.²⁰⁷ Fighting the “good fight of faith” (1 Timothy 6:12) and earnestly contending for the faith (Jude 3) involves a grace-enabled battle for both the propositional and practical elements of the faith in the church and the world while holding to them oneself; the believer is to possess and contend for a unhypocritical or unfeigned faith.²⁰⁸ The “faith of God’s elect” includes both “truth” and “godliness” (Titus 1:1); failure to tenaciously hold to faith and a good conscience leads to doctrinal and practical shipwreck concerning the faith.²⁰⁹ Obedience to Scripture establishes

²⁰¹ Revelation 2:19; 13:10, etc. It is very clear that πίστις refers, at times, to faithfulness, rather than to the subjective act of faith; see, e. g., Romans 3:3; Titus 2:10.

²⁰² ὑπήκουον τῇ πίστει. The imperfect ὑπήκουον includes more than just obedience to the Divine summons to pardon and justification.

²⁰³ All the references to πίστις in the pastoral epistles relate to the faith as a body of truth, while some to faithfulness also, and to the subjective exercise of faith in sanctification, with one or the other side of πίστις emphasized to different degrees in the various passages; see 1 Timothy 1:2, 4–5, 14, 19; 2:7, 15; 3:9, 13; 4:1, 6, 12; 5:8, 12; 6:10–12, 21; 2 Timothy 1:5, 13; 2:18, 22; 3:8, 10, 15; 4:7; Titus 1:1, 4, 13; 2:2, 10; 3:15. The study entitled “The πίστις word-group in the Pastoral Epistles” (pgs. 213-217, *A Critical and Exegetical Commentary on the Pastoral Epistles*, I. H. Marshall & P. H. Towner. London: T & T Clark, 2004) has some value, despite various errors, including those derived from rationalism.

²⁰⁴ 1 Timothy 4:1, 6; 6:20-21; 2 Timothy 1:13; 2:18.

²⁰⁵ 2 Timothy 3:8-16; 4:1-7.

²⁰⁶ Titus 1:10-16; 2:1-10; Jude 3-20; Revelation 2:13-16; cf. the results of coming to “the unity of the faith” in knowledge of and likeness to the Son of God in purity of doctrine and of life (Ephesians 4:14-16), in love for God with all the mind and all the heart and soul.

²⁰⁷ Matthew 23:23, referencing Micah 6:8. Micah’s “to do justly, and to love mercy, and to walk humbly with thy God” (עָשׂוּת מִשְׁפָּט וְאַהֲבַת חֶסֶד וְהַצָּנֵעַ לִכְתּוֹת עִם-אֱלֹהֵיךָ) is referenced in Matthew as “judgment, mercy, and faith” (τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν). Compare also Zechariah 7:9.

²⁰⁸ A πίστις that is ἀνυπόκριτος; 1 Timothy 1:5; 2 Timothy 1:5. The believer, and especially the spiritual leader, must not be a fake or be disingenuous in his doctrinal profession or his lifestyle.

²⁰⁹ 1 Timothy 1:19; cf. 3:9.

Christians and churches in the faith (Acts 16:5), for those who are reconciled to God “continue in the faith grounded and settled,” and are not “moved away from the hope of the gospel” (Colossians 1:23).²¹⁰ Spiritual leaders and disciplers are to train others to faithful steadfastness in all the truths of the Word, acting as spiritual fathers who establish spiritual sons in the faith,²¹¹ for sanctification includes being progressively built up upon the foundation of the faith.²¹² Believers commit themselves to “the faith” at the moment of their conversion and grow in their knowledge of, practice of, and ability to practice, defend, and propagate the faith in its propositional and practical entirety in their progressive sanctification.

The synoptic Gospels indicate that believing has an important role in the Christian life as a response to specific revelation from God and as an instrument for the receipt of specific blessings from God, particularly the receipt of answers to prayer. The disciple who disbelieves specific revealed truths or acts of God is blameworthy,²¹³ while disbelieving a counterfeit of the Word as proclaimed by false prophets is commanded.²¹⁴ On the other hand, answers to prayer are given to believers²¹⁵ who, recognizing the ability of God in Christ to meet their needs, petition and trust in Him to do so²¹⁶ and remain steadfast in faith,²¹⁷ as enabled by the Holy Spirit, although God in His mercy can answer the sincere prayer offered by one who groans under the burden of felt unbelief.²¹⁸

²¹⁰ The “if,” εἴγε, of Colossians 1:23 introduces a first class, not a third class conditional clause; Paul assumes that the Colossians will continue in the faith.

²¹¹ 1 Timothy 1:2; Titus 1:4.

²¹² Jude 20. Jude opens and closes his epistle with a reference to “the faith” (Jude 3, 20), so “building up yourselves on your most holy faith,” τῇ ἀγιωτάτῃ ὑμῶν πίστει ἐποικοδομοῦντες ἑαυτοὺς, refers to individual and corporate Christian edification on the basis of and grounded upon “the faith,” so that in this manner growing spiritually, believers will be protected from apostasy and “keep themselves in the love of God,” ἑαυτοὺς ἐν ἀγάπῃ Θεοῦ τηρήσετε, Jude 21.

²¹³ Mark 16:13-14; Luke 1:20 (cf. 1:45); 24:25.

²¹⁴ Matthew 24:23, 26; Mark 13:21.

²¹⁵ In all of the texts where faith is enjoined upon people for answer to prayer those who have exercised saving faith are in view; the unconverted are never in view.

²¹⁶ Matthew 8:13; Mark 5:36; 9:23-24; Luke 1:45.

²¹⁷ Note the present tenses for the state of faith associated with answered prayer in Matthew 9:28 (Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ, Ναί, Κύριε); 21:22 (πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ, πιστεύοντες, λήψετε; note the contrast between the aorist αἰτήσητε and the present πιστεύοντες); Mark 5:36 (Μὴ φοβοῦ, μόνον πίστευε); 9:23-24 (note both coming to faith and the state of faith in Εἰ δύνασαι πιστεῦσαι, πάντα δυνατὰ τῷ πιστεύοντι) 11:23-24 (note again the aorist and present in ἀμὴν γὰρ λέγω ὑμῖν ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ, Ὕψηθι, καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύῃ ὅτι ἃ λέγει γίνεται ἔσται αὐτῷ ὃ ἐὰν εἴπῃ. διὰ τοῦτο λέγω ὑμῖν, Πάντα ὅσα ἂν προσευχόμενοι αἰτεῖσθε, πιστεύετε ὅτι λαμβάνετε, καὶ ἔσται ὑμῖν); Luke 8:50 (Μὴ φοβοῦ· μόνον πίστευε, καὶ σωθήσεται).

²¹⁸ Mark 9:23-24.

Thus, while God preserves perpetually a root of faith in all those to whom He has given it at the moment of their regeneration and conversion, faith is sometimes a grace that pertains to the believer's particular acts of trust for specific situations.²¹⁹ A believer who wants certainty that God will answer his prayers must, enabled by grace, "have faith, and doubt not," and then "whatsoever [h]e shall ask in prayer, believing, [h]e shall receive."²²⁰ Such answers to prayer are related to the genuineness, rather than the quantity, of the believer's faith (Matthew 17:20); one either is trusting the Lord for an answer to prayer, or is lacking in faith (Luke 17:6).²²¹ Faith is consequently required in prayer for healing.²²² Likewise, one who lacks wisdom is commanded to "ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord" (James 1:5-7). Those who doubt in a particular situation, such as trusting God for safety and consequently being free from fear in a storm (Psalm 46:1-3; Isaiah 43:2), and are consequently wavering like the waves of the sea, have, in that particular situation "no faith,"²²³ instead of having a steadfast faith (Colossians 2:7). For specific blessings, Christians must with assurance and confidence trust the Lord to meet specific needs, and, in prayer, ask with unwavering faith, for then God has promised to answer them.

As a grace²²⁴ that pertains to the believer's continual, lifelong level of entrusting himself to the Lord, some disciples have weak faith, some have strong faith, and faith can

²¹⁹ The texts in the first part of this paragraph employ πιστεύω, while the latter half examines uses of πίστις. The two are combined because of the similar teaching enforced by the verb and the noun.

²²⁰ Matthew 21:21-22; Mark 11:22-24.

²²¹ The εἰ εἴχετε πίστιν . . . ἂν of Luke 17:6 (corrupted in the critical text to εἰ ἔχετε), a second class conditional, indicates that no faith was present for the particular prayer request mentioned in the verse.

²²² James 5:15 sets forth the general principle that "the prayer of faith shall save the sick," while New Testament narrative provides a variety of examples where Christ tells those who have entrusted themselves to Him for salvation, "as thou hast believed" for a particular healing "so be it done unto thee" (Matthew 8:13), "according to your faith be it unto you" (Matthew 9:29; cf. 9:22; 15:28; Mark 5:34; 10:52; Luke 7:9-10; 8:48; 17:19; 18:42; Acts 3:16; 14:9). Acts 3:16 also agrees with James 5:14-16 in ascribing faith for healing to supernatural grace given by God through Christ (the faith which is by him, ἡ πίστις ἡ δι' αὐτοῦ, cf. "the faith which comes through him," ἡ πίστις ἡ δι' αὐτοῦ, *Ignatius to the Philadelphians* 8:2).

²²³ Mark 4:40; Luke 8:25. Matthew 8:26 indicates that the disciples had a little faith, but as the storm kept going on, their faith for safety failed, even as Peter had faith for a little while to walk to Christ on stormy water, but then his faith, being only little, failed him as well, and he began to sink (Matthew 14:28-31).

²²⁴ Thus, faith is a central and abiding quality in the believer comparable to hope and love, 1 Corinthians 13:13.

become weaker or grow stronger. When “the apostles said unto the Lord, Increase²²⁵ our faith” (Luke 17:5), they asked for something very proper.²²⁶ As regenerate persons, the Apostles already possessed faith, but they wished for their already extant faith to grow. They did not ask for a new type of faith, but for an increase and growth in what they already had from the time of their conversion—they want “furtherance . . . of faith,” faith progressing and passing into an ever more advanced state.²²⁷ Faith does not experience a qualitative alteration from mistrust into trust, but in progressive sanctification it does undergo a quantitative increase and a qualitative increase in steadfastness and decrease in mutability.²²⁸ Furthermore, faith is not an autonomous product of the human will, but a supernaturally imparted gift given by Christ. Indeed, God deals to believers different measures of faith, and they should think soberly of themselves and exercise their spiritual

²²⁵ πρόσθες, from προστίθημι, “to add to something that is already present or exists” (BDAG).

²²⁶ A genuine trust in the Lord for a particular request in prayer, such as an ability to forgive those who repeatedly wrong one, is a matter of either the possession of a true confidence in God to answer the request or a lack thereof—even the faith of a mustard seed, if a true confidence, will bring the fulfillment of the prayer (Luke 17:4-6). On the other hand, the believer’s entrusting of himself to God in Christ, which began at the time of his conversion and never thenceforward departs for the course of his life, can increase in its measure. As a mustard seed, in the proper conditions of watering and provision, grows into a very large tree, Matthew 13:31-32, so faith grows through the spiritual provision of God. Indeed, both the continual entrusting of oneself to Christ that marks a Christian and the ability to trust the Lord for a specific answer to prayer are Divinely wrought graces within the soul—neither is a self-production of the human will.

²²⁷ Philippians 1:25, προκοπήν . . . τῆς πίστεως. A “progress, advance . . . frequently of moral progress” (Liddell-Scott) of faith, a “change [of] one’s state for the better by advancing and making progress,” to “advance, to progress, to change for the better, advancement” (Louw-Nida). Compare 1 Timothy 4:15 & *TLNT*, as well as προκόπτω in Luke 2:52; Galatians 1:14; 2 Timothy 2:16; 3:13.

²²⁸ The qualitative continuity and quantitative development of faith is well expressed in the Old London/Philadelphia Baptist Confession of 1689:

1. The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ (2 Corinthians 4:13; Ephesians 2:8) in their hearts, and is ordinarily wrought by the ministry of the (Romans 10:14, 17) word; by which also, and by the administration of baptism, and the Lord’s supper, prayer, and other means appointed of God, it is increased (Luke 17:5; 1 Peter 2:2; Acts 20:32) and strengthened. 2. By this faith, a Christian believeth to be true (Acts 24:14) whatsoever is revealed in the word, for the authority of God himself; and also apprehendeth an excellency therein (Psalm 19:7, 8, 9, 10; Psalm 119:72) above all other writings, and all things in the world; as it bears forth the glory of God in his attributes, the excellency of Christ in his nature and offices, and the power and fulness of the Holy Spirit in his workings and operations; and so is enabled to (2 Timothy 1:12) cast his soul upon the truth thus believed; and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the (John 15:14) commands, trembling at the (Isaiah 66:2) threatenings, and embracing the (Hebrews 11:13) promises of God, for this life and that which is to come. But the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon (John 1:12; Acts 16:31; Galatians 2:20; Acts 15:11) him alone, for justification, sanctification, and eternal life, by virtue of the covenant of grace. 3. This faith, although it be different in degrees, and may be weak (Hebrews 5:13, 14; Matthew 6:30; Romans 4:19, 20), or strong, yet it is in the least degree of it different in the kind, or nature of it (as is all other saving grace) from the faith (2 Peter 1:1) and common grace of temporary believers; and therefore, though it may be many times assailed and weakened, yet it gets (Ephesians 6:16; 1 John 5:4, 5) the victory, growing up in many, to the attainment of a full (Hebrews 6:11, 12; Colossians 2:2) assurance through Christ, who is both the author (Hebrews 12:2) and finisher of our faith. (Chapter 14, “Of Saving Faith.”)

gifts in accordance with the measure of faith God has given them²²⁹ through Christ by the Spirit.²³⁰ They should not have weak faith,²³¹ or “little faith,”²³² but “great faith,”²³³ and “strong . . . faith.”²³⁴ They are to seek, by means of exercise, to have their faith “increase,”²³⁵ “grow exceedingly,”²³⁶ and “abound,”²³⁷ growing towards the goal of having “all faith” (1 Corinthians 13:2), possessing the highest possible quantity and quality of faith, just as they seek the highest degree of diligence, knowledge, and love (2 Corinthians 8:7). However, as long as indwelling sin remains in the believer, faith has “that which is lacking”²³⁸ in it, and stands in need of being “perfect[ed]” (1 Thessalonians 3:10). Disciples should not let their faith become weak, but maintain a steadfast and strong faith.²³⁹ They should fervently pray, night and day, and have others pray also, for the perfecting of that which is lacking in their faith,²⁴⁰ and become those who are both

²²⁹ Romans 12:3-6. In Romans 12:3, both μερίζω, “to make an allotment . . . deal out, assign, apportion” (BDAG), and μέτρον, “the result of measuring, quantity” (BDAG), are clear evidence that faith can increase in its quantity and quality, as is the reference to faith’s ἀναλογία, “proportion” (BDAG; cf. “mathematical proportion,” Liddell-Scott), in Romans 12:6.

²³⁰ Ephesians 6:23; 1 Corinthians 12:8-9; Galatians 5:22.

²³¹ Romans 14:1; ἄσθενέω & πίστις.

²³² Matthew 6:30; 8:26; 14:31; 16:8; Luke 12:28, ὀλιγόπιστος, “pertaining to having relatively little faith—‘of little faith, of insufficient faith’” (Louw-Nida). ὀλίγος can refer, among other uses, to smallness in amount (1 Timothy 5:23) or duration (Acts 14:28). Little faith is both small temporally and quantitatively. Also, while little faith fears (Matthew 8:26), strong faith does not (Hebrews 11:23).

²³³ Matthew 8:10; Luke 7:9, τοσοῦτος πίστις, faith of a “high degree of quantity, so much, so great,” or a “high degree of quality . . . so great/strong” (BDAG).

²³⁴ Romans 4:20, ἐνεδυναμώθη τῇ πίστει, explained in v. 21 as “being fully persuaded that, what he had promised, he was able also to perform,” πληροφορηθεὶς ὅτι ὁ ἐπήγγελται, δυνατός ἐστι καὶ ποιῆσαι.

²³⁵ 2 Corinthians 10:5, αὐξάνω, “to become greater, grow, increase . . . in extent, size, state, or quality” (BDAG).

²³⁶ 2 Thessalonians 1:3, ὑπεραυξάνει ἡ πίστις, from ὑπεραυξάνω, “to increase beyond measure; to grow exceedingly” (Thayer). Such spectacular growth ought to be a continual process, as it was among the Thessalonians.

²³⁷ 2 Corinthians 8:7, περισσεύω, “to exist in abundance” (Louw-Nida). The verse affirms that faith is a spiritual grace that can grow and abound like other graces, such as love, knowledge, or diligence.

²³⁸ ὑστέρημα, “the lack of what is needed or desirable, frequently in contrast to abundance, *need*, *want*, *deficiency* . . . a defect that must be removed so that perfection can be attained, *lack*, *shortcoming*” (BDAG). The word is usually quantitative in the New Testament; note the complete list of references: Luke 21:4; 1 Corinthians 16:17; 2 Corinthians 8:13–14; 9:12; 11:9; Philippians 2:30; Colossians 1:24 (not Christ’s vicarious sufferings, which are never designated with θλίψις in the New Testament, but Paul’s afflictions for Christ, which have a Divinely ordained full measure); 1 Thessalonians 3:10. The Christian’s failure to have “all faith” indicates his quantitative lack, which must be perfected.

²³⁹ Colossians 2:5; Acts 16:5; στερέωμα, “firmness, steadfastness, strength,” & στερεόω; cf. Acts 3:7, 16.

²⁴⁰ 1 Thessalonians 3:10, νυκτὸς καὶ ἡμέρας ὑπὲρ ἐκπερισσοῦ δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον, καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν.

“full of faith”²⁴¹ and yet growing ever the more full. While the New Testament emphasizes faith as either present or absent in regard to receiving spiritual blessings in specific situations, it also presents faith as a spiritual grace that, while present in all the regenerate, has degrees, and is Divinely strengthened, increases, and abounds, as believers exercise it.

The Apostle Paul also taught that a believer’s continuing faith played a role in his sanctification, both as an instrument to enable specific ministry and as a conduit for receipt of Divine grace and transformation in general. As in the Old Testament king David, despite trial and affliction (Psalm 116:1-9), spoke for the Lord because he believed (Psalm 116:10), so Paul and other preachers speak and preach the truth and endure persecution (2 Corinthians 4:8-12) because of their continuing faith in Christ (2 Corinthians 4:13) arising out of their conversion. That is, Christian ministry, specifically bold preaching of the gospel in the face of tremendous hostility and opposition, arises out of the continuing faith and confidence of the believer in the risen Christ, his Redeemer (2 Corinthians 4:14). Paul also taught that God fills believers with all joy and peace as they believe and by means of their faith (Romans 15:13);²⁴² faith is the human response through which God makes the believer holy, filling him with the holy attributes of hope, peace, and joy. The Apostle Paul taught that faith was the necessary foundation for boldness and perseverance in gospel ministry and the means through which God transforms believers into His image. Thus, as the verb *believe* illuminates the believer’s greater entrustment of himself to Christ in progressive sanctification, so the noun *faith* illuminates the role of faith in the spiritual life of the regenerate.²⁴³ Faith prompts the believer to perform specific spiritual ministries, such as speaking for Christ (2 Corinthians 4:13), for power from the Holy Spirit arises out of the “hearing of faith.”²⁴⁴ Faith prompts generous sharing of physical goods with other believers (Philemon 5-7). Saving faith will always result in good works (James 2).²⁴⁵ Furthermore, faith is indeed essential for spiritual life and growth, because whatever does not proceed out of, whatever is not sourced in faith is sin (Romans 14:23).²⁴⁶ A strong faith will trust in God

²⁴¹ Acts 6:5, 8; 11:24; πλήρης πίστεως.

²⁴² Note the discussion of this verse below.

²⁴³ The first part of this paragraph examines uses of πίστεω, and the latter half uses of πίστις; similarity of content justifies bringing the two together.

²⁴⁴ Galatians 3:5, cf. 3:2. Spiritual gifts, such as the first century sign gift of miracle working power mentioned in 3:5, are a product which developed out of the continuing hearing of faith (ἐξ ἀκοῆς πίστεως). The Spirit Himself was received at the moment of conversion and regeneration by the hearing of faith, ἐξ ἀκοῆς πίστεως, 3:2, and His gifts are bestowed in the same manner, 3:5.

²⁴⁵ James 2; πίστις appears in 2:1, 5, 14, 17, 18, 20, 22, 24, 26.

²⁴⁶ πᾶν δὲ ὃ οὐκ ἐκ πίστεως, ἁμαρτία ἐστίν (Romans 14:23b). While the specific issue in

and His promises despite human impossibilities, while a weak faith will stagger in such situations (Romans 4:19-20).²⁴⁷ The degree of weakness or strength of faith leads the believer to its respective degree of proneness to wander and susceptibility to fall or to steadfastness and faithfulness (Romans 14). Patience is produced by faith that is successfully tried and tested.²⁴⁸ It is not surprising, then, that by “taking²⁴⁹ the shield of faith” and the “breastplate of faith and love,” the Christian can “quench all the fiery darts of the wicked,” “stand,”²⁵⁰ and “resist . . . the devil . . . steadfast in the faith”²⁵¹—faith is key to resisting sin and Satan. Indeed, God continually keeps, preserves, and guards His people through faith, and so brings them to ultimate salvation.²⁵² Those with faith are the regenerate, and all such people definitively overcame the world at the moment of their conversion, are overcoming now, and will ultimately and finally overcome the world and enter the eternal kingdom.²⁵³ Faith in both its initial bestowal and its increase in sanctification is not an autonomous product of man, but is initially created and

context is faith in eating certain foods (Romans 14:22-23a), Christian life is a life ἐκ πίστεως, for ὁ δίκαιος ἐκ πίστεως ζήσεται, Romans 1:17; Galatians 3:11; Hebrews 10:38.

²⁴⁷ That the faith of the Christian life is an outflow of the initial entrustment to Christ of the people of God is evident in Romans 4:19-20’s placement within a context of many instances of πίστις that refer to the moment of justification.

²⁴⁸ James 1:3; cf. 1 Peter 1:7.

²⁴⁹ The command of Ephesians 6:13, ἀναλάβετε τὴν πανοπλίαν, is to take up the armor to use it in battle, here in spiritual battle.

²⁵⁰ Ephesians 6:13-18; 1 Thessalonians 5:8. The shield of faith can by no means be neglected; “above all,” ἐπὶ πάντων, (cf. Colossians 3:14; Luke 3:20; not the tiny minority text reading ἐν πάντων), “taking the shield of faith.”

²⁵¹ 1 Peter 5:8-9. ὁ . . . διάβολος . . . ὃ ἀντίστητε στερεοὶ τῇ πίστει.

²⁵² God has a certain inheritance reserved in heaven (κληρονομίαν . . . τετηρημένην ἐν οὐρανοῖς) for those whom He keeps by His power through faith unto eschatological salvation, τοὺς ἐν δυνάμει Θεοῦ φρουρουμένους διὰ πίστεως εἰς σωτηρίαν ἐτοιμὴν ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ, 1 Peter 1:5-6, so that they will certainly receive the end of their faith (τὸ τέλος τῆς πίστεως), the salvation of their souls (1 Peter 1:9), even if God tries their precious faith (1 Peter 1:7). Sanctifying faith, which is the continuation of initial justifying faith, reaches its ultimate issue in glorification.

²⁵³ 1 John 5:4-5, ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ Θεοῦ νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ νίκη ἢ νικήσασα τὸν κόσμον, ἢ πίστις ἡμῶν. τίς ἐστὶν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ Θεοῦ; Those who have been and consequently are born of God (τὸ γεγεννημένον ἐκ τοῦ Θεοῦ) are having victories, are overcoming (νικᾷ) the world, because the root of that victory, through which the world was at its fundamental level overcome, ἡ νίκη ἢ νικήσασα τὸν κόσμον, (cf. 1 John 2:13; 4:4 with νικᾶω in the perfect) took place at the moment of faith, πίστις, and regeneration, through which they were brought into union with that Christ who has overcome (νενίκηκα) the world (John 16:33), and gives them His Spirit to destroy their sinfulness and sinning, so that those who believe are those who are overcoming now (ὁ νικῶν τὸν κόσμον . . . ἐστὶν . . . ὁ πιστεύων), the root of faith in Jesus Christ continuing to powerfully produce results, so that these will ultimately, finally, and completely overcome the world. Faith “is the victory” as a metonymy for the means through which victory was obtained; because faith unites believers with Christ, faith is the means through which victory is achieved.

It is noteworthy that 1 John 5:4 is the only instance of the noun πίστις in either John’s Gospel or his three Epistles, although he uses the word several times in Revelation.

subsequently strengthened by the supernatural efficacy of the Holy Spirit,²⁵⁴ although not the Spirit alone, but also the Father and the Son, and therefore, the entire Trinity, give believers both initial faith (2 Peter 1:1) and ever greater measures of faith, love, and other spiritual graces (Ephesians 6:23). Through the efficacious working of God, the believer's faith is established, strengthened, and confirmed, with the result that it abounds²⁵⁵ and "groweth exceedingly."²⁵⁶ God produces this increase of faith through the Scripture, for faith, while ultimately resting on God, proximately rests upon His revelation of Himself in the Word. While God produces faith, believers are responsible to "add to their faith" virtue, knowledge, and other holy graces, which develop out of the root of faith; believers are to diligently and industriously pursue the means to obtain what they desire God to bestow upon them,²⁵⁷ and in this manner their faith, knowledge, godliness, charity, and other holy graces will be in them all the more, increasing and abounding, with the result that they bear spiritual fruit.²⁵⁸ Sanctification takes place as one is "nourished up in the words of faith and of good doctrine," inspired words that both produce faith and sound doctrine and which describe and delimit what such faith and doctrine are.²⁵⁹ Believers are to "stand fast in the faith" (1 Corinthians 16:13), for Paul

²⁵⁴ That is, faith is a fruit of the Spirit, something that originates in Him, in contrast to the works of the flesh, which are indeed products originating with the fallen human person, rather than with God (Galatians 5:19-23).

²⁵⁵ βεβαιούμενοι ἐν τῇ πίστει . . . περισσεύοντες ἐν αὐτῇ, Colossians 2:7. Compare the other βεβαιόω texts in the New Testament: Mark 16:20; Romans 15:8; 1 Corinthians 1:6, 8; 2 Corinthians 1:21; Colossians 2:7; Hebrews 2:3; 13:9.

²⁵⁶ 2 Thessalonians 1:3, ὑπεραυξάνει ἡ πίστις; a continuing action, resulting in strength to endure persecutions and tribulations, 1:4, and set in contrast to a faith that is "lacking" or deficient (ὑστέρημα, 1 Thessalonians 3:10)

²⁵⁷ 2 Peter 1:5-7. Believers are to add or supply (ἐπιχορηγέω) such virtues to their faith, but God gives (χορηγέω, 1 Peter 4:11; cf. 2 Peter 1:1, 3) the faith in the first place. Compare the ἐπιχορηγέω/χορηγέω in 2 Corinthians 9:10. By adding or ministering additionally (ἐπιχορηγέω) to their faith, an entrance into God's eternal kingdom will be given or ministered additionally (ἐπιχορηγέω) to them, 2 Peter 1:11.

²⁵⁸ 2 Peter 1:8, "these things" (ταῦτα) the holy graces of the previous verses, can be in them and be increasing or abounding (ὑπάρχοντα καὶ πλεονάζοντα), and they will make them (καθίστησιν) not to be unfruitful (οὐκ ἀργοὺς οὐδὲ ἀκάρπους).

²⁵⁹ In 1 Timothy 4:6, rather than giving heed to seducing spirits and doctrines of devils, through his faithful warning ministry Timothy will "be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine," καλὸς ἔσθι διάκονος Ἰησοῦ Χριστοῦ, ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως, καὶ τῆς καλῆς διδασκαλίας. The articular τῆς πίστεως is not limited to a body of teaching or truth rather than personally possessed and exercised faith because: 1.) Elsewhere in the pastoral epistles a distinction between articular and nonarticular πίστις as, respectively, a body of truth and personally exercised faith, cannot be maintained; see, e. g., 2 Timothy 1:5; 3:10. 2.) τῆς πίστεως is in the second attributive position, and "[e]specially when the article is used to denote the second attributive position would we say that it has almost no semantic meaning" (pg. 239, *Greek Grammar Beyond the Basics*, Wallace). 3.) The personal exercise of faith is intimately associated with the body of doctrine in which faith is exercised. 4.) Being "nourished up" in the realm and by the instrumentality of "the words of

writes, “by faith ye stand” (2 Corinthians 1:24). Indeed, believers “walk by faith, not by sight” (2 Corinthians 5:7),²⁶⁰ so the spiritual life of the Christian is a walk of faith, specifically, faith in the Son of God (Galatians 2:20),²⁶¹ through whom believers are strengthened by the Spirit to employ their free, gracious, and confident access by faith to the Father.²⁶² Rather than Jewish ceremonial, faith that works by and is being energized by love is what matters (Galatians 5:6).²⁶³ The believer’s faith can grow in quantity, resulting in his proper exercise of his spiritual giftedness and in holy living (Romans 12:3-21), for the more faith the believer has, the more spiritual joy and other holy graces he has, and the greater progress he makes in holiness (Philippians 1:25).²⁶⁴ An increase of faith will result in an increase in good works, in the “work of faith.”²⁶⁵ Indeed, while all believers already have Christ in them,²⁶⁶ the Father grants that believers, as they are spiritually strengthened, have Christ dwelling²⁶⁷ in their hearts by faith in an ever greater

faith” supports the idea that personal faith is in view. 5.) Other portions of Scripture indicate that faith is produced by the Word (Romans 10:17, cf. v. 8). Compare also “faith in Him,” τὸν λόγον τῆς εἰς αὐτὸν πίστεως, *Dialogue with Trypho* 40.

²⁶⁰ Note that there is nothing in the context of 2 Corinthians 5:7 that suggests that only a subcategory of Christians who have discovered the secret of the Second Blessing walk by faith, while the rest of God’s people do not do so, nor that believers enter into a walk of faith at some point subsequent to their conversion, from which they can fall by not walking by faith but then re-enter by starting to walk by faith again. It is certain that the faith of believers can vary in its strength, and believers can certainly fail to exercise faith in specific situations, but nothing like a distinctive Second Blessing theology is supported by 2 Corinthians 5:7 in its context.

²⁶¹ ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ Θεοῦ is clearly an objective genitive construction.

²⁶² Romans 5:2; Ephesians 2:18; 3:12. Access (προσγωγή) was obtained at the moment of faith and regeneration, and continues always to be available to the believer (note the perfect tense ἐσχήκαμεν in Romans 5:2).

²⁶³ ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ πίστις δι’ ἀγάπης ἐνεργουμένη. Note the rather frequent association of faith and love: 1 Corinthians 13:2, 13; 2 Corinthians 8:7; Galatians 5:6, 22; Ephesians 1:15; 3:17; 6:23; Colossians 1:4; 1 Thessalonians 1:3; 3:6; 5:8; 2 Thessalonians 1:3; 1 Timothy 1:5, 14; 2:15; 4:12; 6:11; 2 Timothy 1:13; 2:22; 3:10; Titus 2:2; Philemon 5; Revelation 2:19.

²⁶⁴ In Philippians 1:25’s τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως, πίστεως and ὑμῶν modify both προκοπὴν and χαρὰν; compare 1:20. The connection between joy and faith is also affirmed in Romans 15:13.

²⁶⁵ 1 Thessalonians 1:3. In the “work of faith, and labour of love, and patience of hope” (τοῦ ἔργου τῆς πίστεως, καὶ τοῦ κόπου τῆς ἀγάπης, καὶ τῆς ὑπομονῆς τῆς ἐλπίδος) the genitives all produce what is signified by the head noun. God works to fulfill in believers “the work of faith with power,” 2 Thessalonians 1:11; ὁ Θεὸς . . . πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως ἐν δυνάμει.

²⁶⁶ Colossians 1:27; 2 Corinthians 13:5.

²⁶⁷ Ephesians 3:17, κατοικέω. Paul teaches that all believers have the Holy Spirit (and consequently the undivided Trinity) dwelling (οἰκέω, Romans 8:9, 11; cf. 1 Corinthians 3:16) in them, but Christ’s presence dwelling (κατοικέω) in them can increase, so that their personal possession of the Divine presence can grow towards that of Christ the Mediator, in whom dwells (κατοικέω) all the fulness of the Godhead bodily (Colossians 1:19; 2:9), and who dispenses of that fulness to them (John 1:16). (The truth here stated does not, and should not be employed to by any means deny the absolute uniqueness of the

way, and as His special presence in them increases, they are rooted and grounded in love for their brethren, experientially know the love of Christ, and are filled with ever greater degrees of the fulness of God.²⁶⁸

The *peitho* word group²⁶⁹ supplies further light on the nature of Christian faith.²⁷⁰ The verb means “to come to believe the certainty of something on the basis of being convinced—‘to be certain, to be sure, to be convinced,’ or ‘to believe in something or someone to the extent of placing reliance or trust in or on—‘to rely on, to trust in, to depend on, to have (complete) confidence in, confidence, trust.’²⁷¹ Coming to saving faith, to *believing*, is to *be persuaded*²⁷² of the truth about Christ and the gospel, and consequently, turning from all false confidences,²⁷³ to *trust* or place one’s *confidence*²⁷⁴ in Him alone. Related words signify *persuasive*, *convincing*,²⁷⁵ *persuasion*,²⁷⁶ and

hypostatic union as properly confessed at Chalcedon, nor should any attempt being made to reduce the union of natures in the undivided Person of Christ to a mere Nestorianizing indwelling of God in the human Christ.) Compare the greater strength of κατοικέω as compared with οἰκέω in the LXX in Genesis 19:30; Jeremiah 31:28 (Eng. 48:28); Ezekiel 38:11; Judith 5:5; cf. also Justin Martyr’s *Dialogue with Trypho* 78; *Theophilus to Autolycus* 2:3, and Philo, *Flaccus* 55.

²⁶⁸ Ephesians 3:14-19. A greater degree of the presence of the Son in the believer necessitates a greater presence of the Trinitarian God, for the Divine essence is undivided.

²⁶⁹ πείθω, Matthew 27:20, 43; 28:14; Mark 10:24; Luke 11:22; 16:31; 18:9; 20:6; Acts 5:36-37, 40; 12:20; 13:43; 14:19; 17:4; 18:4; 19:8, 26; 21:14; 23:21; 26:26, 28; 27:11; 28:23-24; Romans 2:8, 19; 8:38; 14:14; 15:14; 2 Corinthians 1:9; 2:3; 5:11; 10:7; Galatians 1:10; 3:1; 5:7, 10; Philippians 1:6, 14, 25; 2:24; 3:3-4; 2 Thessalonians 3:4; 2 Timothy 1:5, 12; Philemon 1:21; Hebrews 2:13; 6:9; 11:13; 13:17-18; James 3:3; 1 John 3:19 (the only use in the Johannine corpus; John 3:36 is the only other use in the entire word group); πεποίθησις, 2 Corinthians 1:15; 3:4; 8:22; 10:2; Ephesians 3:12; Philippians 3:4; πειθός, 1 Corinthians 2:4; πεισμονή, Galatians 5:8; πειθαρχέω, Acts 5:29, 32; 27:21; Titus 3:1; ἀπειθής, Luke 1:17; Acts 26:19; Romans 1:30; 2 Timothy 3:2; Titus 1:16; 3:3; ἀπειθέω, John 3:36; Acts 14:2; 17:5; 19:9; Romans 2:8; 10:21; 11:30-31; 15:31; Hebrews 3:18; 11:31; 1 Peter 2:7-8; 3:1, 20; 4:17; ἀπειθεία, Romans 11:30, 32; Ephesians 2:2; 5:6; Colossians 3:6; Hebrews 4:6, 11.

²⁷⁰ “πείθω . . . [is] allied with pistis, fides, foedus, etc.” (Thayer, *Greek Lexicon*, on πείθω). “Constructs in πιστ- derive from the dep. πείθομαι” (pg. 175, *Theological Dictionary of the New Testament*, vol. 6, Kittel). Note the parallelism between πείθω and πιστεύω in John 3:36 (ὁ πιστεύων . . . ὁ δὲ ἀπειθῶν).

²⁷¹ Louw-Nida 31.46, 31.82. The breakdown in BDAG is very helpful.

²⁷² Acts 17:4 (aorist passive); 28:24 (imperfect passive); cf. Luke 16:31; Acts 18:4; 19:8, 26; 26:28; 28:23; 2 Corinthians 5:11; Galatians 1:10. Paul persuaded men to turn from their sins and entrust themselves to Christ, and then continue in the grace of God (Acts 13:43).

²⁷³ E. g., riches, Mark 10:24, themselves, 2 Corinthians 1:9, their own righteousness, Luke 18:9, or the flesh and religious ceremonies Philippians 3:3-4.

²⁷⁴ 2 Corinthians 1:9; Philippians 2:24; 3:3-4; Hebrews 2:13 (Christ as the Son of Man, identified and in union with his human brethren, perfectly trusted in God, as do they, Psalm 18:2, albeit imperfectly; also Matthew 27:43 & Psalm 22:8); 13:8. See also Luke 11:22.

²⁷⁵ πειθός, “pertaining to being able to persuade or convince—‘persuasive, convincing.’” (Louw-Nida).

²⁷⁶ πεισμονή, “the means by which someone is caused to believe—‘that which persuades, the means of convincing’ . . . [or] the actual process of persuasion” (Louw-Nida), that is, “πεισμονή . . . like the English ‘persuasion,’ may be either active or passive; ‘the act of persuading’ . . . or ‘the state of one persuaded’” (*St. Paul’s Epistle to the Galatians*, J. B. Lightfoot on Galatians 5:8).

confidence or *trust*.²⁷⁷ Paul, as a pattern true for every Christian, testified: “I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.”²⁷⁸ The saving faith of the Old Testament saints, set forth as a paradigm for those in the dispensation of grace, possessed, in addition to knowledge, persuasion of the truth concerning Christ and the promises about Him as a constituent element, which resulted in an embrace of the promises and He who was offered in them.²⁷⁹ Persuasion, confidence, trust, and assurance that Christ will indeed save those who come to Him are elements of saving faith.²⁸⁰ Since “[t]o be convinced and to believe is finally to obey,”²⁸¹ *peitho* consequently passes over from confidence and trust to obedience.²⁸² The idea *obey* is clearly present in the word group.²⁸³ The people of God are those who believingly trust and consequently obey²⁸⁴—thus, the verb

²⁷⁷ πεποιθήσις, “1. a state of certainty about something to the extent of placing reliance on, *trust*, *confidence*.” (BDAG).

²⁷⁸ 2 Timothy 1:12, οἶδα γὰρ ὃ πεπίστευκα, καὶ πέπεισμαι ὅτι δυνατός ἐστι τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν. Paul had entrusted himself to the Lord Jesus, at which moment he came to be persuaded that Christ was able to keep him from spiritual destruction, and his entrusting and persuasion continued to the time of his statement.

²⁷⁹ Hebrews 11:13, These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth., Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ λαβόντες τὰς ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες, καὶ πεισθέντες, καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοι εἰσιν ἐπὶ τῆς γῆς. Their faith included knowledge of the promises (“having seen them afar off”), persuasion, and a trusting embrace of the promises, which resulted in confession.

²⁸⁰ The ideas of persuasion and confident assurance are found in the New Testament in many texts where the specific act of justifying faith is not under consideration. For persuasion, consider Matthew 27:20; 28:14; Luke 20:6; Acts 5:40 (aorist passive is rendered “agreed”); 12:20 (the chamberlain persuaded, convinced, won over, cf. 2 Maccabees 4:45, ἤδη δὲ λελειμμένος ὁ Μενέλαος ἐπηγγείλατο χρήματα ἱκανὰ τῷ Πτολεμαίῳ Δορυμένους πρὸς τὸ πείσαι τὸν βασιλέα, “But Menelaus, being now convicted, promised Ptolemee the son of Dorymenes to give him much money, if he would pacify the king toward him.”); 14:19; 21:14; 23:21 (being persuaded results in yielding); 26:26; 27:11 (“believed”); Romans 8:38; 14:14; 15:14; 2 Timothy 1:5; Hebrews 6:9; 1 John 3:19. For confident assurance and trust, consider Romans 2:19; 8:38; 15:14; 2 Corinthians 2:3; 10:7; Galatians 5:10; Philippians 1:6, 14, 25, 2 Thessalonians 3:4; 2 Timothy 1:5; Philemon 21; 1 John 3:19.

It is one thing—and a truth—to say that saving faith is inherently assured of the sufficiency of Christ and the truth of the Divine promises in the Gospel. It is another—and a falsehood—to say that saving faith involves within it the assurance that one is personally converted. Assurance in this latter sense belongs to the well-being, not the essence, of Christian faith.

²⁸¹ πείθω, πείθομαι, πειθός, πεισμονή, πεποιθήσις, *Theological Lexicon of the New Testament*, vol. 3, Spicq & Earnest, pg. 67.

²⁸² Acts 5:36-37; Romans 2:8 (note the πείθω/ἀπειθέω contrast in the μέν/δέ clause); Galatians 3:1; 5:7; Hebrews 13:16; James 3:3.

²⁸³ As evidenced, e. g., in the uses of πειθαρχέω, Acts 5:29, 32; 27:21; Titus 3:1. The “verb is ordinarily translated ‘obey,’ . . . [with] the peculiar nuance of . . . voluntary consent” (*Theological Lexicon*, Spicq).

²⁸⁴ In none of its 55 uses in the New Testament are the people of God ever said to be people devoid of πείθω. Galatians 3:1 & 5:7 would be the only texts that might appear to indicate otherwise. However, in these verses false teachers were seeking to lead the Galatians to apostatize from the gospel, but in both

disbelieve or *disobey*²⁸⁵ is never used of them, nor are its related noun²⁸⁶ or adjective.²⁸⁷ Saving faith is an entrusting of oneself to Christ which results in obedience.

The specific quotations of Genesis 15:6²⁸⁸ and Habakkuk 2:4 in the New Testament, both by Paul and by James, lie in clear continuity with both the grammatical-historical meaning of the Old Testament texts in their specific contexts and the wider Old and New Testament doctrines about the status and character of the just, the nature of the life that they possess, and the role of faith. The New Testament quotations will be examined in their chronological order—James, then Galatians, then Romans, and finally Hebrews.

James, in his quotation from Genesis 15:6 in James 2:23, emphasizes the aspect of the Old Testament doctrine of faith that indicates that continuing faith, faithfulness, and

verses “that ye should not obey the truth” (τῇ ἀληθείᾳ μὴ πείθεσθαι) is a purpose clause, specifying, respectively, the purpose the false teachers had in their bewitching (3:1) and the purpose of the false teachers in their hindering the Galatians’ running well (5:7). While many of the regenerate members of the church at Galatia had been influenced by these false teachers, so that, no doubt, their understanding and obedience were being shaken, neither in Galatians 3:1 nor 5:7 does Paul make the affirmation that they had actually become people who were rejectors of the truth or people who had now apostatized and become people of unbelief and disobedience. He simply states the purpose of the false teachers with the infinitive πείθεσθαι.

²⁸⁵ ἀπειθέω is used for those who disbelieve in or disobey the Son instead of believing (πιστεύω) in Him and not being condemned (John 3:36), for unbelieving and disobedient Jews (Acts 14:2; 17:5), for hardened people who do not believe or obey the gospel (Acts 19:9), for the unregenerate who disobey and disbelieve the truth (Romans 2:8), as unconverted Israel disbelieves and disobeys (Romans 10:21; 15:31) and the Gentiles disbelieved and disobeyed before their conversion, but did not do so after their salvation (Romans 11:30-31), and for those who disbelieve and disobey so that they do not enter into spiritual rest but eternally perish (Hebrews 3:18; 11:31). Christ is precious to those who believe (πιστεύω), but to the disbelieving and disobedient He is a stone of stumbling (1 Peter 2:7-8; cf. John 3:36). A non-Christian husband is disobedient and disbelieving in the Word (1 Peter 3:1), as the ungodly in Noah’s day who died in the flood were disbelieving and disobedient (1 Peter 3:20). A terrible end will come upon the disbelieving and disobedient (1 Peter 4:17)—the lake of fire.

²⁸⁶ ἀπειθεια; The lost are in unbelief or disobedience (Romans 11:30, 32), for they are the sons of disobedience and unbelief (Ephesians 2:2; 5:6; Colossians 3:6), and they will fall because of their unbelief and disobedience (Hebrews 4:6, 11).

²⁸⁷ ἀπειθής; The unsaved are the disobedient (Luke 1:17), disobeying both God (Titus 1:16; 3:3) and to their parents (Romans 1:30; 2 Timothy 3:2). Paul, in contrast, was not disobedient (Acts 26:19).

²⁸⁸ Richard Longenecker notes:

The theme of the faith of Abraham in the NT . . . has a number of facets to it, and each possesses its own validity as well as serves to enhance the whole: Faith is a wholehearted response to God in Christ, apart from a person’s own attempts to gain merit, as Paul has stressed in countering the Judaizers; it is that which results in acts of positive helpfulness and kindness with respect to the physical needs of others, as James has emphasized in combating a perversion of Christian doctrine; and it is that which eagerly looks forward to the full realization of God’s promises in the future, arranging its priorities and setting its lifestyle accordingly here and now, as . . . Hebrews has highlighted in confronting the situation [it] was addressing. Like the beauty of a diamond which is only fully appreciated when the gem is rotated slowly in the light, so the faith of Abraham is only known in its fulness as we study it in its varying circumstantial dimensions and as we allow those dimensions to transform our own thinking, outlook, lifestyle and action. (pg. 211, “The ‘Faith of Abraham’ Theme in Paul, James, and Hebrews: A Study in the Circumstantial Nature of New Testament Teaching,” Richard N. Longenecker. *Journal of the Evangelical Theological Society* 20:3 (September 1977) 203-212)

obedience are the certain products of genuine conversion and justifying faith. His usage is clear from an examination of James 2:14-26. A man who says that he has faith, but does not have works, does not have the sort of faith that Abraham possessed, but a “faith” of a different and inferior character, a kind of mental assent that does not result in inward renewal and one that will not save he who possesses only it (James 2:14).²⁸⁹ James 2:14a-d does not actually affirm that the speaker is a possessor of genuine *faith*; rather, he is one who only vocally testifies that he is a possessor of faith (cf. 1:25). Nor does James call him a “brother”; he is simply “a man,” a certain one who says²⁹⁰ he has faith—indeed, he is but a “vain man” (2:20). While he does not affirm that this “vain man” has real faith, James does state that this man does not have works—while such a person says that he has faith, what is actually clear is that he does not have works.²⁹¹ His faith does not express itself in deeds, only in words—the only way that he can show that he has faith is by a confession of orthodox doctrine, for his deeds show nothing (2:18-19).²⁹² The absence of works is a clear distinguishing characteristic of his life.²⁹³ James therefore asks, “can faith—the kind of faith²⁹⁴ that does not produce works—save?” (James 2:14e). James’ answer to this question is “no.”²⁹⁵ Such a profession of faith is as empty and worthless as are pleasant sounding words unaccompanied by genuine material

²⁸⁹ Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τις ἔχειν, ἔργα δὲ μὴ ἔχῃ; μὴ δύναται ἡ πίστις σῶσαι αὐτόν; James 2:14 states the topic of the entire section of 2:14-26.

²⁹⁰ λέγῃ τις. Note also 2:18, where his claim that he has faith is repeated, although James affirms that his claim is merely empty.

²⁹¹ ἔργα δὲ μὴ ἔχῃ.

²⁹² James’ reference to the *Shema* (Deuteronomy 6:4) is illustrative, not comprehensive, of the orthodox doctrinal affirmations of his rhetorical adversary (the “vain man” of v. 20) in 2:14-26. The point is not that one has dead faith who is merely a monotheist, but that one who has a matchless profession of doctrinal orthodoxy, as illustrated in a happy confession of the the *Shema*, but has no deeds, has dead faith. The devils are not merely monotheists, but have a peerless theological orthodoxy; they believe in the Trinity, in justification before God by faith alone, in the creation account of Genesis, the resurrection of Christ, heaven and hell, and all other Biblical doctrine, but they are obviously devoid of saving faith.

²⁹³ James consequently employs the present subjunctive ἔχῃ rather than the aorist subjunctive σχῶ (Acts 25:26; Romans 1:13; Philippians 2:27) to describe what the man of James 2:14 does not have. Many texts with the present subjunctive of ἔχω clearly refer to durative or continuing action, and not one clearly refers to a point action (Matthew 17:20; 19:16; 21:21; Mark 4:25; Luke 8:18; John 3:15–16; 5:40; 6:40; 8:6; 10:10; 13:35; 16:33; 17:13; 20:31; Romans 15:4; 1 Corinthians 4:15; 6:4; 13:1–3; 2 Corinthians 1:15; 2:3; 5:12; 8:12; Ephesians 4:28; Colossians 3:13; 1 Thessalonians 4:12; 1 Timothy 5:20; Hebrews 6:18; 12:28; James 2:14, 17; 1 John 1:3; 2:28; 3:17; 4:17).

²⁹⁴ The article in James 2:14e on ἡ πίστις is anaphoric, referring to the πίστιν λέγῃ τις ἔχειν of James 2:14c; that is, it “points back to a certain kind of faith as defined by the author” (pg. 219, Wallace, *Greek Grammar Beyond the Basics*), namely, the kind of faith that does not produce works. This kind of faith, a faith that does not manifest itself in works, is the topic in view throughout the passage. Note the series of anaphoric articles on *faith* in the following verses: ἡ πίστις, v. 17; τὴν πίστιν σου . . . τὴν πίστιν μου, v. 18; ἡ πίστις, v. 20; ἡ πίστις, v. 22 (2x); ἡ πίστις, v. 26.

²⁹⁵ The question with μή in v. 14 anticipates a negative answer.

assistance to a desperately needy, hungry, and naked Christian brother who is in danger of death by starvation or exposure (2:15-17; cf. Matthew 25:36, 43). A profession of compassion without deeds has no value in meeting physical needs, and an empty profession of faith that does not produce works similarly has no power to save spiritually. This kind of faith,²⁹⁶ the kind that is characteristically or continually unaccompanied by works,²⁹⁷ is dead, being alone or by itself²⁹⁸ (2:17, 20, 26). There is as much of a difference between this professed but empty and dead “faith” and saving faith as there is between a dead body and a living man (2:26),²⁹⁹ and such a dead faith will only save men as much as it will save devils (2:19).³⁰⁰

James sets forth Abraham (2:21-24) as the paradigmatic example of the fact that saving faith is always accompanied with works. Abraham was justified by works³⁰¹—shown to be righteous³⁰² in this world—when he offered Isaac his son, as recorded in

²⁹⁶ Note again the anaphoric article in οὗτω καὶ ἡ πίστις.

²⁹⁷ μὴ ἔργα ἔχει expresses durative action.

²⁹⁸ Compare the καθ’ ἑαυτὴν of James 2:17 with Acts 28:16; Hebrews 6:13.

²⁹⁹ In James 2:26, the “faith” which is compared to a body is, in keeping with the pericope, intellectual assent to a body of doctrinal propositions. Such intellectual assent, James affirms, is not living without works, which are compared to the animating spirit. A living man, in contrast to a corpse, has both a body and a spirit.

³⁰⁰ While the πιστεύω ὅτι in James 2:19 is not unable to express the totality of what is involved in saving faith, it here emphasizes the intellectual assent of the “faith” mentioned.

³⁰¹ The question of James 2:20 with οὐ, which introduces the example of Abraham, expects a positive answer, as do the questions with οὐ in 2:4-7, 25; 4:1, 4.

³⁰² The verb *to justify* (δικαιόω) in James 2:21, 24, 25 does not refer to a legal declaration of righteousness at the judgment bar of God, based solely on the imputed righteousness of Christ, as it does in a variety of other texts in the New Testament (Luke 18:14; Acts 13:39; Revelation 22:11) and especially frequently in Paul, when he refers to the present justification believers receive through the sole instrumentality of faith (cf. Romans 3:20, 24, 26, 28, 30; 4:2, 5; 5:1, 9; 8:30, 33; 1 Corinthians 6:11; Galatians 2:16-17; 3:8, 11, 24; 5:4; Titus 3:7). A variety of other senses of *justification* appear in the New Testament (cf. 1 Timothy 3:16; 1 Corinthians 4:4). The reference in James is rather to Abraham being declared, manifested, or shown as righteous in this world, during his lifetime, because of his righteous actions. James’ declarative point is clearly stated in the context: “I will shew thee my faith by my works” (James 2:18). Abraham was shown to be righteous because he offered up Isaac, and Rahab was shown to be righteous because she protected the Hebrew spies. Neither the predominant Pauline sense of *to justify* as a reference to the Divine declaration of the believer as righteous based solely on the imputed righteousness of Christ nor the sense of *to justify* in James 2 refers to justification as an infusion of righteousness that confounds justification with progressive sanctification; in both Paul and James justification is a declaration based on what is already present, not an infusion of holiness that inwardly constitutes one righteous. It should be noted that the New Testament certainly does not always refer to justification as a legal declaration by God directed towards men, although justification remains always a declaration of righteousness rather than an infusion of holiness: the children of wisdom justify wisdom (Matthew 11:19; Luke 7:35); God is justified in his sayings and overcomes when He is judged (Romans 3:4); people justify God by submitting to the baptism of John the Baptist (Luke 7:29); the self-righteous wish to justify themselves (Luke 10:29), and, indeed, the Pharisees were justifying themselves before men while they were still abominable to God (Luke 16:15). People can declare God to be righteous, but they hardly can make Him so. In light of the range in New Testament usage, there is nothing out of the ordinary in James’ use of

Genesis 22.³⁰³ Works did not transfer Abraham from the realm of those under Divine wrath and headed for damnation into the realm of the redeemed who possess the Divine favor and are headed for eternal glory. Such a transformation, as James indicates by his quotation of Genesis 15:6, took place when Abraham believed and was accounted righteous through the imputation of Messianic righteousness. Works do not transform a dead faith into a living faith, but they manifest the presence of living faith. James recognizes the teaching of Genesis that faith, not obedience, is the instrumentality through which men receive that perfect and sufficient righteousness that provides a sure everlasting hope in the sight of God, while he emphasizes the fact, also clearly taught in Genesis and the rest of the Old Testament, that the *believing* are the *faithful*, so that those who are declared righteous before God on the basis of imputed righteousness are also shown righteous in this life by their works. James refers to the “works” of Abraham, rather than to the single “work” of offering up Isaac, because Abraham’s faithfulness on Mount Moriah, in putting Jehovah’s command before his own beloved Isaac (Genesis 22), was the culminating work recorded in Genesis of the patriarch’s life of faithfulness, all of which sprung out of the transformation that took place in his life decades earlier through his being brought into union with God through faith in the land of Ur³⁰⁴ as attested in Genesis 15:6. Abraham’s faith was “made perfect”³⁰⁵ by his works (James

justification as a this-worldly recognition of the righteousness of the righteous upon the earth, nor does his usage of the verb in this sense contradict in the least the usage of Paul about justification before the legal tribunal of God in heaven.

James’ usage of *to justify* also matches the dominant Pauline usage of the verb to refer to present realities possessed by the people of God upon the earth, rather than an eschatological vindication. In James 2 neither Abraham nor Rahab was justified with reference to an eschatological judgment; Abraham offered up Isaac, and Rahab protected the spies, on the earth during their respective lifetimes. Since all those who possess true faith will also be faithful, so that those who have had Christ perfectly fulfill the law for them will also be characterized by obedience to the law, there is no reason to deny that the people of God will experience an eschatological vindication of themselves as righteous associated with their speech and deeds (Matthew 12:37, cf. Romans 10:9-10). Nonetheless those that are shown righteous, whether in this life (James 2) or in eschatological judgment, still have as the ultimate ground or basis of their standing before God only a righteousness from Christ credited to them through faith alone. Those who characteristically obey the law will be justified (Romans 2:13), but not on the ground or basis of their obedience to the law, but because the doers of the law are those who have believed on the Lord Jesus Christ and consequently, by means of regeneration, have become faithful, although their standing before God, whether during their earthly pilgrimage or at the time of their standing before God in judgment, remains solely based on the imputed righteousness of Christ.

³⁰³ Note God’s statement of Abraham’s righteousness in Genesis 22:12, where Abraham’s willingness to offer Isaac reveals the patriarch’s already extant faith, resulting in the blessings stated in 22:16-18.

³⁰⁴ Compare Hebrews 11:8-19. Note the view of James 2 in 1 Clement 10-12 also.

³⁰⁵ In the expression ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη, τελειόω + ἐκ indicates that faith is “made perfect” by works in the sense that faith reaches its intended goal in works, rather than that faith is inherently imperfect or flawed until a certain level of works become manifest. A conceptual parallel is found in 1 John 4:12 (ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ Θεὸς ἐν ἡμῖν μένει, καὶ ἡ ἀγάπη αὐτοῦ

2:22) because Abraham's receipt of a Divine imputed righteousness was not left alone, but led to progressive sanctification and ultimately to glorification. Justification, sanctification, and glorification are a continuum along which all the saints, but none but they, are brought. Abraham's faith in response to the Divine call and revelation in Genesis 12 and 15 was brought to full measure, to completeness, by works, in that inward holiness and its outward fruit of good works are products of the union with Christ established through faith. The statement of Genesis 15:6 that Abraham believed God was "fulfilled" (James 2:23) by Abraham's faithful obedience, culminating in the events of Genesis 22, because true faith, the faith that brings he who exercises it into union with Jehovah and results in imputed righteousness, also always results in faithfulness and obedience. Such obedience is so certain an issue of saving faith that James can regard the statement of Abraham's exercise of saving faith in Genesis 15:6 as a prediction³⁰⁶ of following obedience which was fulfilled in the patriarch's works, culminating in Genesis 22. Abraham offering up his son was a fulfillment of his believing in God. One who believes will come to act like Abraham did in Genesis 22 and will be the friend of God³⁰⁷ instead of being the friend of the world and the adulterous enemy of God (James 4:4). Had Abraham stayed in Ur of the Chaldees instead of rejecting idolatry and entrusting himself to and following Jehovah based on the Abrahamic covenant, he would not have been justified, as Rahab would likewise not have been justified had she sided with the idolatrous enemies of Jehovah in Jericho and had she refused to protect the spies (James 2:25; Joshua 2, 6), but they both would have been unjustified not because they had a true faith that just never produced anything, but because such a lack of works would have been indicative of an absence of true faith.³⁰⁸ Since true faith always results in

τετελειωμένη ἐστὶν ἐν ἡμῖν), where the love of God is "perfected" in believers as they love one another in that Divine love is brought to its intended goal—certainly God's love is not imperfect until believers come to love one another enough. The specific τελειόω + ἐκ construction in James 2:22 is a New Testament *hapax legomenon*, but Koiné parallels support the idea of perfecting as being brought to an intended goal; e. g., Philo refers to one who has been "made perfect by education," that is, brought to the intended goal by means of education (ἐκ διδασκαλίας τελειωθέντι, *On Rewards and Punishments* 1:49; cf. *On Husbandry* 1:42; *On the Confusion of Tongues* 1:181).

³⁰⁶ The "and the scripture was fulfilled" (καὶ ἐπληρώθη ἡ γραφή) formula of James 2:23 is Biblically employed for the fulfillment of prophecy (Matthew 26:54, 56; Mark 14:49; 15:28; Luke 4:21; Acts 1:16) and should not have its prophecy/fulfillment sense weakened in the exposition of James 2.

³⁰⁷ James 2:23, φίλος Θεοῦ. See Isaiah 41:8 (Symmachus, τοῦ φίλου μου for the Hebrew אֱלֹהֵי; 2 Chronicles 20:7; cf. John 15:14-15. In Genesis 18, Abraham also showed friendship/hospitality (φιλοξενία) to the Lord and two angels (Hebrews 13:2). Abraham *was* the friend of God from the time of his justification by faith, but he was called (ἐκλήθη, James 2:23) and recognized as the friend of God subsequently because of the works that manifested his faith.

³⁰⁸ Hebrews 11:31. All the inhabitants of the city of Jericho had the "faith" of the "vain man" of James 2:20 (Joshua 2:9-11), but only Rahab truly believed and entrusted herself to Jehovah (Hebrews 11:31; Joshua 2:11; cf. Deuteronomy 4:39) and consequently acted on her already present living faith, so

faithfulness,³⁰⁹ the kind of faith that does not produce works is dead (James 2:20, 24, 26). James affirms, as does Paul (Romans 2:13) and the rest of the Old and New Testament, that one who possesses a dead “faith only”³¹⁰ that is without works, one who is a “hearer only” (James 1:22)³¹¹ who does not obey the Word, is yet unregenerate.³¹² Such a person must not allow himself to be deceived by his empty profession. Abraham’s life is clear—true faith results in faithfulness, and only the believing, who are the faithful, possess spiritual life now and eternal life in the eschaton. The just shall live by faith.

In the book of Galatians, Paul quotes Genesis 15:6 and Habakkuk 2:4 to establish the fundamental soteriological doctrine of justification before God by faith alone. Genesis 15:6 is quoted in Galatians 3:6, while Habakkuk 2:4 is quoted in Galatians 3:11. Galatians 3:1-4:11 provides arguments in favor of the propositions Paul stated in

that she was saved instead of perishing with the idolators of Jericho. While those in Jericho with the vain man’s “faith” perished as “accursed” (מְרִירָה) under the temporal curse of death and the eternal curse of the second death, “Rahab . . . shall live” and be “saved . . . alive” (Joshua 6:17, 25, הִנָּחָה) with all that pertained to her, delivered from spiritual, physical, and eternal death with the pagans in Jericho, to possess spiritual life, a blessed portion with the people of God, and eternal life.

³⁰⁹ James illustrates that in all cases works proceed from true faith from his use of both Abraham and Rahab as an illustration. If those from the status of the patriarch of Israel down to the status of a Canaanite prostitute woman manifest their faith in works, surely all those of any status with real faith will manifest their belief in works (cf. James 2:1ff.).

³¹⁰ πίστις μόνος.

³¹¹ μόνος ἀκροατής, the only other use of μόνος in James.

³¹² Warfield notes:

It was to James that it fell to rebuke the Jewish tendency to conceive of the faith which was pleasing to Jehovah as a mere intellectual acquiescence in His being and claims, when imported into the Church and made to do duty as ‘the faith of our Lord Jesus Christ, the Glory’ (James 2:1). He has sometimes been misread as if he were depreciating faith, or at least the place of faith in salvation. But it is perfectly clear that with James, as truly as with any other New Testament writer, a sound faith in the Lord Jesus Christ as the manifested God (James 2:1) lies at the very basis of the Christian life (James 1:3), and is the condition of all acceptable approach to God (James 1:6, 5:15). It is not faith as he conceives it which he depreciates, but that professed faith (λέγει, James 2:14) which cannot be shown to be real by appropriate works (James 2:18), and so differs by a whole diameter alike from the faith of Abraham that was reckoned unto him for righteousness (James 2:23), and from the faith of Christians as James understood it (James 2:1, 1:3, cf. 1:22). The impression which is easily taken from the last half of the second chapter of James, that his teaching and that of Paul stand in some polemic relation, is, nevertheless, a delusion, and arises from an insufficient realization of the place occupied by faith in the discussions of the Jewish schools, reflections of which have naturally found their way into the language of both Paul and James. And so far are we from needing to suppose some reference, direct or indirect, to Pauline teaching to account for James’ entrance upon the question which he discusses, that this was a matter upon which an earnest teacher could not fail to touch in the presence of a tendency common among the Jews at the advent of Christianity (cf. Matthew 3:9; 7:21; 23:3; Romans 2:17), and certain to pass over into Jewish-Christian circles: and James’ treatment of it finds, indeed, its entire presupposition in the state of things underlying the exhortation of James 1:22. When read from his own historical standpoint, James’ teachings are free from any disaccord with those of Paul, who as strongly as James denies all value to a faith which does not work by love (Galatians 5:6; 1 Corinthians 13:2; 1 Thessalonians 1:3). In short, James is not depreciating faith: with him, too, it is faith that is reckoned unto righteousness (ii.23), though only such a faith as shows itself in works can be so reckoned, because a faith which does not come to fruitage in works is dead, non-existent. He is rather deepening the idea of faith, and insisting that it includes in its very conception something more than an otiose intellectual assent. (“The Biblical Doctrine of Faith,” *Biblical Doctrines*, vol. 2 of *Works*)

Galatians 2:15-21. Galatians 3:1-18 proves that righteousness is received apart from the law. Within 3:1-18, 3:6-14 provides arguments from the Old Testament establishing the truth of justification by faith apart from the law.³¹³ Paul points out, first of all, that the truth that one is justified in the sight of God apart from the law (2:16) is established because Abraham was accounted righteous, receiving the imputed righteousness of the Messiah, through the sole instrumentality of faith (3:6).³¹⁴ Consequently, believers, “they which are of faith,” rather than law-keepers, “are the children of Abraham” spiritually (3:7). Those who believe as Abraham did become the recipients of the redemptive blessings associated with the patriarch. Indeed, the Old Testament had foreseen that God would justify Gentiles, non-lawkeepers, through faith, for God had promised Abraham all nations, not lawkeeping Jews only, blessing through his Seed, the Messiah.³¹⁵ Consequently, all those who are of faith receive the Abrahamic blessing (3:9). Indeed, none of the sons of Adam can receive salvation through obedience to the law, for the legal standard is continual, perfect, sinless obedience, but all have sinned and deserve God’s curse.³¹⁶ Furthermore, the explicit testimony that “the just shall live by faith”³¹⁷

³¹³ Compare the outline in *Galatians*, Richard N. Longenecker, vol. 41 in the *Word Biblical Commentary*.

³¹⁴ Note the further discussion below in the analysis of the quotations of Genesis 15:6 and Habakkuk 2:4 as found in the book of Romans. In Galatians 3, the quotation from Genesis 15:6 is central to the entire passage.

³¹⁵ Galatians 3:8; Genesis 12:3; 18:18; 22:18; 26:4 28:14. The προεναγγελίζομαι of Galatians 3:8 specifies that the gospel was preached beforehand to Abraham, not only in the proclamation of the Messiah, but also in the declaration of the doctrine of righteousness by faith.

³¹⁶ Galatians 3:10; Deuteronomy 27:26.

³¹⁷ A comparison of Galatians 3:11 and 12 indicates that Paul interpreted Habakkuk 2:4 in accordance with its meaning in its original context, that is, as “the righteous shall live by faith” rather than as “he who through faith is righteous shall live” (for a comparison of the writers who take the one or the other position, see, e. g., pgs. 33-35, “The Righteous Shall Live by Faith—A Decisive Argument for the Traditional Interpretation,” H. C. C. Cavallin. *Studia Theologica* 32 (1978) 33-43). The sense of *live* in both ὁ δίκαιος ἐκ πίστεως ζήσεται and ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς is parallel. In Galatians 3:12 and Leviticus 18:5 (וְעָשָׂה אֱתָם הָאֲדָמָה וְהָיָה בָּהֶם חַיִּים) the prepositional phrase cannot be construed with the subject, but must be taken to modify the verb. Consequently, in both 3:11 and 3:12 the prepositional phrases (ἐκ πίστεως/ἐν αὐτοῖς), not the subjects (ὁ δίκαιος/ὁ ποιήσας αὐτὰ ἄνθρωπος), modify the verb ζήσεται in their respective clauses, even as in Galatians 3:11a the prepositional phrase ἐν νόμῳ modifies the verb δικαιοῦται, paralleling the modification of ζήσεται by ἐκ πίστεως in 3:11b. Since both spiritual life on earth and eschatological eternal *life* are included in the quotation in Galatians from Leviticus 18:5 (parallel texts such as Deuteronomy 5:33 validate the fact that “life” with the smile and blessing of God now is included in Leviticus 18:5, but eschatological life is by no means excluded; see the interpretation of the Leviticus text as a reference to “eternal life” in the Targum Onkelos & Psuedo-Jonathan—note furthermore that Paul’s quotation of Leviticus 18:5 in Romans 10:5, where a contrast with the promise of Habakkuk 2:4 as found in Romans 1:16-17, likewise includes both justification, spiritual life on earth, and eschatological salvation—the same kinds of *life* are contrasted in Romans 1:16-17; 10:5, as they are in Galatians 3:11-12), both are included also in Paul’s view of the *life* promised in Habakkuk 2:4, rather than justification at the moment of conversion alone. Of course, Paul’s recognition that Habakkuk 2:4 promises both spiritual and eschatological *life* to faith includes as its good

eliminates the possibility that life comes from the law, for the just are all those who are justified by faith (3:11).³¹⁸ The law sets a different and contrary standard—life for sinless obedience.³¹⁹ Christ took the curse of the law upon Himself on the cross so that the Gentiles could be accepted by God and receive salvation in all its aspects, inclusive of both justification and the promise of the Spirit, through faith.³²⁰

Paul's use of Genesis 15:6 and Habakkuk 2:4 in Galatians 3 emphasize the receipt of justification through faith alone rather than the faithfulness and holiness that are the fruit of justifying faith. As the Apostle demonstrates, the Old Testament is clear—righteousness before God is the possession of all those who believe, rather than a possession of those who merit salvation by works. However, the faithfulness that is the fruit of the union with Christ entered into at the moment of justification is by no means excluded in Galatians. The promised Spirit, who sinners receive through faith alone at the moment of their justification (3:14), will produce His fruit (5:16-26; 4:6) in those who have received Him. Those justified by faith alone will be led by the Spirit (5:18) into a walk of holiness that is characterized by love, joy, peace, longsuffering, and other holy Spirit-produced acts, rather than the fleshly works that characterize those who will not enter the kingdom but suffer damnation (5:19-23). Faith will work by love (5:6). Indeed, the entire Christian life is lived by faith in the Son of God (2:20; cf. 5:5). The Christian

and necessary consequence that one is justified by faith as well as living the continuing Christian pilgrimage by faith. In Galatians 3:11, Romans 1:17, and Hebrews 10:38 Paul employs the quotation of Habakkuk 2:4 properly in its original context as a reference to the receipt of the blessing of spiritual life, including justification, sanctification, and glorification, through the instrumentality of faith, emphasizing one or the other facet of the life received in his various references to Habakkuk.

While a real offer of *life* to sinless perfection and perfect obedience to the law is made in Galatians 3:12; Romans 10:5; Leviticus 18:5 (cf. Deuteronomy 4:1ff., 30:16-20; Romans 7:10; contrast Romans 10:4-11; Habakkuk 2:4; Isaiah 55:1-3, etc.) the promise cannot be received by any of the fallen sons of Adam because of their sin (Galatians 3:10). The law itself is not imperfect, and it gives instructions for perfect righteousness, but only the virgin-born Messiah has ever perfectly fulfilled its holy requirements (cf. Galatians 3:21). Therefore, spiritual inheritance can actually be received by sinners only through the free promise of grace through faith—a way not annulled by the law, but which actually preceded the law—and, in any case, God knew that sinners could not perfectly keep His law, and did not give it to them for the purpose of them receiving salvation by obedience to it (3:15-22). These facts explain why the method of justification set forth by the law is one foreign to faith (3:12a).

³¹⁸ That is, Galatians 3:11 identifies the “just” and the “justified”: ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ Θεῷ, δηλον ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται. All believers are the just who live by faith.

³¹⁹ Galatians 3:12; Leviticus 18:5; Nehemiah 9:29; Ezekiel 20:11, 13. Paul sets Galatians 3:10 and 3:12 in sharp contrast to 3:11—law and curse are set against faith and righteousness. Indeed, 3:10-12 are Paul's proofs from the propositional statements of the Old Testament that his affirmations in 2:16, 21 are true, and validations of his affirmations about the experience of the Galatians (3:1-5) and of Abraham (3:6-9).

³²⁰ Galatians 3:13-14; Deuteronomy 21:23. Note that the reference to the Spirit in v. 14 ties back to 3:2-5, where not only conversion, but also the continuation of the Christian life, is under discussion. The promise of the Spirit is a promise that includes the progressive sanctification of all believers.

dispensation itself is the coming of faith (3:23, 25). Justification by faith alone (2:16, 21) does not lead to a life of sin, because the believer is legally dead to the law, crucified with Christ, and alive to God (2:17-20). As is clear in Genesis and Habakkuk, Galatians affirms the twin truths that justification in the sight of God is by grace through faith alone, based on the imputed righteousness of Christ alone, and that faithfulness and holiness are the inevitable consequents springing from true faith. The just shall live by faith, as Abraham did.

The affirmation of Habakkuk 2:4 that “the just shall live by faith,” the thesis statement of the Old Testament prophet,³²¹ is found in the thesis statement of the book of Romans: “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith” (Romans 1:16-17).³²² Genesis 15:6 is also quoted in Romans 4:3 to prove that Abraham was justified by faith alone apart from works of the law. The significance of these two quotations in the context of the book of Romans, and their value in illuminating the character of Christian faith, will be examined in book order.

Romans 1:16-17 reads: “I am not ashamed³²³ of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.”³²⁴ Romans 1:16-17a illuminate what is involved in

³²¹ R. M. Moody demonstrates that “Romans . . . has in a very important way the same theme as Habakkuk. . . . In Habakkuk the centre of the solution of Habakkuk’s problem is Hab 2:4, and the theme verse of Romans is 1:17 . . . both books are on the same subject. . . . We therefore arrive at the conclusion that we have in Romans an extensive study of Habakkuk in the light of the coming of Christ in which Paul fully examines every aspect of Habakkuk’s solution to the problem of God’s dealing with Jew and Gentile” (pg. 208, “The Habakkuk Quotation in Romans 1:17,” R. M. Moody. *Expository Times* 90 (1980-81) 205-208).

³²² οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον τοῦ Χριστοῦ· δύναμις γὰρ Θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι. δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται, Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

³²³ Contrast the use of ἐπαισχύνομαι in 1:16 with the only other use in Romans, found in 6:21; Paul, as one would expect for the saints of God, is not ashamed of the gospel of the crucified God-Man, but believers are ashamed of the sins they committed before their conversion. Compare the other NT ἐπαισχύνομαι texts: Mark 8:38; Luke 9:26; 2 Timothy 1:8, 12, 16; Hebrews 2:11; 11:16.

³²⁴ οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον τοῦ Χριστοῦ· δύναμις γὰρ Θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι. δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται, Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται. The verses are full of key terms that appear throughout Romans.

It should be noted that both instances of πίστις in Romans 1:17’s “from faith to faith” refer to the act of human believing, so that the phrase speaks of the increase and strengthening of the believer’s faith; neither instance in Romans 1:17 refers to God’s faithfulness, and consequently the sense of the phrase is not “from the faithfulness of God to man’s faith.” Indeed, both the ἐκ πίστεως construction in the New

the affirmation of Habbakuk that “the just shall live by faith.”³²⁵ First, Paul proves in 1:18-3:20 that all need the gracious justification of God through the gospel of Christ, because all, Jew and Gentile, are sinners devoid of righteousness. They stand in need of, by faith, becoming those who are just and shall live. Men are by nature and choice the

Testament (Romans 1:17; 3:26, 30; 4:16; 5:1; 9:30, 32; 10:6; 14:23; Galatians 2:16; 3:7-9, 11-12, 22, 24; 5:5; Heb 10:38; James 2:24) and the διὰ πίστεως construction (Romans 1:12; 3:22, 25, 27, 30-31; 4:13, 16; 2 Corinthians 5:7; Galatians 2:16; 3:14, 26; Ephesians 2:8; 3:12, 17; Philippians 3:9; Colossians 2:12; 1 Thessalonians 3:7; 2 Timothy 3:15; Hebrews 6:12; 11:33, 39; 1 Peter 1:5) always refer to human “faith” rather than to God or Christ’s faithfulness (cf. pgs. 363-373, *The Epistle to the Romans*, vol. 1, John Murray, for further examination of this question and validation of the conclusions here stated).

³²⁵ As the Hebrew accentuation in Habakkuk 2:4 makes it clear that Habakkuk’s assertion is “the just, by his faith he shall live,” rather than “the just by his faith, he shall live,” so in Romans 1:17 Paul’s Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται does not mean “he who through faith is righteous shall live,” but “the righteous shall live by his faith,” a fact not only borne out by the Hebrew of Habakkuk but also a number of evidences from the Greek. That is, the ἐκ πίστεως modifies ζήσεται, rather than δίκαιος. Paul could easily have written ὁ ἐκ πίστεως δίκαιος ζήσεται or ὁ δίκαιος ὁ ἐκ πίστεως ζήσεται had he wished to indicate that ἐκ πίστεως modified δίκαιος.

As noted by Moody Smith (pgs. 17-19, “O DE DIKAIOS EK PISTEWS ZHSETAI,” Moody D. Smith, in *Studies in the History and Text of the New Testament*, FS K. W. Clark, ed B. L. Daniels and M. J. Suggs. Salt Lake City: University of Utah, 1967; Smith’s argument is very closely followed below), Romans 1:16f. falls into four parts, the first three introduced by γάρ and the fourth by καθώς. The first, introductory, section is v. 16a. The subsequent parts consist of three propositions with significant parallelism. Three elements appear in each part, with the following pattern: a.) The action of God b.) is a revelation which brings salvation c.) for all who receive it in faith. That is:

- A v. 16b δύναμις γάρ Θεοῦ
- b. 17a δικαιοσύνη γάρ Θεοῦ
- v. 17b ὁ δὲ δίκαιος
- B v. 16b ἐστὶν εἰς σωτηρίαν
- v. 17a ἐν αὐτῷ (=εὐαγγελίῳ) ἀποκαλύπτεται
- v. 17b ζήσεται
- C v. 16b παντὶ τῷ πιστεύοντι
- v. 17a ἐκ πίστεως εἰς πίστιν
- v. 17b ἐκ πίστεως

In v. 16b and 17a the pattern ABC is followed. Since Paul follows the order of the text of Habakkuk (יְהוָה הוּא הַיִּשְׁעִי וְיִשְׁעִי בְּיָמָיו, v. 17b has the order ACB, but the pattern of the two preceding syntactical units indicates how Paul understands the Habakkuk quotation. The pattern in v. 16b and 17a of: a.) God’s action, b.) salvific revelation, c.) reception by faith, provides a key for unlocking Paul’s understanding of the Habakkuk quotation. Furthermore, the Habakkuk formula helps explain the disposition of the two preceding affirmations in three parallel elements. Thus, the parallel structure supports the fact that Paul construes the ἐκ πίστεως with the verb ζήσεται.

Furthermore, it appears that v. 17a is a restatement of v. 16b in terms supplied by Habakkuk 2:4. Paul’s mention of the righteousness of God is an abstraction prompted by the upcoming ὁ δίκαιος. The present tense ἀποκαλύπτεται corresponds to the future ζήσεται of the Habakkuk quotation. The present tense of ἀποκαλύπτεται, with the phrase ἐκ πίστεως εἰς πίστιν, indicates a continuing process of Divine self-disclosure on the basis of faith. What Paul affirms abstractly and with respect to its Divine origin in 17a is then given scriptural grounds and set forth in concrete terms with respect to the human situation in 17b: “The righteous [man] shall live by faith.”

The view that the New Testament quotation of Habakkuk 2:4 means “the righteous shall live by faith” rather than “the righteous by faith shall live” is found throughout the church age; see, e. g., for the early church period, *The Epistle of Ignatius to the Tarsians*, Chapter 1; Clement of Alexandria, *Stromata* 2:6; 4:16; Chrysostom, *Homilies on the Epistle of St. Paul to the Romans*, Homily 7.

enemies of God,³²⁶ under His wrath, and separated from the spiritual and eternal life³²⁷ that comes through faith.³²⁸ Whether Jews (2:1-29) or Gentiles (1:18-32), all³²⁹ stand condemned (3:1-20).³³⁰ In 1:18-3:20, the righteous wrath of God is revealed (1:18), rather than His righteous manner of showing mercy in and by Christ (8:18),³³¹ for men are unrighteous,³³² while God is righteous.³³³

Second, Paul proves in 3:21-5:21 that men are delivered from sin and justified apart from the law and through faith alone. Since, as Habakkuk affirms, those who have faith are those who have spiritual and eternal life, and are the just before God, clearly salvation is the possession of every believer, whether Jew or Gentile, rather than the prize only of those who perform meritorious works.

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of

³²⁶ While Θεός, and His righteous wrath and judgment, are ubiquitous in Romans 1:18-3:20 (see 1:18-19, 21, 23-26, 28, 32; 2:2-5, 11, 13, 16-17, 23-24, 29; 3:2-7, 11, 18-19), Χριστός (and Ἰησοῦς) appears only in 2:16 (the only reference to εὐαγγέλιον in this portion of the epistle also), where His Messianic judgment and condemnation of the unbelieving wicked is in view; there is no σωτηρία in 1:18-3:20 (the complete list of texts with the word in Romans is: 1:16; 5:9-10; 8:24; 9:27; 10:1, 9-10, 13; 11:11, 14, 26; 13:11). In contrast, God as Author of the gospel and the loving and propitiated Father of those in Christ appears very frequently in the other portions of Romans (cf. 1:1, 7-9, 16-17, 3:21-23, 25-26, 29-30, 4:2-3, 6, 17, 20; 5:1-2, 5, 8, 10, 11, 15; 6:10, 11, 13, 17, 22-23, 7:4, 22, 25; 8:3, 9, 14, 16, 17, 19, 21, 27, 28, 31, 33, 34, 39, 9:8, 11, 16, 26, 10:1, 3, 9, 17; 11:2, 22-23, 29-30, 32-33; 12:1-3, 14:3, 6, 17-18, 20, 22, 15:5-9, 13, 15-17, 19, 30, 32-33; 16:20, 26-27) among a significant variety of other uses of Θεός (cf. 1:4, 10; 8:7-8; 9:5-6, 14, 20, 22; 10:2, 11:8, 21; 13:1-2, 4, 6, 14:11-12—note that His judgment and wrath are also present in a variety of these texts). Χριστός appears elsewhere frequently in Romans (1:1, 4, 6-8, 16; 3:22, 24; 5:1, 6, 8, 11, 15, 17, 21; 6:3-4, 8-9, 11, 23; 7:4, 25-8:2; 8:9-11, 17, 34-35, 39-9:1; 9:3, 5; 10:4, 6-7; 12:5; 13:14; 14:9-10, 15, 18; 15:3, 5-8, 16-20, 29-30; 16:3, 5, 7, 9-10, 16, 18, 20, 24-25, 27) as does Ἰησοῦς (1:1, 4, 6-8; 3:22, 24, 26; 4:24; 5:1, 11, 15, 17, 21; 6:3, 11, 23; 7:25-8:2; 8:11, 39; 10:9; 13:14; 14:14; 15:5-6, 8, 16-17, 30; 16:3, 18, 20, 24-25, 27).

³²⁷ Romans 2:7-8. Of course, spiritual life and eternal life are highly overlapping or even synonymous terms—those who will have eternal and spiritual life eschatologically are those who have spiritual and eternal life now by means of faith and regeneration.

³²⁸ The human exercise of πίστις is absent in 1:18-3:20. Obviously, 3:3 is no exception.

³²⁹ All (πάντες, 1:16) need the salvation set forth in the gospel because God's wrath is revealed against all unrighteousness and ungodliness (1:18) of all men, Jew or Gentile (2:1, 9-10; 3:9) who are filled with all unrighteousness (1:29; 3:12) and therefore are all unable to be justified by the law (3:19-20). Thankfully, the gospel is set forth in Romans as offered to all, whether Jew or Gentile, who believe (3:22-23; 4:11, 16; 5:12, 18; 9:33; 10:4, 11-13, 18, 26, 32; 15:11; 16:26). The point of Romans 2:13 is the availability of salvation to both Jew and Gentile, as the following context demonstrates, while the verse also indicates that all who are justified by faith alone will characteristically keep God's commandments.

³³⁰ 2:9; 3:9. 2:10 is a proleptic reference to truth explained after 3:20—the manner in which, by grace through faith alone, one can become a true Jew (2:17, 28-29).

³³¹ ἀποκαλύπτω appears only in 1:17, 18; 8:18.

³³² ἀδικία, 1:18, 29; 2:8; 3:5; cf. 6:13. Οὐκ ἔστι δίκαιος οὐδὲ εἷς, 3:10. The δίκαιος recipient of δικαιοῦν in 2:13 does not receive elaboration in the portion from 1:18-3:20; the following portions of the epistle provide elaboration.

³³³ 3:4-5; 9:14.

God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. (Romans 3:21-28)³³⁴

The *just* or *righteous* are all³³⁵ those Jews and Gentiles³³⁶ who have been declared righteous by the gracious God³³⁷ on the basis of the imputed righteousness of the God-Man, Jesus Christ.³³⁸ Works cannot earn righteous standing before God—on the contrary, imputed righteousness is received solely through the instrumentality of faith.³³⁹ The imputation of righteousness brings *salvation* and spiritual and eternal *life*.³⁴⁰

Third, Paul proves in 6:1-8:39 that those justified by faith receive a spiritual life that encompasses not justification only, but also progressive sanctification and glorification. Entrance into the realm of righteousness and the reign of grace makes certain the possession of life in all its justifying, sanctifying, and glorifying fullness

³³⁴ 21 νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πεφανέρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν· 22 δικαιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ εἰς πάντας καὶ ἐπὶ πάντας τοὺς πιστεύοντας· οὐ γὰρ ἐστὶ διαστολή· 23 πάντες γὰρ ἡμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ, 24 δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ· 25 ὃν προέθετο ὁ Θεὸς ἱλαστήριον, διὰ τῆς πίστεως, ἐν τῷ αὐτοῦ αἵματι, εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν πάρεσιν τῶν προγεγονότων ἀμαρτημάτων, 26 ἐν τῇ ἀνοχῇ τοῦ Θεοῦ· πρὸς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ. 27 ποῦ οὖν ἡ καύχησις; ἐξεκλείσθη, διὰ τοῦ νόμου; τῶν ἔργων; οὐχὶ ἀλλὰ διὰ νόμου πίστεως. 28 λογιζόμεθα οὖν πιστεῖ δικαιούσθαι ἄνθρωπον, χωρὶς ἔργων νόμου.

³³⁵ 3:22–23; 4:11, 16; 5:12, 18.

³³⁶ 3:29; 4:17–18.

³³⁷ The emphasis of the texts with Θεός in 3:21–5:21 (3:21–23, 25–26, 29–30; 4:2–3, 6, 17, 20; 5:1–2, 5, 8, 10–11, 15) differs radically from those references to Θεός in 1:18–3:20—in the latter section, God is now, because of Jesus Christ, who is abundantly referenced in the section (3:22, 24; 5:1, 6, 8, 11, 15, 17, 21), the God who manifests grace and love through propitiated justice, rather than the God of wrath who justly punishes those who have not been reconciled through the Redeemer.

³³⁸ Notice the abundance of references to both God's and to imputed δικαιοσύνη (3:21–22, 25–26, 4:3, 5, 6, 9, 11, 13, 22; 5:17, 21) and to δικαίωμα (3:20, 24, 26, 28, 30; 4:2, 5; 5:1, 9); note also δίκαιος (3:26; 5:7, 19). The progression manifested in the uses of δικαίωμα is noteworthy. The ungodly know God's righteous judgments but do not keep them (1:32), while regenerate Gentiles who keep God's righteous judgments will be reckoned among the people of God (2:26). Despite many offences, the people of God receive δικαίωμα for Christ's sake, δι' ἐνὸς δικαιώματος receiving δικαίωσις (5:16, 18). Consequently, because of regeneration, the righteous judgments of the law are fulfilled in them (8:4).

In the book of Romans, the complete list of references to δικαιοσύνη is: 1:17; 3:5, 21–22, 25–26; 4:3, 5–6, 9, 11, 13, 22; 5:17, 21; 6:13, 16, 18–20; 8:10; 9:28, 30–31; 10:3–6, 10; 14:17; δικαίωμα appears in 2:13; 3:4, 20, 24, 26, 28, 30; 4:2, 5; 5:1, 9; 6:7; 8:30, 33, and δίκαιος in 1:17; 2:13; 3:10, 26; 5:7, 19; 7:12.

³³⁹ πίστις, 3:22, 25–28, 30–31; 4:5, 9, 11–14, 16, 19–20; 5:1–2; πιστεύω, 4:3, 17–18, 24.

³⁴⁰ σωτηρία, 5:9–10 (eschatological, rather than present, σωτηρία); ζωή, 5:17, 18, 21 (see also 5:10)—note the references to ζωή appear only at the end of the section 3:21–5:21, where a transition is being made to 6:1–8:39, and the references to σωτηρία are also both in chapter 5, where the δικαίωμα word group is, although certainly still present, less overwhelmingly central than it is in chapters 3–4.

(5:21). Indeed, all of *life* in its future and present aspects proceeds out of or from faith,³⁴¹ so that the Christian life is a life of faith. Since salvation in all its aspects arises from faith,³⁴² God justifies those who are of faith,³⁴³ crediting righteousness to them.³⁴⁴ The spiritual life of the Christian earthly pilgrimage that proceeds from the reception of life at the moment of regeneration and justification is likewise lived by faith,³⁴⁵ as the believer by faith eagerly awaits his future inheritance³⁴⁶ with a faith that is accompanied by holiness of life,³⁴⁷ since “whatsoever is not of faith is sin.”³⁴⁸ In this manner those justified by faith shall live on earth by faith, and, as God gives to them increasing measures of faith,³⁴⁹ their earthly sojourn is a life “from faith to faith,”³⁵⁰ from one measure of faith to another and greater measure, and from one degree of holiness to the next, in contrast to the ungodly, whose life is a servitude to uncleanness and “to iniquity unto iniquity.”³⁵¹

³⁴¹ ἐκ πίστεως. Note that this important Pauline expression (Romans 1:17; 3:26, 30; 4:16; 5:1; 9:30, 32; 10:6; 14:23; Galatians 2:16; 3:7–9, 11–12, 22, 24; 5:5; Hebrews 10:38) occurs only in Habakkuk 2:4 in the LXX. It is also rare in the writings of early post-apostolic Christianity (but cf. Justin Martyr’s *Dialogue with Trypho* 135: “[T]here are two seeds of Judah, and two races, as there are two houses of Jacob: the one begotten by blood and flesh, the other by faith and the Spirit” (δύο σπέρματα Ἰουδα, καὶ δύο γένη, ὡς δύο οἴκους Ἰακώβ· τὸν μὲν ἐξ αἵματος καὶ σαρκός· τὸν δὲ ἐκ πίστεως καὶ πνεύματος γεγεννημένον).

³⁴² The believer is one who has the quality of being ὁ ἐκ πίστεως, Romans 4:16.

³⁴³ ὁ ἐκ πίστεως, Romans 3:26, 30; 4:16; Galatians 3:7–9; also Romans 5:1; Galatians 2:16; 3:22–24; contrast 3:12.

³⁴⁴ Romans 9:30–32; 10:6.

³⁴⁵ In addition to Romans 12:3; 14:23; 15:13, note also 1 Corinthians 16:13; 2 Corinthians 1:24; 4:13; 5:7, for evidence that the entire Christian life from justification to glory is a life of faith.

³⁴⁶ Galatians 5:5, ἐκ πίστεως . . . ἀπεκδεχόμεθα.

³⁴⁷ James 2:24.

³⁴⁸ πᾶν δὲ ὃ οὐκ ἐκ πίστεως, ἀμαρτία ἐστί, Romans 14:23b.

³⁴⁹ Romans 12:3, ὁ Θεὸς ἐμέρισε μέτρον πίστεως.

³⁵⁰ ἐκ πίστεως εἰς πίστιν—followed by καθὼς γέγραπται, Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται. The significance of the “from faith to faith” (ἐκ πίστεως εἰς πίστιν) is illuminated by “they shall go from strength to strength” (πορεύσονται ἐκ δυνάμεως εἰς δύναμιν, Psalm 84:7 (83:8, LXX)); “they have gone on from evil to evil” (ἐκ κακῶν εἰς κακὰ ἐξήλθοσαν, Jeremiah 9:2 (9:3, LXX)); “To the one *we are* the savour of death unto death; and to the other the savour of life unto life” (οἷς μὲν ὁσμὴ θανάτου εἰς θάνατον, οἷς δὲ ὁσμὴ ζωῆς εἰς ζωὴν, 2 Corinthians 2:16); “But we all . . . are changed into the same image from glory to glory” (ἡμεῖς δὲ πάντες . . . τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, 2 Corinthians 3:18); classical parallels include Suetonius, *Galba* 14.1, where in abandoning one imperial choice after the next after the death of Nero, “some demon” drove the soldiers “from treachery to treachery” (ἐκ προδοσίας εἰς προδοσίαν).

³⁵¹ Romans 6:19; note the contrast: ὥσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτω νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν, the latter being a description of the same process of progressive sanctification as 1:17’s ἐκ πίστεως εἰς πίστιν.

Nonetheless, Paul's focus in 6:1-8:39 is not the progressive growth of Christian *faith*,³⁵² but the sure possession and character of Christian *life*, specifically, the life "in Christ"³⁵³ that is the product of union with Him at the moment of justification and regeneration—the just *shall live* by faith.³⁵⁴ Eternal life is the present possession of the believer because of the reign of grace through Jesus Christ (5:17-21), and the possession of this *life*, in conjunction with its corollary, the believer's judicial death to sin, and progressive death to sin's practice and growth in practical righteousness, arising out of union with Christ in His death and resurrection and the receipt of judicial righteousness in justification, guarantees that the believer will not continue in sin (6:1-14). The "righteousness of God" is revealed in the salvation through the gospel of Christ in both judicial justifying and inward sanctifying righteousness, for the "just" or righteous are the heirs of both by grace (1:16-17).³⁵⁵ The ability to obey is restored by the regenerating and sanctifying power of God, based on the work of Christ, through the application of the Holy Spirit—this is part of what is included in the gospel being "the power of God unto salvation" (1:16).³⁵⁶ Paul asks, "Is it possible for the believer to continue in sin?" "Certainly not," the Apostle answers, because the Christian is dead to it, and therefore cannot live in it any longer (6:1-2).³⁵⁷ As pictured in his post-conversion immersion, the

³⁵² Thus, *πίστις* appears in Rom 1:5, 8, 12, 17; 3:3, 22, 25–28, 30–31; 4:5, 9, 11–14, 16, 19–20; 5:1–2, but then disappears until 9:30, after which it appears again in 9:32; 10:6, 8, 17; 11:20; 12:3, 6; 14:1, 22–23; 16:26. The *πιστεύω* word group appears only in 6:8 between 5:2 and 9:30. The gap is unmistakable when the entire group in Romans is examined: Romans 1:5, 8, 12, 16–17; 3:2–3, 22, 25–28, 30–31; 4:3, 5, 9, 11–14, 16–20, 24; 5:1–2; 6:8; 9:30, 32–33; 10:4, 6, 8–11, 14, 16–17; 11:20, 23; 12:3, 6; 13:11; 14:1–2, 22–23; 15:13; 16:22, 26.

³⁵³ *ἐν Χριστῷ* appears once in Romans 1-5 (3:24), but becomes more frequent after the idea involved in union with Adam and with Christ is set forth, although without the specific use of *ἐν Χριστῷ*, in 5:12–21; thus, in the section 6:1-8:39 (where *ἐν Χριστῷ* concludes the section in 8:39), and in the subsequent portions of Romans, the phraseology grows very notably in abundance (Romans 3:24; 6:11, 23; 8:1–2, 39–9:1; 12:5; 15:17; 16:3, 7, 9–10).

³⁵⁴ Thus, *ζωή* and *ζάω* are central in 6-8, being found in 6:2, 4, 10–11, 13, 22–7:3; 7:9–10; 8:2, 6, 10, 12–13, 38—*Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται*. Note the identification of Christ and His life with the believer and his life through the *συζάω* of 6:8. *ἀναζάω* is also found in 7:9. The complete list of *ζωή* texts in Romans is: 2:7; 5:10, 17–18, 21; 6:4, 22–23; 7:10; 8:2, 6, 10, 38; 11:15. *ζάω* appears in 1:17; 6:2, 10–11, 13; 7:1–3, 9; 8:12–13; 9:26; 10:5; 12:1; 14:7–9, 11.

³⁵⁵ Note the transition from judicial righteousness to practical righteousness in progressive sanctification in the use of the *δίκαιος* word group; contrast the uses in Romans 3:20–22, 24–26, 28, 30; 4:2–3, 5–6, 9, 11, 13, 22; 5:1, 7, 9, 17, 19, 21 with those in Romans 6:7, 13, 16, 18–20.

³⁵⁶ That is, the *δύναμις* . . . Θεοῦ . . . εἰς σωτηρίαν of 1:16 includes a restoration by the Holy Spirit (8:9ff.) of the *δύναμις* to obey God lost in the Fall (8:7-8, *δύναμαι*), and God's exercise of *δύναμις* is absolutely and unstoppably effectual in its purpose (cf. 8:38-39); see 15:13, 14, 19; 16:25.

³⁵⁷ While a rhetorical *oughtness* should not be excluded from the questions in Romans 6:1, 15 (Shall we continue in sin, that grace may abound? *ἐπιμενοῦμεν τῇ ἀμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ*; Shall we sin, because we are not under the law, but under grace? *ἀμαρτήσομεν, ὅτι οὐκ ἐσμὲν ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν*), the questions are not simply ones of propriety, but ones of possibility—a possibility indubitably negated, Paul declares. That is, the "God forbid" (*μὴ γένοιτο*) that answers Paul's questions

does not just negate the propriety of continuing in sin, but the possibility of it. That Romans 6:1ff. teaches that the believer is certain to not continue in sin is demonstrated by a number of exegetical considerations.

First, whenever Paul follows a “What shall we say” (τί ἐροῦμεν;) question in Romans with another question, what is negated is the possibility, not merely the propriety, of the action. Thus, considering the examples outside of Romans 6, the answer to “What shall we say? Is God unrighteous who taketh vengeance?” (Romans 3:5, τί ἐροῦμεν; μὴ ἄδικος ὁ Θεὸς ὁ ἐπιφέρων τὴν ὀργὴν (κατὰ ἄνθρωπον λέγω);—note that the “I speak as a man” is an appropriate addition to all of the following similar questions in Romans) is not, “God who takes vengeance ought not to be unrighteous, but perhaps He is unrighteous,” but “God who takes vengeance is certainly not unrighteous.” The answer to “What shall we say then? Is the law sin?” (Romans 7:7, Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία;), is not “The law ought not to be sin, but perhaps it is sin,” but “The law certainly is not sin.” The answer to the question, “What shall we then say to these things? If God *be* for us, who *can be* against us?” (Romans 8:31, Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ Θεὸς ὑπὲρ ἡμῶν, τίς καθ’ ἡμῶν;), is not “No one ought to be effectually against us and defeat God’s purpose of grace, but it is possible that God will be defeated,” but “Certainly no one is effectually against us and can defeat God’s purpose of grace.” The answer to the question, “What shall we say then? Is *there* unrighteousness with God?” (Romans 9:14, Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ Θεῷ;), is not, “There ought not to be unrighteousness with God, but perhaps there is,” but “There is certainly no unrighteousness with God.” Certainty, not possibility, is also found following the “What shall we say?” constructions in Romans that are followed by a statement rather than a question (9:30). Consequently, the questions in Romans 6 are also answered by certainties, not mere potentialities or proprieties. “What shall we say then? Shall we continue in sin, that grace may abound?” (Romans 6:1, Τί οὖν ἐροῦμεν; ἐπιμενοῦμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ;) is not answered, “we ought not, but may, continue in sin,” but “we shall certainly not continue in sin.” “How shall we, that are dead to sin, live any longer therein?” (Romans 6:2, οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ;) is not answered, “We that are dead ought not to be alive to and live in sin any longer, but we may,” but “We that are dead will not be alive to and live in sin any longer.” The question, “What then? shall we sin, because we are not under the law, but under grace?” (Romans 6:15, Τί οὖν; ἁμαρτήσομεν, ὅτι οὐκ ἐσμὲν ὑπὸ νόμον, ἀλλ’ ὑπὸ χάριν;) is not answered, “We ought not to continue in sin, because we are not under the law, but under grace, but we might,” but “We will not continue in sin, because we are not under the law, but under grace.” Likewise, the condition in Romans 6:8 is not merely possible, but certain; those that are dead with Christ will certainly, rather than only potentially, live with Him—they are eternally secure and saved from sin’s penalty and power. The questions that parallel those of Romans 6:1, 15 demonstrate that the believer will certainly not continue in sin.

Second, leaving aside the “What shall we say?” (Romans 3:5; 4:1; 6:1; 7:7; 8:31; 9:14, 30) use of ἐροῦμεν, which does not, in any case, provide any contrary evidence, Paul always uses the first plural future active indicative (the *Textus Receptus* properly reads ἐπιμενοῦμεν and ἁμαρτήσομεν in Romans 6:1, 15, while the minority text’s reading of ἐπιμένωμεν and ἁμαρτήσωμεν is corrupt) of a certainty, not a mere possibility. Believers are certain to judge angels (1 Corinthians 6:3); it is certain that it is not a great thing to reap carnal things where spiritual things have been sown (1 Corinthians 9:11); it is certain that believers will bear the image of the heavenly second Adam (1 Corinthians 15:49); it is certain that believers who do not faint will reap (Galatians 6:9); it is certain that those who are dead with Christ will live with Him (2 Timothy 2:11); it is certain that those who suffer with Christ will reign with Him (2 Timothy 2:12); it is certain that the audience of Hebrews will go on, if God permit (Hebrews 6:3); it is certain that those who are in subjection to the Father of spirits shall live (Hebrews 12:9). Consequently, it is also certain that believers will not continue in sin (Romans 6:1, 15) and will not live in sin (Romans 6:2) but will live with Christ (Romans 6:8).

Third, in every instance where Paul negates an affirmation with “God forbid” (μὴ γένοιτο) in Romans, what is negated is not potentially possible, but certainly impossible. It is certain that the faithfulness of God is not of none effect (Romans 3:3-4). It is certain that God who takes vengeance is not unrighteous (Romans 3:5-6). It is certain that the law is not sin (Romans 7:7). It is certain that God’s good law was not made death unto Paul (Romans 7:13). It is certain that there is no unrighteousness with God (Romans 9:14). It is certain that God has not cast away His people (Romans 11:1). It is certain that Israel has not stumbled so that the nation was cast off forever (Romans 11:11). Indeed, there is no clear evidence of any instance of “God forbid” in Paul’s writings that does not deal with a certainty (Romans 3:4, 6, 31; 6:2, 15; 7:7, 13; 9:14; 11:1, 11; 1 Corinthians 6:15 (cf. 6:9-11); Galatians 2:17; 3:21; 6:14). Consequently,

believer is identified with Christ's death and resurrection and will therefore walk in newness of life (6:3-6), since he is judicially free from sin (6:7). He is free from the dominion of sin and lives spiritually to God, for he is alive with Christ (6:8-10). He is to reckon himself dead to sin and alive to God, as one who has risen from spiritual death to life, because sin will not have dominion over him, since he is under the reign of grace (6:11-14; 5:21). So will the believer sin, because he is under God's grace? No, he will not, because he has been made free from sin when he was converted—he will, therefore, characteristically yield himself more and more to righteousness and holiness instead of to ever greater depths of iniquity (6:15-22). He will not receive the wages of sin in spiritual death, but the gift of God, eternal and spiritual life through Jesus Christ—life in growing measure through the course of his Christian walk, and everlasting life to the highest extent in the coming glory (6:23). He is dead to his old sinful servitude and the spiritual death associated with it and alive to a new master, Christ, in a manner comparable to that of a woman whose old husband has died and who now has a new lord (7:1-6). The law, which should have been the means of life, brought death because of the power of sin, with the result that sin came to be recognized as exceedingly sinful (7:7-13). Indeed, the contrast of the perfect standard of the law and even the believer's obedience is very great, but Jesus Christ gives the victory and even now the believer no longer sins with his whole being, but serves God with his mind (7:14-25). Therefore believers do not walk after the flesh, but after the Spirit, because the law of the Spirit of life in Christ has made them free from the law of sin and death (8:1-2). Christ's death has brought believers

it is a certainty that believers will not continue in sin (Romans 6:1-2, 15). God forbid—He will not allow it to be so. (Note that God is involved, and “God forbid” a proper translation, in the expression *μὴ γένοιτο*. See, on the Old Testament construction with *לֹא־יָבֹלֵךְ*, *Commentary on the Old Testament*, C. F. Keil & F. Delitzsch, on Joshua 22:29; also see 1 Samuel 24:6; 26:11; 1 Kings 21:3; Job 34:10; 1 Chronicles 11:19. The LXX renders the Old Testament *לֹא־יָבֹלֵךְ* phrase with *μὴ γένοιτο* at times (Genesis 44:7, 17; Joshua 22:29; 24:16). A. T. Robertson notes: “In modern Greek Dr. Rouse finds people saying not *μὴ γένοιτο*, but *ὁ θεὸς νὰ φυλάξῃ*” (pg. 940, *A Grammar of the Greek New Testament in the Light of Historical Research*, A. T. Robertson). See also pg. 94, *The Epistle to the Romans*, John Murray).

Fourth, the context of Romans 6 indicates that the believer is certain not to live in sin. His death to sin and identification with Christ (6:1-4) make a walk in newness of life certain. He is certain to be in the holy likeness of Christ's resurrection (6:5). Crucifixion with Christ is certain to bring freedom from sin's domination (6:6-7); the believer's new spiritual life is as certain as the resurrection of Christ to new life (6:8-10). The believer is to reckon himself dead to sin and alive to God (6:11-13), not because it is possible that true Christians can be dominated by sin, but because God's promise is certain: “sin shall not have dominion over you: for ye are not under the law, but under grace” (6:14). While his new obedience is imperfect (6:19), nonetheless the time that believers were enslaved to sin is in the past—now all have become the servants of righteousness and are free from sin's dominion (6:17-21). All believers have their fruit unto holiness, and their end everlasting life (6:22), while all those who still bring forth fruit unto sin receive spiritual death and eternal damnation (6:15-16, 21-23).

Sound exegesis makes it very clear that Romans 6:1, 15 affirms that the believer not only ought not to, but certainly will not, live in sin as do the unregenerate.

deliverance from the power of sin and death and the presence of the indwelling Spirit³⁵⁸ with the result that the righteous requirements of the law are now partially fulfilled within and by the believer on earth as, by grace, he grows in holiness, and are totally and perfectly filled in the eschaton (8:3-4).³⁵⁹ Christians now have life and peace because of their possession of a spiritual mind, instead of the fleshly and rebellious mind they had before their conversion, which brings spiritual death (8:5-8). They have spiritual life and the indwelling Holy Spirit (8:9-11). They are led by the Spirit of God to mortify their indwelling sin and receive eternal life (8:12-14), being freed from bondage into the glory of the adopted sons of God (8:15-17), a glory that will extend to the redemption of the whole creation—indeed, all things work together for good to them, and blessings from predestination in eternity past, to present justification, to future glorification, are certain to them (8:18-39). Judicial and practical righteousness, spiritual and eternal life, are all included in the life that believers, who are the just, receive by grace alone from their redeeming God.

Romans 9-11 unfolds some of what is involved in the gospel being “to the Jew first, and also to the Greek” (1:16).³⁶⁰ Israel received tremendous privileges (9:1-5, cf.

³⁵⁸ Note the plentitude of references to the πνεῦμα in Romans 8 (8:1-2, 4-6, 9-11, 13-16, 23, 26); the Holy Spirit is mentioned earlier in Romans only in 1:4 and 5:5 (though the word πνεῦμα also appears in 1:9; 2:29; 7:6. After Romans 8, the Holy Spirit is mentioned also in 9:1; 14:17; 15:13, 16, 19, 30; πνεῦμα appears also in 11:8; 12:11). The Holy Spirit as a Product and Gift of the “in Christ” relationship, and as Producer of spiritual life, comes to the fore in Romans 8. It should be noted that His presence and work are a blessing possessed by all those in union with Christ in Romans 8—nothing in the chapter limits His work to a minority of Christians or to, say, those who affirm that they have entered into a post-conversion second blessing experience.

³⁵⁹ The passive πληρωθῇ in τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν indicates that God is the source of the fulfillment of the law—grace is the source of all in the believer’s salvation and new covenant obedience. However, there is nothing in Romans 8:4 that indicates that the believer’s progressive sanctification is vicarious or that the believer does not himself act in the fulfillment of the law. In the similar syntax in John 17:13 (ἵνα ἔχωσι τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς), God is certainly the One who produces the fulfillment, but the believers are actively joyful. Indeed, the syntax of the passive of πληρόω + ἐν + pronoun can even be instrumental; cf. “this was Jesus, and that the Scripture was fulfilled in/by Him,” Τοῦτον εἶναι Ἰησοῦν, καὶ πεπληρωθῆναι ἐν αὐτῷ τὴν Γραφήν, (Irenaeus, *Against Heresies* 3:12:8).

³⁶⁰ Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι. Ἑλλήν appears in 10:12 after being absent since early in Romans (1:14, 16; 2:9-10; 3:9), and Ἰουδαῖος reappears also in 9:24, 10:12 after being absent since 1-3 (1:16; 2:9-10, 17, 28-3:1; 3:9, 29), while Ἰσραήλ appears only in 9-11, but there very frequently (9:6, 27, 31; 10:1, 19, 21; 11:2, 7, 25-26; note also ἔθνος in 9:24, 30; 10:19; 11:11-13, 25, which had been absent since 1-4; ἔθνος also reappears in 15-16 in light of the content of those chapters, after being absent in 12-14). Since the receipt, or rejection, of salvation (σωτηρία/σῶζω, 9:27; 10:1, 9-10, 13; 11:11, 14, 26) in its juridical, renewing, and eschatological fullness is under consideration in the chapters, the development from emphasis upon *righteousness* and consequently *life* found in the progression from 3:20-5:21 and 6:1-8:39 is no longer maintained. Thus, πίστις reappears (Romans 9:30, 32; 10:6, 8, 17; 11:20) along with πιστεύω (9:33; 10:4, 9-11, 14, 16) frequently in the company of δικαιοσύνη (9:28, 30-31; 10:3-6, 10), while the fact that receipt of righteousness brings *life* is assumed rather than receiving continued emphasis (hence ζάω appears only in 9:26; 10:5, in neither case of the life of the justified by faith). Note also the

3:1-2), from the Scriptures to the covenants to the eternally blessed God over all, the Messiah. Nevertheless, only a Jewish remnant believed the gospel as Paul preached it in the dispensation of grace. This fact, however, was by no means a failure of the Word or promises of God, for under the old covenant also only a remnant was saved—despite Israel’s national election, only those who were and are of faith constituted the true seed of Abraham who received everlasting salvation (9:6-29). In fact, the Old Testament indicated that not Jews only, but all, including Gentiles, who would believe would be saved (9:24, 30-33), and that salvation by faith, which was universally and indiscriminately offered to all men, would indeed be received by many Gentiles but rejected by many of the physical seed of Israel (10:1-21). However, God had not cast Israel away, nor had His promises and Word failed, for a remnant would continue to come to faith throughout the dispensation of grace, and the entire Jewish nation will be converted in the future at the end of the Tribulation period as the Millennial kingdom is ushered in (11:1-36). Whether Jews or Gentiles, those who are of faith are the just who shall live.

Romans 12:1-15:13 exhorts the Roman church to a myriad of practical duties that should adorn the life of those who by faith are just. In light of the “mercies of God”³⁶¹ set forth in Romans 1-11, Paul “therefore” exhorts the “brethren,” the just who live by faith, to serve God as living sacrifices (12:1ff.). Romans 15:13, which concludes the main body of Romans that began with the thesis statement of 1:16-17, indicates, as does the “from faith to faith” of 1:16-17, that God fills the saints with all joy and peace as they believe and by means of their faith,³⁶² faith is the human response through which God makes the believer holy, filling him with the holy attributes of hope, peace, and joy. The increase of the saint’s inward holiness consequently results in holy actions (15:14; cf.

reappearance of εὐαγγέλιον/εὐαγγελίζω in 10:15–16; 11:28, appearing earlier only in 1:1, 9, 15–16; 2:16.

³⁶¹ διὰ τῶν οἰκτιρμῶν τοῦ Θεοῦ in 12:1 refers back to 9:15, Ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτείρω.

³⁶² In Romans 15:13, ὁ δὲ Θεὸς τῆς ἐλπίδος πληρῶσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι, ἐν δυνάμει Πνεύματος Ἁγίου, the ἐν τῷ πιστεύειν of Romans 15:13 indicates the means (cf. pg. 145, *A Grammar of New Testament Greek*, vol. 3, Nigel Turner) by which the saints are filled with joy and peace, just as the ἐν δυνάμει Πνεύματος Ἁγίου indicates means. Both the Divine power and the human responsibility in sanctification are seen in the parallel ἐν phrases, while Paul does not affirm that they have equal ultimacy. While ἐν τῷ + infinitive is more commonly used for contemporaneous time than for means, the parallelism with ἐν δυνάμει Πνεύματος Ἁγίου supports means (cf. also 15:19, ἐν δυνάμει Πνεύματος Θεοῦ). Furthermore, even if one wished to affirm that ἐν τῷ πιστεύειν indicates contemporaneous time, the fact that the filling takes place at the time of the believing would support that belief is in some sense a condition of being filled with joy and peace. The spiritual life of Divinely produced joy and peace received by means of faith is part of what is involved in the life that the just have by faith (Romans 1:16-17), as Romans 15:13 is the logical conclusion to the main body of the letter that began in 1:16. Compare 1 Peter 1:8.

12:1-15:13). The gospel of God, through the power³⁶³ of the Holy Ghost, provides all the saints a judicial righteousness, practical righteousness, and a perfect ultimate righteousness, and, indeed, all spiritual blessings, as necessary concomitants of union with the Son (8:32). Paul's preaching of the gospel was a priestly service³⁶⁴ that led to formerly wicked Gentiles becoming an acceptable³⁶⁵ sacrifice, "sanctified by the Holy Ghost"³⁶⁶ (15:16), obedient in word and deed because of the sanctifying efficacy of the Almighty Spirit of God (15:18-19).³⁶⁷ Sanctification is an absolutely certain consequence of justification—Gentiles incorporated into the people of God become living and holy sacrifices³⁶⁸ to the God whose mercy delivered them from the penalty and power of sin (12:1-2). Receipt of the gospel in faith leads both to justification and to the saints being established in holiness by the power of God, resulting in the "obedience of faith" (16:25-27).³⁶⁹ Paul's use of Habakkuk 2:4 in the thesis statement of his epistle to the Romans in 1:16-17 is exactly in line with the meaning of the Lord through the Old Testament prophet. Since the just shall live by faith, justification is a free gift received by grace alone through faith alone. Since the just shall live by faith, progressive sanctification and growth in spiritual life, faith, faithfulness, and holiness is certain for all the justified, for all those who possess faith, while faithfulness is impossible without saving faith. Since the just shall live by faith, ultimate glorification is also certain for all the justified (cf. 8:28-39)—every one of God's precious just ones shall receive the consummation of eternal life in a blessed eternity. All believers continue to rely on Christ alone for the entirety of their justifying righteousness, and all believers live—they have spiritual life now, characteristically trust in Jehovah and grow in faith and other fruits of the Spirit, and will receive the consummation of the life they now enjoy in a blessed life in the eschaton.

³⁶³ The ἐν δυνάμει Πνεύματος Ἁγίου of 15:13 also ties back to the "power of God," the δύναμις . . . Θεοῦ, of 1:16; note the references to δύναμαι at 15:14 and the end of the epistle in 16:25.

³⁶⁴ A ἱεουργέω of τὸ εὐαγγέλιον τοῦ Θεοῦ; note also λειτουργός; cf. Hebrews 8:2; Ezra 7:24; Nehemiah 10:39; Isaiah 61:6 (LXX).

³⁶⁵ εὐπρόσδεκτος; cf. 1 Peter 2:5, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ, καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε οἶκος πνευματικός, ἱεράτευμα ἅγιον, ἀνενέγκαι πνευματικὰς θυσίας εὐπρόσδεκτους τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ.

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³⁶⁷ Romans 15:18-19 indicates that the ὑπακοή ἐθνῶν, λόγῳ καὶ ἔργῳ, was a product of the mediate agency of Paul's apostolic ministry ἐν δυνάμει σημείων καὶ τεράτων and the ultimate agency of the Spirit, ἐν δυνάμει Πνεύματος Θεοῦ.

³⁶⁸ The offering of 15:25-33 and the holy actions mentioned in the people listed in 16:1-24 are examples of the holy sacrifices that the almighty grace of God produces in those justified and regenerated; they are specific manifestations of what the renewed life of those who have become just by faith looks like.

³⁶⁹ The continuity and development from 1:16-17 to 15:13-16 (cf. 17-20) and 16:25-27 is clear.

As in Romans 1:16-17 Paul's interpretation of Habakkuk 2:4 is in complete harmony with the literal meaning of the Old Testament passage, so the Apostle's quotation in Romans 4:3 of Genesis 15:6 is in full agreement with the literal meaning of Moses. Paul wrote: "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness."³⁷⁰ As in Genesis 15:6, so in Romans 4:3 faith is the instrument through which Christ's righteousness is imputed, rather than faith itself being the ground or basis of the receipt of righteousness.³⁷¹ Paul makes it very clear that

³⁷⁰ τί γὰρ ἡ γραφή λέγει; Ἐπίστευσε δὲ Ἀβραάμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. The One who accounted Abraham as righteous is God, τῷ Θεῷ; ἐλογίσθη is a form of the Divine passive. "Abraham believed in God, and God reckoned ["it was reckoned by God"] to him unto righteousness." Compare Leviticus 7:18 (7:8, LXX): ἐὰν δὲ φαγὼν φάγη ἀπὸ τῶν κρεῶν τῇ ἡμέρᾳ τῇ τρίτῃ, οὐ δεχθήσεται αὐτῷ τῷ προσφέροντι αὐτό, οὐ λογισθήσεται αὐτῷ, μίασμά ἐστιν ἡ δὲ ψυχή, ἥτις ἐὰν φάγη ἀπ' αὐτοῦ, τὴν ἁμαρτίαν λήμψεται, "And if he do at all eat of the flesh on the third day, it shall not be accepted for him that offers: it shall not be reckoned to him, it is pollution; and whatsoever soul shall eat of it, shall bear his iniquity." Whether in Romans 4:3, Galatians 3:6, or James 2:23, the aorist of Ἐπίστευσε in the New Testament quotation of Genesis 15:6 is constative. Compare the present tenses of πιστεύω employed for Christian belief in 4:5, 11, 24 and the aorists for Abraham's belief in 4:3, 17, 18.

³⁷¹ Charles Hodge explains:

According to the Remonstrants or Arminians, faith is the ground [rather than merely the instrumental cause] of justification. Under the Gospel God accepts our imperfect obedience including faith and springing from it, in place of the perfect obedience demanded by the law originally given to Adam. There is one passage in the Bible, or rather one form of expression, which occurs in several places, which seems to favour this view of the subject. In Romans 4:3, it is said, "Abraham believed God, and it was counted unto him for righteousness;" and again in ver. 22 of that chapter, and in Galatians 3:6. If this phrase be interpreted according to the analogy of such passages as Romans 2:26, "Shall not his uncircumcision be counted for circumcision?" it does mean that faith is taken or accepted for righteousness. The Bible, however, is the word of God and therefore self-consistent. Consequently if a passage admits of one interpretation inconsistent with the teaching of the Bible in other places, and of another interpretation consistent with that teaching, we are bound to accept the latter. . . . [We must consider not only] grammatical structure and logical connection indicate . . . [but also] the analogy of Scripture. . . . [T]he Apostle . . . teaches, first, that the great promise made to Abraham, and faith in which secured his justification, was not that his natural descendants should be as numerous as the stars of heaven, but that in his seed all the nations of the earth should be blessed; secondly, that the seed intended was not a multitude, but one person, and that that one person was Christ (Gal. 3:16); and, thirdly, that the blessing which the seed of Abraham was to secure for the world was redemption. "Christ hath redeemed us from the curse of the law, being made a curse for us: . . . that the blessing of Abraham (*i.e.*, the promise made to Abraham) might come on" us. The promise made to Abraham, therefore, was redemption through Christ. Hence those who are Christ's, the Apostle teaches, are Abraham's seed and heirs of his promise. What, therefore, Abraham believed, was that the seed of the woman, the Shiloh, the promised Redeemer of the world, was to be born of him. He believed in Christ, as his Saviour, as his righteousness, and deliverer, and therefore it was that he was accepted as righteous, not for the merit of his faith, and not on the ground of faith, or by taking faith in lieu of righteousness, but because he received and rested on Christ alone for his salvation.

Unless such be the meaning of the Apostle, it is hard to see how there is any coherence or force in his arguments. His object is to prove that men are justified, not by works, but gratuitously; not for what they are or do, but for what is done for them. They are saved by a ransom; by a sacrifice. But it is absurd to say that trust in a ransom redeems, or is taken in place of the ransom; or that faith in a sacrifice, and not the sacrifice itself, is the ground of acceptance. To prove that such is the Scriptural method of justification, Paul appeals to the case of Abraham. He was not justified for his works, but by faith in a Redeemer. He expected to be justified as ungodly (Romans 4:5). This, he tells us, is what we must do. We have no righteousness of our own. We must take Christ for our wisdom, righteousness, sanctification, and redemption. In the immediately preceding chapter the Apostle had said we are justified by faith in the blood of Christ, as a propitiation for sin; and for him to prove this from the fact that Abraham was justified on account of his confiding, trusting state of mind, which led him to believe that, although a hundred years old, he should be

justification is by faith alone in Christ alone, through which the sinner receives the imputed righteousness of Christ and obtains a perfect legal standing before God. Abraham was not justified by works, but solely through faith, entirely by grace exclusive of all human merit or effort (4:1-5), a teaching to which David also testified (4:6-8). Since Abraham was justified prior to his circumcision, it is apparent that ceremonies or rituals, even those ordained by God such as circumcision, are not the instrumentality through which sinners are justified (4:9-12).³⁷² Salvation is by grace through faith to all,

the father of a numerous posterity, would be a contradiction.

Besides, it is to be remembered, not only that the Scriptures never say that we are justified “on account” of faith (διὰ πίστιν), but always “by,” or “through” faith (διὰ or ἐκ πίστεως, or πίστει); but also that it is not by faith as such; not by faith in God, nor in the Scriptures; and not by faith in a specific divine promise such as that made to Abraham of a numerous posterity, or of the possession of the land of Canaan; but only by faith in one particular promise, namely, that of salvation through Christ. It is, therefore, not on account of the state of mind, of which faith is the evidence, nor of the good works which are its fruits, but only by faith as an act of trust in Christ, that we are justified. This of necessity supposes that He, and not our faith, is the ground of our justification. He, and not our faith, is the ground of our confidence. How can any Christian wish it to be otherwise? What comparison is there between the absolutely perfect and the infinitely meritorious righteousness of Christ, and our own imperfect evangelical obedience as a ground of confidence and peace!

This doctrine is moreover dishonouring to the Gospel. It supposes the Gospel to be less holy than the law. The law required perfect obedience; the Gospel is satisfied with imperfect obedience. And how imperfect and insufficient our best obedience is, the conscience of every believer certifies. If it does not satisfy us, how can it satisfy God?

The grand objection, however, to this Remonstrant doctrine as to the relation between faith and justification, is that it is in direct contradiction to the plain and pervading teachings of the Word of God. The Bible teaches that we are not justified by works. This doctrine affirms that we are justified by works. The Bible teaches that we are justified by the blood of Christ; that it is for his obedience that the sentence of justification is passed on men. This doctrine affirms that God pronounces us righteous because of our own righteousness. The Bible from first to last teaches that the whole ground of our salvation or of our justification is objective, what Christ as our Redeemer, our ransom, our sacrifice, our surety, has done for us. This doctrine teaches us to look within, to what we are and to what we do, as the ground of our acceptance with God. It may safely be said that this is altogether unsatisfactory to the awakened conscience. The sinner cannot rely on anything in himself. He instinctively looks to Christ, to his work done for us as the ground of confidence and peace. This in the last resort is the hope of all believers . . . they all cast their dying eyes on Christ. “As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life.” (pgs. 167-170, *Systematic Theology*, vol. 3, Charles Hodge)

³⁷² The Reformed sacramental notion that infant baptism is a vehicle conveying saving grace and that through baptism grace is “conferred by the Holy Ghost” upon the elect (*Westminster Confession of Faith*, Article 28 because baptism is a “seal” of salvation is a serious heresy. Since Romans 4:11 is the only verse in Scripture that could with any plausibility be used to support the Reformed view, its advocates argue from this text that circumcision is a “seal” of grace, that their sacrament of infant baptism is equivalent to circumcision, and that, therefore, infant baptism seals or conveys grace to their infants. This argument is filled with errors. Even if circumcision were equivalent to baptism, which it is not, the example of Abraham would teach that faith is a prerequisite to baptism. A parallel between circumcision given to all the physical seed of Abraham and baptism given to the spiritual seed of Abraham would restrict baptism to believers, since “they which are of faith, the same are the children of Abraham” (Galatians 3:7).

The use of the word “seal” (σφραγίς) in Romans 4:11—for the already justified and already believing Abraham—by no means supports the Reformed contention. First, the verse does not say that circumcision was a seal of grace to Jewish male infants. While circumcision was a “sign” by nature, it is not affirmed to have been a “seal” to all, but only personally to believing Abraham, who received it when he had already been justified by faith. A recognition of this distinction in Romans 4:11 explains the Old Testament use of the word *sign* or *token* (σηῖς) in connection with circumcision (Genesis 17:11) but the

whether Jew or Gentile, and not by the law or circumcision, for Abraham's justification apart from circumcision and the law (4:12-22) is a pattern for Christian justification (4:23-25). In the book of Romans, Paul cogently and clearly demonstrates with his quotation from Genesis 15:6 that Abraham, and all, receive justification apart from works by grace through faith alone.

While Paul's main point in his argument of Romans four is justification, the transformed lifestyle that is the certain consequent of and companion of gratuitous justification is not absent from the chapter. Those who have ceased working to obtain justification and simply believe on Christ (4:5) are those whose lifestyle evidences a "walk in the steps of that faith of our father Abraham."³⁷³ Those justified by faith alone will also be the faithful, following the pattern of Abraham who not only received a free justification but also separated from the idolatry of Ur and obeyed, loved, and served Jehovah. God both declared that Abraham was righteous solely by faith and stated of the patriarch, "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws" (Genesis 26:5). Abraham not only entrusted himself to the Lord at

complete absence of references in the Old Testament to the ceremony as a "seal." Second, the New Testament does not equate circumcision with baptism or state that the latter replaces the former. Third, the Biblical immersion of believers has nothing to do with the ceremonial application of water to infants that the Reformed claim is baptism. Fourth, a seal is a visible mark or impression evidencing the authority of the one who authorizes the seal to the genuineness or correctness of whatever is witnessed to by its presence. However, baptism does not leave a visible mark upon those who receive it, and it is not administered to single individuals by Divine authority—the authority given the church to administer baptism is general (Matthew 28:18-20). No man can put marks upon the elect of God which shall authoritatively certify that they are His, and neither baptism nor the Lord's Supper authenticate one's personal election to himself or to others; such authentication is given to the regenerate individual himself by the presence of true faith and the manifestation of that faith in a changed life, as taught in 1 John (cf. 5:13). Unlike the ordinance of baptism, the "seal" of circumcision given to Abraham was indeed a visible mark and was applied to the individual man Abraham by direct Divine authority. Circumcision was a seal to Abraham, but to nobody else. Finally, when advocates of Reformed theology and other Protestants speak of baptism as a "seal" or vehicle of grace, they use the word in a sense entirely absent in Scripture. None of the appearances of the word "seal" (σφραγίς) in the New Testament indicate that grace is conveyed through a "seal" (Romans 4:11; 1 Corinthians 9:2; 2 Timothy 2:19; Revelation 5:1-2, 5, 9; 6:1, 3, 5, 7, 9, 12; 7:2; 8:1; 9:4). Those who think that infant baptism was the instrument of their receiving forgiveness, those who think that they received the sacrament as confirmation and evidence that they were already regenerated in the womb, and those who think they had water applied to them in infancy as evidence that they were certain to be regenerated in the future unless they consciously rejected the "sacrament" and its efficacy are underneath a terrible spiritual delusion. They will certainly be damned unless they recognize that their unbiblical religious ceremony did nothing beneficial for them, admit they are still lost, and then repent and believe the gospel.

Indeed, baptism is not even a "sign" in the sense regularly employed in Reformed theology. The ordinance is indeed a sign of what Christ did and suffered, but it is not a "sign" promising that any saving work will be done in the one who receives it—yet it is in this latter sense that the Reformed generally speak of the ordinance as a "sign."

³⁷³ Romans 4:12, τοῖς στοιχοῦσι τοῖς ἔχουσιν τῆς ἐν τῇ ἀκροβυστίᾳ πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ. The present participle στοιχοῦσι supports the fact that a continuing lifestyle that matches Abraham's is in view, rather than only the action of a particular moment.

a particular moment, but he persevered in the faith (Romans 4:17-22). The continuity between justifying and persevering, sanctifying faith is clear in Romans 4-5—one and the same faith results in both salvific blessings. While the main emphasis of Romans 4 is the element of the Old Testament doctrine that “the just shall live by faith” that establishes justification by faith alone based on the righteousness of Christ alone, the corollary truth of the life of faithfulness of the justified is also apparent.

Finally, Paul³⁷⁴ also quotes Habakkuk 2:4 in the book of Hebrews. Based on the foundation of justification by faith, Paul’s quotation in Hebrews 10:38 emphasizes the perseverance that results from genuine saving faith.³⁷⁵ Those who are truly just, Paul teaches, will live by faith: “Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.”³⁷⁶ The *just*, those who

³⁷⁴ There are many convincing works defending the Pauline authorship of Hebrews, from John Owen’s “Of the Penman of the Epistle to the Hebrews” in his *Exercitations on the Epistle to the Hebrews* in vol. 17 of his complete works, to Charles Forster’s *The Apostolic Authority of the Epistle to the Hebrews* (London: James Duncan, 1838), to William Leonard’s *Authorship of the Epistle to the Hebrews: Critical Problem and Use of the Old Testament* (Rome: Vatican Polyglot Press, 1939), to more modern works. However, the testimony of Scripture itself to the Pauline authorship of the Apostle’s 14th epistle is conclusive. 2 Peter 3:15-16 indicates that Paul wrote an inspired epistle, a work that is part of the New Testament canon, to the Jewish diaspora (2 Peter 3:1; 1 Peter 1:1; cf. James 1:1). Since Paul’s other thirteen inspired and canonical epistles are written to specific Gentile churches, the book of Hebrews must be the Pauline epistle that Peter refers to in 2 Peter 3:15-16.

³⁷⁵ “That in the Epistle to the Hebrews it is the general idea of faith, or, to be more exact, the subjective nature of faith, that is dwelt upon, rather than its specific object, is not due to a peculiar conception of what faith lays hold upon, but to the particular task which fell to its writer in the work of planting Christianity in the world. With him, too, the person and work of Christ are the specific object of faith (Hebrews 13:7, 8; 3:14; 10:22). But the danger against which, in the providence of God, he was called upon to guard the infant flock, was not that it should fall away from faith to works, but that it should fall away from faith into despair. His readers were threatened not with legalism but with ‘shrinking back’ (Hebrews 10:39), and he needed, therefore, to emphasize not so much the object of faith as the duty of faith. Accordingly, it is not so much on the righteousness of faith as on its perfecting that he insists; it is not so much its contrast with works as its contrast with impatience that he impresses on his readers’ consciences; it is not so much to faith specifically in Christ and in Him alone that he exhorts them as to an attitude of faith—an attitude which could rise above the seen to the unseen, the present to the future, the temporal to the eternal, and which in the midst of sufferings could retain patience, in the midst of disappointments could preserve hope. This is the key to the whole treatment of faith in the Epistle to the Hebrews—its definition as the assurance of things hoped for, the conviction of things not seen (Hebrews 11:1); its illustration and enforcement by the example of the heroes of faith in the past, a list chosen and treated with the utmost skill for the end in view (11.); its constant attachment to the promises (Hebrews 4:1, 2; 6:12; 10:36, 38; 11:9); its connexion with the faithfulness (Hebrews 11:11; cf. 10:23), almightiness (Hebrews 11:19), and the rewards of God (Hebrews 11:6, 26); and its association with such virtues as boldness (Hebrews 3:6; 4:16; 10:19, 35), confidence (Hebrews 3:14; 11:1), patience (Hebrews 10:36; 12:1), [and] hope (Hebrews 3:6; 6:11, 18; 10:23)” (“The Biblical Doctrine of Faith,” *Biblical Doctrines*, Warfield, vol. 2 of *Works*).

³⁷⁶ ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται καὶ ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ. ἡμεῖς δὲ οὐκ ἐσμέν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς.
The critical text corruption that changes Paul’s ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται into ὁ δὲ

believe to the saving³⁷⁷ of their souls, all the people of God, are contrasted with those who apostatize instead of persevering, who “draw back unto perdition”³⁷⁸ and are eternally damned. Paul sets forth this truth as an encouragement to the believing Hebrews to persevere in the faith despite persecution and as a warning to those who would apostatize from Christ and return to the shadows of Judaism that they will receive, not freedom from persecution only, but with it God’s eternal curse and everlasting damnation. Those who respond in faith to the gospel (Hebrews 4:2) have more than a bare faith in God (Hebrews 6:1, cf. v. 1-9), but a kind of faith that will be mixed with patience and therefore will receive an eternal inheritance (Hebrews 6:12), a kind of faith that brings with it the purified heart of the New Covenant (Hebrews 10:22; 8:8-12). The heroes of the Old Testament recalled in Hebrews 11 are the justified, those who obtain a good report and will be perfected in eternal glory with those of the first century who persevered in like manner (Hebrews 11:2, 39-40); they are the just who live by faith, those who believe to the saving of their souls, those just men made perfect who enter the New Jerusalem (Hebrews 12:23) and are a great cloud of witnesses to encourage the Hebrews in Paul’s day to persevere (Hebrews 12:1), even as the godly Christian preachers known to the recipients of Hebrews had a saving faith that led them to a blessed eternity with Jesus Christ (Hebrews 13:7-8), in contrast with those in whom God has no pleasure (cf. Hebrews 10:38; 11:5-6), those who draw back to perdition (Hebrews 10:38-39).

Thus, explicating Hebrews 10:38-39, Hebrews 11 supplies an extensive analysis of how genuine faith, that possessed by those that believe to the saving of the soul, appeared in the life of Old Testament believers. The “by faith”³⁷⁹ refrain of chapter 11 indicates that the Old Testament worthies acted as they did both because of the presence

δίκαιός μου ἐκ πίστεως ζήσεται in Hebrews 10:38 contradicts the Hebrew text of Habakkuk 2:4 and Paul’s own method of quoting the passage in Romans and Galatians. The *Textus Receptus* follows 97% of Greek MSS, while the critical text corruption follows the remaining 3%. There is even evidence in the MSS of the LXX for ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται rather than ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται.

³⁷⁷ While ἀπόλεια is a word Scripture reserves, in spiritual judgments, to the unregenerate, περιποίησις, “saving” in Hebrews 10:39, is employed only of blessings upon the people of God (Ephesians 1:14; 1 Thessalonians 5:9; 2 Thessalonians 2:14; Hebrews 10:39; 1 Peter 2:9).

³⁷⁸ The proud person, the יָדָהּ יִשְׁבָּץ הַיָּדָהּ יִשְׁבָּץ of Habakkuk 2:4a, is the one who draws back (ὑποστείλῃται) in Habakkuk 2:4a, LXX—the passage identifies him as an unsaved person. Furthermore, “perdition,” ἀπόλεια, is never used in the New Testament of a spiritual judgment that a saved person can undergo, but is very regularly used of the eternal damnation of the unregenerate (cf. the complete list of uses: Matthew 7:13; 26:8; Mark 14:4; John 17:12; Acts 8:20; 25:16; Romans 9:22; Philippians 1:28; 3:19; 2 Thessalonians 2:3; 1 Timothy 6:9; Hebrews 10:39; 2 Peter 2:1–3; 3:7, 16; Revelation 17:8, 11). Note also συναπόλλυμι for the fate of unbelievers in Hebrews 11:31.

³⁷⁹ πίστει.

of genuine faith in them and through the instrumentality of that faith. The chapter does not affirm that they were free from the effects of indwelling sin, or that they never experienced spiritual declensions, but it does teach that, as people of genuine faith, they possessed a graciously given predominant bent towards God that manifested itself in a life characterized by faithfulness and acts of faith. The servants of God in Hebrews 11, therefore, do not represent a second or higher class of Christian, but all those truly in the kingdom of God their recognized Creator (Hebrews 11:1-3), the just or righteous (Hebrews 10:38; 11:4) who please God (11:5-6), who are righteous by faith and receive salvation (11:7), who will, like Abraham and Sarah, enter the heavenly city (11:8-19), who look for future reward and therefore suffer affliction with the people of God instead of enjoying the temporary pleasures of sin (11:25-26, cf. 20-26), who forsake the heathen and are not destroyed with them (27-31), and who live by faith in whatever circumstances God places them in and enjoy the resurrection to life with an abundant reward (32-38), receiving the promise of eternal inheritance with the rest of those who possess true faith and consequently persevere (9:15; 11:39-40). That is, Hebrews 11 teaches both that justification is simply by faith and sets forth the pattern of the life of faith that will mark the justified.³⁸⁰ Since the elders obtained a good report simply by faith (11:1-2), works do not justify; nevertheless, those who have such a good report will manifest that they are just or righteous by acts such as Abel's worship of God even at the cost of martyrdom, and will, after their life by faith as just men, enter into eternal blessedness.³⁸¹ They will be resurrected with the just because in their lifetime they pleased God,³⁸² as did Enoch (11:5), by faith (11:6). Like all the righteous of chapter 11, their good report before God in justification will issue in sanctification (11:39).³⁸³ Those who would

³⁸⁰ Compare John Owen's extensive exposition of chapter 11 in his *Exposition of Hebrews*.

³⁸¹ Hebrews 10:38; 11:4; 12:23 are the only texts with δίκαιος in Hebrews, and they all refer to the same sort of person. Those who are the just will live like just Abel, and then enter into the eternal home of just men made perfect.

³⁸² εὐηρεστηκέναι τῷ Θεῷ. εὐαρεστέω appears in the NT only in Hebrews 11:5-6; 13:16. As in Hebrews 11:5-6 those with saving faith please God, so in Hebrews 13:16 God is pleased with the good deeds and charitable sharing with needy fellow Christians that arise out of a heart established with grace, rather than being pleased with the sacrifices performed by the unconverted Jews who would call the Christian Hebrews back to the shadows of the ceremonial law (13:7-17).

³⁸³ Note the continuity demonstrated in the uses μαρτυρέω in Hebrews 11:

11:2 ἐν ταύτῃ γὰρ ἔμαρτυρήθησαν οἱ πρεσβύτεροι.

For by it the elders obtained a **good report**.

11:4 πίστει πλείονα θυσίαν Ἀβελ παρὰ Κάιν προσήνεγκε τῷ Θεῷ, δι' ἧς ἔμαρτυρήθη εἶναι δίκαιος, **μαρτυροῦντος** ἐπὶ τοῖς δώροις αὐτοῦ τοῦ Θεοῦ· καὶ δι' αὐτῆς ἀποθανὼν ἔτι λαλεῖ.

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he **obtained witness** that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

11:5 πίστει Ἐνὼχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ οὐχ εὕρισκετο, διότι μετέθηκεν αὐτὸν ὁ Θεός· πρὸ γὰρ τῆς μεταθέσεως αὐτοῦ **μεμαρτύρηται** εὐηρεστηκέναι τῷ Θεῷ·

By faith Enoch was translated that he should not see death; and was not found, because God had translated

inherit “the righteousness which is by faith” will stand for God against the opposition of the world like Noah did when he built the ark (11:7). Those with saving faith will follow the example of Abraham, who “by faith . . . obeyed” God’s call, even at the cost of separation from one’s kindred and way of life for a wandering existence as a stranger and foreigner (11:8-9), because enduring such earthly trials to inherit the New Jerusalem is worthwhile (11:10). Saving faith recognizes the validity of God’s promises, as Sarah did, even if they seem impossible (11:11-12). Saving faith not only intellectually apprehends and is persuaded of God’s promises, but embraces them, resulting in an open confession of and identification with Him, His ways, and His people (11:13), and an open declaration of a preference for His heavenly country (11:14, 16) because of an inward preference for such a holy land and for its holy King—one who truly inwardly prefers this world to God’s coming kingdom will find an occasion to turn back from the way of faith and spiritual and everlasting life (11:15). True believers are not ashamed of God, and He is not ashamed of them, but has prepared an eternal city for them.³⁸⁴ They characteristically respond in faith to trials, as Abraham did when he put God’s command before his own son Isaac (11:17-19). They have respect to the promises of God and act in accordance with them, as did Isaac (11:20).³⁸⁵ Saving faith has respect to the Divine promises even to the time of death and manifests itself in a true heart of worship, as seen in Jacob and Joseph (11:21-22). Saving faith fears God rather than man, and honors Him even if the government commands the contrary, as seen in Moses’ parents (11:23). Saving faith identifies with the people of God and their worship, esteems reproach for Christ greater riches than worldly treasures, forsakes the world, and endures, because it looks to the coming eternal reward, as Moses did (11:24-28). Faith exposes its possessors to what appear to be severe physical dangers if required by the command of God, as is evident in Israel’s passing through the Red Sea, whose waters could, were they not restrained by God, have drowned the whole nation as they did the Egyptian army (11:29). Faith will fight the spiritual warfare to which God has called His people in accordance with His commandment (11:30), as seen in Israel’s conquest of Jericho. Faith will lead believers to protect God’s servants even at great personal risk, so that those who

him: for before his translation he **had this testimony**, that he pleased God.

11:39 καὶ οὗτοι πάντες, **μαρτυρηθέντες** διὰ τῆς πίστεως, οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν,

And these all, having **obtained a good report** through faith, received not the promise:

384 Hebrews 11:16; cf. 2:11; Romans 9:33; 10:9-11; 1 Peter 2:6.

385 Genesis 27, which is referred to in Hebrews 11:20, illustrates both the true faith present in Isaac and that serious sins and manifestations of corruption from indwelling sin can be present in those with saving faith.

possess it, as did Rahab, will not perish with those who are unbelievers (11:31).³⁸⁶ Indeed, the Old Testament validates that faith is the cause and instrument for both obtaining spiritual victories and for possessing an overcoming endurance of extreme suffering, torture, and martyrdom for Christ's sake (11:32-38). Since such Old Testament heroes received life and lived by faith, Paul concludes, so must the Hebrews endure and overcome by faith if they are to obtain the promise of eternal life (11:39-12:1)—indeed, they must look to and follow the greatest Pattern of all of overcoming endurance, Jesus Christ Himself (12:2-3). As they took up the cross to follow Christ at the moment of their conversion, so must they continue to follow Him. As Habakkuk made clear, the book of Hebrews affirms that the just not only enter into life by faith but also live by faith during their earthly pilgrimage and consequently enter into their promised eternal inheritance. The complete idea taught in Genesis 15:6 and Habakkuk 2:4 appears, although with differences of emphasis, in all the New Testament quotations of the Old Testament text in James, Galatians, Romans, and Hebrews.

John's Gospel teaches that believers have their faith strengthened and deepened through the believing reception of greater revelations through the Word (John 2:22)³⁸⁷ of the Triune God in His ontology and economy,³⁸⁸ particularly as seen in Christ the Mediator,³⁸⁹ and through their response, enabled by grace, of fuller surrender to and

³⁸⁶ Note that the section from 11:4-31 begins with a plain statement that acts of faith manifest the presence of spiritual life in the just or righteous and are instrumental in holy practice (11:4) and ends with an indication that those who do not possess those products of faith in the life will perish as unbelievers (11:31).

³⁸⁷ In John 2:22, both the Old Testament Scripture and Christ's audible speech during His earthly ministry are the Word of God (ἐπίστευσαν τῇ γραφῇ, καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς), which the disciples believe in regard to His resurrection (2:18-22).

³⁸⁸ The "ontological Trinity [refers to] the internal, intratrinitarian distinctions *ad intra* or within the Godhead itself," while the "economic Trinity [refers to] the offices or functions performed by each of the three members of the Trinity. The economic Trinity concerns the roles that each member performs in terms of the created order *ad extra* or outside of himself" (pgs. 954, 959, *Dogmatic Theology*, W. G. T. Shedd, 3rd ed. Phillipsburg, NJ: Presbyterian and Reformed, 2003). That is, the ontological Trinity is God as He is in Himself, while the economic Trinity is God as He is towards us.

³⁸⁹ Brian Kay, in setting forth the Trinitarian spirituality of John Owen, effectively explains the connection between meditation on the Trinity and on Christ the Mediator:

[W]hat exactly is the connection between meditating on the Trinity in action and actual growth towards Christian maturity? The best way to understand this may come by examining . . . another related question which is more specific: how is meditating on Christ transformative for the believer? These are related questions, of course, because . . . the prime *ad extra* act of the Trinity is to communicate Christ to the believer[.] . . . Thus, to meditate on the glory of Christ as Redeemer is to meditate on the most important work of the Trinity. . . . [A]pprehending Christ in his glory is not only the remedy for spiritual decays, but our apprehension of this glory is the spring of all our obedience and is also the controlling object of Christian affection because of Christ's consuming beauty. How is this contemplation so effective? Two reasons . . . rise to the surface. The first is that since the Spirit's work is to fashion believers into the image of Christ's human nature, the believer's own transformation begins as he fills his mind with thoughts of the now glorified human nature of Christ [and other elements of His Theanthropic glory]. In other words, one slowly becomes what one fills one's mind with . . . one becomes what one apprehends or gazes upon. The

entrusting of themselves to Him. Even the smallest degree of true confidence in, coming to, and cleaving to Christ will bring union with Him, and consequently justification, sanctification, and all the other blessings of salvation, but one can cleave to Christ more closely, grow in confidence in Him, surrender more fully to Him, and entrust oneself more fully to Him. Such a greater degree of trust in the Person of the Redeemer and in the Triune God, which is associated in Scripture with receipt of a fuller revelation of His nature and work through the Word, is growth in faith. Through such an increase of faith the saints partake of an increase of spiritual life and fellowship with God. Christ's exercise of creative power in transforming water into the fruit of the vine in John 2 was a manifestation of His glory, in response to which His disciples, those who had already exercised saving faith, believed on Him in a deeper way (John 2:11).³⁹⁰ His miracle, both an exercise of creative power such as pertained only to the eternal Jehovah and a manifestation of His grace and lovingkindness as the Provider for and Redeemer of His people, showed forth Christ's glory as both the eternal Son of God and as the incarnate God-Man, and the faith of His disciples was directed towards Him³⁹¹ as all He was in Himself and on their behalf in a greater way as a consequence. Furthermore, through the display of the Divine glory manifested by the incarnate Christ through His raising of Lazarus from the dead, His disciples were led to believe in Him in a deeper way (John 11:15). Christ was revealed as One who, weeping over Lazarus' death, could perfectly identify with human sorrow, and was filled to the fullest extent with perfect human love

connection between beholding and transformation comes also in the scriptural language "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord[.]" . . .

More deeply, a consideration by the worshipper of the very hypostatic union by which Christ's human nature is united to [the] divine nature is especially powerful. On one hand, diligently inspecting the Son of God's condescension to take on human nature impresses the believer's mind with the prototype of all Christian self-denial, for human obedience is similarly acting in self-denying submission to the will of the Father. On the other hand, the hypostatic union presents to the mind a glorious mystery that exalts God's ineffable wisdom in salvation. . . . [C]ontemplating . . . Christ as fully God and fully man . . . raises the human mind to new heights of both delight in God and progress in sanctification. Somehow, such lofty thoughts of such an inexplicable union, yet a union made real by the Godhead as an act of love for those who would be saved because of it, moves the soul to humble worship and new sensations of appreciative delight. . . . [E]njoyment [is] the language of . . . meditating on Christ[.] . . . In the last analysis, the enjoyment of Christ is what drives out the enjoyment of sin, for the former causes the believer to lose his appetite for the latter. The late-born Puritan Thomas Chalmers would express the same idea with the title of a sermon on the secret of dislodging fleshly appetites, "The Expulsive Power of a new Affection." (pgs. 70-71, *Trinitarian Spirituality*, Brian Kay. Some quotation marks have been removed and the traditional English generic pronoun restored.)

³⁹⁰ ταύτην ἐποίησε τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἐφανερώσε τὴν δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ. The specific manifestation of Christ's glory in the miracle at the wedding feast in Cana, and the specific belief in Him as a response to this particular manifestation of His glory, is specified by the aorists ἐφανερώσε and ἐπίστευσαν. Note that John 11:15, 40; 13:19; 19:35; 20:8, 25, 29, 31; 1 John 3:23 also contain aorists.

³⁹¹ πιστεύω + εἰς.

and sympathy (John 11:35-36), while He was also revealed as God the Word and the Father's only begotten Son, as One who was Himself the Resurrection and the Life, and who, out of His infinite Divine love, could and would exercise the Almighty power of God to redeem His beloved ones from even that last enemy, death (John 11:25-27). While revelation of the glory of God in Christ leads His people to deeper faith (John 2:11; 11:15), at the same time their response of faith to His Word is a condition of and a means to a greater revelation of His glory (John 11:40).³⁹² Christ reveals Himself to His chosen ones, so that love that contemplates Him, faith that trusts in Him, and obedience that follows Him, is aroused the more in them. To such faith, love, and obedience, Christ in turn responds by revealing Himself in yet clearer and clearer ways. Christ also predicted His betrayal to strengthen His disciples' faith in Him as the Messiah and as Jehovah, the I AM (John 13:19).³⁹³ In John 14:1, Christ addressed His disciples: "Let not your heart be troubled: ye believe in God, believe also in me."³⁹⁴ His disciples had already believed, and were believing, in God, and already had come to saving faith in Christ, but the Lord exhorts them to a deeper faith in Himself as the One who is going to go away and come again to receive them to Himself, to a faith that clearly respects His humiliation, crucifixion, resurrection, ascension, and mediatorial office (John 14:6, 29³⁹⁵), to be added to their already extant justifying faith. The Lord Jesus exhorts His disciples to a deeper faith in His Person in John 14:1, but does not there exhort His disciples to a deeper faith in the Father in particular, because the first Person of the Trinity is not the One who they would see in such a radically different light or have difficulty recognizing in light of the cross.³⁹⁶ Christ then proceeds to lead His disciples to a stronger faith in the Trinitarian perichoresis³⁹⁷ (cf. John 10:30, 38) and to Himself as

³⁹² ἐὰν πιστεύσῃς, ὄψει τὴν δόξαν τοῦ Θεοῦ. While all present in John 11 saw the physical miracle of the raising of Lazarus, only those with spiritual sight could see the glory of God in Christ revealed by the miracle.

³⁹³ ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα, ὅταν γένηται, πιστεύσῃτε ὅτι ἐγώ εἰμι.

³⁹⁴ Μὴ ταρασσέσθω ὑμῶν ἡ καρδία· πιστεύετε εἰς τὸν Θεόν, καὶ εἰς ἐμὲ πιστεύετε. As in the Authorized Version, the first πιστεύετε is an indicative, while the second is an imperative; cf. *Non turbetur cor vestrum. Creditis in Deum, et in me credite* (Vulgate). Support for taking πιστεύετε in 14:1b as an imperative is also found in the present imperative πιστεύετε in 14:11 and the exhortation to πιστεύω in 14:10.

³⁹⁵ The πιστεύσῃτε of John 14:29 is a specific and deeper faith in Christ as all He has revealed Himself to be in John 14, specifically in Christ as the soon to be crucified and ascended Redeemer who would send the Spirit, and come again.

³⁹⁶ The πιστεύετε, both the indicative and the imperative, are in the present tense. As the disciples were already believing in God, so they were to believe ever the more deeply in Christ as His saving work on their behalf was revealed to them in the Word and fulfilled in history.

³⁹⁷ "[T]he Greek *perichōrēsis* (περιχώρησις), or *emperichōrēsis* . . . [is] used as a synonym of . . . *circumincessio*: circumincession or coinherence. . . . *Circumincessio* refers primarily to the coinherence of

the One in whom the fulness of the Godhead dwells bodily on account of His Word and works (John 14:10-12).³⁹⁸ As a result of the discourse of John 14-16, the disciples, who had already come to saving faith in Christ with all of its permanent results, and consequently loved Him and were loved by the Father (John 16:27),³⁹⁹ declared that they were now believing in a deeper way in Christ (John 16:30),⁴⁰⁰ although the Lord warned them that their faith was still weak enough that it would not keep them from forsaking Him when He was betrayed (John 16:31-32),⁴⁰¹ for stronger faith leads to a more decided stand for Christ against the world and to all other fruits of righteousness. Unbelievers are exhorted to trust in the crucified Christ, and believers exhorted to a closer embrace of Christ in faith,⁴⁰² because of the revelation of His saving work, as predicted in the Old Testament, grounded in His substitutionary death, and producing justification and sanctification for those in union with Him (John 19:34-37). Men should follow the pattern of a believing response to the Divine saving self-revelation in the crucifixion and resurrection by entrusting themselves to Christ as their own Lord and God (John 20:28-31) and becoming people who are believingly faithful (John 20:27). Such a response of faith appeared in the Apostle John when, in light of the empty tomb, he “saw, and believed” (John 20:8), and in the Apostle Thomas when he saw and believed (John 20:29)⁴⁰³ and was consequently no longer on the path to faithlessness, but was believing (John 20:27, 25), although in truth “blessed *are* they that have not seen, and *yet* have believed” (John 20:29).⁴⁰⁴ All believers are in such a state of blessedness, for they have

the persons of the Trinity in the divine essence and in each other, but it can also indicate the coinherence of Christ’s divine and human natures in their communion or personal union. (pgs. 67-68, *Dictionary of Latin and Greek Theological Terms: Drawn Principally from Protestant Scholastic Theology*, Richard A. Muller. Grand Rapids, MI: Baker Books, 1985). The fact that the fulness of the Godhead is in the *Theanthropos* is the natural consequence in salvation-history of the ontological trinitarian circumincession.

³⁹⁸ The question “Believest thou not[?]” (οὐ πιστεύεις) of 14:10 expects a positive answer. Note that 14:11 subordinates belief based on Christ’s miracles to belief based on His Word.

³⁹⁹ The disciples already had a perfect tense faith (πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ Θεοῦ ἐξηλθον, John 16:27), one which began at the moment of their regeneration and which had abiding results.

⁴⁰⁰ νῦν . . . πιστεύομεν ὅτι ἀπὸ Θεοῦ ἐξηλθες.

⁴⁰¹ “Ἄρτι πιστεύετε; ἰδοὺ, ἔρχεται ὥρα καὶ νῦν ἐλήλυθεν, ἵνα σκορπισθῇτε ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ μόνον ἀφῆτε. Their faith was deeper, but it still was far weaker than it should have been.

⁴⁰² πιστεύσητε, John 19:35. The audience of the “that ye might believe” is the same as the audience of the gospel of John as a whole, 20:30-31.

⁴⁰³ Ὅτι ἑώρακας με, Θωμᾶ, πεπίστευκας.

⁴⁰⁴ By means of Christ’s exhortation to Thomas to not become faithless and unbelieving, but faithful and believing (μὴ γίνου ἄπιστος, ἀλλὰ πιστός, John 20:27), accompanied by His effectual grace and power, Thomas was brought into a state of believing, having passed out of his position as one on the road to faithlessness to a state of faith and consequent faithfulness (πεπίστευκας, 20:29, so that Thomas was now πιστός, not one on the path to ἄπιστος, 20:27). John 20:27 contains the only references to the adjectives πιστός and ἄπιστος in the Gospel; the noun πίστις does not appear in John’s Gospel. A

come to saving faith in the crucified and resurrected Christ⁴⁰⁵ and have consequently become believing and faithful people. The record of Thomas's response of faith to the crucified and resurrected Son of God as Redeemer, Lord, and God, contained as it is within the climax of the Gospel of John in chapter twenty,⁴⁰⁶ is set forth as a pattern for all men—those who are unconverted need to make a comparable faith response in Christ to enter into life, and those who are already converted need to continue to embrace Christ in faith ever the more fully, that they might experientially possess spiritual life in an ever higher degree, such earthly spiritual life being a sweet foretaste of the blessed fullness of life in the coming eschatological glory. John's Gospel is written "that ye might believe⁴⁰⁷ that Jesus is the Christ, the Son of God; and that believing⁴⁰⁸ ye might have life through his name" (John 20:31). The revelation of the glory and salvation of Christ and God through the signs recorded in the Gospel are written so that people might come to initial saving faith, and that those who are believers might through a continuing and ever deeper entrustment of themselves to Christ experientially possess a greater fullness of *life* in all

comparison with the Johannine epistles and Revelation, supported also by the context of John 20, indicates that the emphasis of πιστός/ἄπιστος in John 20:27 is faithfulness (1 John 1:9; 3 John 1:5; Revelation 1:5; 2:10, 13; 3:14; 17:14; 19:11; 21:5; 22:6 & Revelation 21:8) although, of course, such faithfulness is impossible without faith (3 John 5; Revelation 2:10, 13; 17:14; 21:8). Thomas is exhorted to embrace the truth of the resurrection, with all that it involves about the Person and Office of Christ, and consequently become one who is faithful, not faithless (note the present imperative in μὴ γίνου ἄπιστος, ἀλλὰ πιστός; cf. γίνου πιστός ἄχρι θανάτου, Revelation 2:10, and the discussion on pgs.121ff. of *A Grammar of New Testament Greek*, vol. 1, J. H. Moulton). As Christ's exhortation is accompanied by His Almighty power, Thomas does indeed respond in faith to Christ's self-revelation, confess Him as Lord and God, and become one who is believing and faithful (πεπίστευκας, 20:29). The believing response in the Apostle Thomas is a paradigm of the faith of the normal Christian, the one who has not seen, and yet has believed, and so is blessed (μακάριοι οἱ μὴ ἰδόντες, καὶ πιστεύσαντες, John 20:29); such a believing response is the purpose of the Gospel (John 20:30-31).

⁴⁰⁵ Thomas's faith-response to the revelation of Christ is set forth as a pattern by John for the response of faith in the conversion of the lost and for the continuing faith-response to greater revelations of the Person and work of Christ by the Christian, although, in light of 1 Corinthians 15, the specific doubt about the bodily resurrection of Christ by Thomas is not possible for the child of God in the fully inaugurated dispensation of grace as it was for the disciples in the pre-resurrection and ascension period. Indeed, John 20, in its context, clearly teaches that rejecting the resurrection is an the act of the unregenerate, and Christ prevents Thomas from reaching that point through His command, accompanied by His effectual grace, in 20:27.

⁴⁰⁶ For a helpful outline of John's Gospel, its themes, purpose, and plan, see "The Purpose of the Fourth Gospel, Part I" and "The Plan of the Fourth Gospel, Part II," by W. H. Griffith Thomas, *Bibliotheca Sacra* 125:499 (July 1968) 254-263 & 125:500 (October 1968) 313-324.

⁴⁰⁷ ἵνα πιστεύσητε, "that ye might come to initial saving faith in Christ," the first purpose of the Gospel of John, a fact supported by the aorist tense verb. (The aorist, found in the *Textus Receptus* and 99.5% of Greek MSS, is indubitably the correct reading.)

⁴⁰⁸ ἵνα πιστεύοντες ζῶην ἔχητε ἐν τῷ ὀνόματι αὐτοῦ, "that you might through continuing deeper and fuller entrusting of and surrender to Christ, be having life in every greater spiritual fullness through Christ's name," the second purpose of the Gospel of John, a fact supported by the present tense verbs.

its senses—that is, “that they might have life, and that they might have *it* more abundantly” (John 10:10)—for *life* is not bare existence, or simply a future state of joy instead of pain, but knowing the only true God, and Jesus Christ whom He has sent (John 17:3). It is impossible for the unbeliever to possess any saving knowledge of God and Christ, while all believers possess such cognitive and experiential knowledge, but the believer’s knowledge, and thus his experience of spiritual and eternal life, can be deepened through repeated, stronger, and fuller responses to the revelation of his God and Savior in the Word.

The Apostle John similarly taught in his first epistle that unbelievers are to come to faith in Christ and, through the receipt of a new nature, become people of love who also are to exercise particular acts of faith in Christ (1 John 3:23),⁴⁰⁹ while believers, those who have exercised saving faith and become believing ones,⁴¹⁰ should, by obtaining assurance of their salvation, believe more deeply. Their growth in faith is associated with their disbelief in false teachers (1 John 4:1)⁴¹¹ because of the failure of such teachers to fit the criteria set forth by the Apostolic faith in the Word (1 John 4:1-6). Concluding his epistle, John stated: “These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God” (1 John 5:13).⁴¹² The verse indicates that John writes his epistle to those who are believers⁴¹³ in the Son of God. He wants them to enjoy the knowledge that they currently possess eternal life.⁴¹⁴ By possessing assurance, and growing in their assurance of their personal salvation, they will believe the more deeply and exercise ever greater faith in the Son of God,⁴¹⁵ resulting in full joy (1 John 1:4) and holy living (1 John 2:1).

⁴⁰⁹ πιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, leading to continuing love, a fruit of regeneration (ἀγαπῶμεν ἀλλήλους). The first person plural “we should believe,” and the fact that the audience of 1 John is believers, indicates that the πιστεύσωμεν is not limited to the conversion of the unbeliever. God also commands the regenerate to exercise particular acts of faith in Christ.

⁴¹⁰ 1 John 4:16; 5:1, 5, 10, 13; ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ Θεὸς ἐν ἡμῖν, through which the Christian now is ὁ πιστεύων, 1 John 5:1, 5, 10, 13, while the unbeliever is ὁ μὴ πιστεύων because οὐ πεπίστευκεν, 5:10. Those who enter into perfect tense faith possess present tense faith.

⁴¹¹ μὴ παντὶ πνεύματι πιστεύετε.

⁴¹² Ταῦτα ἔγραψα ὑμῖν τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ, ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ.

⁴¹³ τοῖς πιστεύουσιν.

⁴¹⁴ εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον. Since εἰδῆτε is from οἶδα the perfect functions as does the present ἔχετε. It is unfortunate that the critical Greek New Testament follows a tiny minority of Greek MSS to corrupt both the purpose statement of 1 John in 5:13 and the purpose statement of the Gospel of John (20:31).

⁴¹⁵ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ.

shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.⁴²⁰

As their Theanthropic Mediator, Christ makes known to His people by the Holy Spirit the revelation the Father gave Him for them.⁴²¹ Through the Spirit and mediated by the Son, they have the Father's glory revealed to them, and are transformed by this vision of God's glory and brought into ever closer union with the Triune God through the God-Man. Such a revelation of the Father was the eternal Divine purpose on the heart of God, as appears in the covenant of redemption among the Divine Persons and the covenant of grace⁴²² through which the Father would save the elect by the Son through the Spirit, for

⁴²⁰ John 14:21-23, ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με, ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου· καὶ ἐγὼ ἀγαπήσω αὐτόν, καὶ ἐμφανίσω αὐτῷ ἐμαυτόν. λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης, Κύριε, τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτόν, καὶ οὐχὶ τῷ κόσμῳ; ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτόν ἐλευσόμεθα, καὶ μονὴν παρ' αὐτῷ ποιήσομεν. The verb ἐμφανίζω is to "lay open to view, *make visible* . . . to provide information, *make clear, explain, inform, make a report* . . . of matters that transcend physical sight or mere verbal statement *reveal, make known* . . . ἐμφανίσω αὐτῷ ἐμαυτόν *I will reveal myself to that person* J 14:21" (BDAG). Compare the use of ἐμφανίζω in Exodus 33:13 (LXX) and the evidence of inter-testamental Judaism in the use in Wisdom 1:2.

⁴²¹ John 15:15; 16:13-14, "[A]ll things that I [Christ] have heard of my Father I have made known unto you. . . . [T]he Spirit of truth . . . shall glorify me: for he shall receive of mine, and shall shew *it* unto you," πάντα ἃ ἤκουσα παρὰ τοῦ πατρὸς μου ἐγνώρισα ὑμῖν. . . . τὸ πνεῦμα τῆς ἀληθείας . . . ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν. Note that the order of the working in the economic Trinity reflects the eternal order in the ontological Trinity; the Son who is eternally begotten by the Father is, in time, sent by the Father and is the Agent for the revelation of the Father, and the Holy Spirit, who eternally proceeds from the Father and the Son as from a single principle, is in time sent by the Father and the Son to reveal to the saints what has been given by the Father to the God-Man Mediator. Compare also Matthew 11:27; Luke 10:22; John 1:18; 14:6-9.

⁴²² The *covenant of redemption* or *pactum salutis* is "the pretemporal, intratrinitarian agreement of the Father and the Son concerning the covenant of grace and its ratification in and through the work of the Son incarnate. The Son covenants with the Father, in the unity of the Godhead, to be the temporal *sponsor* of the Father's *testamentum* in and through the work of the Mediator. In that work, the Son fulfills his *sponsio* or *fideiussio*, i.e., his guarantee of payment of the debt of sin in ratification of the Father's *testamentum*. . . . [T]he idea of the *pactum salutis* is to emphasize the eternal, inviolable, and trinitarian foundation of the temporal *foedus gratiae* much in the way that the eternal decree underlies and guarantees the *ordo salutis*. . . . [The] *foedus gratiae* [or] *covenant of grace*; also *foedus gratiae gratuitum*: *gracious or graciously given covenant of grace*; and *foedus gratiae evangelicum*: *covenant of grace concerning the gospel or evangelical covenant of grace*; considered, first, as a *foedus monopleuron*, or one-sided covenant, the covenant of grace is the pact (*pactum, pactio*) made by God beginning with the *protevangelium*, confirmed and revealed more fully in Abraham, and finally fulfilled in Christ. It is a *foedus monopleuron* because it stands as a gracious promise of salvation given to fallen man apart from any consideration of man's ability to respond to it or fulfill it and apart from any human initiative. Human beings are drawn into covenant by the grace of God alone. Once they enter covenant, however, and become parties to the divine offer of salvation, they take on responsibilities, under the covenant, before God. The *foedus gratiae*, therefore, also appears as a mutual pact and agreement between God and man, a *foedus dipleuron*" (pgs. 120-121, 217, *Dictionary of Latin and Greek Theological Terms*, Richard Muller).

It should be noted that the fact that the idea of a covenant of redemption and covenant of grace has Scriptural support does not deny the clear Biblical covenantal distinctions affirmed by classical

this revelation of God, which takes place through the Word, is at the heart of what is involved in the possession of eternal life:

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. . . . I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. . . . For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me. . . . I have given them thy word . . . sanctify them through thy truth: thy word is truth. . . . And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them.⁴²³

The supernatural revelation and manifestation of God's name, character, and glory through Christ by the Spirit in the Scriptures to the saints results in their sanctification, in a greater degree of God's presence in and with them, and in their possession and manifestation of all the communicable Divine attributes, so that as they are filled with the Divine presence they are also filled with Divine love and all other holy attributes, including faith and faithfulness.

Both the Old and New Testaments teach that the just—those who receive the imputed righteousness of Jesus Christ, and who consequently have lives characterized by justice—will live. They possess spiritual life and fellowship with God on earth and are certain of eternal life in Christ's everlasting kingdom. This life came to them through the instrumentality of faith. At the moment they believably embraced Christ, they were justified. Their Christian growth is associated with greater and stronger entrustings of

dispensationalism, nor does the use of such a terminology constitute an endorsement of Reformed covenant theology or a rejection of dispensationalism, any more than the acceptance of the covenant of redemption and of grace by Lewis Sperry Chafer constitute a repudiation of his own theological system by that outstanding dispensationalist (cf. pg. 42, vol. 1, pgs. 163-165, 232, vol. 4, etc., *Systematic Theology*, Chafer).

⁴²³

John 17:3, 6, 8, 14, 17, 22-26. αὕτη δὲ ἐστὶν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν Θεόν, καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. . . . ἐφανερώσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς δέδωκάς μοι ἐκ τοῦ κόσμου· σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας· καὶ τὸν λόγον σου τητήρηκάσι. . . . ὅτι τὰ ῥήματα ἃ δέδωκάς μοι, δέδωκα αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξηλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας. . . . ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου. . . . ἀγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ σου· ὁ λόγος ὁ σὸς ἀλήθεια ἐστὶ. . . . καὶ ἐγὼ τὴν δόξαν ἣν δέδωκάς μοι, δέδωκα αὐτοῖς, ἵνα ὥσιν ἐν, καθὼς ἡμεῖς ἐν ἐσμεν. ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοί, ἵνα ὥσι τετελειωμένοι εἰς ἐν, καὶ ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας, καὶ ἡγάπησας αὐτούς, καθὼς ἐμὲ ἡγάπησας. πάτερ, οὓς δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγώ, κἀκεῖνοι ὥσι μετ' ἐμοῦ· ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμήν, ἣν ἔδωκάς μοι, ὅτι ἡγάπησάς με πρὸ καταβολῆς κόσμου. πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δὲ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας· καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου, καὶ γνωρίσω ἵνα ἡ ἀγάπη, ἣν ἡγάπησας με, ἐν αὐτοῖς ᾗ, καὶ ἐγὼ ἐν αὐτοῖς.

themselves to the Lord Jesus in faith as He draws closer to them and they draw closer to Him. In this manner their spiritual life is carried on by faith until the completion of their earthly pilgrimage and their entry into that glorious realm of sight where faith and hope are done away and charity only remains.

Applications of the Truth that the Just Shall Live by Faith

Do you have saving faith? If not, why, oh unbeliever, will you trust in anything or anyone other than the Triune Jehovah, who loved you and sent His Son to die for your sins? Is not hope in men in vain? Why will you perish? For you certainly will do so. There is not the slightest doubt that you will be eternally damned unless you repent of your sins and come to the Lord Jesus Christ in saving faith. Turn from any confidence in works, sacraments, self-righteousness, outward decisions such as the repetition of a “sinner’s prayer,” and all else, to trust only in the all-sufficient merit of the atoning death of the Son of God. Surrender to Christ as Lord. Roll your full persuasion and confidence upon Him and His gospel promises. He will not fail you, nor ever cast you out. He will effectually deliver you from the penalty, power, and presence of sin, and keep you eternally secure from the moment of your regeneration to all eternity future, if you will, enabled by His grace, come to Him.

Saving faith is not just mental assent, but whole-souled entrustment of Christ as both Lord and Savior, as a product of supernatural grace working in the heart. Consequently, all who have truly embraced Christ in faith will be faithful. Nobody without faithfulness has true saving faith. Saving faith always results in obedience, and faith without works is dead. If, after your professed conversion, you are still like the heathen who stayed in Jericho rather than Rahab, or still like the idolators of Ur rather than like Abraham, your eternal destiny will be the same fire and brimstone which those unconverted pagan wretches have been hopelessly enduring for the last three thousand years and more. Abraham was not a sinless man after his conversion (e. g., Genesis 12:10-13), but he was unquestionably a changed man. The new birth does not bring sinless perfection, but it always brings genuine spiritual life. The New Covenant includes both the Divine promise, “I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more” and the equally sure Divine promise, “I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people” (Hebrews 8:10-12). If you do not have the law written in your mind and heart, your sins have not been remitted. If you are still a proud and rebellious man (Habakkuk 2:4a), your problem is not that you have not entered into the

Second Blessing, but that you have never become a just man by means of genuine faith (Habakkuk 2:4b). All the saints, not an elite minority of them only, are just, and not by imputed only, but also by imparted righteousness. The Bible never teaches that some Christians are entirely devoid of spiritual life because they have failed to make a post-conversion faith-decision to appropriate sanctification. Rather, Scripture teaches that all believers have spiritual life and the kernel from which all spiritual blessings, including not justification only, but also sanctification, progressively unfold themselves in ever-greater fullness and glory. There is no evidence in either the Old or New Testaments that some saved people do not live by faith. Can the believer's faith fail him in particular trials? Yes, certainly. Can he fall into spiritual declensions and periods in which his faith is growing weaker? Sadly, the answer is an unequivocal affirmative. However, notwithstanding all such concessions, it is nevertheless those only who are *just* who will *live*, and will do so because they exercised saving faith, entrusting themselves to Jesus Christ as both Lord and Savior, at the moment of their justification and regeneration. Have you truly come to Jesus Christ?

Furthermore, one who does not manifest the obedience of faith should neither be self-assured, nor be assured by others, that he has indeed passed from death to life. Believers have the blessed possibility and privilege of being assured of their salvation (1 John 5:13), but only those who manifest the changes evident in 1 John are truly believers. Christian personal workers should follow the pattern of Jesus Christ, who told new converts, "If ye continue in my word, *then* are ye my disciples indeed" (John 8:30-32). Someone who has newly professed conversion should not be given assurance because he has repeated a sinner's prayer or made an outward profession. While it is most proper to rejoice that someone has made such a decision, personal workers should explain that true conversion results in a lifestyle of obedience to Jesus Christ, and explaining what Scripture sets forth as the faithfulness that pertains to the just, they should allow the Holy Spirit to give assurance. Indeed, neither one with a merely outward profession, nor a true Christian who is backslidden and spiritually decaying, should expect to have Biblical assurance of salvation. Also, before a backslidden Christian can possess Biblical assurance, he needs to repent and have an upright heart before the Lord restored.

On the other hand, believers who do manifest the obedience of faith should not doubt their salvation. God wants His faithful people to joyfully possess an assured salvation, and a lack of assurance is a great hinderance to the further growth of Christian faith and to holy living (1 John 1:4; 2:1; 5:13c). Believer, be assured of your salvation, so that you may more deeply believe in Christ! It is not a secondary or a little thing for you to have assurance. It is the will of God. God has changed you, and His Spirit

testifies inwardly to you that you are a child of God. Will you suppress and deny God's testimony and His work in you? What sort of ingratitude and unreasonableness is this? God has specifically, and in love, "written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (1 John 5:13). Receive His promise—be assured of your salvation—and go on in your Christian walk from strength to strength.

The exercise of saving faith is a definite, conscious, willful action that takes place at a particular moment of a person's life. One who has, by grace, turned with all his heart and soul to Jesus Christ and been born again would in all but the most extraordinary of situations be able to clearly testify to and explain his conversion. The idea, often set forth by advocates of Reformed theology, that one can have "always believed,"⁴²⁴ so that someone who has grown up under Christian influences, or who has had baptismal water applied to him in his infancy, need never consciously come to a point of conversion, is an extremely dangerous, indeed, a soul-damning heresy. Ephesians 2:1-3 states: "And you *hath he quickened*, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also *we all* had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." Ephesians was written to the Christian congregation at Ephesus (Ephesians 1:1), which, of course, included parents who had infants and children (6:1). The children of Christians, like everyone else, are dead in their sins, under the power of the devil, and fulfilling the desires of the flesh and of the mind, until they are made alive at the moment they are born again by grace through faith in Christ (2:8-9). Since infants have "no knowledge between good and evil,"⁴²⁵ they do not conduct themselves "in the lusts of [their] flesh, fulfilling the desires of the flesh and of the mind." Since all those made alive in Christ at one time conducted themselves in the lusts of the flesh and of the mind, people—including those with Christian parents—are only born again after they have reached an

⁴²⁴ E. g.: "We must insist, with . . . the Reformed confessions . . . that . . . it is intolerable cruelty to demand of people a dramatic conversion experience before they can be assured of their salvation. Such obstacles may not be placed before believers who grew up in the church, who were taught to pray on their mother's knee, who were catechized and who therefore do not know a time when they did not believe in Christ. . . . Nor may it be demanded on the mission field. . . . True conversion is a lifelong process, where the child of God daily turns from sin to God[.] . . . This is the Reformed doctrine of conversion as set forth in the Heidelberg Catechism" (pgs. 83-84, "The Notion of Preparatory Grace in the Puritans," Martyn McGeown. *Protestant Reformed Theological Journal* 41:1 (November 2007) 58-84). While such an idea may indeed be the teaching of the Heidelberg Catechism, it is certainly not the teaching of the Bible.

⁴²⁵ Deuteronomy 1:39; Isaiah 7:16; Jonah 4:11; Romans 9:11.

age where they are able to so conduct themselves, and consciously repent and believe the gospel. Nobody has always been a Christian. The only people who are made alive in Christ are those who have been consciously lost, walking in sin, and have subsequently repented and believed.⁴²⁶ Conversion is the most important event that can take place in the life of any individual. One does not repent by accident. A person who has experienced the stupendous change associated with conversion should be able to describe when and how it took place.

How truly “blessed *are* they whose iniquities are forgiven, and whose sins are covered.” How truly “blessed *is* the man to whom the Lord will not impute sin” (Romans 4:7-8)! Oh Christian, marvel in the blessedness of the forgiveness of your sins. They were innumerable, and each of them an infinite evil, but now they are all gone. You were black, but Christ has made you white. You were pressing down to hell under an intolerable weight of transgression, but Jesus Christ has forever removed your load. You were in bondage, but Christ has made you free. You were certain of everlasting torment, but Christ endured all that torment for you, so that you might enter into inconceivable and eternal blessedness. And not only so, but the Lord Jesus has brought you into an intimate union with Himself, and with God through Him. Say to yourself, “How can it be that I have been brought into union with Jesus Christ—that infinitely lovely and precious One? Oh, what am I, that the God of glory, the Creator of the heaven and earth, God the Father, Son, and Spirit, would reveal Himself to me—to me, who would not, of myself, take even the smallest step towards Him! And not reveal Himself only, but in Christ suffer the shame, the bitterness, and the torment of the cross, to bring my wretched soul to Himself!” Yes, Christian, because of God’s mere grace alone—not of yourself, not of your works, not of your striving, not of your preparation for grace, not of anything you ever did, have done, or will do, you have been brought into union with the Lord Jesus Christ. How you ought to treasure the fact of this union, and glory in Him with whom you have been united! How you ought to esteem and love Jesus Christ, the blessed and ever-overflowing font of all spiritual treasures, graces, and blessings that you ever have received, or ever will receive, to all eternity! Do you do so?

Glory, then, not in your own righteousness, but in Christ and His righteousness. All your righteousnesses are filthy rags, and all holiness imparted to you in sanctification

⁴²⁶ This fact is supported not only by the pattern of Old and New Testament conversion, but also by facts such as that the saving faith seen in the perfect tense uses of *pisteuo*, “to believe,” contain within them the idea of a snapshot action—the point of conversion—with results that continue. One must come to Christ with an aorist, point-action of *faith* before one can have a perfect tense belief in the Lord Jesus Christ.

is only and entirely a product of God's grace, power, and love. Indeed, you need Christ to sanctify the iniquity clinging to your very holiest things (Exodus 28:38). You have nothing to glory in yourself. The evidential just character of the redeemed is solely a product of Divine grace and power, and your faith is not a meritorious instrument, but simply the means through which you embrace God and receive all freely from Him. Indeed, the more inward holiness God creates within you, the more you will see how wretched, vile and hateful you really are, and with the greater strength you will cleave to Christ and His righteousness only as your perfect standing before God. Yet notwithstanding all your unworthiness, the Lord Jehovah says to you: "No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of the LORD, and their righteousness *is* of me, saith the LORD" (Isaiah 54:17). Have you received His priceless righteousness "without money and without price" (Isaiah 55:1)? Then hearken to the Scripture: "I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels" (Isaiah 61:10). Oh blessed imputed righteousness of Christ, the glory and the ground of exceedingly great rejoicing of the saints of all ages from the foundation of the world to today, the trust of all the spiritual sons of Abraham from the time of the conversion of that abominable idolator until today, when it becomes the perfect standing for such wretched sinners as you are!

You should earnestly strive to have God's view of your own fleshly tendency towards self righteousness—seek to see it as the abominable and detestable wickedness that God considers it. Also recognize the hateful and abominable character of all false religions of works-righteousness, whether Romanism, Quakerism, cults such as the Watchtower or Seventh Day Adventism, or all other systems of salvation by works and merit. Be astonished, be horribly afraid, be overwhelmed with indignation that any would dare to exalt his own righteousness against the righteousness of the infinite Jehovah. What rebellion, what blasphemy is this! And, alas, oh God, what is this tendency to such self-exaltation that I see within my own fleshly heart! Purge me, oh God, and I will be clean—wash me, and I shall be whiter than snow.

Recognize that it is God's blessed decree that you actually grow increasingly righteous over the course of your earthly pilgrimage, and the consummation of that creative work of righteousness is certain in the coming kingdom. He has covenanted to perform that work in you by His own Almighty power, the same power that created the world and regenerated you. Both the initial bestowal of faith, and the increase of faith,

are supernatural gifts from God, not autonomous products of your will, and the Lord has committed Himself to work in you both to will and do of His good pleasure until the day of Jesus Christ. Therefore, with confidence pursue the means of sanctification, recognizing that it is by such means that God will transform you. Passionately treasure the Word. Read it, study it, memorize it, meditate upon it, hear it preached, discuss it with others. Reject all theologies of sanctification that deny that God produces real inward holiness within His people. Indwelling sin is not merely to be counteracted, but progressively eradicated; inward holiness is not just to be maintained, but to grow. You are crucified with Christ—you are legally dead to sin, and its dominion has been shattered. Then reckon it to be so, and strengthened by the Spirit, put to death the remnants of indwelling sin. At the moment of your regeneration, you overcame the world—manifest that victory through ever greater conquests and desolations of your already defeated foe. Settle for nothing less than what God has promised. Recognize, nevertheless, that the fulness of perfect holiness will not be obtained short of your entrance into eternal rest. How this fact should make you treasure heaven! For the eternal dwelling of the redeemed is not just a place of peace, happiness, and freedom from pain, but of holiness—blessed, perfect, desirable, sweet, and glorious holiness—the dwelling of that Holy One who makes it so. There you will see your Jesus, and be like Him, seeing Him as He is. There you will be pure, even as He is pure. There you will be fully embraced by and enter into the fellowship of the eternal Trinitarian love. There you will enjoy, with all the purchased saints, fulness of communion with the Father, Son, and Holy Spirit for ever and ever and ever. Let your soul cry out, “Oh come, Lord Jesus—take me, and all thy purchased pilgrims, home to be with Thee! Or if it is not yet Thy appointed time to return, oh, how I long to be with Thee and see Thy face, not only by faith, but in full sight! When is it, oh my Father, oh my Redeemer, that I will be forever with Thee? Thou art all my hope, my joy, and the desire of my heart, now and for ever.”

Furthermore, the propositional and practical elements of the faith are inextricably intertwined—faithfulness includes fidelity to both. The devils know doctrine, and a natural man can have a kind of unspiritual pleasure through an intellectual apprehension of the theological system of Scripture—a system that he, nevertheless, refuses to practice. Mere nature can also lead others, who hate the beauty and glory of the theological system of the Bible—which to hate is to despise the mind of Christ and the Wisdom of God—to the practice of a kind of merely natural morality. The saints must avoid both errors, and passionately embrace both the totality of the propositional revelation of Himself that their Father has commanded them to love with all their minds and the totality of the practical duties that are the necessary concomitants of true submissive assent to the Scriptural

revelation. Is your faith genuine—unfeigned, and unhypocritical? Do you both believe and do? Do you earnestly contend for both propositions and praxis?

Since “whatsoever is not of faith is sin” (Romans 14:23), be sure that you can act out of faith in all that you do. Do not look for gray areas or take refuge in what is not clearly wrong, but “merely” doubtful. Take the higher ground. Practice only what is unquestionably right. Stay far away from any violation of Scripture, and consider very carefully the testimony of your conscience. You will, without any doubt, have to give an account to God one day. If you would, in the things that pertain merely to this life, take great pains that your gold, silver, and precious stones were not stolen and replaced with wood, hay, and stubble, how much the more ought you to take heed that you do not lose eternal treasures for the sake of some doubtful and fleeting temporal pleasure?

Do you believe? Then speak—open your mouth and preach the gospel! (2 Corinthians 4:8-13). Is not the Lamb who was slain worthy of a greater number casting their crowns before Him? If you believe, you will not keep silent. Those who believe in their hearts will confess Christ with their mouths. Does your testimony to your family, neighbors, and coworkers, evidence that you believe? Are you going house to house preaching repentance and faith, as the first century Christians were (Acts 20:20-21; 5:42)? Are you filling your local area with the gospel? What are you doing so that everyone in your area—and those even to the uttermost parts of the earth—hear the gospel of the Lord Jesus?

Do you speak, because of faith, against compromise, error, and false doctrine of all kinds, or do you allow leaven to spread unchecked and unwarned about? Do not deceive yourself into thinking that your silence, your refusal to follow the practice of Christ and the Apostles in specifically identifying, marking, warning about, and separating from all false teachers and false teaching is generosity, kindness, a friendly spirit, charitableness, or any other good thing. No, God’s view of your silence is very different. His view is that you are a faithless rebel and a coward. If you would follow the Apostolic example, you will speak, because you believe. You will boldly, unashamedly, and purely set forth all the truth, without adding or taking away anything. That is living by faith—and that is true love.

All Christian ministry and service must be grounded in faith. Faithlessness will eliminate the blessing of Jehovah. Furthermore, your spiritual enemies are not merely natural, but supernatural—you have the world, the flesh, and the devil to fight, and you cannot overcome them on your own. How will you slay the indwelling lusts that, before your regeneration, held you in an unbreakable grip, without the strength of the Lord through faith? Do you think you will defeat the devil and his vast hosts of demons

without taking to yourself the “shield of faith” (Ephesians 6:16)? How necessary it is to trust in the Lord your God in all situations—and also how sweet it is so to do! He is a sure and unfailing confidence. Do not fear, but place all your confidence in Him. He is a certain refuge, a strong rock, and a high tower. Men may, and will, fail, as will their devices, but the counsel of the Sovereign and Almighty One shall stand. Indeed, the righteous trust in the Lord—not in outward action only, in their inward disposition. Do you act like the righteous when times are easy, but abandon their Rock in times of trial? What, then, is this weakness of faith? Meditate upon the revelation of the character of God as the faithful God, as your own God in covenant with you, for He reveals Himself, and gives His people precious promises, to quicken and strengthen their trust in Him. He is a good Father, who gives abundantly to His own children out of His overflowing abundance. He will strengthen you in your weakness, strengthen your wavering faith, and fill you abundantly with His grace.

Trust, without doubting, that you have from your Father what you ask, and God will answer your prayers. His promises indicate His desire to hear and answer you: “And all things, whatsoever ye shall ask in prayer, believing, ye shall receive” (Matthew 21:22). His character is such that He will certainly fulfill His promises. Therefore, meet the conditions for answered prayer: 1.) Ask! “Ye have not because ye ask not” (James 4:2). You will not receive if you do not ask; therefore “ask, and ye shall receive, that your joy may be full” (John 16:24). 2.) Ask in faith. This is impossible unless you have an upright heart. “If I regard iniquity in my heart, the Lord will not hear *me*” (Psalm 66:18). You cannot ask in faith if you are wilfully cherishing sin. If you are right with God, then you can always ask in faith for anything that God has promised you in His Word, for you can know without a doubt that all such promises are as certain as God’s own self-testimony. Do you lack wisdom? “If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him” (James 1:5). Are you being tempted? “There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*” (1 Corinthians 10:13). Do you long for holiness? “[H]is divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust” (2 Peter 1:3-4). Furthermore, you are encouraged to pray about everything, since God “is able to do exceeding abundantly above all that we ask or think” (Ephesians 3:20). When it is His will (2

Corinthians 12:9) to fulfill your request, your Father can give you faith for that need (James 5:15). Christian, do you come to your Father with confidence, or are you vacillating and doubting when you cry to Him? Do you even cry? Do you seek the Lord in prayer in such a manner as befits your deep duty and astonishing privilege of coming to Him?

Faith is the instrumentality through which God fills you with spiritual joy and peace, as well as other holy attributes (Romans 15:13). Saint of God, you have tasted that the Lord is good. You know that you possess a rich spiritual banquet that the world knows nothing of, and cannot even comprehend. Would you be filled with greater measures of this blessed joy and peace? Such sweet spiritual treasures are part of the glorious inheritance of *life* that those who are just receive by faith. Exercise your faith, so that it will grow! Moreover, do not just grit your teeth and seek to endure trials, but value them as occasions for the strengthening of faith. The “trial of your faith” is far more precious than “gold that perisheth,” and the fact that the successful passage of such trials will bring “praise and honour and glory at the appearing of Jesus Christ” can bring you, believing, an anticipatory “joy unspeakable and full of glory” (1 Peter 1:3-9) even before the certainly coming final consummation of joy.

Since *life* in all its blessed fulness comes to those who entrust themselves to the Lord, and greater measures of life are found in those who more closely trust their God, how essential it is that you entrust yourself to Him! The worldly pleasures that the wicked prefer to God, that keep them from trusting in Him, will not last. These rebellious ones are living on borrowed time; *life*, even in its physical sense, is not promised to them. The physical, as well as the incomparably glorious spiritual delights, that will be partaken of forever in the New Jerusalem are inconceivably superior to anything possessed in this present time, but they will be shut out from them all. They chose to go from iniquity to iniquity, and wrath will fall upon them to the uttermost. In contrast, in the regenerate, spiritual life increases as they go from faith to faith. Therefore, by God’s grace, grow in faith, for then you will receive greater measures of life from God. What a blessing that, instead of going, as by nature you would certainly have done, from iniquity to iniquity, you can go from faith to faith, receiving from the fulness of Christ grace for grace! What is there in this dying world that could be better than this? Eternal glory is but the consummation of that spiritual and eternal life you can possess, in growing measure, now. Do you treasure spiritual life as you ought? Are you increasing in your possession of this blessed life?

Do you wish for your faith to grow? John’s Gospel teaches that your faith is strengthened and deepened through the exercise of believing receipt of greater revelations

through the Word of the Triune God in His ontology and economy and through your response, enabled by grace, of fuller surrender to and entrusting of yourself to Him. Therefore, while unbelievers refuse, to their eternal ruin, to see the Lord Jesus in the Word and entrust themselves to Him at all, you must seek to see more and more of Christ and the entire Triune Godhead in the Word, and entrust yourself to Him in an ever greater way as the revelation of Him in the Scripture is illuminated to your soul, through the supernatural grace decreed by the Father for your good by Christ the Mediator through the applicatory work of God the Holy Spirit. See ever the more of the glory of the Lord Jesus' Divine Person. Wonder ever the more at the condescending love manifested in His incarnation. Meditate upon all the aspects of His glorious saving work. Think in amazement about His exercise of all the Divine attributes towards you for your good. Rejoice with exceeding joy at His exercise of all the attributes of His glorified Human nature towards you for your good. Fill yourself up with these things. You will be worshipping and praising your Triune God through your precious Lord Jesus for them for all eternity.

Specifically:

1.) *Passionately desire that God the Spirit will illumine to you the revelation of the Triune Jehovah, and of Christ the Blessed Mediator, in the Word.* How necessary it is that God reveals Himself to you! Left to yourself, you are utterly unable to discover Him. You will not know whether to turn to the right hand or the left. Furthermore, your heart contains such corruption and wickedness within it that God would be perfectly just to immediately thrust you into the depths of hell, separated from His blessed face for all eternity. Is the infinite King of glory obliged to show Himself to such a worm? God forbid! Recognize that both the initial bestowal of faith upon you, and the increase of faith in its exercise in you, are supernatural gifts from God, not autonomous products of your fallen will, and look to the Lord to perform in you what you cannot perform yourself. Without the free, gracious, and sovereign work of the Spirit in revealing Christ to you, you will never find Him. How necessary it is, then, that God takes the initiative and reveal Himself to your soul!

You certainly should have no such expectation of a gracious revelation, and you will not be looking to the Lord and seeking for God to reveal Himself to you in Christ, if you are not upright in heart—if you are wilfully choosing sin over Christ, you evidence that you do not desire a part in any of this glory, as you prefer your sinful abominations to that knowledge of and communion with God that is the greatest treasure of eternity.

2.) *Diligently apply yourself to the reading, study, memorization of, and meditation on*

the Word, praying for the illumination of the Spirit, depending on His sovereign grace alone, hungering and thirsting after knowledge of God in Christ. The Bible is the very Word of God, the infallible, inerrant, revelatory speech of the Most High to man. It is a more sure Word than even the audible testimony of the Father to Christ as heard on the Mount of Transfiguration (2 Peter 1:16-21). It is the perfect, unbreakably authoritative revelation of the Father to you through Christ by the Spirit. Oh, the sureness, the power, the infinite value of the Scriptures! Here is a sure anchor for your faith. Here is pure knowledge of God. Here is a genuine revelation, each jot and tittle of which is more sure and more lasting than the heavens and the earth. Here is the spring from whence the waters of life flow. Here is the love-letter of the Most High to His blood-bought people. The Bible is the instrument that the Spirit uses to show God in Christ to those who cry out for knowledge of Him. Do you treat the Bible as the invaluable treasure that it is? Does your use of time reflect such a view of God's Word? What is your attitude when you read and study it? "[T]o this *man* will I look . . . saith the LORD . . . *even to him that is poor and of a contrite spirit, and trembleth at my word*" (Isaiah 66:2). Furthermore, read, study, memorize, and meditate upon the Word with the expectation that God will work. He has promised that if you draw nigh to Him, He will draw nigh to you. He both supernaturally produces initial saving faith and supernaturally strengthens faith through the instrumentality of the Word (Romans 10:17). If you hunger and thirst after Him, He will certainly satisfy your longings for Him and will sup with you, and you with Him—for He Himself, in His gracious love, has placed those desires within you. He will shine in your heart the light of the glory of God in the face of Jesus Christ. Seek, then, oh Christian—seek your God in His Word!

3.) Indeed, *the believer should seek for the highest intellectual knowledge of Christ's Person, of his Triune God, and of the specific character of all their works.* Careful, detailed, and taxing theological work and careful study contributes, rather than detracts, from affective appreciation of God in Christ. Carelessness or disinterest in careful thought about God is not piety, but ungodliness. Do you love the truth represented by the Nicene *homoousios*? Do you love the truth represented by the Chalcedonian definition of Christ's Person and natures? Throughout John's Gospel, learning and understanding more about Christ led to greater faith in Him. Do you long to learn and understand more about the Lord Jesus Christ? While the intellectual apprehension of facts is not enough—committal to Him, based on those facts, must follow (John 2:23-3:3)—unknowing determinations of the will without knowledge are also insufficient (John 9:1-34 vs. 35-

41).⁴²⁷ The embrace of faith requires a properly known and apprehended object. Do you seek God with your mind, as well as your will and affections?

Furthermore, since the Biblical Christ is a real Person—the Creator and Redeemer of the world, and the only begotten Son of God—believing fellowship with Jesus Christ is both a product of and a means to a greater knowledge of Him, and leads to a holy abhorrence of every counterfeit “Jesus” (2 Corinthians 11:4) set forth by the world, the flesh, and the devil. Love for the living Christ and views of His glory will lead to a love of holy and spiritual worship and a rejection of the fleshly worship of fleshly “Jesus”; a love for the Redeemer who boldly and plainly rebuked the false doctrines of the Pharisees and Saducees will lead the Christian to reject the ecumenical “Jesus” that unites false doctrine with the true; knowledge of the true Christ will lead one to reject the fanaticism of the charismatic “Jesus,” the annihilationist “Jesus” of sundry cults, the Arian or Sabellian “Jesus” of others, the wafer “Jesus” of Romanism, and all other false Christs.

4.) *Behold in the Word the glory of God in Christ.*

a.) Behold the glory of Jesus Christ as the eternal Son of God. He has existed from eternity with His Father, rejoicing always before Him, participating in the ineffable communion of love and delight of the three Persons in the undivided Trinity. Before the beginning, now, and to all eternity, He possesses in full the undivided Divine essence. He is God from God, Light from Light, true God from true God, eternally begotten of the Father. His throne, as God, is for ever and ever, and the scepter of His kingdom is a righteous sceptre. He is the I AM, who was, and is, and is to come, the Almighty. He is self-existent, immeasurable, and eternal. He is the Creator and Sovereign of the Universe—all things were made by Him, all things consist by Him, and all things are of Him, through Him, and unto Him. He fully possesses the infinite Divine glory, and will receive, with His Father and the Holy Spirit, the worship and adoration of the entire redeemed creation, for ever and ever.

b.) Behold the glory of Jesus Christ in His Mediatorial office. Behold, in the eternal counsel of peace, the Father giving the elect to the Son, the Son agreeing to redeem them, and the Spirit determining to regenerate them. Behold, and wonder at the mystery of godliness: God manifest in the flesh. See the condescension of the Father’s

⁴²⁷ That is, those in John 2:23-25 knew that Christ did miracles and had intellectual apprehension of various facts about Him, but did not commit themselves to Him, and were thus still unconverted (3:1-3). The blind man Christ healed in John 9 was willing to get cast out of the synagogue for His sake, yet he did not know that the Lord Jesus was the Son of God (9:36), or that He was not a sinner (9:25), and was only converted at the end of the chapter when he found out the proper knowledge of the Person of Christ (9:35-41).

express Image tabernacling among men, He who was always consubstantial with the Father as to His Godhead becoming consubstantial with humanity as to His manhood, uniting in His one Person the Divine nature and a true human nature. Behold the eternal Word conceived in the womb of Mary, being born in a manger. See the fulness of the Godhead embodied in a true Child who grew in wisdom and stature, and favor with God and man. Behold Him in His human identification with the sinful and desperately needy race He came to redeem. See Him growing weary with a journey, and sitting on Jacob's well to rest. See Him weeping at the grave of Lazarus—and raising his beloved friend from the dead. See His tender friendship with the Apostle John, the disciple whom Jesus loved. See Him sorrowful and very heavy in light of His coming cross, agonizing in prayer to the Father, betrayed by a familiar friend and deserted and denied by the rest. See Him unjustly condemned, mocked, spat upon, whipped, and crucified. See Him saving the soul and bringing to Paradise the repentant thief crucified next to Him. See Him bearing the sins of the world in His body, perfectly satisfying the demands of Divine justice through His one offering. See Him rising from the dead and so destroying the power of death, and ascending to the right hand of His Father, being crowned with glory and honor, and having all power in heaven and earth given into His hand. See Him interceding for His people as their Priest and Advocate, and by His omnipotent power preserving every one of them to everlasting glory. See Him, with the Father, sending the Holy Spirit, reflecting the Spirit's eternal procession from the Father and the Son in His temporal mission to indwell the church. See the union His elect have with Him in His death, burial, resurrection, and ascension. See Him completing the work of His humiliation, and uniting to His immutable Divine perfections the human perfections that make Him the perfect and all-sufficient Savior of all who will come to Him. See Him ruling over the church in the world, preparing mansions for His beloved people, and coming again to bring them to Himself. See Him sitting on the throne of David and manifesting the righteous rule of God over the earth in the Millennial kingdom. See Him as the Light of the New Jerusalem, and His people singing the praises of redeeming love and serving Him before the throne of God and the Lamb for ever and ever. See Christ's glory in John's Gospel as the bread of life, the light of the world, the door to eternal life, the good shepherd who gives His life for the sheep, the resurrection and the life, the way, the truth, and the life, and the true vine, the source of all grace, the font of spiritual and eternal life for all those brought into union with Him. See the glory of the Lord Jesus in all Scripture, in type and in antitype, in promise and in fulfillment, and embrace Him, cleave to Him ever the more in all that He is and in all that He does. The glory of God in Christ is an inexhaustible theme, the delight and glory of the saints to all eternity. A few

lines of application certainly cannot even begin to compass it in its beauty and glory.⁴²⁸ Oh Christian, set in motion the work of eternity now—through the Scripture, behold the glory of God in Christ! In so doing, He will reveal Himself to you, you will partake in ever greater levels of spiritual life, and you will be transformed into the moral likeness of your incarnate Head.

5.) Consider also that *the more true intellectual and experiential knowledge of God in Christ the Christian has, the more he longs for more such knowledge, and the more he hates his fleshly feebleness in seeking after it.* Does your heart and flesh, all the faculties of your who renewed person, cry out for God, the living God, as your own God? What an awful evil is this faintness, this feebleness, is seeking after God your Father, His Son, and His Spirit? How does believing meditation on Gethsemane, and on the cross, affect the heart! For seeing the Lord Jesus in His glory enflames the believer's soul with love for Him, with true sanctification as a result. And yet the disciples failed to watch and pray, but slept while the Lord wept His infinitely precious tears of blood, and forsook the Lord when He went to the cross. How often do I follow their faithless and criminal example, and fail to draw nigh to the Lord when He has come nigh to me? My God, oh for grace to love and know Thee more!

6.) Consider *the great privilege believers, and in particular ministers have, in proclaiming the mystery of God in Christ.* Oh Christian, you have the privilege and the duty to give the gospel to the unconverted, and to set forth the Lord Jesus before believers in all His glory and grace to stir up their holy affections for Him. How much time do you spend proclaiming the gospel? How many doors have you knocked on this week? Is not Jesus Christ worthy of being known by all men? Furthermore, Hebrews 10:24-25 commands you to provoke others in the church to love and to good works. How better to do this than to set God in Christ before them? Do you talk of your Father, and of His Son your Redeemer, on the Lord's Day? "Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make

⁴²⁸ For what is arguably the preeminent treatment of this theme, see *XPISTOLOGIA: or, a Declaration of the Glorious Mystery of the Person of Christ, and Meditations and Discourses on the Glory of Christ, in His Person, Office, and Grace: With the Differences Between Faith and Sight: Applied unto the Use of Them that Believe & Applied unto Unconverted Sinners and Saints Under Spiritual Decays*, by John Owen.

up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not” (Malachi 3:16-18).

Furthermore, pastor, evangelist, and Christian preacher, you have the privilege and duty of setting forth the most stupendous of all truths in the proclamation of the Triune God and the incarnate, crucified, and risen Christ. Am *I* to proclaim the “mystery of godliness, God manifest in the flesh”? Who is sufficient for these things? Employ the great privileges that God has given you and set forth the truth, and all the truth, with nothing added or taken away, with holy boldness and passion, and with holy fear and trembling over the fact that the Lord has chosen and commanded you so to do. Earnestly contend for the faith, that nothing whatever of the glory of God revealed in Christ through the Scriptures, and committed to you for bold and public proclamation everywhere to all men, be lost.

7.) Do not turn aside from the full proclamation of God in Christ, as set forth from Genesis to Revelation, to any other and lesser message. Do not turn from Christ to a merely “practical” message or mere moralism. Doubtless the people of God must, and will, adorn their knowledge of God with good works. Indeed, the greater their true spiritual fellowship with Christ, the greater will be their outward manifestations of practical holiness. However, to take knowledge of the Lord Jesus away to focus exclusively upon what is “practical” is to rip out the soul from true religion and leave a lifeless corpse. Any “piety” that does not lead men to behold, believe on, receive, and know Jesus Christ is false, fleshly, and devilish.

What is more, as you strive against specific sins, do not let the Lord Jesus be removed from your view. It is certainly proper to set yourself mightily against particular lusts and products of the old man and to strive to utterly put to death specific manifestations of indwelling sin (Romans 8:13; Colossians 3:5). But do not remove the glory of God in Christ from its central place in your heart and mind. Sweet fellowship with Him causes the vain allurements of sin to quickly fade. Yes, your specific sins are awful, and a terrible problem—fight them with all your might. But make sure that in your warfare you have the Captain of the hosts of the Lord with you—without Him you can do nothing. Closer communion with Christ will end many a seemingly intractable battle with besetting sins.

Also, you should expect God’s blessing to the conversion of sinners and the spiritual strengthening of saints when Christ is preached and plainly set forth. Proper preaching of the Lord Jesus will have supernatural efficacy to produce spiritual results,

while the employment of humanly devised marketing or salesmanship techniques will only detract from a real focus on the revealed glory of God in the incarnate Redeemer. What is the chaff to the wheat?

Indeed, in the instituted services of the church the worship of the Triune God through Christ must not be removed from its proper central place. Since God's own instituted worship is the best means of His own revelation, the Regulative Principle of worship must be consistently practiced. What is more, in whatever music is employed, not only must all fleshly sounds be rejected, but even proper melody and harmony must not be allowed to overshadow the spiritual worship of God. *He* must always remain the focus—let not the elements of worship, and especially the circumstances, attract attention to themselves and become ends to themselves.

Please record in the space below a summary of what the study above has demonstrated concerning how the *just shall live by faith* theme shapes the book of Romans. Then provide your thoughts, comments, and/or questions about the study:

Romans 9

Romans 9 is probably the most central passage for advocates of TULIP Calvinism. In light of that fact, the following brief statement about the difference between the teaching of Scripture and that of Calvinism is appropriate.

In relation to the points of the TULIP of Calvinism, Scripture teaches that man is pervasively and awfully depraved in his entire being before regeneration (Ephesians 2:1-3; Genesis 6:5), and nobody will exercise saving faith without the enablement of grace (John 6:44; Romans 3:11). Nevertheless, prevenient grace is given to all men (John 12:32) to enable them to respond to the gospel positively and receive the gifts of repentance and faith (2 Timothy 2:25; Philippians 1:29) from the Spirit through the Word (Romans 10:17) since God is not willing that any perish (2 Peter 3:9; 1 Timothy 2:4).

Personal election to salvation (cf. Romans 16:13) is based upon foreknowledge (1 Peter 1:2), which is not synonymous with foreordination. While there is a special sense in which Christ died for “me” (Galatians 2:20), for the congregation of immersed believers (Ephesians 5:25), and for the elect (Romans 8:32), Scripture plainly states that Christ died for all men (1 John 2:2; 1 Timothy 2:6) including specifically those who are never born again (2 Peter 2:1). The grace of God is resistible, not irresistible (Acts 7:51; Matthew 23:37). All believers are eternally secure and are preserved by the power of God from both hell and the domination of sin (John 10:27-30), so that no regenerate person ever can be eternally lost (Romans 8:28-39) or, during his earthly life, totally unchanged and exactly like the unregenerate (Ephesians 2:10).

John 12:32 affirms that the Lord Jesus draws “all men” to Himself, employing the same verb for drawing (ἐλκω) as that which is employed to state that nobody can come to Christ without being drawn (John 6:44). The Calvinist contention that John 12:32 should be altered to affirm that Christ draws not “all men,” but “all the elect,” is purely gratuitous. There is no exegetical or syntactical basis whatsoever for changing the “all men” of John 12:32 to “all the elect,” nor does any similar text with πᾶς provide exegetical support for such an alteration—the Calvinist view of John 12:32 is eisegesis, not exegesis. On the other hand, there are sound exegetical reasons for supplying “men” with the “all” in John 12:32 and many other texts with the like syntax—including, it is worthy of note, every related text in John’s gospel (compare John 1:7 & 9; John 2:24 & 2:25; John 3:26 & 27; John 5:23 & 5:21-22; John 11:48 & 12:19; John 13:35 & 17:21; also Luke 9:23 & 25; Acts 21:28 & 22:15; Romans 16:19 & 1:8; Ephesians 3:9 & 3:5; 1 Thessalonians 3:12 & 5:14-15; 2 Timothy 2:24 & 2 Timothy 2:25-26; 1 Timothy 2:4; Titus 3:2; 1 Peter 2:17 & 2:15; etc.)

Furthermore, there is no evidence in the New Testament or in extrabiblical Koiné that the noun *foreknow* (πρόγνωσις) or the verb *to foreknow* (προγινώσκω) mean anything other than precognition. The Calvinist contention that the words really signify *predetermine* or something of the sort are arbitrary, and no such meaning for the word appears in the Liddell-Scott Greek lexicon, since in that work theology is not driving the meaning assigned to these words. In all the clear instances, the words simply signify precognition, and no text requires a different meaning, either in the NT (Acts 2:23; 1 Peter 1:2, πρόγνωσις, Acts 26:5; Romans 8:29; 11:2; 1 Peter 1:20 (the perfect tense probably explains the translation in the KJV); 2 Peter 3:17, προγινώσκω), the LXX (Judith 9:6; 11:19, πρόγνωσις, Wisdom 6:13; 8:8; 18:6, προγινώσκω), or elsewhere (cf. (1 Clement 44:2; 2 Irenaeus, *Against Heresies* 32:4; Justin Martyr, Dialogue with Trypho 1:39, 92, 134; Josephus, Antiquities 8:234, 418; 13:300; 15:373; 17:43; 18:201; Apion 1:232, πρόγνωσις, Shepherd of Hermas 31:4; 66:5, Apology of Justin 1:28, 43, 45, 49, 53; Trypho 1:42, 70, 77, 140–141; Athenagoras, Resurrection 1:2; Josephus, Antiquities 1:311; 2:86; 4:121; 5:358; 6:54, 348; 7:57; 8:419; 13:175; 16:214; 18:218; War 1:55, 608; 2:159; 3:484; 4:236; 6:8; Life 1:106; Apion 1:204, 256; Pseudo-Hecateus 6:23; προγινώσκω). Nor is it valid for the Calvinist to assume that senses of other words, such as *know*, uniformly transfer to the noun and verb *foreknow* (by such reasoning, βαπτίζω could be made to signify “to dye” because the verb derives from βάπτω, which has this meaning); rather than making such an assumption, the actual words for *foreknow*, which are common enough, must themselves be analyzed. While John 15:16, isolated from other texts of Scripture, is certainly consistent with an

unconditional personal election to salvation, it does not require such a doctrine, even if one assumes that election to salvation, rather than the election of the twelve to their apostolic office, is in view. The syntax “ye have not chosen me, but I have chosen you,” while it certainly places the emphasis upon God’s choice of man, does not require the exclusion of all activity on the part of humanity any more than Paul’s “the good that I would I do not: but the evil which I would not, that I do” (Romans 7:19) means that Paul did no good at all, or the statement that “it is not ye that speak, but the Spirit of your Father which speaketh in you” (Matthew 10:20; Mark 13:11) excludes human speech entirely.

Furthermore, while regeneration and faith are temporally simultaneous, the new birth is logically subsequent to faith (cf. John 3:1-21). Scripture neither teaches the soteriology of Arminianism nor of TULIP Calvinism. Furthermore, statements advocating baptismal regeneration by Calvin must be unequivocally repudiated and anathematized (Galatians 1:8-9). Calvin taught: “God, regenerating us in baptism, ingrafts us into the fellowship of his Church, and makes us his by adoption . . . whatever time we are baptized, we are washed and purified . . . forgiveness . . . at our first regeneration we receive by baptism alone . . . forgiveness has reference to baptism. . . . In baptism, the Lord promises forgiveness of sins” (*Institutes*, 4:17:1, 4:15:3, 4, 15). “We assert that the whole guilt of sin is taken away in baptism, so that the remains of sin still existing are not imputed. . . . Nothing is plainer than this doctrine” (1547 *Antidote to the Council of Trent*, Reply to the 1st Decree of the 5th Session). Note the discussion in “Were the Reformers Heretics?” and *Heaven Only For the Baptized?* by Thomas Ross, <http://sites.google.com/site/thross7>, in “Paedobaptism and Baptismal Efficacy,” Rich Lusk, *The Federal Vision*, ed. Steve Wilkins & Duane Garner. (Monroe, LA: Athanasius, 2004), and in “Regeneration: A Crux Interpretum,” David R. Anderson. *Journal of the Grace Evangelical Society* 13:2 (Autumn 00) 43-65. Some advocates of Reformed theology follow Calvin in his error of baptismal regeneration (e. g., “The Bible teaches us that baptism unites us to Christ,” pg. 55, *The Federal Vision*; cf. pgs. 89ff., while others reject his doctrine and attempt to explain his statements away (e. g., James J. Cassidy, “Calvin on Baptism: Baptismal Regeneration or the *Duplex Loquendi Modus*?” pgs. 534-554 in *Resurrection and Eschatology: Theology in Service of the Church*, ed. Lane G. Tipton & Jeffrey C. Waddington. Cassidy nonetheless has to admit (pg. 546): “[T]here are some quotations that make us scratch our heads and wonder whether [Calvin] did not, in fact, believe in baptismal regeneration”). Baptismal regeneration as the view of the Westminster Standards is advocated by modern Reformed writers in *Reformed Is Not Enough*, Doug Wilson (Moscow, ID: Canon Press, 2002) pgs. 103-104; Lusk, *Federal Vision*, pgs. 96-99, etc.

Many Calvinists also hold the dangerous soteriological error, based on their view that regeneration preceeds faith, that infants and others may be regenerated, grow up, and go to heaven, without ever consciously coming to a recognition of their lost estate and consciously, for the first time, repenting and believing the gospel. Thus, for instance, John Murray affirmed that those who receive infant baptism are to be treated as children of God (cf. pgs. 56ff., *Christian Baptism*, John Murray. (Philipsburg, NJ: Presbyterian and Reformed, 1980). Many others even repudiate the necessity of any kind of experimental religion (cf. the discussion in “Historic Calvinism and Neo-Calvinism,” William Young. *Westminster Theological Journal* 36:1 (Fall 1973) 48-65 & 36:2 (Winter 1974) 156-173,

and the related discussion in “Edwardsean Preparation For Salvation,” John H. Gerstner & Jonathan Neil Gerstner, *Westminster Theological Journal* 42:1 (Fall 1979) 5-71). Thus, while it is true that in exceptional and very unusual situations a believer may not know the time of his conversion—such as a believer who suffers a mental disease and loses his memory of thirty years of his life, including that portion in which he was converted—when the Reformed affirmed “against the Anabaptists . . . that believers did not have to know, and could not always know, the time of their regeneration” (pg. 74, *Reformed Dogmatics*, Herman Bavinck, J. Bolt, & J. Vriend, vol. 4: Holy Spirit, Church, and New Creation. Grand Rapids, MI: Baker Academic, 2008), they placed themselves on very dangerous ground.

In Romans 9:1, specify the tense and tense category for λέγω and ψεύδομαι.

Specify the case and case usage of συμμαρτυρούσης in Romans 9:1. Also, note what Wallace says about συμμαρτυρέω in Romans 9:1 on pg. 160 of *Greek Grammar Beyond the Basics*:

(1) Grammatically, a dat. with a σύν- prefixed verb does not necessarily indicate association. [BAGD notes that as early as the sixth century BCE “the prefix συν- has in the highest degree the effect of strengthening” (s.v. συμμαρτυρέω, 778).] This, of course, does not preclude such here, but this fact at least opens up the alternatives in this text. (2) Lexically, though συμμαρτυρέω originally bore an associative idea, it developed in the direction of merely intensifying μαρτυρέω.

Similarly to Wallace, Moo writes:

The Greek word συμμαρτυρούσης (a genitive participle, connected with συνειδήσεως in a genitive absolute construction) could mean (as in 8:16) “witness with”: “my conscience witnesses along with me.” But the idea of Paul’s conscience witnessing along with himself to the Romans is a difficult one. Probably, then, συμμαρτυρέω here, as in 2:15 (also with συνείδησις), means simply “witness to” (Dunn; Schlier; contra, e.g., Cranfield; Godet)

Contrariwise, Cranfield writes:

συμμαρτυρούσης: cf. 2:15; 8:16. The conscience is personified so as to give the idea of a second and a separate witness. Cf. Oecumenius *ad loc.* μέγα θέλει εἰπεῖν, διὸ προοδοποιεῖ τῷ πιστευθῆναι, τρεῖς ἐπιφερόμενος μάρτυρας, τὸν Χριστόν, τὸ Ἅγιον Πνεῦμα, καὶ τὴν ἑαυτοῦ συνείδησιν

Godet, adopting Cranfield’s view, writes:

The σύν, *with*, in the verb συμμαρτυρεῖν, *to testify with*, signifies: in concert with my own declaration. “In the mouth of two or three witnesses shall every word be established;” it seems as if Paul wished to confirm his affirmation by a double testimony, that of his conscience and that of the Holy Spirit.

Are Wallace and Moo correct, or Godet and Cranfield? Look at the other instances of συμμαρτυρέω in the NT and come to a conclusion.

In Romans 9:2, specify the adjectival positions for μεγάλη and ἀδιάλειπτος, and state what words they are modifying.

In Romans 9:3, specify the mood and the category of mood for ηὐχόμεν. How should the attitude expressed by Paul in Romans 9:3 affect our lives?

Commenting on Romans 9:3 Moo affirms (pg. 558, footnote #18) the view of Greek tenses of Stanley Porter. How does Porter's view of tense affect Moo's comment? Is Porter's view of tense valid? Note the discussion in Wallace, pgs. 504-512.

In Romans 9:4-5, what kind of article is on the following nouns (ἡ δόξα καὶ αἱ διαθήκαι, etc.)?

In relation to Romans 9:4, consider the following brief notes on the preservation of the OT by Israel, Romans 9:4; 3:2.

- 1.) Verbal, plenary inspiration: Psalm 12:6.
- 2.) Scripture immediately received by God's people as inspired, Jn 17:8. Not because of as church council, etc.; they did not have to wait hundreds of years to figure it out, etc.
- 3.) Verbal, plenary preservation: Psalm 12:7
- 4.) Availability to every generation of the people of God: Is 59:21; Mt 4:4.
- 5.) Preserved through God's institution; OT Israel, then NT church; Rom 3:2; Mt 28:18-20.

1.) The First Books.

a.) Genesis, "these are the generations of" (*toledoth*) sections (Gen 2:4; 6:9; 10:1; 11:10, 27; 25:12, 19; 36:1, 9; 37:2). First ones are "generations of the heavens and the earth," and the rest are Noah, sons of Noah, Shem, Ishmael, Isaac, Esau, Jacob. Very possibly recorded by these men and passed down, and then compiled by Moses. There seems to have been written Scripture before Moses; see Genesis 26:5; Job 22:22. (Why *wouldn't* they write it down?) Moses wrote the Pentateuch, then, in full, under inspiration. The Pentateuch was unquestionably received by Israel immediately as God's very Word; when Moses came down from the mountain with the tablets, when he wrote the words of the books down, etc., Israel did not say, "Let's wait a few hundred years and get a council together to figure out if this is God's Word or not." They did it immediately, and recognized it as the Word of God immediately, every word of which they were responsible to obey. Let's look at this.

Ex 24:3-4, 12.

Perfect preservation of the Pentateuch required: Deut 28:14-15; 30:10+11-14

Promised while Israel was in the land, Deut 11:31-32.

As long as they needed to obey the Bible (which we still do today), it would not be added to or taken away from, Deut 12:32. (BTW, this tells us that there was no secret "oral tradition" which was also authoritative; and it tells us about how we should do ministry. This is why we don't offer incense, etc.)

-Deut 34; Moses wrote of his own death. Why not? He can predict the exile of Israel and their rejection of Christ 1400 years later, but he cannot say, when God had told him it was about to happen, that he was going to die? Inspiration is not able to do this? Come on! (Although some brethren believe Joshua wrote that last chapter under inspiration, and it certainly isn't a separating issue or anything, I believe they are in error.) We can see from Joshua 1 that the entire Pentateuch was already given by inspiration and was to be meditated upon, etc.

Deut 8:3: We are to live by every word; impossible if it is not perfectly preserved, and perfectly available; and it would also demonstrate that people would want to have their own copies so that they could obey this, for blessing was based on perfect obedience, and cursing was based on anything less than perfect disobedience.

-Deut 12:32 also shows that the Hebrew had vowel points; otherwise it would be a terrible sin to add them in. Ex 24:8; Law was "words" not consonants alone. Also compare Deut 27:8; it is not "very plain" without vowels.

Deut 17:18; the king was to acquire a copy from that protected by the Levites (the autographa, stored in the ark, it seems), and read it every day. Note that in reading it, it is that the king (hundreds of years in the future) would keep “all” the words given in that generation to Moses, Deut 17:19, upon which success in his kingdom was predicated, Deut 17:20. This is true for Israel as well; if the nation did not keep everything, they were cursed (Deut 27:26). So if the Law was not kept perpetually preserved and available, it would have been impossible for Israel and the king to be accountable to do this. BTW, with the king reading the Scripture, this would also have been good for others to do as well—they are not all specifically COMMANDED to READ it every day, but they are ALL commanded to do Deut 6:4-9, which, note, involves “writing”; so a high rate of literacy should be assumed.

Deut 33:10; role of the Levites in preservation.

Deut 10:2, 5, 31:26; the Law was stored in the ark. Autographa kept available.

Deut 31:10-11; the whole nation would hear the Law read every seven years. (And would not many copy it down as it was read)?

After Moses:

Joshua had a copy of the full Pentateuch—otherwise he couldn’t obey it, and they couldn’t take over the land! Also notice this preservation was in use—that perfectly preserved text: Joshua 1:8-9. Also Josh 23:6.

Joshua made a copy of the entire law available for the entire nation, Josh 8:30-35, and they read it to the whole nation. It was also available for anyone to copy out who wanted to. This would be available to everyone. Doubtless, many perfect copies of the autographa were distributed throughout the land at this time. (NOTE: Israel would have taught their children to read, etc. so they could learn the Law. Even the unconverted Jews have this as a big emphasis today; the Waldenses, etc. did; God’s people have always been into reading so they could read the Bible).

Joshua 24:26; the book of Joshua added to the Pentateuch; the developing canon is unified. We can conclude that subsequent books of Scripture were added in the same way as they were written and recognized (immediately) as canonical.

1 Sam 10:25; probably the earlier portions of 1+2nd Samuel here put in with the ark. 1 Samuel 1-24 are traditionally assigned to the pen of Samuel, 1 Sam 25-2 Sam 24 to Nathan and Gad (1 Chron 29:29). Note also that Samuel “laid *it* up before the LORD.” (1 Sam 10:25). The autographical copies were stored in/with/around the ark of the covenant (this is why it is called the ark “of the covenant” or “of the testimony,” because that was stored inside of it). Note book of the “covenant” means all the law, not just portions of Deuteronomy, etc. 2 Ki 23:21. So the autographa was perpetually available and preserved for a very long time—and one may take note of the location, namely, the spiritual heart of God’s institution for keeping the truth in the OT, Israel. (We touched on this before as we looked at Deuteronomy). We can conclude that this procedure would have been followed for the other books which are not specifically recorded of in this manner, such as Judges, the rest of 1+2nd Samuel, 1+2nd Kings, Psalms, etc.

1 Kings 11:11; the Law was available in David’s day, and certainly to the other kings as well, for they were held accountable for NOT keeping the Law, which requires that it was kept around for them to be condemned by.

We can conclude that new books, such as the psalter as it was being given by inspiration, would have been delivered over to the Levites and preserved, both from the psalm titles,

(cf. Psalm 4, 5, 8, etc. titles, like “To the chief Musician on Neginoth, A Psalm of David”—side note, Bibles which take the psalm titles out should not do so.) which indicate that they were given to the priests for copying, preservation, and use, and 1 Chron 16:7, etc. We also see the circulation of books like Proverbs from Proverbs 25:1 (cf. 1:1, 10:1); the king and his associated court and other “Christian workers” were copying this out.

2 Ki 17:15; Law available to the Northern Kingdom at the time they went into captivity.

2 Ki 17:34-38; available to the Samaritans; for it was to be so “for evermore.”

2 Ki 18:6; available to Hezekiah (and the rest of the people again, esp. the northern tribes, v. 12; if it was so to them, how much the more to those that were more faithful than they were to the Law in the southern kingdom?)

2 Chron 23:18; available in the days of Athaliah, Joash, and Jehoiada—and practiced.

2 Kings 22:8ff; available in Josiah’s day. “the” book of the law (*sepher hatorah*) of v. 8 is likely the autographa, which would, it seems, have been lost/hidden in the days of Manasseh (the previous, wicked king—so the autograph was only not immediately accessible for a very short period, not for hundreds of years, etc.). [A word search for the phrase *sepher hatorah* is consistent with this]. This is what made the discovery so significant; it was not that every copy of the Law in the whole land of Israel was gone until they found this one again. (This passage thus shows perfect preservation and availability, as the *autographa*, and therefore a perfect Bible (not just a “decent” one “restored” by the “fruits of textual criticism” was available for century after century). The conclusion that every copy of the Law was gone is unreasonable—after it was available to them all for copying in Joshua’s day; all the Levites, priests, godly normal Israelites, etc. would have given up the Law and disobeyed Deut 6:4-9?? Definitely not! It was the rediscovery of the *autographa* here that was so important. (BTW, verses like 2 Chr 5:10 does not mean that the *autographa* was not stored there, just the ten commandments; that was just on the inside. They could have stored the whole thing in the side of the ark.)⁴²⁹

⁴²⁹ Free & Vos (pg. 186, *Archaeology and Bible History*, Joseph P. Free, rev. & exp. Howard F. Vos. Grand Rapids, MI: Zondervan, 1992) offer another interesting possibility:

Archaeological discoveries throw interesting light on the possible reason for the repairmen’s finding the Book of the Law during their labors on the temple. It is possible that this was the copy of the Pentateuch that had been placed in the cornerstone of the temple several hundred years earlier in the days of Solomon when he directed the building of the temple (c. 967). From archaeological discoveries we now know that it was customary to place documents in the foundations of ancient buildings, just as papers and documents are placed in the cornerstones of buildings at the present time. Nabonidus, king of Babylon in the middle of the sixth century B. C. (555-539), was quite an antiquarian—in fact, almost an archaeologist. He delighted in digging into the foundations of buildings ancient in his time and finding the records placed there centuries earlier. He tells of his work on the temple of Shamash at Sippar, in Mesopotamia, which had been restored by King Nebuchadnezzar but had fallen into decay in his day. He describes his activities in detail:

When I had brought out Shamash from within it, and made him dwell in another house, that house I tore down, and I made a search for its old foundation record; and I dug to a depth of eighteen cubits, and the *foundation record* of Naram-Sin the son of Sargon (I), which for 3200 years no king that preceded me had discovered, Shamash the great Lord of Ebabbara, the temple of the dwelling of his heart’s delight, permitted me, even me, to behold (translation in [Price, Ira Maurice, et. al., *The Monuments and the Old Testament*. Philadelphia: Judson, 1958], pg. 306)

If a copy of the law had been placed in the foundation of Solomon’s temple (tenth century B. C.), as is likely from the archaeological evidence already cited, then this document would necessarily date back nearly three hundred years before the time of the supposed forgery [of the modernist hypothesis on Deuteronomy]. It would obviously invalidate the critical theory that the book of Deuteronomy was forged

1 Chron 16:40; Levites practicing “all” originally written in what was given to Moses.
 1 Chr 28:8; Solomon to keep “all” written in the law, so that his kingdom could have success and peace and blessing. This would require obedience to Deut 17, writing out his own personal copy and reading in it every day.
 2 Chr 6:11; the “covenant” which God made with the children of Israel was in the ark in David’s day; the *autographa* around.
 2 Chron 13:22; the readers of Chronicles would have had the story of the prophet Iddo available—but SCRIPTURE was not being copied and was not available?? If Iddo, how much the more the Bible? Note also the role of prophets in scholarship of this sort (cf. the “scribes” in the NT).
 2 Chron 17:9; Levites going through the land teaching, having the Word of God with them.
 2 Chron 36:21-22; Dan 9:2. The book of Jeremiah was received immediately as inspired by the people of God, and was widely distributed (as Daniel, Jeremiah’s contemporary, had a copy in Babylon while Jeremiah was many hundreds of miles away.
 This also relates to the prophetic books, about which we have not yet said very much. They also claimed to be inspired by their authors (with their constant “thus saith the LORD’s” in them) and were immediately sent out for distribution (cf. Jer 29:1, 31).

-the NT writers gave no indication that the OT had been at all corrupted, nor of inferior variant readings which cause the people of God to doubt where the true Word of God was, etc. Rather, Christ makes statements like Matthew 5:18. So we know the Scripture was preserved perfectly to the time of Christ. Cf. Stephen: Ac 7:38.

Conclusion: Since God has done this with the OT (and the NT, which we did not look at today), we can have confidence that He has indeed done the same for us today. We HAVE the Bible here in our hands.

Other misc. notes:

-All the OT verses that deal with preservation relate to the copies. When Proverbs 30:5 was written, “every Word of God” was still “pure,” not something one would say if corruption was around.

-At the end of the OT books are ones like the following. We do not know how old these notes are; they could be very, very old. This is the type of thing they say:

For example, at the end of the book of Genesis, we find a note that reads in part:

“The number of the verses of the book of Genesis is a thousand and five hundred and thirty and four . . . And its middle point is, And by thy sword shalt thou live (27:40). And the words are twenty thousand and six hundred and twelve. And the letters are eight and seventy thousand and sixty and four . . .”

Every verse, word, and letter was counted and accurately tabulated! Another note, this one at the end of the first five books of the Bible, referred to as the Pentateuch or the Law, reads in part:

in the seventh century, ‘found’ in the temple later in the seventh century, and passed off by priests as the work of Moses. The implications of the archaeological evidence do not support this critical view of Deuteronomy.”

“The number of the verses of the whole Law is five thousand and eight hundred and forty and five . . . And its middle point is, And he placed on the breastplate the Urim and the Thummim (Lev. 8:8). The number of all the words is eighty-one thousand four hundred and forty. The number of all the letters is three hundred and four thousand and eight hundred and seven . . .”⁴³⁰

An excerpt from:

TRINITARIAN
BIBLE SOCIETY

The Lord Gave the Word:
A Study in the History of the Biblical Text

by Malcolm H. Watts

The Bible is the eternal Word of God. It has been given by God to man that it might be the absolute, supreme, authoritative, infallible, and unchangeable standard for faith and practice. In this article we shall trace the history of the Bible from its origin in divine self-revelation, through its embodiment in written form by supernatural inspiration, to its accurate transmission to this present age by providential preservation. It is our firm belief that, although the storms of criticism continue to rage against God's Word, the humble believer's confidence in it is justifiable and substantiated. This sacred volume is -- and always will be -- the Book of God.

The Old Testament

The greater part of the Old Testament was written in Hebrew, sometimes called “the language of Canaan” (Isaiah 19:18) or “the Jews’ language” (Isaiah 36:11). It probably developed from the old Hebrew spoken by Abraham in Ur of the Chaldees (Genesis 14:13) and a number of scholars believe that this old Hebrew pre-dated Abraham and that it was the “one language” and “one speech” of pre-Babel times (Genesis 11:1). In other words, they believe it was the original language of man.

Supporting evidence for this view is quite substantial. First of all, in Hebrew the names of animals express very accurately their nature and characteristics -- more so, indeed, than in any other ancient language. This would tie in with the fact that Adam, soon after his creation, gave names to the animals by observing the peculiar qualities and characteristics of each species (Genesis 2:19-20). Second, proper names, like Adam, Eve, and Cain, have significant meanings in Hebrew, some of which are actually assigned to them in the Old Testament Scriptures (Genesis 2:23; 3:20; 4:1). Third, the names of various ancient

⁴³⁰ The translation is that on pgs. 63, 67-68 of *Introduction to the Ginsburg Edition of the Hebrew Old Testament* (C. D. Ginsburg, London: British and Foreign Bible Society, 1928). The notes are found in the end of the Ginsburg edition of the traditional Hebrew Masoretic text as published by the Trinitarian Bible Society.

nations appear to be of Hebrew origin, being derived from the sons and grandsons of Shem, Ham and Japheth: as, for example, the Assyrians from Ashur; the Elamites from Elam; and the Aramaeans from Aram. An argument can therefore be made for some form of Hebrew having been the first language spoken and heard in this world; but be that as it may, it is an indisputable fact that practically the whole of the Old Testament is written in the Hebrew. The only exceptions are in Aramaic (a close, cognate language to Hebrew) which did, in fact, supersede Hebrew at the time of the captivity. These exceptions are two parts of the book of Ezra (4:8-6:18; 7:12-26), accounted for by Aramaic being the official language of the Persian Empire; a verse in Jeremiah (10:11), where there is a quotation of an Aramaic proverb; and quite a large section of the book of Daniel (2:4 to 7:28), where Aramaic is used, probably because the entire section deals with the nations of the world.

Old Testament Summary

Summing up, then, what were the means God used to ensure the preservation of His Word? The first was the Jew's profound reverence for the Holy Scriptures. A Jew would literally tremble before the written Word. According to Philo and Josephus, they would suffer any torments, and even death itself, rather than change anything in the Holy Scriptures. God used this reverence for the text to prevent it from being falsified and corrupted.

Second, there were the solemn commands of the Scriptures, such as Deuteronomy 4:2: "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it." These commands, issued with divine authority, instilled genuine fear into men's hearts.

Third, these scrolls were laid up in the Holy of Holies. There being no more sacred spot on earth, it placed them beyond the reach of interfering hands.

Fourth, the sheer professionalism of the scribes and Massoretes secured and preserved a pure text. They were great scholars, skilled in the divine law and revered as interpreters of the Holy Scriptures.

Fifth, there was the oversight of prophets. Throughout the Old Testament period, prophets exercised a unique ministry and they were well able to superintend the copying work. Any error in transcription would have been quickly detected by them.

Sixth, the Jews constantly repeated their Scriptures, as Deuteronomy 6:7 clearly shows: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." These repetitions created such familiarity with the text that if so much as a word had been altered, it would have been immediately noticed and, without doubt, strong and even vehement protest would have been made.

Seventh, Christ and His apostles confirmed the Scriptures as they were received in their

times. The standard text used by them is the very same as we use today. Their unhesitating citation of it as God's Word is an indisputable seal of its authenticity and reliability.

These and other considerations lead us to believe that God has wonderfully preserved the Old Testament text. When the Old Testament is read, according to the Massoretic text, we can believe that we are reading and hearing the Word of God. Interesting as they may be, it is not for us to accept peculiar renderings from the Dead Sea Scrolls, from the Latin version, or from any other source.

God has preserved His Word. This is not to be understood as meaning that, throughout history, God has performed repeated miracles, nor that He has “inspired” the various rabbis and scribes who worked on the text. . . . The doctrine of “providential preservation” requires careful definition. What exactly do we mean by it? Here, I would quote the words of Professor John H. Skilton: “God who gave the Scriptures, who works all things after the counsel of his will, has exercised a remarkable care over his Word, has preserved it in all ages in a state of . . . purity, and has enabled it to accomplish the purpose for which he gave it.”⁷

The Hebrew text, then, was originally given by Moses and the prophets; it was faithfully copied by the scribes, standardized by Ezra along with the Men of the Great Synagogue, endorsed by our Lord and His apostles, and edited with meticulous care by the Massoretes [and the Jews affirmed Ezra and his company were the first Masorites]. Orthodoxy requires that we boldly affirm our faith in the Old Testament as translated from the Hebrew Masoretic text.

In Romans 9:5, what is the significance of the τὸ κατὰ σάρκα?

Is Romans 9:5 an affirmation of the Deity of Christ? State what the view of the passage is by those who believe it to be an affirmation of Christ's Deity, and how those who deny it in this verse argue for their position. Then explain the state of the question, the evidences adduced for and against the affirmation of Christ's Deity here, and draw a conclusion. After doing this exegetical work, meditate upon how Romans 9:4-5 should teach us about those who are, outwardly at least, the people of God, and how it should influence our thoughts of the Lord Jesus Christ, and make application therefrom. Remember that spending time thinking about how to apply the Word to ourselves and to those to whom we preach and teach is as essential a part of the process of ministry as is the work of correct exegesis.

In Romans 9:6, what is the tense and tense category for ἐκπέπτωκεν?

In Romans 9:6, what does Paul mean when he writes, οὐ γὰρ πάντες οἱ ἐξ Ἰσραήλ, οὗτοι Ἰσραήλ? Explain to whom Ἰσραήλ refers in both clauses of the verse. Comparing Romans 11:1-13; Galatians 6:16; 1 Corinthians 10:32; Jeremiah 50:20 may be helpful. Consider also the imagery of being “cut off from his people” in Exodus 30:33, 38; 31:14; Leviticus 7:20, 21, 25, 27; 17:4, 9; 18:29; 19:8; 20:17, 18; 23:39; Numbers 9:13; 15:30; Isaiah 53:8; Daniel 9:26; Zechariah 14:2; as well as Deuteronomy 10:16, 30:6, Jeremiah 4:4; cf. Psalm 125:5.

In Romans 9:7, and in every other quotation in Romans 9, look at the passage(s) that Paul quotes or refers to, look at the context of the Old Testament quotation(s), reference(s), or allusion(s), and explain how Paul’s quotation contributes to the development of his argument in Romans 9. Also, consider if the passages Paul quotes, in their context, support the Calvinist contention that Romans 9 teaches unconditional personal election to heaven and reprobation to hell. You can use whatever tools you wish to find out what text(s) Paul quotes and to study the context of such reference(s).

In Romans 9:8, specify the case and case usage for σαρκός, Θεοῦ, and ἐπαγγελίας.

Demonstrate how Romans 9:9 relates to the previous context.

Employing Romans 9:10-13, Arthur Pink, representing the theology of Calvinism, argues:

If some are brought to believe in Christ, while others are left in their unbelief, it is sovereign grace alone which makes the one differ from the other. And if it is right for God to make such a difference in time, it could not be wrong for Him to purpose doing so from eternity. They who balk at sovereign and unconditional election believe in neither the total depravity of man nor the God of the Bible. . . . There cannot be an election without a rejection. . . “Jacob have I loved, but Esau have I hated” (9:13).⁴³¹

Comment carefully and in detail on whether Pink truly has exegetical support for his doctrine of unconditional personal election to heaven and unconditional personal reprobation to hell from Romans 9:10-13.

In Romans 9:11, specify the case and case usage of γεννηθέντων, πράξάντων, and of Θεοῦ.

⁴³¹

Pg. 174, *Gleanings in the Scriptures: Man's Total Depravity*, A. W. Pink.

In Romans 9:12, specify the part of speech, and the category of usage for that part of speech, for μείζων and ἐλάσσονι.

Commenting on Romans 9:14-18 in the context of Romans 9 in general, a Calvinist systematic theology affirms:

Let any man carefully and dispassionately read the ninth and the eleventh chapters of the Epistle to the Romans, and he will entertain no more doubt that some are ordained to death, than that others are ordained to life. He will see a distinction stated between the children of the flesh and the children of the promise, and traced up to its source in the sovereignty of God, who will “have mercy on whom he will have mercy, and will have compassion on whom he will have compassion; so that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.” . . . However awful and revolting to our feelings the doctrine may be, however liable to objections it may seem, and whatever startling inferences our perverse reason may deduce from it, it is impossible, with any appearance of fairness, to deny that it is delivered in the Scriptures.⁴³²

Is this conclusion a valid one, exegetically, in Romans 9:14-18? Carefully explain your reasoning and justify your conclusion. Include (as in all these exegetical questions) an examination of the context of the Old Testament passages that Paul refers to. In particular, be sure to include, as part of your answer, an examination of what is going on in the matter of the hardening of Pharaoh’s heart.

⁴³²

Pgs. 368-369 *Lectures on Theology*, John Dick. New York: M. W. Dodd, 1850.

In Romans 9:14, specify the tense and tense category for ἐροῦμεν.

Note the following study in relation to Romans 9:14:

Is “God Forbid” A Mistranslation in the KJV?

The Old Testament Hebrew translated as “God forbid” is the negative interjection ⁴³³חָלֵל within a particular syntactical construction,⁴³⁴ found in phrases such as ⁴³³חָלֵל לָנוּ מִפְּנֵי ה' (Joshua 22:29). Commenting on this verse, Keil and Delitzsch note, “חָלֵל לָנוּ מִפְּנֵי ה', *far be it from us away from Him* (מִפְּנֵי ה' = מִיֵּהוָה, 1 Samuel 24:7; 26:11; 1 Kings 21:3), *to rebel against Jehovah*, etc.”⁴³⁵ That is, the word is properly considered in texts such as Joshua 22:29 as a part of a syntactical construction that expresses the idea of “God/Jehovah forbid.” This view is supported by texts such as ⁴³³חָלֵל לִי מִיֵּהוָה (1 Samuel 24:6), ⁴³³חָלֵל לִי מִיֵּהוָה (1 Samuel 26:11), ⁴³³חָלֵל לִי יְהוָה (2 Samuel 23:17), ⁴³³חָלֵל לִי מִיֵּהוָה (1 Kings 21:3), ⁴³³חָלֵל לִי מִיֵּהוָה (Job 34:10 (Job 34:10, KJV, “be it far from God”), and ⁴³³חָלֵל לִי מִיֵּהוָה (1 Chronicles 11:19, KJV “my God forbid it me”).

One notes that the LXX at times translates ⁴³³חָלֵל phrases with μὴ γένοιτο.⁴³⁶ The Greek phrase μὴ γένοιτο is consistently rendered in the New Testament of the KJV as “God forbid.”⁴³⁷ Concerning this, A. T. Robertson’s massive *Grammar of the Greek New Testament in the Light of Historical Research* notes: “In modern Greek Dr. Rouse finds people saying not μὴ γένοιτο, but ὁ θεὸς νὰ φυλάξῃ (Moulton, *Prol.*, p. 249), though νὰ is not here necessary (Thumb, *Handb.*, p. 127).”⁴³⁸ That is, the modern Greek

⁴³³ The word appears a total of 21 times in the Old Testament, in Genesis 18:25; 44:7, 17; Joshua 22:29; 24:16; 1 Samuel 2:30; 12:23; 14:45; 20:2, 9; 22:15; 24:7 (Eng. v. 6); 26:11; 2 Samuel 20:20; 23:17; 1 Kings 21:3; 1 Chronicles 11:19; Job 27:5; 34:10.

⁴³⁴ Note in the Hebrew text the ל that consistently follows, the ל often present, etc.

⁴³⁵ *Commentary on the Old Testament*, C. F. Keil & F. Delitzsch, orig. pub. T & T Clark, Edinburgh, elec. acc. in the *Christian Library Series*, vol. 15: *Classic Commentary Collection*, AGES Library, Rio, WI: 2006. Note on Joshua 22:29.

⁴³⁶ Genesis 44:7, 17; Joshua 22:29; 24:16; 1 Kings 20:3⁴³⁶—in each case the KJV reads “God forbid.”

⁴³⁷ Note Luke 20:16; Romans 3:4, 6, 31; 6:2, 15; 7:7, 13; 9:14; 11:1, 11; 1 Corinthians 6:15; Galatians 2:17; 3:21; 6:14.

⁴³⁸ *A Grammar of the Greek New Testament in the Light of Historical Research*, A. T. Robertson. 4th

version of the New Testament's μὴ γένοιτο is "God forbid."

Thus, there are good reasons in both the Hebrew of the Old Testament and the Greek of the New Testament for the translation "God forbid" as found in the King James Version of the Bible.⁴³⁹

In Romans 9:15, specify the mood and mood category for both ἐλεῶ and οἰκτεῖρω.

In Romans 9:15, specify the tense and tense usage of λέγει.

In Romans 9:16, specify the case and case usage for τοῦ θέλοντος . . . τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεοῦντος Θεοῦ. Also specify the type of participles that are involved.

In Romans 9:17, what is the specific semantic category for ὅπως?

Concerning Romans 9:19-24, Calvin wrote:

They again object, Were not men predestinated by the ordination of God to that corruption which is now held forth as the cause of condemnation? If so, when they perish in their corruptions they do nothing else than suffer punishment for that calamity, into which, by the predestination of God, Adam fell, and dragged all his posterity headlong with him. Is not he, therefore, unjust in thus cruelly mocking his creatures? I admit that by the will of God all the sons of Adam fell into that state of wretchedness in which they are now involved; and this is just what I said at the first, that we must always return to the mere pleasure of the divine will, the cause of which is hidden in himself. But it does not forthwith follow that God lies open to

ed. Nashville, TN: Broadman Press, 1934, pg. 940.

⁴³⁹

Note that various commentators have asserted the same thing. For example:

"There is OT warrant for the rendering 'God forbid.' Μη γένοιτο corresponds to the Hebrew הַלֵּילָה and occurs as the rendering of the same in the LXX (cf. Gen. 44:7,17; Josh. 22:29; 24:16; I Kings 20:3). And הַלֵּילָה is sometimes used with the names for God יְהוָה and אֱלֹהֵינוּ and אֱל (I Sam. 24:6; 26:11; I Kings 21:3; I Chron. 11:19; Job 34:10; cf. I Sam. 2:30) and with the pronoun when the same refers to God (Gen 18:25). Hence our English expression 'God forbid' has Biblical precedent. The Greek μη γένοιτο, indicating the recoil of abhorrence, needs the strength of this English rendering derived from the Hebrew Cf. J. B. Lightfoot: Comm., ad Gal. 2:17." (*The Epistle to the Romans*, John Murray, pg. 94).

this charge. For we will answer with Paul in these words, “Nay but, O man, who art thou that replies against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Has not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?” (Rom. 9:20, 21). They will deny that the justice of God is thus truly defended, and will allege that we seek an evasion, such as those are wont to employ who have no good excuse. For what more seems to be said here than just that the power of God is such as cannot be hindered, so that he can do whatsoever he pleases? But it is far otherwise.⁴⁴⁰

Is Calvin’s exegesis of the potter and clay image in Romans 9:19-24 accurate? Explain, by means of careful exegesis of the passage in light of its Old Testament background, why Calvin’s argument is or is not valid. As (one part, but only one part) of your answer, look up the noun *πλάσμα*, and its related verb in BDAG, Louw-Nida, and Liddell-Scott, and see if the question of Romans 9:20 is posed by an unformed lump of clay or a fully formed vessel.

In Romans 9:19, specify the pronoun category for *Τί*, and what function it has within its category.

In Romans 9:20, specify the case and case usage of *ἄνθρωπε*.

⁴⁴⁰

Institutes of the Christian Religion (III, xxiii, 4), John Calvin.

In Romans 9:20, the question μή ἐρεῖ τὸ πλάσμα τῷ πλάσαντι begins with μή. What kind of answer does such a question expect? Look at A. T. Robertson's *Grammar*, pgs. 917-918, for help.

In Romans 9:21, what category of pronoun is αὐτοῦ?

In Romans 9:22, state what kind of participle κατηρτισμένα is (including what it depends upon if it is dependent) and also specify the voice and voice category for the participle. Note the discussion by Wallace on pgs. 417-418.

In Romans 9:22, specify the mood and mood usage for ἤνεγκεν.

In Romans 9:22, specify the structural and semantic categories for ἐνδείξασθαι and γνωρίσαι.

In Romans 9:22-24, specify the type of conditional clause that is present.

In Romans 9:22, specify the syntactical category for the conjunction δέ.

In Romans 9:22, specify the case and case usage of αὐτοῦ.

In Romans 9:23, what kind of ἵνα clause is present?

How should the fact that God has called us, as Romans 9:24 mentions, as a conclusion to the argument of 9:19-24, affect our lives?

Examining the Old Testament background, explain how Romans 9:25-29 advance the argument of Romans 9. Discussing this passage, Moo writes: “[W]e must conclude that this text reflects a hermeneutical supposition for which we find evidence elsewhere in Paul and in the NT: that OT predictions of a renewed Israel find their fulfillment in the church.” Is Moo’s conclusion valid? Why or why not?

Excursus: The implications of the Hosea passages quoted in Romans 9 to the bride of Christ and to the issue of divorce.⁴⁴¹

From a paper on compromise in the SBC:

⁴⁴¹ The complete papers, with footnotes that have been removed here (and without alterations done here), can be found at <http://sites.google.com/site/thross7>.

God's ordained institution for service today is the church, Christ's *ekklesia*. This institution is the pillar and ground of the truth (1 Tim 3:15). It is an assembly of baptized believers, organized to carry out the Lord's work, not a universal, invisible entity. In this dispensation, the church has the keys of the kingdom (Mt 18:18)—it is the visible entity which represents and recruits people for God's invisible, spiritual kingdom, composed on earth of all the saved. It is represented as Christ's body, as His temple (1 Cor 3:9-17), and as His bride (John 3:29, 2 Cor 11:2). It is congregational in polity and absolutely independent and sovereign; no centralized body, man, body of other churches, convention agency, civil government, school, nor any other man or institution under heaven has the right to impede her authority. Christ organized her (Mt 16:18) during His earthly ministry out of suitable materials, that is, those converted and baptized under John the Baptist's ministry (Jn 1:35ff),¹⁷ and He gave her the commission to go into all the world, teach the lost how to be saved, baptize the converts, and disciple them (Mt 28:17-20, Mark 16:15-16, etc.). She is properly made up only of true converts, of the saints. This is shown by the fact that one is baptized into the church (1 Cor 12:13, Ac 2:47), and baptism identifies the saint with the death, burial, and resurrection of Christ in which alone He trusts for salvation (1 Cor 15:1-4, Rom 4:25), and shows forth his personal death to his old life and resurrection to new life in Him (Romans 6:1-14) which occurred at the moment of his salvation (2 Cor 5:17). The metaphors for the church also show her purity; as Christ's body, only those in Christ can possibly be her members (1 Cor 12:13-27); as Christ's holy temple, children of the devil, the objects of God's hatred (Ps 5:5, Rom 8:8, 14:23), are not partakers; as Christ's bride, she has Jesus as her Husband and Lord, while the unregenerate hate Him.

Footnote #15 in that paper:

This truth about the church's existence as the bride of Christ has been a source of much controversy and misrepresentation. The fact that the church on earth is currently represented as an espoused bride does not mean that non-church members are not saved, or that they will not inhabit the New Jerusalem, nor does it discount Israel's position in her pre-Christian dispensation in a like bridal position. It is the opinion of the pre-millennial, pre-tribulational, and dispensational author that the Marriage Supper will occur on earth at the end of Daniel's 70th week, at which time Israel will be restored again as God's bride (Hos 2:19-20) upon her national conversion, and she will reign with all the saints during that period of time. In the eternal state, the New Jerusalem is represented metonymically in reference to the whole company of the elect as God's bride (Rev 21:9). However, among living saints during the church age, only those baptized into Scriptural *ekklesiai* are part of the bride of Christ.

From a paper on the Biblical position on divorce (i. e., don't do it ever):

Those who believe that divorce is justified in certain instances appeal to Jeremiah 3:8, and conclude that "God Himself recognized (and thereby taught us) that divorce for the sexual sin of adultery is an option. He taught us this by both precept and example in His own relationship with Israel. What God has taught, let no man deny!" The passage

presents an apparently strong argument: “And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.” Furthermore, Hosea 2:2 reads: “Plead with your mother, plead: for she is not my wife, neither am I her husband...” How can these declarations be reconciled with the passages mentioned above, that clearly forbid divorce? First of all, we must recognize that the metaphor of marriage when employed to describe the relationship between men and God symbolizes the closeness of communion between the faithful and their Lord. We see in the Old Testament that those faithful to God’s chosen nation, Israel, are pictured metaphorically as a bride or wife. The same holds true in the New Testament for the church, God’s recruiting agency for His kingdom in this dispensation. In the Mosaic economy, as in all ages, salvation has been a free gift to all who believe in Christ, but the special miracles of God, His greatest manifestations, and the fullness of worship was only available in the Old Testament to those that allied themselves with the nation of Israel and could consequently participate in the sacrifices, the Tabernacle and Temple worship, and so on. In the New Testament, the church, the congregation of baptized believers, is God’s chosen institution, and is pictured as Christ’s body (1 Cor 12), and bride (2 Cor 11:2, Eph 5:23-32). The church is also called God’s temple (1 Cor 3:9-17, 1 Tim 3:15)—it is the NT place of God’s special presence. The fellowship of the church with Christ is seen in the NT quotation of Genesis 2:24 in Ephesians 5:31-32; the OT word “cleave,” which deals with the close communion of man and wife in their unique relationship, is translated “joined” from the Greek in Ephesians with reference to the church and her Savior. One does not need to join the church to be saved, but fullness of communion with Christ will not be available to the NT believer who refuses church membership. In contrast to both unscriptural universal ecclesiology which equates all believers with the bride of Christ at this present time and the “future glorified” view that correctly sees the church as a local entity but removes her from a present status as bride, the Bible places the church in a present bridal relationship (2 Cor 11:2, Eph 5:29-32). The same was true for Israel in the Old Testament; her bridal status with God was spoken of in the present tense (Ezekiel 16:8ff, Jer 3:14, etc.). “Cleaving” closeness to God is the present joy of His obedient saints (cf. 1 Cor 3:16-17). In the Old Testament, as in the New, one of God’s children could sin and fall away from obedience and His Lord’s chosen institution (cf. Heb 10:25, 1 Cor 5:7, 13). While still eternally secure, such would temporally lose the special fellowship available for the faithful. A backslidden member of a true Baptist church today can leave and join a Methodist church with less strident preaching, and thus, while still reckoned righteous in the sight of God, lose the temporal joy of being part of the bride of Christ. In eternity, however, the New Jerusalem is referred to synechdochically as the bride (Rev 21:2), and all the blood-washed, whatever their degree of disobedience to the Lord or faithfulness to God’s institution during their lifetime, will, free from sin, “cleave” to their God forever. It is God’s purpose that those dead to sin by Christ “should be married to another,” (Romans 7:4), that is, brought into that place of close fellowship, and He will not allow His will to be eternally frustrated. We can see this same working in God’s covenantal promises to Israel; as He swore to Abraham, “all Israel shall be saved” (Romans 11:26, Genesis 17:7-8), inherit the fullness of the promised land, and see the fulfillment of the New Covenant (Jeremiah 31), which was given specifically to “the house of Israel” and “the house of Judah” (31:31). At the

end of the Tribulation, when Israel turns back to God, her Messiah shall come, destroy her enemies, and re-establish the nation in its bridal relationship. A careful comparison of Romans 9:25-27, Hosea 1:10 and 2:23, and Revelation 19 will demonstrate this; the marriage supper of the Lamb does not occur in heaven for the church alone, but occurs on the earth at the commencement of the Millennial kingdom with the participation of all the saints. The Supper only commences after the destruction of the great whore (19:2), which is far along within the Tribulation period; we hear that the marriage supper “is come, and His wife hath made herself ready” (19:7) immediately before the second coming of Christ (19:11ff) to redeem Israel, the “wife” in view, who has now turned back to God and received imputed righteousness (19:8)— the church age saints have already been glorified for seven years, so to make them only “ready” at this point is unreasonable, whatever one may have personally experienced about the speed with which women adorn themselves. “Is come” (ἦλθεν) is a futuristic aorist; it “involves the use of the aorist tense to indicate an event which has not in fact happened but which is so certain to happen that it is depicted as though it had already happened.” “[H]ath made herself” (ἡτοίμασεν) refers to the conversion of Israel which has just taken place in the context; it should be classified as a dramatic aorist, “a use for emphasis or dramatic affect... it describes something which has just happened, the effect of which is felt in the present.” It was the common belief of first century Jews that “in the day of the Messiah redeemed Israel would be gathered to a great feast, together with the patriarchs and heroes of the Jewish faith” (cf. Is 25:6, Mt 8:11-12, 20:21, 23, 22:1-14, Lu 13:28-29, 14:15-24, 22:29-30). Indeed, were the marriage supper in heaven during the Tribulation, rather than in the Millennium when Christ has established His kingdom, the Savior would not be able to drink anything (Mt 26:29, Mr 14:25, Lu 22:18). It is apparent from the Scriptures, then, that God brings the nation He married back to Himself; the separation because of her sin lasts only until the impending future time when, by repentance, “the wife hath made herself ready.” We have seen that in the bridal metaphor which relates God and His people separation because of sin, including spiritual adultery, is only temporary. The context of Jeremiah 3:8 supports this as well; the Lord says He “put them away,” yet still affirms “I am married unto you” (Jeremiah 3:14) and foretells her restoration; He is still her husband and Lord, and He will bring her back to Himself. In the immediate context of Hosea 2:2 we see that God promises Israel “I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the LORD.” (2:19-20). The Lord both declares that Israel is not His people (Hos 1:9), since they have violated the Sinaiatic covenant, yet they remain His and He will restore them (Hos 1:10, 2:16-20, 3:5, 11:1-11, 13:14-14:9), in accordance with His unconditional promises to Abraham. Isaiah 50:1 and 54:1-17 show God as “husband” still to Israel, without an abiding “bill of divorcement”— because of their sin, God “for a small moment... fors[ook] [Israel], but with great mercies will [He] gather [her]” (54:7). On strictly Mosaic grounds, God could divorce Israel, but “the covenant, that was confirmed before of God in Christ, the law, which was... after, cannot disannul, that is should make the promise of none effect” (Gal 3:17)— the promises to Israel in Abraham and the greater, eternal covenant promises that, by grace, bring a sure (Rom 4:16) and eternal salvation to the chosen, forbade the Lord’s divorce of His people (Rom 11:28-29). These higher principles of grace, expounded by Jesus Christ (Mark 10:1-12) in accord with

God's original design (Gen 2:24), apart from the lower permissive standard (Dt 24:1-4—though even here, the only command is v. 4; v. 1-3 is simply presenting a situation, with v. 4 as the only command) allowed temporarily because of hard hearts (Mark 10:5), prohibit human divorce, just as they prevent God from putting away His people forever. The child of God, if he finds himself in a marriage to a persistently sinful and adulterous spouse, should act as his Lord commanded Hosea: "Then said the LORD unto me, Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine" (Hosea 3:1, cf. Jer 3:1). He should follow the precept and example of his God and Savior and seek for reconciliation, not divorce. Examination of the relevant passages on divorce in the Bible make it clear that God's original plan in marriage of one man and one woman for life cannot be violated by the New Testament Christian. Originally instituted in the Garden of Eden and clearly reaffirmed by Christ (Mark 10:1-12) and the apostle Paul (Rom 7:2-3, 1 Cor 7:10-11), sound hermeneutics dictate that less clear passages which involve seeming exceptions to this rule must be interpreted in light of such plain Scriptural affirmations. The fact that God "hateth putting away" (Mal 2:16) is also demonstrated in His restoration of Israel, despite her sinful and backsliding ways. All believers can rejoice in this as another in the cornucopia of Scriptural evidences that God's faithfulness and unconditional love will bring all of His people home (Jn 10:27-30, Ro 8:28-39, etc.) to be joined to Him as His everlasting and eternal spouse (Rev 21:2), with none put away or ultimately lost—and consequently, out of love for their great God and Savior, and in His power, obey His admonitions to shun divorce absolutely.

A footnote from that paper:

Paul does not take his quotes in Romans 9 out of their original context; verses 25-26 deal with the restoration of Israel, as seen in Romans 11, not with Gentiles—the "also" of 9:27 demonstrates this, as does the natural interpretation of Hosea one and two. Some make a distinction between Israel, which is alleged to be God's earthly wife, and the church, which is then made Christ's heavenly bride. A close study of the terms employed of both entities will demonstrate their fluidity; for example, 21:9 refers to "the bride, the Lamb's wife," while a thousand years after the marriage supper the New Jerusalem is called "bride," not "wife" (Revelation 21:2). The saints of this dispensation will also "reign on the earth" alongside their Old Testament brethren (Rev 2:26-27; 20:6).

In Romans 9:29, specify the kind of conditional clause found in the verse, and specify its subcategory, if there is one.

In Romans 9:29, what are the implications of the teaching about blessing on the greater body for the sake of the remnant?

Explain how Romans 9:30-33 fits into the context of Romans 9, including the OT background to the passage, and how Paul draws the chapter to a conclusion.

In Romans 9:31, what kind of participle is διώκων? Also comment on the tense and tense category of the participle.

Concerning Romans 9:33, note how BDAG takes the phrase τῷ λίθῳ τοῦ προσκόμματος. Do you think the lexicon's conclusion is correct theologically?

In Romans 9:33, specify the tense and tense usage for γέγραπται.

On pg. 621, footnote #22 of Wallace, an argument is made concerning the significance of the present participle of πιστεύω, as in Romans 9:33's ὁ πιστεύων. Read Wallace's argument, then look at the Pauline uses of πιστεύω. Is Wallace correct?

For ease of reference, here are the Pauline uses (if you do not recognize present/aorist tenses on sight, you can use Bible software or whatever other tool you wish to discover the tenses of the verbs):

Rom. 4:5 τῷ δὲ μὴ ἐργαζομένῳ **πιστεύοντι** δὲ ἐπὶ τὸν δικαιούντα τὸν ἀσεβῆ, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην.

Rom. 4:11 καὶ σημεῖον ἔλαβε περιτομῆς, σφραγίδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ· εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν **πιστευόντων** δι' ἀκροβυστίας, εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην·

Rom. 4:17 (καθὼς γέγραπται ὅτι Πατέρα πολλῶν ἐθνῶν τέθεικά σε) κατέναντι οὐ **ἐπίστευσε** Θεοῦ, τοῦ ζωοποιούντος τοὺς νεκρούς, καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα.

Rom. 4:18 ὃς παρ' ἐλπίδα ἐπ' ἐλπίδι **ἐπίστευσεν**, εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν, κατὰ τὸ εἰρημένον, Οὕτως ἔσται τὸ σπέρμα σου.

Rom. 4:24 ἀλλὰ καὶ δι' ἡμᾶς, οἷς μέλλει λογίζεσθαι, τοῖς **πιστεύουσιν** ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν Κύριον ἡμῶν ἐκ νεκρῶν,

Rom. 6:8 εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, **πιστεύομεν** ὅτι καὶ συζήσομεν αὐτῷ·

Rom. 9:33 καθὼς γέγραπται, Ἴδου τίθημι ἐν Σιών λίθον προσκόμματος καὶ πέτραν σκανδάλου· καὶ πᾶς ὁ **πιστεύων** ἐπ' αὐτῷ οὐ καταισχυθήσεται.

Rom. 10:4 τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ **πιστεύοντι**.

Rom. 10:9 ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου Κύριον Ἰησοῦν, καὶ **πιστεύσῃς** ἐν τῇ καρδίᾳ σου ὅτι ὁ Θεὸς αὐτὸν ἡγείρεν ἐκ νεκρῶν, σωθήσῃ·

Rom. 10:10 καρδίᾳ γὰρ **πιστεύεται** εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν.

Rom. 10:11 λέγει γὰρ ἡ γραφή, Πᾶς ὁ **πιστεύων** ἐπ' αὐτῷ οὐ καταισχυθήσεται.

Rom. 10:14 πῶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ **ἐπίστευσαν**; πῶς δὲ **πιστεύουσιν** οὐ οὐκ ἤκουσαν; πῶς δὲ ἀκούσουσι χωρὶς κηρύσσοντος;

Rom. 10:16 Ἄλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ. Ἡσαΐας γὰρ λέγει, Κύριε, τίς **ἐπίστευσε** τῇ ἀκοῇ ἡμῶν;

Rom. 13:11 Καὶ τοῦτο, εἰδότες τὸν καιρὸν, ὅτι ὥρα ἡμᾶς ἤδη ἐξ ὕπνου ἐγερθῆναι· νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία ἢ ὅτε **ἐπιστεύσαμεν**.

Rom. 14:2 ὃς μὲν **πιστεύει** φαγεῖν πάντα, ὁ δὲ ἀσθενῶν λάχανα ἐσθίει.

Rom. 15:13 ὁ δὲ Θεὸς τῆς ἐλπίδος πληρῶσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ **πιστεύειν**, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι, ἐν δυνάμει Πνεύματος Ἁγίου.

1Cor. 1:21 ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν Θεόν, εὐδόκησεν ὁ Θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σωῆσαι τοὺς **πιστεύοντας**.

1Cor. 3:5 τίς οὖν ἐστιν Παῦλος, τίς δὲ Ἀπολλῶς, ἀλλ' ἡ διάκονοι δι' ὧν **ἐπιστεύσατε**, καὶ ἐκάστῳ ὡς ὁ Κύριος ἔδωκεν;

1Cor. 9:17 εἰ γὰρ ἐκὼν τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν **πεπίστευμαι**.

1Cor. 11:18 πρῶτον μὲν γὰρ συνερχομένων ὑμῶν ἐν τῇ ἐκκλησίᾳ, ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν, καὶ μέρος τι **πιστεύω**.

1Cor. 13:7 πάντα στέγει, πάντα **πιστεύει**, πάντα ἐλπίζει, πάντα ὑπομένει.

1Cor. 14:22 ὥστε αἱ γλῶσσαι εἰς σημεῖον εἰσιν, οὐ τοῖς **πιστεύουσιν**, ἀλλὰ τοῖς ἀπίστοις· ἡ δὲ προφητεία, οὐ τοῖς ἀπίστοις, ἀλλὰ τοῖς **πιστεύουσιν**.

1Cor. 15:2 δι' οὗ καὶ σώζεσθε· τίνι λόγῳ εὐηγγελισάμην ὑμῖν, εἰ κατέχετε, ἐκτὸς εἰ μὴ εἰκὴ **ἐπιστεύσατε**.

1Cor. 15:11 εἴτε οὖν ἐγώ, εἴτε ἐκεῖνοι, οὕτω κηρύσσομεν, καὶ οὕτως **ἐπιστεύσατε**.

2Cor. 4:13 ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον, **Ἐπίστευσα**, διὸ ἐλάλησα, καὶ ἡμεῖς **πιστεύομεν**, διὸ καὶ λαλοῦμεν·

Gal. 2:7 ἀλλὰ τοῦναντίον, ἰδόντες ὅτι **πεπίστευμαι** τὸ εὐαγγέλιον τῆς ἀκροβυστίας, καθὼς Πέτρος τῆς περιτομῆς

Gal. 2:16 εἰδότες ὅτι οὐ δικαιούται ἄνθρωπος ἐξ ἔργων νόμου, ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν **ἐπιστεύσαμεν**, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ, καὶ οὐκ ἐξ ἔργων νόμου· διότι οὐ δικαιωθήσεται ἐξ ἔργων νόμου πᾶσα σὰρξ.

Gal. 3:6 καθὼς Ἀβραὰμ **ἐπίστευσε** τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

Gal. 3:22 ἀλλὰ συνέκλεισε ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς **πιστεύουσιν**.

Eph. 1:13 ἐν ᾧ καὶ ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ **πιστεύσαντες** ἐσφραγίσθητε τῷ Πνεύματι τῆς ἐπαγγελίας τῷ Ἁγίῳ.

Eph. 1:19 καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς **πιστεύοντας**, κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ

Phil. 1:29 ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν **πιστεύειν**, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν

1Th. 1:7 ὥστε γενέσθαι ὑμᾶς τύπους πᾶσι τοῖς **πιστεύουσιν** ἐν τῇ Μακεδονίᾳ καὶ τῇ Ἀχαΐᾳ.

1Th. 2:4 ἀλλὰ καθὼς δεδοκιμάσμεθα ὑπὸ τοῦ Θεοῦ **πιστευθῆναι** τὸ εὐαγγέλιον, οὕτω λαλοῦμεν, οὐχ ὡς ἄνθρωποις ἀρέσκοντες, ἀλλὰ τῷ Θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν.

1Th. 2:10 ὑμεῖς μάρτυρες καὶ ὁ Θεός ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν τοῖς **πιστεύουσιν** ἐγενήθημεν

1Th. 2:13 Διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ Θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ Θεοῦ, ἐδέξασθε οὐ λόγον ἀνθρώπων, ἀλλὰ καθὼς ἐστὶν ἀληθῶς, λόγον Θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς **πιστεύουσιν**.

1Th. 4:14 εἰ γὰρ **πιστεύομεν** ὅτι Ἰησοῦς ἀπέθανε καὶ ἀνέστη, οὕτω καὶ ὁ Θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ.

2Th. 1:10 ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ, καὶ θαυμασθῆναι ἐν πᾶσι τοῖς **πιστεύουσιν** (ὅτι **ἐπιστεύθη** τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς) ἐν τῇ ἡμέρᾳ ἐκείνῃ.

2Th. 2:11 καὶ διὰ τοῦτο πέμπει αὐτοῖς ὁ Θεὸς ἐνέργειαν πλάνης, εἰς τὸ **πιστεῦσαι** αὐτοὺς τῷ ψεύδει

2Th. 2:12 ἵνα κριθῶσι πάντες οἱ μὴ **πιστεύσαντες** τῇ ἀληθείᾳ, ἀλλ' εὐδοκήσαντες ἐν τῇ ἀδικίᾳ.

1Tim. 1:11 κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου Θεοῦ, ὃ **ἐπιστεύθη** ἐγώ.

1Tim. 1:16 ἀλλὰ διὰ τοῦτο ἡλεήθην, ἵνα ἐν ἐμοὶ πρώτῳ ἐνδείξῃται Ἰησοῦς Χριστὸς τὴν πᾶσαν μακροθυμίαν, πρὸς ὑποτύπωσιν τῶν μελλόντων **πιστεύειν** ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον.

1Tim. 3:16 καὶ ὁμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον· Θεὸς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὤφθη ἁγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, **ἐπιστεύθη** ἐν κόσμῳ, ἀνελήμφθη ἐν δόξῃ.

2Tim. 1:12 δι' ἣν αἰτίαν καὶ ταῦτα πάσχω, ἀλλ' οὐκ ἐπαισχύνομαι· οἶδα γὰρ ᾧ **πεπίστευκα**, καὶ πέπεισμαι ὅτι δυνατός ἐστι τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν.

Titus 1:3 ἐφάνερωσε δὲ καιροῖς ἰδίους τὸν λόγον αὐτοῦ ἐν κηρύγματι ὃ **ἐπιστεύθη** ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν Θεοῦ,

Titus 3:8 πιστὸς ὁ λόγος, καὶ περὶ τούτων βούλομαί σε διαβεβαιουῖσθαι, ἵνα φροντίζωσιν καλῶν ἔργων προϊστασθαι οἱ **πεπιστευκότες** τῷ Θεῷ. ταῦτά ἐστι τὰ καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις·

Heb. 4:3 εἰσερχόμεθα γὰρ εἰς τὴν κατάπαυσιν οἱ **πιστεύσαντες**, καθὼς εἶρηκεν, Ὡς ὤμοσα ἐν τῇ ὀργῇ μου, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου· καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων.

Heb. 11:6 χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστήσαν· **πιστεῦσαι** γὰρ δεῖ τὸν προσερχόμενον τῷ Θεῷ, ὅτι ἔστι, καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται.

Rom. 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Rom. 3:2 Much every way: chiefly, because that unto them were committed the oracles of God.

Rom. 3:22 Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

Rom. 4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

Rom. 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Rom. 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

Rom. 4:17 (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.

Rom. 4:18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

Rom. 4:24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

Rom. 6:8 Now if we be dead with Christ, we believe that we shall also live with him:

Rom. 9:33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

Rom. 10:4 For Christ *is* the end of the law for righteousness to every one that believeth.

Rom. 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

Rom. 10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Rom. 10:11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

Rom. 10:14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

Rom. 10:16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

Rom. 13:11 And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed.

Rom. 14:2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

Rom. 15:13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

1Cor. 1:21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

1Cor. 3:5 Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

1Cor. 9:17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed unto me.

1Cor. 11:18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

1Cor. 13:7 Beareth all things, believeth all things, hopeth all things, endureth all things.

1Cor. 14:22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

1Cor. 15:2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

1Cor. 15:11 Therefore whether *it were* I or they, so we preach, and so ye believed.

2Cor. 4:13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

Gal. 2:7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter;

Gal. 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Gal. 3:6 Even as Abraham believed God, and it was accounted to him for righteousness.

Gal. 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

Eph. 1:13 In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

Eph. 1:19 And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

Phil. 1:29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

1Th. 1:7 So that ye were ensamples to all that believe in Macedonia and Achaia.

1Th. 2:4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

1Th. 2:10 Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe:

1Th. 2:13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

1Th. 4:14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

2Th. 1:10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

2Th. 2:11 And for this cause God shall send them strong delusion, that they should believe a lie:

2Th. 2:12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

1Tim. 1:11 According to the glorious gospel of the blessed God, which was committed to my trust.

1Tim. 1:16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

1Tim. 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

2Tim. 1:12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

Titus 1:3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

Titus 3:8 *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

Heb. 4:3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

Heb. 11:6 But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

What is the devotional conclusion proper to Romans 9-11? Note Paul's own conclusion at the end of the section. How will the truths of the passage change your life? (Yes, coming at the end of chapter 9 only, rather than 9-11, this question may be a bit proleptic, but I want you to be thinking about the conclusion as you go through the text.)

Romans 10

Note, concerning the μὲν in Romans 10:1 without an expressed δέ, the statement in BDF:

To be sure, the omission of δέ in some instances (in Lk and elsewhere) is excusable or even good classical usage: πρῶτον μὲν R 1:8 and 1 C 11:18 (perhaps ‘from the very outset’; Herm Man 4.2.3 ‘first of all, above all’), R 10:1 ἡ μὲν εὐδοκία etc. (so far as it depends on my desire).⁴⁴²

On the one hand, one could go with BDF on this. On the other hand, one could affirm that there is a δέ implied in v. 2-3, where the obstacle to Israel’s conversion is brought out.

How should Paul’s actions and attitude, as evidenced in Romans 10:1, influence your life?

In Romans 10:2, specify the case and case usage of Θεοῦ.

In Romans 10:3, state the case and case usage for Θεοῦ.

In Romans 10:3, specify the type of participle ἀγνοοῦντες and ζητοῦντες are, and the semantic category for the infinitive στήσαι.

⁴⁴² Blass, F., Debrunner, A., & Funk, R. W. (1961). *A Greek grammar of the New Testament and other early Christian literature* (232). Chicago: University of Chicago Press.

In Romans 10:3, look up ὑπετάγησαν in BDAG, and specify which sense of the word the use in this verse fits under.

Romans 10:4 contains the words τέλος γὰρ νόμου Χριστὸς. In this clause, what is the subject and what is the predicate nominative? Is the predicate nominative definite, qualitative, or indefinite? Why?

In Romans 10:4, look up τέλος in BDAG. What is the sense of the word in this verse?

Meditate upon Romans 10:4 for a few minutes. What are a few of the sweet flowers that can be plucked from this precious promise?

In Romans 10:5, specify the tense and tense usage for γράφει.

In Romans 10:5, what type of participle is ποιήσας? Also specify the category of usage for the tense of the participle.

In Romans 10:5, specify the case and case usage for δικαιοσύνην.

In Romans 10:6, categorize the mood of εἴπης.

In relation to Romans 10:6-8, explain the way in which Paul uses Deuteronomy 9:4; 30:11-14. Does Paul affirm that the text in Deuteronomy provides actual evidence for righteousness by faith, rather than by the Law, or does he merely allude to the passage and adopt its language? Consider, first, the context of Deuteronomy 30 (of course, actually read the passage), from *Keil & Delitzsch*:

Deut. 30:1–10. Nevertheless the rejection of Israel and its dispersion among the heathen were not to be the close. If the people should return to the Lord their God in their exile, He would turn His favour towards them again, and gather them again out of their dispersion, as had already been proclaimed in Deut. 4:29ff. and Lev. 26:40ff., where it was also observed that the extremity of their distress would bring the people to reflection and induce them to return.

Deut. 30:1–3. “*When all these words, the blessing and the curse which I have set before thee, shall come.*” The allusion to the blessing in this connection may be explained on the ground that Moses was surveying the future generally, in which not only a curse but a blessing also would come upon the nation, according to its attitude towards the Lord as a whole and in its several members, since even in times of the greatest apostasy on the part of the nation there would always be a holy seed which could not die out; because otherwise the nation would necessarily have been utterly and for ever rejected, whereby the promises of God would have been brought to nought,—a result which was absolutely impossible. “*And thou takest to heart among all nations,*” etc., sc., what has befallen thee,—not only the curse which presses upon thee, but also the blessing which accompanies obedience to the commands of God,—“*and returnest to the Lord thy God, and hearkenest to His voice with all the heart,*” etc. (cf. Deut. 4:29); “*the Lord will turn thy captivity, and have compassion upon thee, and gather thee again.*” שׁוּב אֶת־שְׁבוֹת does not mean to

bring back the prisoners, as the more modern lexicographers erroneously suppose (the *Kal* שׁוּב never has the force of the *Hiphil*), but to turn the imprisonment, and that in a figurative sense, viz., to put an end to the distress (Job 42:10; Jer. 30:8; Ezek. 16:53; Ps. 14:7; also Ps. 85:2; 126:2, 4), except that in many passages the misery of exile in which the people pined is represented as imprisonment. The passage before us is fully decisive against the meaning to bring back the prisoners, since the gathering out of the heathen is spoken of as being itself the consequence of the “turning of the captivity;” so also is Jer. 29:14, where the

bringing back (הָשִׁיב) is expressly distinguished from it. But especially is this the case with Jer. 30:18, where “turning the captivity of Jacob’s tents” is synonymous with having mercy on his dwelling-places, and building up the city, again, so that the city lying in ruins is represented as נְשִׁבוּת, an imprisonment.

Deut. 30:4, 5. The gathering of Israel out of all the countries of the earth would then follow. Even though the rejected people should be at the end of heaven, the Lord would fetch them thence, and bring them back into the land of their fathers, and do good to the nation, and multiply them above their fathers. These last words show that the promised neither points directly to the gathering of Israel from dispersion on its ultimate conversion to Christ, nor furnishes any proof that the Jews will then be brought back to Palestine. [NOTE: Here the comments are marred by amillennial error—the words do indeed refer to the Millennial regathering of Israel when the nation adopts the New Covenant.] It is true that even these words have some reference to the final redemption of Israel. This is evident from the curse of dispersion, which cannot be restricted to the Assyrian and Babylonian captivities, but includes the Roman dispersion also, in which the nation continues still; and it is still more apparent from the renewal of this promise in Jer. 32:37 and other prophetic passages. But this application is to be found in the spirit, and not in the letter. For if there is to be an increase in the number of the Jews, when gathered out of their dispersion into all the world, above the number of their fathers, and therefore above the number of the Israelites in the time of Solomon and the first monarchs of the two kingdoms, Palestine will never furnish room enough for a nation multiplied like this. [NOTE: This is a very foolish reason; there is plenty of room in the land of Israel for a very large Jewish population.] The multiplication promised here, so far as it falls within the Messianic age, will consist in the realization of the promise given to Abraham, that his seed should grow into nations (Gen. 17:6 and 16), i.e., in the innumerable multiplication, not of the “Israel according to the flesh,” but of the “Israel according to the spirit,” whose land is not restricted to the boundaries of the earthly Canaan or Palestine (see p. 144). The possession of the earthly Canaan for all time is nowhere promised to the Israelitish nation in the law (see at Deut. 11:21).

Deut. 30:6. The Lord will then circumcise their heart, and the heart of their children (see Deut. 10:16), so that they will love Him with all their heart. When Israel should turn with true humility to the Lord, He would be found of them,—would lead them to true repentance, and sanctify them through the power of His grace,—would take away the stony heart out of their flesh, and give them a heart of flesh, a new heart and a new spirit,—so that they should truly know Him and keep His commandments (vid., Ezek. 11:19; 36:26; Jer. 31:33ff. and 32:39ff.). “*Because of thy life,*” i.e., that thou mayest live, sc., attain to true life. The fulfilment of this promise does not take place all at once. It commenced with small beginnings at the deliverance from the Babylonian exile, and in a still higher degree at the appearance of Christ in the case of all the Israelites who received Him as their Saviour. Since then it has been carried on through all ages in the conversion of individual children of Abraham to Christ; and it will be realized in the future in a still more glorious manner in the nation at large (Rom. 11:25ff.). The words of Moses do not relate to any particular age, but comprehend all times. For Israel has never been hardened and rejected in all its members, although the mass of the nation lives under the curse even to the present day.

Deut. 30:7. But after its conversion, the curses, which had hitherto rested upon it, would fall upon its enemies and haters, according to the promise in Gen. 12:3.

Deut. 30:8ff. Israel would then hearken again to the voice of the Lord and keep His commandments, and would rejoice in consequence in the richest blessing of its God. In the expression, אָתָּה תָּשׁוּב וְשָׁמַעַתָּ, אָתָּה תָּשׁוּב

(“thou shalt return and hearken”), תָּשׁוּב (“thou shalt return”) has an adverbial signification. This is evident from the corresponding expression in v. 9b, “for Jehovah will again rejoice over thee” (lit., “will return and rejoice”), in which the adverbial signification is placed beyond all doubt.

Deut. 30:8–10. Vv. 8–10 contain the general thought, that Israel would then come again into its normal relation to its God, would enter into true and perfect covenant fellowship with the Lord, and enjoy all the blessings of the covenant.

Deut. 30:9. V. 9a is a repetition of Deut. 28:11. The Lord will rejoice again over Israel, to do them good (vid., Deut. 28:63), as He had rejoiced over their fathers. The fathers are not the patriarchs alone, but all the pious ancestors of the people.

Deut. 30:10. A renewed enforcement of the indispensable condition of salvation. [NOTE: “turn” in Deut 30:10 is *shub*, the word for “repent,” the condition, with which faith is inseparably connected, for salvation; note also that the Mosaic law contained not commandments only, but also the promise of salvation through

the Messiah, who all the types constantly pointed to; Moses, after all, wrote Genesis 15:6, where the first use of “faith,” “count/reckon,” and “righteousness” in the Bible are found.]

Deut. 30:11–20. The fulfilment of this condition is not impossible, nor really very difficult. This natural though leads to the motive, which Moses impresses upon the hearts of the people in vv. 11–14, viz., that He might turn the blessing to them. God had done everything to render the observance of His commandments possible to Israel. “*This commandment*” (used as in Deut. 6:1 to denote the whole law) is “*not too wonderful for thee*,” i.e., is not too hard to grasp, or unintelligible (vid., Deut. 17:8), nor is it too far off: it is neither *in heaven*, i.e., at an inaccessible height; nor *beyond the sea*, i.e., at an unattainable distance, at the end of the world, so that any one could say, Who is able to fetch it thence? but it is *very near thee, in thy mouth and in thy heart to do it*. It not only lay before the people in writing, but it was also preached to them by word of mouth, and thus brought to their knowledge, so that it had become a subject of conversation as well as of reflection and careful examination. But however near the law had thus been brought to man, sin had so estranged the human heart from the word of God, that doing and keeping the law had become invariably difficult, and in fact impossible; so that the declaration, “the word is in thy heart,” only attains its full realization through the preaching of the gospel of the grace of God, and the righteousness that is by faith; and to this the Apostle Paul applies the passage in Rom. 10:25ff.

Deut. 30:15–20. In conclusion, Moses sums up the contents of the whole of this preaching of the law in the words, “life and good, and death and evil,” as he had already done at Deut. 11:26, 27, in the first part of this address, to lay the people by a solemn adjuration under the obligation to be faithful to the Lord, and through this obligation to conclude the covenant afresh. He had set before them this day life and good (“good” = prosperity and salvation), as well as death and evil (רָעָה, adversity and destruction), by commanding them to love the Lord and walk in His ways. Love is placed first, as in Deut. 6:5, as being the essential principle of the fulfilment of the commandments. Expounding the law was setting before them life and death, salvation and destruction, because the law, as the word of God, was living and powerful, and proved itself in every man a power of life or of death, according to the attitude which he assumed towards it (vid., Deut. 32:47). נָתַתִּי, to permit oneself to be torn away to idolatry (as in Deut. 4:19).

Deut. 30:18, as Deut. 4:26; 8:19. He calls upon heaven and earth as witnesses (v. 19, as in Deut. 4:26), namely, that he had set before them life and death. וּבְחַרְתָּ, in v. 19, is the apodosis: “*therefore choose life*.”

Deut. 30:20. כִּי הוּא חַיִּיךָ, *for that* (namely, to love the Lord) *is thy life*, that is, the condition of life, and of long life, in the promised land (vid., Deut. 4:40).

With that understanding of Deuteronomy 30, consider Hodge on Romans 10:6-8, arguing that Paul merely alludes to Deuteronomy:

Rom 10:6-7: *But the righteousness which is of faith speaketh on this wise*, Say not, etc. Moses says one thing; the righteousness of faith says another thing. . . . It is clearly implied in that verse that the attainment of justification, by a method which prescribed perfect obedience, is for sinful men impossible. It is the object of this and the succeeding verses, to declare that the gospel requires no such impossibilities; it neither requires us to scale the heavens, nor to fathom the great abyss; it demands only cordial faith and open profession. In expressing these ideas the apostle skillfully avails himself of the language of Moses, Deu. 30:10-14. It is clear that the expressions used by the ancient lawgiver were a familiar mode of saying that a thing could not be done. The passage referred to is the following,

“For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it and do it? But the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it.”

The obvious import of this passage is, that the knowledge of the will of God had been made perfectly accessible, no one was required to do what was impossible; neither to ascend to heaven, nor to pass the *boundless* sea, in order to attain it; it was neither hidden, nor afar off, but obvious and at hand. Without directly citing this passage Paul uses nearly the same language to express the same idea. The expressions

here used seem to have become proverbial among the Jews. To be “high,” or “afar off,” was to be unattainable; Psa. 139: 6; Pro. 24: 7. “To ascend to heaven,” or “to go down to hell,” was to do what was impossible, Amo. 9: 2; Psa. 139:8,

9. As the sea was to the ancients impassable, it is easy to understand how the question, ‘Who can pass over the sea?’ was tantamount to ‘Who can ascend up into heaven?’ Among the later Jews the same mode of expressions not unfrequently occur.

Bava Mezia, f. 94, 1. Si quis dixerit mulieri, si adscenderis in firmamentum, aut descenderis in abyssum, eris mihi desonsata, haec conditio frustranea est. — *Wetstein*.

Instead of using the expression, ‘Who shall go over the sea for us?’ Paul uses the equivalent phrase, ‘Who shall descend into the deep?’ as more pertinent to his object. [NOTE: This is perfectly acceptable, on Hodge’s view, because Paul is not directly quoting the passage.] The word (ἄβυσσος) rendered *deep*, is the same which elsewhere is rendered abyss, and properly means, *without bottom, bottomless*, and therefore, is often applied to the sea as fathomless, Gen. 1: 2, 7:11 (in the Septuagint), and also to the great cavern beneath the earth, which, in the figurative language of the Scriptures, is spoken of as the abode of the dead, and which is often opposed to heaven. Job. 28:14, “The abyss says it is not in me;” compare the enumeration of things in heaven, things in earth, and things under the earth, in Php. 2:10, and elsewhere; see also Gen. 49:25, God “shall bless thee with the blessings of heaven above, blessings of the abyss which lieth under.” In the New Testament, with the exception of this passage, it is always used for the abode of fallen spirits and lost souls, Luk. 8:31; Rev. 17:8; 20:1, and frequently in that book, where it is appropriately rendered the *bottomless pit*. The expression is, therefore, equivalent to that which is commonly rendered hell in our version. Psa. 139:8, “If I make my bed in hell.” Amo. 9: 2, “Though they dig into hell,” and was no doubt chosen by the apostle, as more suitable to the reference to the resurrection of Christ, with which he meant to connect it, than the expression used by Moses in the same general sense, “Who shall pass over the sea?”

Paul connects each of the questions, virtually borrowed from the Old Testament, with a comment designed to apply them more directly to the point which he had in view.

Say not, who shall ascend into heaven? that is, to bring Christ down, etc.

The precise intent of these comments, however, may be differently understood.

1. The words *that is* (τοῦτ’ ἔστι) may be taken as equivalent to *namely*, or *to wit*, and the apostle’s comment be connected, as an explanatory substitute, with the questions, ‘Say not who shall ascend into heaven? to wit, to bring Christ down; or who shall descend into the deep? to bring him up again from the dead.’ The sense would then be, ‘The plan of salvation by faith does not require us to do what cannot be done, and which is now unnecessary; it does not require us to provide a Savior, to bring him from heaven, or to raise him from the dead; a Savior has been provided, and we are now only required to believe,’ etc.

2. The words *that is*, may be taken as equivalent to the fuller expression, *that is to say*, ‘To ask who shall ascend into heaven?’ is as much as to ask, Who shall bring Christ down from above? And to ask, ‘Who shall descend into the deep?’ is as much as to ask, who shall bring Christ again from the dead?’

The comments of the apostle may, therefore, be regarded as a reproof of the want of faith implied in such questions, and the passage may be thus understood, Do not reject the gospel. Say not in thy heart that no one can ascend to heaven, as the gospel says Christ has done: and no man can descend into the abyss and thence return, as is said of Christ. The incarnation of the Son of God, and his ascension to heaven, are not impossibilities, which would justify unbelief. The doctrines of the gospel are plain and simple.

Instead of regarding the apostle as intending to state generally the nature of the method of justification by faith, many suppose that it is his object to encourage and support a desponding and anxious inquirer. ‘Do not despairingly inquire who shall point out the way of life? No one, either from heaven or from the deep, will come to teach me the way. Speak not thus, for Christ has come from heaven, and arisen from the dead for your salvation and no other Savior is required.’ But this view does not seem to harmonize with the spirit of the context. [NOTE: That is true; the first view is to be preferred.]

It has been questioned whether Paul meant, in this passage, merely to allude to the language of Moses in

Deu. 30:10-14, or whether he is to be understood as quoting it in such a manner as to imply that the ancient prophet was describing the method of justification by faith. This latter view is taken by Calvin, De Brais, and many others. They suppose that in the passage quoted in the 5th verse from Lev. 18:5, Moses describes the legal method of justification, but that here he has reference to salvation by faith. This is, no doubt, possible. For in Deu. 30:10, etc., the context shows that the passage may be understood of the whole system of instruction given by Moses; a system which included in it, under its various types and prophecies, an exhibition of the true method of salvation. Moses, therefore, might say with regard to his own law, that it set before the people the way of eternal life, that they had now no need to inquire who should procure this knowledge for them from a distance, for it was near them, even in their hearts and in their mouths. But, on the other hand, it is very clear that this interpretation is by no means necessary. Paul does not say, 'Moses describes the righteousness which is of faith in this wise,' as immediately above he had said of the righteousness which is of the law. There is nothing in the language of the apostle to require us to understand him as quoting Moses in proof of his own doctrine. It is, indeed, more in accordance with the spirit of the passage, to consider him as merely expressing his own ideas in scriptural language, as in ver. 18 of this chapter, and frequently elsewhere. 'Moses teaches us that the legal method of justification requires perfect obedience; but the righteousness which is by faith, requires no such impossibility, it demands only cordial faith and open profession.' The modern interpreters who understand the apostle as quoting the language of Moses to prove the true nature of the gospel, differ among themselves. Meyer and most other advocates of this view of the context, assume that Paul departs entirely from the historical meaning of the original text, and gives it a sense foreign to the intention of the sacred writer. Others, as Olshausen, suppose him to give its true spiritual sense. The passage in Deuteronomy is, in this view, strictly Messianic. It describes, in contrast with the inexorable demand of obedience made by the law, the spiritual power of the future dispensation. All this, however, requires unnecessary violence done both to the passage in Deuteronomy and to the language of the apostle. In this very chapter, ver. 18, we have another clear example of Paul's mode of expressing his own ideas in the language of the Scriptures. [NOTE: At this point, your view of Hodge's argument will be connected to whether you agree with his view of Romans 10:18—consider the exegetical question on that latter passage below.] This is done without hesitation by every preacher of the gospel. The apostle, therefore, is not to be understood as saying, Moses describes the righteousness of the law in one way, and the righteousness of faith in another way; but he contrasts what Moses says of the law with what the gospel says.

According to the interpretation given above, it is assumed the design of this passage is to present the simplicity and suitableness of the gospel method of salvation, which requires only faith and confession, in opposition to the strict demands of the law, which it is as impossible for us to satisfy as it is to scale the heavens. According to the other view, mentioned above [NOTE: Hodge means the view that Paul was intending to use Deuteronomy 30:11-14 as an actual proof-text], the design of the apostle was to rebuke the unbelief of the Jews. They were not to regard the resurrection and ascension of Christ as impossible. But the whole context shows that the purpose of the apostle is to contrast the legal and the gospel method of salvation — to show that the one is impracticable, the other easy. By works of the law no flesh living can be justified; whereas, whosoever simply calls on the name of the Lord shall be saved.

Romans 10:8: But what saith it? The word is nigh thee, even in thy mouth and in thy heart, that is, the word of faith which we preach. As the expressions *to be hidden*, *to be far off*, imply that the thing to which they refer is inaccessible or difficult, so *to be near*, *to be in the mouth* and *in the heart*, mean to be accessible, easy and familiar. They are frequently thus used; see Jos. 1: 8, "This law shall not depart out of thy mouth," *i.e.* it shall be constantly familiar to thee; Exo. 13: 9, "That the law may be in thy mouth;" Psa. 37:31; 40:8. The meaning of this passage then is, 'The gospel, instead of directing us to ascend into heaven, or to go down to the abyss, tells us the thing required is simple and easy. Believe with thy heart and thou shalt be saved.'

The word is nigh thee, *i.e.* the doctrine or truth contemplated, and by implication, what that doctrine demands. Paul, therefore, represents the gospel as speaking of itself. The method of justification by faith says, 'The word is near thee, in thy mouth, *i.e.* the word or doctrine of faith is thus easy and familiar.' This is Paul's own explanation. The expression, *word of faith*, may mean *the word or doctrine concerning faith*, or *the word to which faith is due*, which should be believed. In either case, it is the gospel, or doctrine of justification, which is here intended. (Here ends the quotation of Hodge).

In contrast with Hodge's view, note Calvin, arguing that an actual basis in Deuteronomy exists for Paul's argument:

5. *For Moses, etc.* To render it evident how much at variance is the righteousness of faith and that of works, he now compares them; for by comparison the opposition between contrary things appears more clear. But he refers not now to the oracles of the Prophets, but to the testimony of Moses, and for this reason, — that the Jews might understand that the law was not given by Moses in order to detain them in a dependence on works, but, on the contrary, to lead them to Christ. He might have indeed referred to the Prophets as witnesses; but still this doubt must have remained, "How was it that the law prescribed another rule of righteousness?" He then removes this, and in the best manner, when by the teaching of the law itself he confirms the righteousness of faith. But we ought to understand the reason why Paul harmonizes the law with faith, and yet sets the righteousness of one in opposition to that of the other: — The law has a twofold meaning; it sometimes includes the whole of what has been taught by Moses, and sometimes that part only which was peculiar to his ministration, which consisted of precepts, rewards, and punishments. But Moses had this common office — to teach the people the true rule of religion. Since it was so, it behooved him to preach repentance and faith; but faith is not taught, except by propounding promises of divine mercy, and those gratuitous: and thus it behooved him to be a preacher of the gospel; which office he faithfully performed, as it appears from many passages. In order to instruct the people in the doctrine of repentance, it was necessary for him to teach what manner of life was acceptable to God; and this he included in the precepts of the law. That he might also instill into the minds of the people the love of righteousness, and implant in them the hatred of iniquity, promises and threatening were added; which proposed rewards to the just, and denounced dreadful punishments on sinners. It was now the duty of the people to consider in how many ways they drew curses on themselves, and how far they were from deserving anything at God's hands by their works, that being thus led to despair as to their own righteousness, they might flee to the haven of divine goodness, and so to Christ himself. This was the end or design of the Mosaic dispensation. But as evangetic promises are only found scattered in the writings of Moses, and these also somewhat obscure, and as the precepts and rewards, allotted to the observers of the law, frequently occur, it rightly appertained to Moses as his own and peculiar office, to teach what is the real righteousness of works, and then to show what remuneration awaits the observance of it, and what punishment awaits those who come short of it. For this reason Moses is by John compared with Christ, when it is said, "That the law was given by Moses, but that grace and truth came by Christ." (John 1:17.) And whenever the word law is thus strictly taken, Moses is by implication opposed to Christ: and then we must consider what the law contains, as separate from the gospel. Hence what is said here of the *righteousness* of the law, must be applied, not to the whole office of Moses, but to that part which was in a manner peculiarly committed to him. I come now to the words.

For Moses describes, etc. Paul has γράφει writes; which is used for a verb which means to describe, by taking away a part of it [ἐπιγράφει.] The passage is taken from Leviticus 18:5, where the Lord promises eternal life to those who would keep his law; for in this sense, as you see, Paul has taken the passage, and not only of temporal life, as some think. Paul indeed thus reasons, — "Since no man can attain the righteousness prescribed in the law, except he fulfills strictly every part of it, and since of this perfection all men have always come far short, it is in vain for any one to strive in this way for salvation: Israel then were very foolish, who expected to attain the righteousness of the law, from which we are all excluded." See how from the promise itself he proves, that it can avail us nothing, and for this reason, because the condition is impossible. What a futile device it is then to allege legal promises, in order to establish the righteousness of the law! For with these an unavoidable curse comes to us; so far is it, that salvation should thence proceed. The more detestable on this account is the stupidity of the Papists, who think it enough to prove merits by adducing bare promises. "It is not in vain," they say, "that God has promised life to his servants." But at the same time they see not that it has been promised, in order that a consciousness of their own transgressions may strike all with the fear of death, and that being thus constrained by their own deficiency, they may learn to flee to Christ. This passage is such as may not a little disturb the reader, and for two reasons — for it seems to be improperly applied by Paul — and the words are also turned to a different meaning. Of the words we shall hereafter see what may be said: we shall first notice the application. It is a passage taken from Deuteronomy 30:12, where, as in the former passage, Moses speaks of the doctrine of the law, and Paul applies it to evangetic promises. This knot may be thus untied: — Moses shows, that the way to life was made plain: for the will of God was not now hid from the Jews, nor

set far off from them, but placed before their eyes. If he had spoken of the law only, his reasoning would have been frivolous, since the law of God being set before their eyes, it was not easier to do it, than if it was afar off. He then means not the law only, but generally the whole of God's truth, which includes in it the gospel: for the word of the law by itself is never in our heart, no, not the least syllable of it, until it is implanted in us by the faith of the gospel. And then, even after regeneration, the word of the law cannot properly be said to be in our heart; for it demands perfection, from which even the faithful are far distant: but the word of the gospel has a seat in the heart, though it does not fill the heart; for it offers pardon for imperfection and defect. And Moses throughout that chapter, as also in the fourth, endeavors to commend to the people the remarkable kindness of God, because he had taken them under his own tuition and government, which commendation could not have belonged to the law only. It is no objection that Moses there speaks of forming the life according to the rule of the law; for the spirit of regeneration is connected with the gratuitous righteousness of faith. Nor is there a doubt but that this verse depends on that main truth, "the Lord shall circumcise thine heart," which he had recorded shortly before in the same chapter. They may therefore be easily disproved, who say that Moses speaks only in that passage of good works. That he speaks of works I indeed allow; but I deny it to be unreasonable, that the keeping of the law should be traced from its own fountain, even from the righteousness of faith. The explanation of the words must now follow.

Say not in thine heart, Who shall ascend? etc. Moses mentions *heaven* and the *sea*, as places remote and difficult of access to men. But Paul, as though there was some spiritual mystery concealed under these words, applies them to the death and resurrection of Christ. If any one thinks that this interpretation is too strained and too refined, let him understand that it was not the object of the Apostle strictly to explain this passage, but to apply it to the explanation of his present subject. He does not, therefore, repeat verbally what Moses has said, but makes alterations, by which he accommodates more suitably to his own purpose the testimony of Moses. He spoke of inaccessible places; Paul refers to those, which are indeed hid from the sight of us all, and may yet be seen by our faith. If then you take these things as spoken for illustration, or by way of improvement, you cannot say that Paul has violently or inaptly changed the words of Moses; but you will, on the contrary, allow, that without loss of meaning, he has, in a striking manner, alluded to the words *heaven* and the *sea*. Let us now then simply explain the words of Paul: As the assurance of our salvation lies on two foundations, that is, when we understand, that life has been obtained for us, and death has been conquered for us, he teaches us that faith through the word of the gospel is sustained by both these; for Christ, by dying, destroyed death, and by rising again he obtained life in his own power. The benefit of Christ's death and resurrection is now communicated to us by the gospel: there is then no reason for us to seek anything farther. That it may thus appear, that the righteousness of faith is abundantly sufficient for salvation, he teaches us, that included in it are these two things, which are alone necessary for salvation. The import then of the words, *Who shall ascend into heaven?* is the same, as though you should say, "Who knows whether the inheritance of eternal and celestial life remains for us?" And the words, *Who shall descend into the deep?* mean the same, as though you should say, "Who knows whether the everlasting destruction of the soul follows the death of the body?" He teaches us, that doubt on those two points is removed by the righteousness of faith; for the one would draw down Christ from heaven, and the other would bring him up again from death. Christ's ascension into heaven ought indeed fully to confirm our faith as to eternal life; for he in a manner removes Christ himself from the possession of heaven, who doubts whether the inheritance of heaven is prepared for the faithful, in whose name, and on whose account he has entered thither. Since in like manner he underwent the horrors of hell to deliver us from them, to doubt whether the faithful are still exposed to this misery, is to render void, and, as it were, to deny his death.

8. What does it say? For the purpose of removing the impediments of faith, he has hitherto spoken negatively: but now in order to show the way of obtaining righteousness, he adopts an affirmative mode of speaking. Though the whole might have been announced in one continuous sentence, yet a question is interposed for the sake of exciting attention: and his object at the same time was to show how great is the difference between the righteousness of the law and that of the gospel; for the one, showing itself at a distance, restrains all men from coming nigh; but the other, offering itself at hand, kindly invites us to a fruition of itself, *Nigh thee is the word.*

It must be further observed, that lest the minds of men, being led away by crafts, should wander from the way of salvation, the limits of the word are prescribed to them, within which they are to keep themselves: for it is the same as though he had bidden them to be satisfied with the word only, and reminded them, that in this mirror those secrets of heaven are to be seen, which would otherwise by their brightness dazzle their

eyes, and would also stun their ears and overpower the mind itself. Hence the faithful derive from this passage remarkable consolation with regard to the certainty of the word; for they may no less safely rest on it, than on what is actually present. It must also be noticed, that the word, by which we have a firm and calm trust as to our salvation, had been set forth even by Moses: *This is the word of faith*. Rightly does Paul take this as granted; for the doctrine of the law does by no means render the conscience quiet and calm, nor supply it with what ought to satisfy it. He does not, however, exclude other parts of the word, no, not even the precepts of the law; but his design is, to show that remission of sins stands for righteousness, even apart from that strict obedience which the law demands. Sufficient then for pacifying minds, and for rendering certain our salvation, is the word of the gospel; in which we are not commanded to earn righteousness by works, but to embrace it, when offered gratuitously, by faith. The *word of faith* is to be taken for the word of promise, that is, for the gospel itself, because it bears a relation to faith. The contrast, by which the difference between the law and the gospel appears, is indeed to be understood: and from this distinction we learn, — that as the law demands works, so the gospel requires nothing else, but that men bring faith to receive the grace of God. The words, *which we preach*, are added, that no one might have the suspicion that Paul differed from Moses; for he testifies, that in the ministration of the gospel there was complete consent between him and Moses; inasmuch as even Moses placed our felicity in nothing else but in the gratuitous promise of divine favor.

Is the view of Hodge, the view of Calvin, or some other view entirely, superior on the question of the character of Paul's reference to Deuteronomy in Romans 10:5-8?

In Romans 10:8, what kind of present is λέγει?

In Romans 10:8, specify the case and case usage for πίστεως.

How should the fact of Romans 10:8, Ἐγγύς σου τὸ ῥῆμά ἐστιν, affect your life?

Since Romans 10:9-14 is possibly the most used passage in evangelism in many circles today, we are going to engage in some careful study of the text and make some applications of its exegesis.

An Exegesis and Application of Romans 10:9-14 for Soulwinning Churches and Christians

Very often Romans 10:9-10, and v. 13, are used by Christians and soul-winning churches at the end of the presentation of a plan of salvation. The verses are used to show the individual receiving the salvation plan that he must to pray to receive Christ as his Savior in order to be saved. He is told, based on Romans 10:9-10, that he needs to confess, that is, as v. 13 explains, pray, and also believe, and then he will be saved. Those who (correctly, Mark 1:15; Luke 13:3; Acts 20:21) believe in repentance include it in their presentation, and say that the sinner must with a repentant heart believe, and then pray to ask Christ to save him. If the lost sinner does pray, he is then given assurance of salvation with Romans 10:13.

The purpose of this study is to analyze the passage of Scripture in question to see if it really supports the “sinner’s prayer” methodology with which it is so commonly associated.

The book of Romans details the plan of salvation with unmistakable clarity:

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. (Romans 3:21-26)

The sinner is justified when he in believes in Jesus Christ; at that moment Christ’s righteousness is imputed to him, and God is reconciled, so that Divine wrath no

longer burns against him. When a lost man trusts in the Person and work of Jesus Christ alone to save him from sin, he receives perfect forgiveness, and is counted righteous for the sake of His Substitute. He also begins to grow in holiness (Rom 2:6-11; 6:1ff.; 12:1ff.) and his place in heaven is guaranteed (Romans 8:28-39). Scripture constantly contrasts the truth of justification by faith alone with attempts at salvation by works, which can not save or help save (Romans 4:1-8); attempts to mix grace and works, salvation by faith in Christ's Person and work and salvation by human action, are a rejection of the gospel (Romans 11:6). Within the wider development of the book of Romans, chapters 9-11 constitute a theodicy, a justification of God's ways with Israel, an exposition of the relationship of the Jewish people to the wondrous salvific actions described in the earlier portions of the epistle. The justice of God's nationally setting aside of the sons of Jacob for the Gentiles until that future time when "all Israel shall be saved" is proven. Romans 9 shows that in the Old Testament, only the believing remnant of Israel received salvation; Romans 10 illustrates the universal opportunity offered Israel to receive Christ, and Romans 11 presents the current and future history of Israel, including her national restoration. Romans 10:9-14 consequently deals with the offer of salvation to Israel; any Jew, just as any Gentile, who receives in faith the offer of forgiveness through the Lord Jesus Christ's Person and work will be saved. "Christ is the end of the law for righteousness to every one that believeth" (Romans 10:4). However, most Israelites were "going about to establish their own righteousness," and had consequently not "submitted themselves unto the righteousness of God" (Romans 10:3), and so were unforgiven. Romans 10:9-14 is indeed a passage that deals with salvation.

The larger context of the Bible, including that of the book of Romans, and the immediate context of the tenth chapter of Romans (Romans 10:4), harmoniously assert the doctrine of justification by faith alone. What, then, does the Bible mean when it states "with the mouth confession is made unto salvation"? An assertion that certain motions of the jawbone and tongue, and the consequent formation of words, was essential to receiving justification would contradict the uniform testimony of the rest of Scripture to salvation by faith alone—thus, Romans 10:9-10 cannot be making such an affirmation. However, numerous pieces of soulwinning literature published by those who believe in salvation by faith confuse the gospel through misuse of these two verses. Confession with the mouth is equated with prayer, and it is then stated that one must pray in order to

be saved. However, the New Testament verbs for prayer, such as *proseuchomai* or *deomai*, are not present in Romans 10:9-10. The passage employs *homologeō*, which signifies “to confess,” not “to pray.” The verb *pisteuo*, “to believe,” is also distinct from “to confess.” Prayer is clearly a different act from confessing, and from believing, and believing is what the Bible states is necessary to receive justification. Matthew 21:22 and Mark 11:24 speak of saints asking God for things in faith and receiving them, but such prayer by saints is clearly distinct from being justified by trusting or believing in Christ. Some assert that the confession and belief in Romans 10:9 are synonymous in this passage; the individual is seen as trusting in Christ when he prays to him and asks to be saved. It is true that the positive statement, “if you pray and trust in Christ, you will be saved” (although adding a condition to salvation that is not required in Scripture, and so confusing the gospel, as does “you cannot trust in Christ without verbalized prayer”) does not logically necessitate the converse, “if you do not pray, but trust in Christ, you will not be saved.” The latter is a false, heretical gospel, while the former can be reconciled with the essential truth of justification by grace alone through faith alone. Someone therefore can, by equating prayer, confession, and faith, reconcile Romans 10:9-10 with the truth of salvation by grace through faith alone by claiming that confession and faith are synonymous. John R. Rice, in his sermon “What Must I Do To Be Saved?” makes an adopts a position similar to this one:

In the Bible there are many cases of sinners who prayed like the thief on the cross or the publican in the temple. In fact, Romans 10:13 says “For whosoever shall call upon the name of the Lord shall be saved.” Many people believe that a sinner cannot be saved without a period of prayer, without consciously calling upon God. However, the Bible does not say that a sinner must pray in order to be saved. In fact, immediately following the verse in Romans 10:13 is an explanation which shows that calling on God is an evidence of faith in the heart and that it is really faith which settles the matter. Read it again. “For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed?” —Romans 10:13, 14. The Lord encourages the sinner to pray, and the Lord hears and answers that sinner’s prayer, if that sinner trusts in Jesus Christ for salvation when he prays . . . certainly every one who is to be saved must believe. Prayer is evidence of faith. No matter how long one prays, if he does not trust in Christ, he can never be saved. If he trusts in Christ without conscious prayer, then he is saved already. There is just one plan of salvation and just one step a sinner must take to secure it. That step is to believe on the Lord Jesus Christ!”

Dr. Rice's explanation has the benefit of reconciling this passage to other Scripture, and thus avoiding a false gospel of justification by the religious work of prayer. However, the fact that a false gospel is avoided does not mean that Rice's explanation, which is commonly adopted by others, is indeed correct. The question of Romans 10:13 and the prayers of lost men will be examined below—Romans 10:9-10 will be considered first. One notes that the passage does not say, “prayer is made unto salvation,” but “confession is made unto salvation.” The verb rendered “confess,” *homologeo*, is found 24 times in 21 New Testament verses.⁴⁴³ In at least 23 of these 24 verses, a believer's public confession before men by is in view, not private prayer. The sole likely exception, 1 John 1:9, unlike the other passages, does in fact deal with the Christian's prayer to God for forgiveness and restoration of fellowship. The context and the use of the Greek present to indicate continuing action, however, make it clear that no reference to a lost man saying a sinner's prayer is found in 1 John 1:9. Thus, no *homologeo* passage refers to a lost man asking God to save him and consequently receiving forgiveness. The specification in Romans 10:9-10 that the confession is “with the mouth” necessitates that the act referred to in these verses is actually confessing Christ with the mouth⁴⁴⁴ before men, not praying for justification. Christians who claim that prayer is found in Romans 10:9-10 typically affirm that, although the sinner's prayer is the way one receives forgiveness, no affirmation that one must speak certain words with his lips or be eternally damned is made in Romans 10:9-10, since adding vocal prayer to the gospel is plainly a corrupting addition of the gospel of justification by faith alone. However converting Romans 10:9-10 into a declaration about prayer in the heart without words contradicts the plain affirmation of the verses that the confession under consideration is “with the mouth,”⁴⁴⁵ and spiritualization or dismissal of this plain Scriptural statement cannot be

⁴⁴³ Matthew 7:23 (“profess”); 10:32; 14:7 (“promised”); Luke 12:8 (2x); John 1:20 (2x); 9:22; 12:42; Acts 23:8; 24:14; Romans 10:9-10; 1 Timothy 6:12 (“professed”); Titus 1:16 (“profess”); Hebrews 11:13; 13:15 (“giving thanks”); 1 John 1:9; 2:23 (“acknowledgeth”); 4:2, 3, 15; 2 John 1:7.

⁴⁴⁴ Compare the reference, a few chapters later, to “every tongue shall confess” (Romans 14:11), with a literal tongue and a literal, verbal confession (employing a verb, *exhomologeo*, that is very closely related to the one in Romans 10:9-10).

⁴⁴⁵ It is not possible to make the text refer to some sort of inward, symbolic “mouth” that is not actually a mouth. When the word “mouth” appears with reference to mankind in the New Testament,

justified on sound principles of literal Biblical interpretation. The confession here referenced speaks of a public confession of Christ before men, similar to that mentioned in Matthew 10:32; Luke 12:8; John 9:22; 12:42; Acts 24:14; or 1 Timothy 6:12. Such a confession is a mark of a true believer in Christ; it is not a prerequisite to justification, but an aspect of the regenerate life that marks the saint of God. In the same way that every saved man purifies himself and does righteousness (1 John 3:3, 7, etc.), so the saint of God characteristically confesses his Lord before men. The confession in Romans 10:9-10 is not to “justification,” but to “salvation,” for it is not a prerequisite to the imputation of Christ’s righteousness, but a surely appearing mark of conversion that typifies the saint’s life before his future and ultimate salvation⁴⁴⁶ at glorification; it is part of his progressive sanctification that begins at the time he believes the gospel and is positionally set apart for Christ, and that ends at his final and ultimate sanctification. Note that Romans 10:9-10 specify that with the heart one believes “unto righteousness,” namely, the imputation of Christ’s righteousness in justification. The verses do not say “confession is made unto righteousness,” for “confession” is made unto ultimate

reference is made to an actual mouth the overwhelming majority of the time. The only times the word is not literal are the uncommon instances where it is employed as an anthropomorphism for God, synecdochically for words that come from a literal human mouth (Matthew 18:16; Luke 21:15), or used in the Greek idiom for the edge (“mouth”) of a sword (Luke 21:24; Hebrews 11:34). There is nothing in Romans 10:9-10 about God confessing with His mouth—men are in view. There is nothing about a sword, or anything nonliteral, anything other than actual confession with a literal mouth. Therefore, unless one can dismiss out of hand the other 78 uses of the word “mouth” in the New Testament (Matthew 4:4; 5:2; 12:34; 13:35; 15:8, 11, 17-18; 17:27; 18:16; 21:16; Luke 1:64, 70; 4:22; 6:45; 11:54; 19:22; 21:15, 24; 22:71; John 9:29; Acts 1:16; 3:18, 21; 4:25; 8:32, 35; 10:34; 11:8; 15:7; 18:14; 22:14; 23:2; Romans 3:14, 19; 10:8-10; 15:6; 2 Corinthians 6:11; 13:1; Ephesians 4:29; 6:19; Colossians 3:8; 2 Thessalonians 2:8; 2 Timothy 4:17; Hebrews 11:33-34; James 3:3, 10; 1 Peter 2:22; 2 John 12; 3 John 14; Jude 16; Revelation 1:16; 2:16; 3:16; 9:17-19; 10:9-10; 11:5; 12:15-16; 13:2, 5-6; 14:5; 16:13; 19:15, 21), Romans 10:9-10 refers to a literal confession with a literal mouth.

⁴⁴⁶ It is worth noting that there is no clear reference in the Pauline epistles where *sodzo* in the future tense, as found in Romans 10:9, 13, refers to justification. A very large portion of the time “saved” in in the future tense refers to eschatological salvation, an idea which fits every instance in the book of Romans. Romans even specifically contrasts justification with ultimate salvation employing *sodzo* in the future tense: “Much more then, being now justified by his blood, we shall be saved from wrath [*he orge*, eschatological wrath] through him” (Romans 5:9). Furthermore, *sodzo* as a future passive indicative, the specific form found in Romans 10:9, 13, refers to in every instance but one to eschatological deliverance in Paul’s writings, and it never refers to justification (Romans 5:9-10; 9:27; 10:9, 13; 11:26; 1 Corinthians 3:15; 1 Timothy 2:15). Thus, seeing the word “saved” in Romans 10:9-14 as a reference to eschatological glorification, not justification, is the sense of the word one would expect, and one that is consistent with Paul’s use of the verb in Romans and the rest of his epistles. The complete reference list for Paul’s usage of *sodzo* in the future tense is Romans 5:9-10; 9:27; 10:9, 13; 11:14, 26; 1 Corinthians 3:15; 7:16; 1 Timothy 2:15; 4:16; 2 Timothy 4:18.

salvation. Standing for the Lord Jesus before men cannot be a prerequisite for justification, “for Christ is the end of the law for righteousness to every one that believeth” (Rom 10:4), not to every one that prays a sinner’s prayer or confesses anything with his mouth. Until a man has been justified by believing in Christ, his prayer is an abomination, sinful, unacceptable, and hated by God, just like all his other works, including confessing things with his mouth (Psalm 109:7; Proverbs 28:9; cf. Romans 8:8; 14:23; Titus 1:15-16; Hebrews 11:6). God hears the prayers of His people who have been clothed in Christ’s righteousness (Proverbs 15:8; 29, etc.). They only have a Mediator (1 Timothy 2:5) who is able to bring their petitions before the Father. The “confession” of Romans 10:9-10 is not the petition to God of a lost sinner to receive justification, but the public testimony before men of the justified saint, a part of his growth in holiness, his progressive salvation from the power of sin.

It has been asserted that 1 Corinthians 12:3 supports the idea that the confession mentioned in Romans 10:9-10 is unto justification. However, 1 Corinthians 12:3 does not mention justification anywhere, and it appears in the context of spiritual gifts, and being led by the Spirit. It is true that the saints are expected to confess Christ as their Lord, and certainly spiritual gifts, including those which ceased in the apostolic era, would also lead to the confession of Christ. To link 1 Corinthians 12:3 with Romans 10:9-10 to assert that confessing Christ with the mouth as Lord is necessary alongside, before, or after belief as a prerequisite to justification is to repudiate the uniform testimony of Scripture to forgiveness by grace through faith alone and force into God’s Word what is simply not there. Romans 10:9-10, alongside the testimony of all the Bible, teaches salvation simply by faith in Christ, not by prayer in any way, shape, or form. The Old Testament quotation in Romans 10:8 explains the order⁴⁴⁷ of mention in Romans 10:9 of confession before belief.⁴⁴⁸ Romans 10:10⁴⁴⁹ details the actual order of events in

⁴⁴⁷ “The order of the two conditional clauses [of v. 9], at first sight surprising since confession issues from belief, is no doubt due to the fact that ‘in thy mouth’ precedes ‘in thy heart’ in Deut 30:14” (pg. 527, *Romans*, C. E. B. Cranfield, vol. 2. New York, NY: T & T Clark, 2002).

⁴⁴⁸ “The word that connects v. 9 to v. 8 (*hoti*) . . . we translate it ‘because,’ [and thus v. 9] would explain how it is that ‘the word is near you.’ . . . Paul is therefore explaining the ‘nearness’ of the word of faith, the gospel, by emphasizing that it demands only a simple response, and that, when responded to, it

the life of God's people—belief (followed by justification) first, and confession as a mark of salvation second.

Famous classical commentaries,⁴⁵⁰ such as those by Matthew Henry, Jamieson, Fausset, and Brown, F. L. Godet, John Murray, A. T. Robertson, Robert Haldane, H. C. G. Moule, Henry Alford, Charles Hodge, and many others, correctly interpret this passage and do not equate confessing with the mouth with prayer. For example, Matthew Henry correctly states on Romans 10:9-10:

First, What is promised to us: *Thou shalt be saved*. It is salvation that the gospel exhibits and tenders--saved from guilt and wrath, with the salvation of the soul, an eternal salvation, which Christ is the author of, a Saviour to the uttermost.

Secondly, Upon what terms.

a. Two things are required as conditions of salvation:--

(a.) *Confessing the Lord Jesus*--openly professing relation to him and dependence on him, as our prince and Saviour, owning Christianity in the face of all the allurements and affrightments of this world, standing by him in all weathers. Our Lord Jesus lays a great stress upon this confessing of him before men; see Mt 10:32-33. It is the product of many graces, evinces a great deal of self-denial, love to Christ, contempt of the world, a mighty courage and resolution. It was a very great thing, especially, when the profession of Christ or Christianity hazarded estate, honour, preferment, liberty, life, and all that is dear in this world, which was the case in the primitive times.

(b.) *Believing in the heart that God raised him from the dead*. The profession of faith with the mouth, if there be not the power of it in the heart, is but a mockery; the root of it must be laid in an unfeigned assent to the revelation of the gospel concerning Christ, especially concerning his resurrection, which is the fundamental article of the Christian faith, for thereby he was declared to be the Son of God with power, and full evidence was given that God accepted his satisfaction.

b. This is further illustrated (Ro 10:10), and the order inverted, because there must first be faith in the heart before there can be an acceptable confession with the mouth.

(a.) Concerning faith: It is *with the heart that man believeth*, which implies more than an assent of the understanding, and takes in the consent of the will, an inward,

mediates God's salvation . . . [thus signifying] 'The word is near you, on your lips and in your heart' (that is, the word of faith that we proclaim); because if you confess . . ." (pg. 657, *The Epistle to the Romans*, Douglas Moo. Grand Rapids, MI: Eerdmans, 1996).

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It should be noted that the Greek passives πιστεύεται and ὁμολογεῖται in v. 10 "connote an impersonal nuance: 'one believes,' 'one confesses.'" [Paul] thereby gives the verse a summary and principal character" (Moo, *Romans*, ibid.)

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Consider also the declaration of the grammarian Daniel Wallace, discussing Greek conditional clauses, identifies the confession with the mouth in Romans 10:9 as evidence, not the cause, of being saved: "One way to look at . . . Romans 10:9 . . . is to consider the confession *with the mouth* as the ground or *evidence* upon which the inference 'you shall be saved' is based. But it is not the *cause*. The cause is in the second part of the condition, 'If you believe in your heart. . . .' It is not necessary to treat each protasis as bearing the same relationship to the apodosis" (pg. 686, *Greek Grammar Beyond the Basics*).

hearty, sincere, and strong consent. It is not believing (not to be reckoned so) if it be not with the heart. This is *unto righteousness*. There is the righteousness of justification and the righteousness of sanctification. Faith is to both; it is the condition of our justification (Ro 5:1), and it is the root and spring of our sanctification; in it it is begun; by it it is carried on, Ac 15:9.

(b.) Concerning profession: It is with *the mouth that confession is made*--confession to God in prayer and praise (Ro 15:6), confession to men by owning the ways of God before others, especially when we are called to it in a day of persecution. It is fit that God should be honoured with the mouth, for he made man's mouth (Ex 4:11), and at such a time has promised to give his faithful people a *mouth and wisdom*, Lu 21:15. It is part of the honour of Christ that every tongue shall confess, Php 2:11. And this is said to be *unto salvation*, because it is the performance of the condition of that promise, Mt 10:32. Justification by faith lays the foundation of our title to salvation; but by confession we build upon that foundation, and come at last to the full possession of that to which we were entitled. So that we have here a brief summary of the terms of salvation, and they are very reasonable; in short this, that we must devote, dedicate, and give up, to God, our souls and our bodies--our souls in believing with the heart, and our bodies in confessing with the mouth. This do, and thou shalt live. For this (Ex 4:11) he quotes Isa 28:16, *Whosoever believeth on him shall not be ashamed*; ου κατασχυνθησεται. That is,

[a.] He will not be ashamed to own that Christ in whom he trusts; he that believes in the heart will not be ashamed to confess with the mouth. It is sinful shame that makes people deny Christ, Mr 8:38. He that believeth will not make haste (so the prophet has it)--will not make haste to run away from the sufferings he meets with in the way of his duty, will not be ashamed of a despised religion.

[b.] He shall not be ashamed of his hope in Christ; he shall not be disappointed of his end. It is our duty that we must not, it is our privilege that we shall not, be ashamed of our faith in Christ. He shall never have cause to repent his confidence in reposing such a trust in the Lord Jesus.

Handley C. G. Moule⁴⁵¹ writes:

“Faith” is “unto righteousness”; “confession” is “unto salvation.” Why is this? Is faith after all not enough for our union with the Lord, and for our safety in Him? Must we bring in something else, to be a more or less meritorious makeweight in the scale? If this is what [Paul] means, he is gainsaying the whole argument of the Epistle on its main theme. No; it is eternally true that we are justified, that we are accepted, that we are incorporated, that we are kept, through faith only; that is, that Christ is all for all things in our salvation, and our part and work in the matter is to receive and hold Him in an *empty* hand. But then this empty hand, holding Him, receives life and power from Him. The man is vivified by his Rescuer. He is rescued that he may live, and that he may serve as living. He cannot truly serve without loyalty to his Lord. He cannot be truly loyal while

⁴⁵¹ *The Epistle to the Romans*. Minneapolis, Minnesota: Klock & Klock, 1982 (reprint ed.), Chapter 21.

he hides his relation to Him. In some articulate way he must “confess Him”; or he is not treading the path where the Shepherd walks before the sheep.

The “confession with the mouth” here in view is, surely, nothing less than the believer’s open loyalty to Christ. . . . It is the witness of the whole man to Christ, as his own discovered Life and Lord. And thus it means in effect the path of faithfulness along which the Saviour actually leads to glory those who are justified by faith.

John Murray⁴⁵² writes:

We are not to regard confession and faith as having the same efficacy unto salvation. The contrast between mouth and heart needs to be observed. . . . Confession with the mouth is the evidence of the genuineness of faith and sustains to the same the same relation which good works sustain. . . . In verse 10 the order is inverted; faith is mentioned first and then confession. This shows that verse 9 is not intended to announce the order of priority whether causal or logical. Obviously there would have to be belief with the heart before there could be confession with the mouth. This verse is explanatory of the preceding.

Frederick Godet⁴⁵³ writes:

“[W]hile faith suffices to take hold of the finished expiation, when this faith is living, it invariable produces profession. . . . [When the] idea of *salvation* is analyzed[,] it embraces the two facts: *being justified* and *being saved* (in the full sense of the word). The former is especially connected with the act of *faith*, the latter with that of *profession*. . . . There is in [Paul’s] eyes a real distinction to be made between *being justified* and *being saved*. We have already seen again and again, particularly in chap. 5:9 and 10, that justification is something of the present; for it introduces us from this time forth into reconciliation with God. But salvation includes, besides, sanctification and glory. Hence it is that while the former depends only on faith, the latter implies persevering fidelity in the profession of the faith, even to death and to glory. In this ver. 10, Paul returns to the natural and psychological order, according to which faith precedes profession. This is because he is here expounding his thought, without any longer binding himself to the order of the Mosaic quotation.

Romans 10:9-10 says nothing about the lost praying and asking God to save them. It demonstrates that one is justified by imputed righteousness upon believing in Christ, and that one who has been so justified will confess Christ before men during his life, an evidence of that new nature without which no one will enter heaven.

⁴⁵² Pg. 55, *The Epistle to the Romans*, vol. 2. Grand Rapids, MI: Eerdmans, 1980 reprint ed.

⁴⁵³ Pg. 383, *Commentary on the Epistle to the Romans*. Trans. A. Cusin, rev. & ed. Talbot W. Chambers. Grand Rapids, MI: Zondervan, 1956 (reprint ed.)

Romans 10:11 (cf. Isa 28:16) provides contextual support for the view just mentioned. The “for” which begins the verse demonstrates that proof is here given of the declarations of the preceding verses; 10:9-10 cannot declare that confession is needed as a supplement to belief for justification, or that confession is a necessary means whereby justification were obtained, for 10:11 deals only with belief. Those who believe will enter God’s eternal kingdom, and thus not be found “ashamed,” but all unbelievers must stand without imputed righteousness at the future bar of judgment and be condemned. One who has believed in his heart will also not be “ashamed” to confess Jesus with his mouth before others; it is something that the justified one will do, a mark of his conversion. The view that Romans 10:9-10 refer to praying to obtain justification, rather than confessing Christ with the mouth after justification, does not deal with Romans 10:11. It is noteworthy that many of the tracts that quote Romans 10:9-10 to support prayer for justification leave out verse 11.

The calling of Romans 10:13, just like the confessing of Romans 10:9-10, is a part of the Christian lifestyle, not a prerequisite to justification. The point here is that salvation is offered to all Jews or Gentiles (10:12) without discrimination; all those that are calling upon Him, that pray to Him and love Him because they have been justified, will go to heaven. Since Romans 10:13 quotes the Old Testament, it is demonstrated that salvation was available to all at that time as well. Although confessing with the mouth has nothing to do with prayer, here the calling does indeed deal with prayer, but it is the prayer of one who has already been washed in the blood, not the prayer of the lost to obtain justification. The significance of calling on the name of the Lord is made clear by a comparison with its other appearances in the Old and New Testaments and the immediate context; Romans 10:13 is a promise that those who pray to their Lord will be ultimately saved; the prayer involved is post-justification and pre-glorification. Prayer is a characteristic of the life of the righteous, Job 27:10, and a mark of the new birth which the ungodly lack, Psalm 14:4; all believers will call on the Lord as a mark of their lives, just as they will do good works, Romans 2:6-11; Ephesians 2:8-10. The Bible teaches that the saint has been saved from the eternal penalty for sin in justification (Acts 16:31), is being saved from sin in his daily walk in progressive sanctification (Philippians 2:12), and will be saved from the presence of sin in the fullness of his salvation at glorification. Furthermore, such a saint will be saved in the sense that he will enter into the millennial

kingdom (which is what Joel 2:32 deals with; the verse will be analyzed below.) All three of these aspects occur in the redeemed soul—one who claims to be justified, but in whom God works no progressive sanctification over time (in some degree) and so is not being saved, has not been saved or justified, and will not be saved or glorified unless he truly repents and believes. The future, post-justification use of the word *salvation* appears in verses such as Romans 13:11; Lu 1:71; 1 Thessalonians 5:9; Hebrews 9:28; 1 Peter 1:5; 1 Corinthians 3:15; and 2 Timothy 4:18, and, as we have already seen, in the immediate context of Romans 10:9-10, is what is in view in Romans 10:13. This is conclusively proven by Romans 10:14, which specifically states that it is impossible for those who have not already believed (and consequently been justified,⁴⁵⁴ Rom 10:4, etc., to call on the name of the Lord. “How then shall they call (future indicative) on him in whom they have not believed (aorist indicative)?” Only believers are able to call on the Lord, according to the immediate context of Romans 10:13! The verse has nothing whatsoever to do with the lost asking God to save them. The fact that whosoever truly prays to God shall enter His kingdom is a comfort to the believer, but it does not prove that the lost are justified by prayer. Whosoever receives a child for the glory of Christ’s name (something only a saint can do) receives the Savior (Mark 9:37), but this does not prove that the way a lost man is converted and justified by helping children. Whosoever gives a cup of water to a disciple out of true love for Christ (and only the saints have true love for Christ) will surely be rewarded (Mark 9:41), but the lost do not receive forgiveness and heavenly reward by giving water to disciples. Likewise, the fact that “whosoever shall call upon the name of the Lord shall be saved” does not mean that prayer

⁴⁵⁴ One could not, without violating sound hermeneutics, argue against this by affirming that Romans 10:14 referred to some sort of belief in Christ that fell short of saving faith but led one to pray a sinner’s prayer and savingly believe at some point while saying the prayer. First, every time the verb *believe* (Gk. *pisteuo*) appears in the immediate context of 10:13, it refers to saving faith (Romans 9:33; 10:4, 9, 10, 11, 16). Second, *pisteuo* is never used of the kind of non-saving, merely intellectual acknowledgment of facts, a “belief,” that a lost man can have in Christ (James 2:19) in any of the 21 instances of the verb *believe* in Romans. Third, *pisteuo* is never used for the non-saving “faith” in Christ a lost man can have anywhere in the 56 instances of the verb in the Pauline epistles (Romans 1:16; 3:2, 22; 4:3, 5, 11, 17-18, 24; 6:8; 9:33; 10:4, 9-11, 14, 16; 13:11; 14:2; 15:13; 1 Corinthians 1:21; 3:5; 9:17; 11:18; 13:7; 14:22; 15:2, 11; 2 Corinthians 4:13; Galatians 2:7, 16; 3:6, 22; Ephesians 1:13, 19; Philippians 1:29; 1 Thessalonians 1:7; 2:4, 10, 13; 4:14; 2 Thessalonians 1:10; 2:11-12; 1 Timothy 1:11, 16; 3:16; 2 Timothy 1:12; Titus 1:3; 3:8; Hebrews 4:3; 11:6—1 Corinthians 15:2 is no exception (nor is Hebrews 11:6; see John Owen’s Hebrews commentary); the Gk. 1st class condition assumed true for the sake of argument—vain belief is what one has in the impossible situation that there is no resurrection and Christ did not rise). Thus, Romans 10:14 must of necessity refer to saving faith, which precedes the calling of Romans 10:13 in time.

is the means of justification, but it demonstrates that calling on the Lord is an activity which characterizes God's people, a fact confirmed by the analysis below of other appearances of calling on the Lord in Scripture. No verse in Scripture, including Romans 10:13, states that one enters into life through the instrumentality of prayer.

Even if Romans 10:13 did promise justification to all who pray to God (which it does not), it would not mean that without prayer one cannot believe in Christ and be saved. While the Bible states "except ye repent, ye shall all likewise perish" (Luke 13:3) and "he that believeth not shall be damned" (Mark 16:16), it never says "except ye pray the sinner's prayer, ye shall be damned." Even the strongest possible promise of salvation to those who pray in Romans 10:13 would mean nothing for the damnation of those who do not pray. The common notion that one must pray and ask God for forgiveness or be damned is not only not taught in Romans 10:13, but it is based upon a logical converse fallacy. Just as "he that makes a lot of money on the stock market shall be rich" does not mean that "he that does not make a lot of money on the stock market shall not be rich," for he could make money some other way, or have inherited it without making it himself, so "the lost sinner that asks God to save him shall be saved," which is supposedly the affirmation of Romans 10:13, would not require "the lost sinner that does not ask God to save him shall not be saved." Romans 10:13—and the rest of the Bible—simply do not support this teaching. There is no verse anywhere that states that those who do not pray the sinner's prayer will be damned.

The Bible never commands a sinner to pray and ask God to save him; evangelistic imperatives are always to repentant faith (Mark 1:15). Neither the Lord, nor any apostolic soulwinner, tells anyone to pray and ask to go to heaven, promising forgiveness if the lost person sincerely prays. In contrast, almost every modern gospel tract and soulwinning presentation quotes Romans 10:13 and concludes with a command to pray to receive justification. Were prayer necessary for the forgiveness of sins, it is most unfortunate for all who lived before Romans 10:13 was recorded, and all men who lived in the first century in areas far from Rome where access to the letter to the Romans was late in coming; the poor people would have no way to be saved, since all they knew to do from apostolic preaching was repent and believe—the supposed real key to salvation, praying and asking God for forgiveness, this doctrine based almost exclusively upon the solitary testimony of Romans 10:13 (cf. Deuteronomy 19:15, 2 Corinthians

13:1), would have been hid from them. The jailer at Philippi who asked, “What must I do to be saved?” was told by Paul, “Believe in the Lord Jesus Christ, and thou shalt be saved” (Ac 16:30-31)—today, he would be told to pray for forgiveness instead. A Christian who sought to win souls in the way recorded in the gospels and Acts would be viewed as in need of instruction for leaving out the allegedly essential element of praying for salvation.

Furthermore, for if the true way of salvation is by praying the sinner’s prayer, one must find the way to eternal life by reading modern uninspired books and tracts, since nothing of the kind is found in the book God has specifically inspired to explain the way of salvation, the gospel of John. Under inspiration, John wrote his gospel “that [men] might believe that Jesus is the Christ, the Son of God; and that believing [they] might have life through his name” (John 20:31). However, the modern methodology would affirm that the apostle did a very poor job. John employs the verb *believe* (*pisteuo*) 100 times in his gospel, but he never once commands or even implies that the lost must pray a sinner’s prayer to receive pardon from God. Furthermore, in 1 John, the inspired book written to explain how one can have assurance of salvation (1 John 5:13), having prayed the sinner’s prayer is never mentioned or hinted at. If the modern evangelistic methodology is correct, then the Bible has done a very poor job explaining the way to receive eternal life. People who simply read the Bible without modern literature would be confused into thinking that all that was required on their part was faith in Christ and His redemptive work.

During His three year ministry, the Son of God brought many people to faith in Himself without ever commanding them to pray. (This is not to say that they did not pray to Him; what place prayer can legitimately have in evangelistic methodology will be dealt with below.) Christ said to a sinful woman who, in repentance, came to Him and washed His feet with her hair, “Thy faith hath saved thee; go in peace” (Luke 7:50, cf. 37-49). The Lord said “her sins, which are many, are forgiven” (v. 47), although no record of her saying a sinner’s prayer is recorded. The Lord said to a Samaritan leper who believed in Him, “thy faith hath made thee whole” (Luke 17:19, cf. 17:15-18), although he had never said a sinner’s prayer.⁴⁵⁵ He said to a woman with an issue of blood who,

⁴⁵⁵ His falling at Christ’s feet and giving thanks to Him was evidence of his prior justification by faith.

unlike the crowd that surrounded Him physically, came to Him spiritually in faith (cf. John 6:35, 37), “Daughter, be of good comfort; thy faith hath made thee whole” (Matthew 9:20-22, Mark 5:24-34, Luke 8:43-48), although she had said no sinner’s prayer, or any kind of prayer whatever. The Lord Jesus said “son, thy sins be forgiven thee” to a man sick of the palsy when He “saw their [the sick man’s and his four friends, Mark 2:4] faith” (Mark 2:5, Matthew 9:2, Luke 5:20), with no record of prayer. Zaccheus was converted in a tree (Luke 19:6, 9, cf. 1-10), the Samaritan woman was converted while conversing with the Lord by a well (John 4:1-42), the centurion whose servant Christ healed (Matthew 8:10-13, cf. v. 5-13, Luke 7:1-10), and others, were justified by faith without reciting anything like a sinner’s prayer.

In Acts 10:1-33, Cornelius and “many that were come together” (v. 27) were converted when they believed in Christ while listening to Peter’s sermon. Upon the apostle’s preaching that “whosoever believeth in [Jesus] shall receive remission of sins” (10:43), they trusted the Savior and received the Holy Spirit. When Peter recounted their justification, and the church glorified God over the salvation of these Gentiles, not a word was said about a sinner’s prayer (11:14-18). Peter immersed Cornelius and those with him, recognizing that they were regenerated, although they had said no sinner’s prayer (Acts 10:47-48). The repeated record of conversion in Acts emphasizes that the lost repented and believed the gospel, not that they asked Christ to save them:

Acts 4:4 Howbeit many of them which heard the word **believed**; and the number of the men was about five thousand.

Acts 8:12 But when they **believed** Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

Acts 8:37 And Philip said, If thou **believest** with all thine heart, thou mayest. And he answered and said, I **believe** that Jesus Christ is the Son of God. (Note that Philip did not lead the eunuch in a sinner’s prayer).

Acts 9:42 And it was known throughout all Joppa; and many **believed** in the Lord.

Acts 10:43 To him give all the prophets witness, that through his name whosoever **believeth** in him shall receive remission of sins.

Acts 11:21 And the hand of the Lord was with them: and a great number **believed**, and turned unto the Lord.

Acts 13:12 Then the deputy, when he saw what was done, **believed**, being astonished at the doctrine of the Lord.

Acts 13:48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life **believed**.

Acts 14:1 And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks **believed**.

Acts 15:7 And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and **believe**.

Acts 16:31 And they said, **Believe** on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Acts 17:4 And some of them **believed**, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

Acts 17:12 Therefore many of them **believed**; also of honourable women which were Greeks, and of men, not a few.

Acts 17:34 Howbeit certain men clave unto him, and **believed**: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

Acts 18:8 And Crispus, the chief ruler of the synagogue, **believed** on the Lord with all his house; and many of the Corinthians hearing **believed**, and were baptized.

Acts 18:27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had **believed** through grace:

Acts 28:24 And some **believed** the things which were spoken, and some **believed** not.

Multitudes of people in the Bible were clearly converted without saying a sinner's prayer. No example is found anywhere in Scripture of a Christian commanding or leading someone to recite one and then telling him that he was justified as a consequence of it. God's "gospel tract," the gospel of John, which was written specifically to show how men can have eternal life (John 20:31), employs the verb *believe* 100 times in 86 verses, but never commands sinners to pray and ask for forgiveness. The modern sinner's prayer is, indeed, modern—it is not found in the Bible anywhere.

The evidence in the Word of God that "call on the Lord" means "admit you are lost and on your way to hell and ask God or Christ to save you" is as completely absent as are Biblical examples of Christ or the saints leading the lost in sinner's prayers⁴⁵⁶ or commanding them to pray in order to obtain justification.⁴⁵⁷ As an examination of the

⁴⁵⁶ Not only are there no examples of Christ and the apostles leading anyone to say a sinner's prayer in Scripture, but an examination of the evidence from the patristic writers in the massive set of the Ante-Nicene writers edited by Alexander Roberts & James Donaldson supplies not a single command for a lost man to pray a sinner's prayer. Was nobody born again for centuries in the period of the early church?

⁴⁵⁷ Probably the best attempt to find an example of a command to pray to be born again in Scripture is the discussion of Peter and Simon the sorcerer in Ac 8:22. There is nothing else anywhere in the Bible that

instances of calling on the Lord in Scripture (listed below) demonstrates, other sorts of prayer, such as praying for someone to be healed from physical ailments, asking for a new job, interceding for a backslider, praising and glorifying God, saying grace before meals, and so on, are calling on the Lord. The word “saved” in Romans 10:13 does not refer to justification; 10:14 makes it clear that calling on the Lord is the act of the believer (cf. Luke 18:7) and the evidence of justification, not the means of justification for the unconverted. Even if one concluded that Romans 10:13 stated the means for the lost to receive forgiveness for their sins—were the verse a means of justification for the unconverted—to make “call on the Lord” mean “pray, admit you are lost, and ask God to save you” is to read into the Word of God something it does not declare. If the verse promised that the lost sinner who Biblically “calls on the Lord” received justification, then every sinner who asks God for help in a decision, thanks Him for a meal, prays for the physical healing of another person, or engages in any sort of prayer or petition at all is certain of heaven.

One might argue that the use of the Greek aorist tense in 10:13 would indicate point action, and consequently conclude that the verse deals with the lost praying at one point and consequently receiving the forgiveness of sins. Even if we conclude that all the aorists in Romans 10 are point action, while all the present tenses deal with continuing

even approaches a command to pray for justification, and there is so much debate about Simon, whether he was truly a child of God or not, along with all the other details of his story in Acts, that it should be obvious that this is a exceedingly bruised reed and a barely smoking flax indeed to build a theology of prayer in addition to faith for justification. Even if one grants that Simon was not saved (the author’s own view), 8:22 could be a command to repent for forgiveness and subsequently pray to God. Simon “believed” in the sense that he mentally assented to the fact that there was a greater Power working in the apostles than he was able to command, but he did not exercise saving faith. From the context, when Simon asked Peter to pray for him, it appears that he did not understand that Christ is the free and gracious Mediator for all undone sinners who come to Him empty handed (cf. Rom 3:22); he thought that the miracle-working apostles could better pray and serve as his proxies for power in the supernatural world, a view natural for one who was involved in the superstitious and demonic system of sorcery in that day. The Holy Spirit is for all who are saved (Ac 2:38), for all who obey, apostles or not (Ac 5:32), etc.; Simon thought He was only for the select few who had apostolic hands laid on them, and he wanted power to do miracles, not simple forgiveness of sin through surrendered, repentant faith in the crucified Christ as His sole Mediator and Substitute. Consequently, Peter’s command for him to repent and personally pray struck at the heart of Simon’s mediatorial error which kept him from salvation. This is the view of this writer, anyway (which, if it is correct, dispenses with prayer for justification in this passage)—if wrong, it does not affect the support found throughout the Bible for salvation by grace through faith alone. Furthermore, Peter did not promise Simon that if he sincerely asked God to save him, He would do so; he said “if perhaps . . . [you] may be forgiven” (Acts 8:22). This is far from the view promoted by modern sinner’s prayer methodology. Can it be wise to create a soteriology of prayer for justification and a methodology for dealing with eternal souls from a passage so controversial as this, one which by no means clearly teaches such a view, but provides, at best, extremely foggy support for it?

action,⁴⁵⁸ the conclusion that 10:13 deals with praying for justification would not follow. Both “confess” and “believe” are aorist in verse nine, and both are in the present tense in verse 10; “believeth” is also present tense in verse 11, “call” is a present in verse 12, “believe” is aorist in verse fourteen and “call” is a future indicative. Assuming that all the aorists in this section deal with point action while all the present tenses deal with continuing action, we would conclude that those who truly believe at one point in time and consequently confess at one point in time will continue to be characterized by believing and confessing⁴⁵⁹ since they are new creatures in Christ, and these ones will consequently receive ultimate salvation, that is, glorification, at the Rapture or at death. The fact that verse nine begins with “if” and verse ten with “for” demonstrates that the temporal order is given in the latter verse; verse nine follows the order given in the quotation in 10:8. To take verse nine to mean that one must pray out loud or do some other work which is equated with confessing with the mouth before one can believe and be justified is not only to misinterpret the word “saved” in this verse, but to miss the “if” which begins it and the “for” in the following sentence. It is true that “if” one confesses, even at one point in time, with his mouth, and truly believes at one point in time in his heart, he will be saved. Why? “For (because) with the heart man believeth unto righteousness (he receives imputed righteousness and is justified when he believes with his heart—and he will continue to believe, since he is a new creature, 2 Cor 5:17, and Christ preserves all who truly are partakers of Him, Heb 3:6, 14; Jn 10:27-30) and with

⁴⁵⁸ Daniel Wallace, in his *Greek Grammar Beyond the Basics*, states in relation to the aorist (p. 500), “One error in this regard is to see a particular category of usage (*Aktionsart*) as underlying the entire tense usage (aspect). This is the error of *saying too much*. Statements such as ‘the aorist means once-for-all action’ are of this sort. It is true that the aorist may, under certain circumstances, describe an event that is, in reality, momentary. But we run into danger when we say that this is the aorist’s unaffected meaning, for then we force it on the text in an artificial way. We then tend to ignore such aorists that disprove our view (and they can be found in every chapter of the NT) and proclaim loudly the ‘once-for-all’ aorists when they suit us.” However, even given the interpretation of the tenses in Romans 10:9-13 which would be most conducive to the prayer for justification view, the text does not support this teaching, as is demonstrated below.

⁴⁵⁹ It is obvious that the confession of v. 9 and of v. 10 refers to the same sort of action. However, one who wished to affirm that the confession of v. 9 refers to saying a sinner’s prayer because of the aorist tense runs into severe difficulties with the present tense in v. 10, because just about nobody believes that a Christian must, throughout life, continue to repeat the sinner’s prayer, daily saying that he is lost and on his way to hell and asking to become a child of God. Furthermore, the “saved/salvation” of v. 9-10 evidently refers to the same thing. If the “saved” of v. 9 is justification, then the “saved” of v. 10 is also justification, and one must continue to say sinner’s prayers over and over again as a continuing action before one is justified. These problems are eliminated when one recognizes that neither v. 9 nor v. 10 has anything whatever to do with a lost man saying a sinner’s prayer.

the mouth confession is made unto salvation (the one who has been justified confesses before men and will receive future salvation upon his death or the return of Christ).” It is true that you will be saved if you believe and confess, just like you will be saved if you believe and are baptized (Mark 16:16), but only the belief is prerequisite for justification. Romans 10:11 demonstrates this—the point made in verse 10 is proved, “For (because) the Scripture saith, ‘Whosoever believeth in him shall not be ashamed.’” Verse 10 is true, Paul proves, because (“for”) the Scripture states that those who believe shall not be ashamed. (Note that there is no mention of confession in this verse at all; belief, and that alone, is all that is needed for justification). Verse twelve validates the “whosoever” of v. 11, “for (because) there is no difference between the Jew and the Greek.” The means of justification is no longer the issue at hand, but a proof that the “whosoever” of v. 11 is valid. There is no difference between Jew and Greek because “the same Lord over all is rich unto all that call upon him.” How can men know that the Lord is rich to the ones who call upon him (a Greek present participle, “the calling-upon-Him-ones,” those who call on Him as a lifestyle)? They know this “for (because) whosoever shall call upon the name of the Lord shall be saved,” as Romans 10:13, quoting Joel 2:32, states. Verse twelve is proven to be true by the Old Testament, just like verse 10 is validated by the quotation in verse 11. Neither verse 12 nor verse 13 deal with the means or condition of justification—they present the extent within the body of mankind to whom the offer of the kingdom of God is given, namely, “whosoever.” They are not intended to explain the condition of the new birth or the means of receiving it. Those who are able to truly pray to the Lord, even once (if the aorist of 10:13 is taken as point action) and consequently are characterized by calling on Him (v. 12, present tense, cf. Luke 18:7) have already been saved by faith, as verse fourteen makes clear; it is impossible for those to call (future tense) on the Lord in whom they have not already believed (aorist tense). Romans 10:13 does not give a condition for justification at all; it only proves what verse twelve states, that “there is no respect of persons with God” (Rom 2:6-11). Furthermore, a point action idea in Romans 10:13 removes the possibility that an Arminian notion that one must continually pray or one will fall from grace can be entertained. The believer who backslides has not lost his justification—he is still eternally secure, even if, for a season, he suppresses the workings of his new nature and fails to seek the Lord in prayer. Romans 10:13 demonstrates that anyone who can truly come to God, because He has Christ as His

mediator and is clothed in His righteousness, is certain of future glory; all who call on God, even one time, will receive eternal salvation.

The explanation given above assumes a force for the aorist tenses in Romans 10:9, 13 that are the most conducive to the “sinner’s prayer” view of the passage. However, this is not the true reason for the Greek syntax in the passage. The “whosoever shall call” structure of v. 13, like the “if . . . thou shalt confess” of v. 9, are indefinite relative clauses⁴⁶⁰ with an aorist subjunctive verb, representing a general, constative⁴⁶¹ notion for the promise mentioned—anyone, Jew or Gentile, who is a worshipper of God, who is one who calls on Him, will enter the kingdom of God, just as anyone who has been given a new heart and consequently confesses Christ before men will go to heaven. A one-time or once-for-all action is not the point of the verses—they simply present a summary statement that all those who stand for Christ before men, and worship or call on God, will be received by Him at the end. An analysis of the other uses of the Greek structure found in Romans 10:9⁴⁶² and 10:13 is consistent with the view that a “once for all” action is not the point of these texts.⁴⁶³ Romans 10:13 is not a promise that a lost

⁴⁶⁰ “An indefinite relative clause contains a verb in the *subjunctive* mood plus the particle ἄν (or ἐάν) and refers to an unspecified individual or group, or to an event or action (e.g., ὁ ἐάν ἡ δίκαιον [*whatever is right*] in Matt 20:4; ὃς ἄν θέλῃ ἐν ὑμῖν εἶναι πρῶτος [*whoever wants to be first among you*] in Matt 20:27)” (pg. 661, *Greek Grammar Beyond the Basics*, Daniel Wallace).

⁴⁶¹ “The [constative] aorist normally views the action *as a whole*, taking no interest in the internal workings of the action. It describes the action in summary fashion, without focusing on the beginning or end of the action specifically. This is by far the most common use of the aorist, especially with the indicative mood. The constative aorist covers a multitude of actions. The event might be iterative in nature, or durative, or momentary, but the aorist says none of this. It places the stress on the fact of the occurrence, not its nature” (Wallace, pg. 557-558).

⁴⁶² See Luke 12:8 (cf. Matthew 10:32-33); John 9:22; 1 John 4:15, the only other references in the NT to confessing Christ employing *an/ean* and an aorist subjunctive verb. Note also the *ean* + aorist subjunctive uses of *believe* (cf. Romans 10:9) in John 8:24; 12:47. Note the pattern of *ean* + aorist subjunctive + *kai* + aorist subjunctive, found within Romans 10:9, in Matthew 5:19 (clearly summary action, not one single act, with “break” and “teach”; cf. “do” and “teach” with *an* in the verse); Matthew 18:12 (the man did not have his sheep only for one instant); Mark 8:36 (the point is not that one would gain the whole world only for a split second); John 7:51 (a man on trial was not heard only for one instant); James 5:19 (unfortunately, people err from the truth longer than one instant); etc. Of course, since the event described by a constative aorist “might be iterative in nature, or durative or momentary, [although] the aorist says none of this” (Wallace pg. 557), some such aorists do indeed describe the even of a single moment (cf. Luke 12:38, etc.), but the use of the aorist alone by no means proves a verb to be instantaneous action. As evidenced by the usages tabulated above, as it is evident that the *ean* + aorist subjunctive + *kai* + aorist subjunctive syntax found in Romans 10:9 is employed in many verses where the action is not once-for-all or instantaneous. The complete NT list is Matthew 5:19; 18:3, 12; Mark 8:36; 10:11-12; 12:19; Luke 12:38, 45; 17:4; 20:28; John 6:53; 7:51; 12:47; 14:3; 15:7; 20:25; 2 Corinthians 9:4; 2 Thessalonians 2:3; James 5:19; Revelation 3:20.

⁴⁶³ Romans 10:13 has the structure relative pronoun + *an* + aorist/2nd aorist subjunctive verb. There are 45 other verses in the New Testament which contain this structure (a few of these verses contain it more

man who prays a “sinner’s prayer” will be justified. Romans 10:9 is not a reference to prayer at all. The verses are promises that anyone, Jew or Gentile, who boldly confesses Christ in the world, and who is a person of prayer—both of which are impossible apart from a prior regeneration at the moment of justification by faith alone, as nobody can call on the Lord without having already been justified by faith, Romans 10:14, and confession is a fruit of justifying faith, Romans 10:10—will enter the everlasting kingdom of God.

Romans 10:13-15 present, in reverse, the order in which men ultimately enter heaven. The temporal order is send-preach-hear-believe-call-heaven. Men are sent out to preach the gospel, some hear the message, believe it and are justified, and consequently are themselves transformed by it into those who call on the Lord. These enter everlasting glory when they die or at Christ’s return. Verses 16, 17 also evidence that the moment of justification is not at “call,” but at “believe.” To “obey” the gospel is to “believe” it (v. 16). Verse 17 ends the conversion order at “faith,” presenting the word preached, heard, and believed, just as v. 14 presents the order preach-hear-believe. “Calling” in prayer represents the transformed life of the justified saint, whom God will accept, whether Jew or Gentile.

An analysis of the significance of calling on the name of the Lord in the rest of the Bible validates the conclusions reached from examination of the immediate context of Romans 10:13. The word “call” in that verse is *epikalesetai*, from the verb *epikaleomai*, which is formed from the preposition *epi* and the middle voice⁴⁶⁴ of the verb *kaleo*. It

than one time). These are: Matthew 5:19, 21-22, 31-32; 10:33; 12:32, 50; 15:5; 16:25, 28; 18:6; 19:9; 21:44; 23:16, 18; 26:48; Mark 3:29, 35; 8:35, 38-9:1; 9:41-42; 10:44; 11:23; 14:44; Luke 9:4, 24, 26-27; 10:35; 12:8; 13:25; 20:18; John 1:33; 2:5; 4:14; 14:13; 15:16; Acts 2:21; 3:23; 8:19; James 4:4; 1 John 4:15. Many of these are constative, and some are clearly not a “once for all” action. Would anyone want to affirm that those who do and teach God’s commandments only one time will be the greatest in the kingdom of heaven (Matthew 5:19), or that whoever denies Christ once in his life is certain of eternal damnation (Matthew 10:33—in which case the apostle Peter is in hell, Matthew 26:34, 70, 72, 74-75)? If not, is it wise to make the Greek structure of Matthew 5:19 and 10:33 a proof, in Romans 10:13, that a once-for-all sinner’s prayer brings a lost man justification?

One should also note that in what Romans 10:13 is quoting, Joel 2:32’s statement, “whosoever shall call on the name of the LORD shall be delivered,” the “whosoever shall call” (כָּל־אֲשֶׁר־יִקְרָא) phrase does not require (although it is not inconsistent with) an instantaneous, once-for-all action in Hebrew syntax. כָּל־אֲשֶׁר followed by an imperfect verb is clearly not the action of an instant in Leviticus 15:20; 20:25; Deuteronomy 14:26; 20:14; 24:8; 29:8; Joshua 2:19; Judges 7:5; 2 Samuel 3:21; Ecclesiastes 6:2; 8:3; Esther 2:13; etc. One notes as well that *kol asher + qara’* (imperfect), as found in Joel 2:32, is rendered with present tense Greek verbs in the LXX of Psalm 145:18; ἐγγὺς κύριος πᾶσιν τοῖς ἐπικαλουμένοις αὐτόν πᾶσι τοῖς ἐπικαλουμένοις αὐτόν ἐν ἀληθείᾳ.

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A brief note in relation to the middle voice employed for “call” here and elsewhere is in order; the verb *epikaleo* in the middle is the way to express the idea of calling upon someone, of prayer. In the active

appears in the NT in Matthew 10:3; Luke 22:3; Acts 1:23; 2:21; 4:36; 7:59; 9:14, 21; 10:5, 18, 32; 11:13; 12:12, 25; 15:17, 22; 22:16; 25:11, 12, 21, 25; 26:32; 28:19; Romans 10:12, 13, 14; 1 Corinthians 1:2; 2 Corinthians 1:23; 2 Timothy 2:22; Hebrews 11:16; James 2:7; & 1 Peter 1:17. An examination of all these passages will give a good general sense of the range of meaning in the word. The passages most relevant to an analysis of *epikaleomai* in relation to salvation are the following:

Acts 2:21: And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved. (aorist middle subjunctive verb)

Here Peter quotes Joel 2:32, which refers to physical deliverance, not justification (see the analysis of Joel 2:32 below). Acts 2:21 is the same passage in Joel referenced in Romans 10:13. We may note that the Jews later on in Peter's sermon (Ac 2:37) did not know what to do to receive the forgiveness of sins, so Peter had not already explained this question in Acts 2:21. When the Jews did ask, Peter did not tell them that he had already given them the answer to that question when he quoted Joel 2:32, nor he did not tell them to pray and ask for forgiveness—he told them to repent, which is genuine soteriological language in Acts just as was in the gospels. If the Lord Jesus Christ preached the gospel by stating “repent ye, and believe” (Mark 1:14-15), and His apostles told men exactly the same way of salvation when they were asked, is it wise for men today to preach that the way of salvation is by means of asking Christ for it, rather than by repentant faith?

Acts 7:59: And they stoned Stephen, calling upon [God], and saying, Lord Jesus, receive my spirit. (present middle participle)

Here an already justified individual does the calling. Both the context of the English and the fact that it a Greek present tense is employed indicate that the calling is repeated, not one time only.

Acts 9:14: And here he hath authority from the chief priests to bind all that call on thy name. (present middle participle)

Here again, both the English and the Greek present tense verbs indicate repeated, not one time action, and those calling are already justified. They are those who practice prayer as a distinguishing characteristic of their lives.

and passive it means “call, name, give a name or surname to” (Quoted from *Shorter Lexicon of the Greek New Testament*, F. Wilbur Gingrich, rev. by Frederick W. Danker, 2nd ed. Other lexica give the same sense). One cannot correctly read any other ideas into the use of the middle; it is simply the right tense to use for this verb to state that one is calling upon someone else in prayer. “The use of ἐπικαλέομαι (middle) of invoking a god in prayer was well established in pagan Greek (it is found in Herodotus, Xenophon, Plato, Polybius, inscriptions and papyri). In the LXX such expressions [with this verb in the middle voice] . . . are used very frequently of invoking God in prayer; and [the verb in the middle] can even be used absolutely in the sense ‘to pray’ (Ps 4:1[LXX: 2]: cf. Acts 7:59). In the NT it is used [in this way likewise] . . . [In Romans 10:13] the word has its technical sense of ‘invoke in prayer.’” (pg. 532, Cranfield, *Romans*).

Acts 9:21: But all that heard *him* were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? (present middle participle)

Here again, it is those already saints who are calling, and it is repeated, not one time action.

Acts 22:16: And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. (aorist middle participle)

Paul had been born again on the road to Damascus. Ananias knew this, for the Lord had revealed to him in a dream that he had there been justified (Ac 9:15-16), and Ananias called Paul a Christian “brother” (Ac 9:17; 22:13). So here again, the one calling on the Lord has already been born again. Ananias, recognizing Paul as a fellow believer and forgiven person, calls upon him to figuratively wash away his sins in baptism,⁴⁶⁵ just as they had already been actually washed away by the blood of Christ.

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The tense of the verb “wash” in Acts 22:16 supports a figurative, not literal, washing in the verse. In the Greek middle voice, it points to the idea that Paul washed his sins away himself in baptism. The verb is *apolousai*, an aorist imperative middle, 2nd person singular, “in our literature only middle [voice], ‘wash something away from oneself, wash oneself’” (*apolouo*, pg. 117, BDAG). Note that “be baptized” in the verse also translates the middle voice *baptisai*; here alone in the New Testament, out of 80 appearances (30 active, and 47 passive) of the verb, is the middle voice form used for Christian baptism (cf. Mark 7:4; 1 Corinthians 10:2 for the other two middle uses). The verse emphasizes Paul’s acting upon himself; he is arising, having himself baptized, and washing away his own sins. Compare Job 9:30, LXX (the only appearance of *apolouo* in the Greek Old Testament), “For if I should wash myself (*apolousomai*, middle voice of *apolouo*) with snow, and purge myself (*apokatharomai*, middle voice) with pure hands.” Note also Josephus, *Antiquities* 11.5.6.163, where the middle voice is used for a man who “went as he was, without washing himself” (*hos eichen mede apolousamenos*). Also note the middle voices in Josephus, *War* 2.8.9.149-150, “it is a rule with them to wash themselves (*apolousesthai*) . . . they must wash themselves (*apolousesthai*).” Compare Philo, *Laws* 3:89 (“washed themselves,” *apolousontai*).

In contrast, in Revelation 1:5, where “Jesus Christ . . . loved us, and washed us from our sins in his own blood,” the word “washed” is in the active voice. Christ really washes His saints from their sins in His own blood, and believers consequently representatively wash themselves from sin in baptism.

A study of the aorist imperatives connected by *kai* in the New Testament demonstrates that the commands in Acts 22:16 for Paul to be baptized and wash away his sin take place simultaneously (Matthew 21:21; Mark 1:25; 2:9, 11; 10:21; 11:23; Luke 4:35; 6:8; 17:6; 18:22; 21:28; John 7:52; Acts 2:38; 8:29; 9:6, 34; 10:13; 11:7; 12:8; 13:41; 22:16, 18; 26:16; Galatians 4:27; James 4:9; Revelation 10:9; 11:1); never in the New Testament does the second aorist imperative in this construction take place temporally prior to the first. Paul is thus not commanded to literally wash away his sins at a time prior to baptism, but is commanded to be baptized and at the same moment figuratively or representatively wash away his sins. The aorist participle *calling* is also temporally simultaneous with the aorist imperative *wash away*. “One has no ground for assuming that antecedent action is a necessary or an actual fact with the aorist participle. The aorist participle of simultaneous action is in perfect accord with the genius and history of the Greek participle. . . . [W]hen the verb precedes the aorist participle it is nearly always the participle of coincident action. . . . It so happens that the N. T. shows a great number of such examples. . . . Acts . . . is particularly rich in examples of the coincident aorist participle which follows the verb. See 10:39; 11:30; 13:33; 15:8, 9; 19:2; 23:22, 25, 30; 25:13; 26:10. It is in point of fact a characteristic of Luke’s style to use frequently the coincident participle (both aorist and present) placed after the principal verb. . . . The action [is] specially likely to be coincident if the principal verb was also aorist” (pg. 1113-1114 A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, Nashville, TN: Broadman Press, 1934). Thus, the calling on the Lord in Acts 22:16 takes place at the same time as the figurative washing from sin,

Ro 10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. (present middle participle)

Romans 10:12-14 is the passage in question, so it cannot reasonably be compared it to itself. Note, nevertheless, that the present participle of v. 12 could be translated as “the calling upon him ones [receive salvation],” indicating repeated action. The use of the aorist in v. 13 and elsewhere does not necessitate one-time, unrepeatable action; the basic sense of the aorist is summary action, not the subcategory of one-time action, and the Greek syntax of Romans 10:13 indicates a constative idea. Contextually, the ‘all that call upon him,’ (v. 12), those that “call upon the name of the Lord” (v. 13), and the “shall they call” (v. 14) refer to the same person, so a present participle, an aorist subjunctive, and a future indicative refer to the same Jew or Gentile and his action of prayer. Even if one (improperly) assumed that the aorist in 10:13 is necessarily one-time action, it would not mean that one prays for justification, but that those who truly pray to God even once will be saved. Since, as explained above, nobody can pray to God and be heard until he already has a Mediator and a High Priest, and nobody can call until he has already believed (Rom 10:14, likewise containing an aorist tense), true prayer would then be a sure evidence of having already received justification when one trusted Christ, and consequently a sure sign that one would enter heaven in the future, since Romans 10:13, just like Romans 10:9-10 (as demonstrated above), does not use the word “saved” in the sense of justification but in the sense of entrance into future salvation. In Joel 2:32 the salvation or deliverance mentioned deals with entrance into Christ’s millennial kingdom, not justification. Since the same group of people is involved in Romans 10:12, 13, and 14, it is evident that the promise of the passage is that people who pray (v. 12) will receive future salvation, because the Old Testament promises the kingdom to all who do so (v. 13; Joel 2:32). This prayer is subsequent to saving faith (v. 14). Both v. 12-13 specify believers as people who call on the Lord, but one emphasizes the continuing action of believing prayer (v. 12) and the other presents their prayers in summary form (v. 13).

Romans 10:13 For whosoever shall call upon the name of the Lord shall be saved. (aorist middle subjunctive verb)

Romans 10:14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? (future middle indicative verb)

1 Corinthians 1:2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: (present middle participle)

namely, at the point of baptism, when the one baptized has already been regenerated by faith. To affirm that Acts 22:16 connects the literal washing away of sin to a calling on the Lord that is allegedly prior to baptism is both poor Greek grammar and bad exegesis.

Here again those who are calling are already forgiven, and their calling is repeated, not one-time action.

2 Timothy 2:22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. (present middle participle)

This passage continues the previous pattern.

1 Peter 1:17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear: (present middle indicative)

Here again those who are calling are already justified, and they do not only call or pray once and then stop.

The only other verses in the NT where *epikaleo* appears in the middle voice are Acts 25:11-12, 21, 25, 26:32, 28:19 and 2 Corinthians 1:23. All of the Acts verses deal with Paul's "appeal" (*epikaleo*) to Caesar, and 2 Corinthians 1:23 refers to Paul's appeal to God that he speaks the truth. Believers certainly do appeal to God, and defendants in trials appeal to higher courts, but none of these passages deal with lost sinners asking God to save them. An examination of the Biblical uses of *epikaleo* demonstrates that nowhere in the NT does calling on the name of the Lord signify a lost, unconverted sinner asking God to save him; the phrase is used of saints praying as a characteristic of their lifestyle, which would include repeated seasons of prayer and periods of time spent praying, not a one-time brief ritual like the "sinner's prayer." To state that Romans 10:13 is an example of the phrase speaking of a lost individual praying and asking to be saved as a one time action is to read one's predetermined view into the text. The natural supposition is that the phrase refers to the same thing it does elsewhere in the New Testament, namely, to the prayers of saints. Very strong contextual evidence would be required to conclude otherwise. However, as already noted, verse 14 specifically states that the calling mentioned is subsequent to belief or faith and consequently to justification. The immediate context, as well as the other references in the New Testament, support the conclusion that Romans 10:13 deals not with those dead in sins praying and asking God to save them as a one time action, but to those alive in Christ praying to their Lord as a characteristic of their new life, an evidence that they will in the future receive the completion of their salvation in God's everlasting kingdom.

Old Testament references to calling on the Lord are relevant to the interpretation Romans 10:13, especially since the verse quotes Joel 2:32. These also support the

conclusion reached by a study of the immediate context of Romans 10:13 and an examination of other NT references to the verb the verse employs. There are a great many places where the Hebrew words for *name* and *call* appear in the same Old Testament verse; *call* is the generic Hebrew verb *qara'*,⁴⁶⁶ which appears 735 times in the Hebrew Bible, and the word *name* is a similarly generic word⁴⁶⁷ which appears 864 times in the OT. Only a limited number of the instances when these words occur together do they deal with calling on the name of the Lord. Many of these are given below; further study by interested persons is encouraged. For the great majority of the references it is patently obvious that the phrase refers to the prayer of saints, not to the lost asking for salvation. Not one verse clearly refers to the lost asking God to justify them. Since no verse in either the Old or New Testaments clearly bears that meaning, we must conclude that calling on the Lord is the act of the saint and a characteristic of his lifestyle, or abandon Scriptural hermeneutics to defend modern extra-Biblical tradition. Brief commentary will be included below the following verses:

Genesis 4:26 And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.

This verse appears to deal with the godly Sethite line (4:25ff.) praying and worshipping the Lord by calling on His name, in contrast with the actions of the ungodly line of Cain (4:16-24), which disobeyed God's command to wander and built cities instead, and "called the name" (4:17) of their cities after their sons. The calling on the Lord here cannot be a prerequisite to becoming a saint, because it began after the death of Abel (4:25), who was converted and a child of God (Genesis 4:4; Hebrews 11:4; 1 John 3:12; Matthew 23:35; Luke 11:50-51). The first reference to the phrase in Scripture cannot signify what modern advocates of calling for justification make it mean; none of the following appearances of the phrase must have this signification; therefore the modern use must be abandoned or read into the Scripture—it cannot be derived from it. Here the specific reference appears to be the public worship of the godly, which is set in contrast with the growing wickedness of the ungodly line seen in Genesis 4:16ff.

Genesis 12:8 And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, *having* Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

Since Abram was saved by faith before his entry into the promised land (Hebrews 11:8), this verse must refer to the prayers one who already was on his

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way to heaven. Note that it is also extremely unlikely that it refers to a one-time action, to a “please come into my heart and save me, Amen,” but almost surely to repeated and prolonged prayer. The subsequent verses which speak of calling on Jehovah in places where altars are built are similar.

Genesis 13:4 Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

Genesis 21:33 And *Abraham* planted a grove in Beersheba, and called there on the name of the LORD, the everlasting God.

Genesis 26:25 And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

1 Kings 8:43 Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as *do* thy people Israel; and that they may know that this house, which I have builded, is called by thy name.

Here “name” is not connected with “call,” but we see that “calling” to God refers to prayer to Him. The word has a completely different meaning from believing or trusting God or Christ for salvation, or believing or trusting in Him for anything else. An examination of other references to this word will clearly demonstrate that “call” and “believe” are distinct in Hebrew, and in Greek for that matter, just as they are in English, so no further references will be given. Anyone who thinks otherwise is exhorted to do his own study with an open mind, and he will see that this is so.

1 Kings 18:24 And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

Elijah was not saying that he was going to get saved in just a little while.

1 Kings 18:25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye *are* many; and call on the name of your gods, but put no fire *under*.

The false prophets spent some time calling on their gods; to call on the name of false gods, like on the true God, is something which is at least usually in the Bible a distinct period, not a momentary ritual like the modern “sinner’s prayer.” Will the still unconvinced fundamental or evangelical reader agree that a doctrine that required a prolonged period of prayer as a prerequisite to justification is dangerous false doctrine, because justification is by faith alone? If it is, why does shortening the prayer change the false nature of the dogma taught?

1 Kings 18:26 And they took the bullock which was given them, and they dressed *it*, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But *there was* no voice, nor any that answered. And they leaped upon the altar which was made.

2 Kings 5:11 But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper.

Elijah is the one referred to in context, and he was already God's child. It appears that Naaman was expecting a short, rather than a prolonged period of prayer here, or some sort of magical formula, when he employed the "call" phrase.

1 Chronicles 16:8 Give thanks unto the LORD, call upon his name, make known his deeds among the people.

The context makes it clear that this calling on God's name was an act of worship by God's people, not a one time action of a lost sinner praying and asking for forgiveness.

Psalms 79:6 Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.

Here again the context indicates that the prayers of those already converted are in view.

Psalms 80:18 So will not we go back from thee: quicken us, and we will call upon thy name.

This verse deals with saved people seeking revival, not the dead seeking eternal life by prayer. God's people pray, "turn us again" (80:19); the lost need to be turned for the first time.

Psalms 99:6 Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the LORD, and he answered them.

Obviously this is the prayer of Jehovah's people.

Psalms 105:1 O give thanks unto the LORD; call upon his name: make known his deeds among the people.

Context shows this is the worship of the Lord's saints.

Psalms 116:4 Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul.

This is a prayer for physical salvation or deliverance by one who is already God's child, not the prayer of a lost man for forgiveness of sins. An examination of the whole of Psalm 116 will make this manifest. The other two references to calling on the Lord in this Psalm, given below, also refer to the actions of the Psalmist who, already saved, gives inspired words to us. In v. 13, the calling on the Lord is yet future; if it speaks of asking for deliverance from eternal condemnation, then the penman is currently headed to hell! In v. 17, the reference is clearly to the worship of the redeemed, not a cry of the lost for redemption.

Psalms 116:13 I will take the cup of salvation, and call upon the name of the LORD.

Psalms 116:17 I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

Isaiah 12:4 And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted.

The following verses make it clear that the redeemed are in view here.

Isaiah 41:25 I have raised up *one* from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as *upon* mortar, and as the potter treadeth clay.

This also cannot possibly be a reference to praying and asking for salvation. Isaiah 55:6-7 Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

These two verses probably constitute the best attempt at an exegetical argument for calling on the Lord in relation to justification. We may note that the phrase “call upon the name of the Lord” is not found in these two verses; the word “name” does not appear at all, although “call” does. It could be said that “return” in v. 7 means we are dealing with the restoration of the backslider, not a lost man, but the common Hebrew verb *shub* may also be translated “repent” and “turn,” so the rendition “return” does not provide a conclusive argument. It could also be said that the text takes a wider view of the salvation process, rather than pinpointing the specific act of justification by imputed righteousness at the moment of saving faith. Even if we conclude that “call” here, along with “buy,” “come,” “eat,” (v. 1), “hearken diligently” (v. 2), “let your soul delight” (v. 2), “Incline your ear” (v. 3), “seek” (v. 6), “forsake” (v. 7), “return” (v. 7), and so on, are all expressions which the Lord is here using to express the act of the lost exercising saving faith, it would not establish that prayer is the necessary channel without which there is no justification, unless we also conclude that all the other phrases used in this beautiful poetic passage, such as “eat ye that which is good, and let your soul delight itself in fatness” stipulate prerequisites to justification.

Furthermore, Isaiah here addresses the Jewish nation as a whole and calls all Israel to seek the Lord and call upon Him; both “seek ye” and “call ye” are plural imperatives. He appears to command national revival in this verse, which would involve Israelites who had already been forgiven freshly dedicating themselves to Jehovah, and yet unconverted sons of Jacob forsaking their ways and thoughts (v. 7) in repentance for the first time. The Jewish context of revival among God’s covenant nation is also apparent in the fact that even the wicked Israelite returns to the One Isaiah calls “our” God (v. 7). Does a call for national revival in Israel justify the sinner’s prayer methodology of modern American Christianity?⁴⁶⁸

The parallelism of Isaiah 55:6 also connects the command to call on Jehovah with the “seek ye” of the first half of the verse, rather than the call of the wicked to repent in v. 7. If this part of the call to national revival pertains to saved Israelites, both the seeking and calling are post-justification phenomena. Even if this section of the call deals with unpardoned sons of Jacob, could not the

⁴⁶⁸ “[There is a] wide distinction between the restoration of a covenant people and the present estate of the [unconverted] human race—Jew and Gentile alike—‘under sin’” (pg. 213, vol. 3, *Systematic Theology*, Lewis Sperry Chafer (Grand Rapids, MI: Kregel, 1976)).

seeking and calling pertain to the lost's preconversion seeking for salvation, to the process of gaining knowledge about the gospel and learning about God, the "hearing" which preceeds justifying faith (Romans 10:14, 17), rather than the act of spiritually coming to Christ in faith? A command to inquirers to seek and call on the Lord (cf. Luke 13:24) does not necessarily equate justifying faith with prayer.

Isaiah 64:7 And *there is* none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.

This verse portrays a lack of fervency on the part of God's people.

Jeremiah 10:25 Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

Here again we have a reference to the prayers of God's people.

Lamentations 3:55 I called upon thy name, O LORD, out of the low dungeon.

This passage presents the prayer of the needy saint.

Joel 2:32 And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

Here we see that prayer characterizes God's true children. Those who are born of God will call on His name as a characteristic of their lifestyle; here this calling is the action of the elect remnant. These ones are those who will be "delivered," that is, they will enter into Christ's millennial kingdom, rather than being put to death like all the ungodly. The word "delivered" in Joel 2:32, the Hebrew verb *malat*⁴⁶⁹ in the Niphal form, is used of physical deliverance from death in: Genesis 19:17, 19, 20, 22; Judges 3:26, 29; 1 Samuel 19:10, 12, 17, 18; 22:1, 20; 23:13; 27:1; 30:17; 2 Samuel 1:3; 4:6; 1 Kings 18:40; 19:17; 20:20; 2 Kings 10:24; 19:37; 2 Chronicles 16:7; Job 1:15, 16, 17, 19; Psalm 124:7; Proverbs 19:5; Isaiah 20:6; 37:38; Jeremiah 32:4; 34:3; 38:18; 41:15; 46:6; 48:8, 19; Ezekiel 17:15, 18; Daniel 11:41 (in all of the above it is translated by a form of "escape"); and in Job 22:30; Psalm 22:5; Proverbs 11:21; 28:26; Isaiah 49:24, 25; Ezekiel 17:15; Daniel 12:1; Joel 2:32; Amos 9:1; Zechariah 2:7; and Malachi 3:15 (all a form of "deliver"). The only other references to this verb in the Niphal are 1 Sam 20:29 ("get away") and Ecc 7:26 ("escape"); in both of these verses the idea of escaping in relation to the sparing of physical life is contextually alluded to. All of these references are quite clear; only the references in Proverbs and Job 22:30 might give someone a cause for argument, but here objections would not be sustained. Not one of the 63 instances of this verb in these verses

refers to the act of justification and the receipt of spiritual salvation. Joel 2:32 informs us that those who have had their sins forgiven and consequently have a life characterized by prayer will escape the Tribulation judgments of the preceeding and subsequent verses (2:30-3:1ff.) and enter the Millenium; it is the same idea as that of the deliverance of those who are both the spiritual and physical seed of Abraham in Daniel 12:1, where, as noted in the list above, we also have a Niphal form of *malat*. Furthermore, when Joel 2:32 states that “in Jerusalem shall be deliverance,” the word rendered “deliverance,” Hebrew *peleytah*,⁴⁷⁰ refers to physical deliverance in all twenty-eight of its appearances in the Old Testament (Genesis 32:8; 45:7; Exodus 10:5; Judges 21:17; 2 Samuel 15:14; 2 Kings 19:30, 31; 1 Chronicles 4:43; 2 Chronicles 12:7; 20:24; 30:6; Ezekiel 9:8, 13, 14, 15; Nehemiah 1:2; Isaiah 4:2; 10:20; 15:9; 37:31, 32; Jeremiah 25:35; 50:29; Ezekiel 14:22; Daniel 11:42; Joel 2:3, 32; Obadiah 17). Furthermore, this “deliverance” is in “mount Zion and in Jerusalem . . . and in the remnant.” To make the “deliverance” a reference to the forgiveness of sins, rather than physical strength to defeat Antichrist’s armies (cf. Zech 12:8), would mean that Tribulation saints, “the remnant,” would be able to absolve men of iniquity, after the pretended manner of Popish priests. The verse necessarily deals with the physical defeat of the Antichrist’s armies, when the elect remnant will enter Christ’s physical kingdom—it does not declare that anyone, Jew or Gentile, is justified by praying to God.

Paul does not take Joel 2:32 out of context when he quotes it in Romans 10:13. The New Testament passage proves that those who are God’s people, people of prayer, will enter His future kingdom, just as Joel intended.

Zephaniah 3:9 For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.

Once again, the prayers of saints is seen.

Zechariah 13:9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It *is* my people: and they shall say, The LORD *is* my God.

Here again, prayer, calling on the Lord, is a characteristic of the believer. It is improper to use this verse as a proof text for praying for justification; while it could go either way standing alone, the lack of a definitive use of the phrase in this manner requires us to believe it to mean in Zechariah what the great majority of verses on this subject clearly must mean.

Examined in context, none of these references employ the phrase “to call on the name of the Lord” in the context of praying to obtain justification; believing prayer is always in

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view. Fewer references could have been used to prove the point, but the fact that so many American and foreign Baptist churches, not to mention the wider fundamental and evangelical world, use the phrase in a way which is opposed to the meaning God gave it, and are consequently misdirecting men in the matter of the salvation of their eternal souls, made a longer and perhaps somewhat repetitive list necessary.

The only other passage⁴⁷¹ commonly used with any seriousness to buttress the doctrine of prayer for justification is Revelation 3:20; the fact that contextually the verse deals with church fellowship and not individual justification has been explained well in other works, such as the pamphlet “Seven Reasons NOT To Ask Jesus Into Your Heart,” which is mentioned in the bibliography. Briefly, one may note that despite the songs in hymnals and the practice of gospel tracts and personal workers innumerable in favor of asking Jesus into one’s heart, Revelation 3:20 does not have the words “ask,” “Jesus,” or “heart” in it at all. Furthermore, the Lord does not say that He will come “into” a heart or anything else in the text; “in” and “to” are different words in our English text, just as “come in” renders the Greek verb *eiserchomai* and “to” translates the following word, *pros*. Christ promises He will enter “in” the lukewarm church of Laodicea “to” have fellowship with the believer who hears His voice, to “sup with him,” as it were. The other references to *eiserchomai* + *pros* in the New Testament (Mark 6:25; 15:43; Luke 1:28; Acts 10:3; 11:3; 17:2; 28:8) demonstrate that the verb refers to entrance into a building to stand before someone.⁴⁷² This is the significance in Revelation 3:20 as well. We can consequently conclude that the Scriptures never command the unbeliever to pray and ask God to save him, and Romans 10:13 does not promise that God will hear such a prayer.

⁴⁷¹ This is not to say that other arguments are not advanced to replace with externalized ritual the supernatural internal action of faith in Christ for salvation. For example, Meredith Kline (“Abram’s Amen,” *Westminster Theological Journal* 31:1 (Nov 1968), pgs. 1-11), argues that the verb ‘*aman*, “believe,” in Genesis 15:6, implies an “external expression of belief.” However, Kline comes to this conclusion because he assumes the very dangerous *a priori* that Moses would not record an internal conversion of the nature of saving faith, and therefore states that readers should be “alert to the desirability of discovering some outward occurrences that will account for what is said about both Abram and [Jehovah]” (pg. 1).

⁴⁷² The picture of saving faith employed by the Lord Jesus in John 3:14-16 of the Israelites looking to the brazen serpent (Numbers 21:6-9) is a beautiful picture of saving faith—the moment the Israelites looked at the serpent, they were healed, and the moment a sinner looks in faith to the once-crucified Christ, he is eternally made whole. The “asking Jesus into your heart” idea does not work well at all with the Old Testament typology. Did the Israelites ask the brazen serpent (or the sacrificial animals they brought to the tabernacle and temple) to come into their hearts?

It appears that sinner's prayer methodology, as now employed in Romans 10:9-13, was not current among men of God in times past:

The fact is, there is neither any specific formula found in Scripture for a Sinner's Prayer nor is there any biblical example of such a prayer being recommended in the salvation experience. The modern usage of the Sinner's Prayer originates in the 19th Century and was popularized by the experience-oriented evangelistic style of Charles Finney.⁴⁷³ . . . There is no mention [in the Bible] of altar calls or sinner's prayers or requesting for Christ to enter one's heart.⁴⁷⁴

⁴⁷³ Finney held a Pelagian view of sin. He states that "moral depravity," the only kind which is sin [Finney also speaks of "physical depravity," but does not by this mean the sinfulness of man's nature itself, but physical ailments, like indigestion, a weak immune system, etc.], "cannot consist... in a sinful constitution... [or] an attribute of human nature... [m]oral depravity is not then to be accounted for by ascribing it to a nature or constitution sinful in itself. To talk of a sinful nature, or sinful constitution, in the sense of physical sinfulness, is to ascribe sinfulness to the Creator, who is the author of nature." [Charles Finney, *Finney's Systematic Theology*, 1878 ed., Minneapolis, MN: Bethany House, 1994, pg. 249, 250. His entire lecture, entitled "Moral Depravity," extends from pgs. 243-266.] He rejected the doctrine of original sin (Rom 5:12, 19), arguing against it employing a five-point hermeneutic which employed, along with four reasonable principles of literal interpretation, the principle that "Language is to be so interpreted, if it can be, as not to conflict with sound philosophy, matters of fact, the nature of things, or immutable justice." [pg. 254, *ibid.*] Apparently Scripture does not govern philosophy, matters of fact, reality, or justice; these, discovered independently of the Word of the living God, sit in judgment upon it. Consequently, in commenting on Psalm 51:5, he states that "it would seem, if this text is to be understood literally, that the Psalmist intended to affirm the sinful state of his mother, at the time of his conception, and during gestation... [but to say this is to reject God's definition of sin and] also affirms sheer nonsense. The substance of an unborn child sinful! It is impossible!" [pg. 255, *ibid.*] In his comment on God's declaration that men are "by nature children of wrath," (Eph 2:3), he affirms that "it cannot, consistently with natural justice, be understood to mean, that we are exposed to the wrath of God on account of our nature. It is a monstrous and blasphemous dogma..." [pg. 257, *ibid.*] He argues, "What ground is there for the assertion that Adam's nature became in itself sinful by the fall? This is a groundless, not to say ridiculous, assumption, and an absurdity... This doctrine is... an abomination alike to God and the human intellect..." [pg. 261, 263, *ibid.*] Finney rejected the imputation of Adam's sin and the fact of the sin nature because they did not accord with what his intellect thought reasonable.

God, through Paul, declares that the gospel is that "Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures..." (1 Cor 15:3-4). However, Finney did not believe that Christ died for the sins of the world as a substitutionary sacrifice. He rejected the fact that the man's sin was imputed to Christ, who suffered and died in his place, that he might be forensically declared righteous by God on the ground of His Son's propitiation (Is 53:6, Mr 15:28, 2 Cor 5:21, Rom 3:23-28, Gal 3:10-13). Instead of penal substitution, Finney held to the heretical governmental theory of the atonement, that "Christ did not bear our punishment but suffered as a penal example whereby the law was honored while sinners were pardoned... Because God did not want sinners to die, He relaxed that rule and accepted the death of Christ instead. He could have simply forgiven mankind had He wanted to, but that would not have had any value for society. The death of Christ was a public example of the depth of sin and the lengths to which God would go to uphold the moral order of the universe." [pg. 102, the *Evangelical Dictionary of Theology*, Walter Elwell, ed., Grand Rapids, MI: Baker Books, 1984. Analysis of the Scriptural doctrine of the atonement, in contrast with heretical views such as the governmental theory, is found on pgs. 312-330, *Lectures in Systematic Theology*, Henry C. Thiessen, Grand Rapids, MI: Eerdmans, 1949.] To Finney, the Savior's death only satisfied "public justice" and showed that God thought sin was serious; it was not the sole ground of the sinner's confidence before God, the payment that fully satisfied His wrath, that he could be justified freely by Christ. He states that "the atonement... was not a commercial transaction... [not] the payment of a debt... [but] was intended as a satisfaction of public justice... [He] la[id] down His life for the support of the divine government..." [*Finney's Systematic Theology*, 1878 ed., pg. 219, 222]. Furthermore, "if the benevolence manifested in the

atonement does not subdue the selfishness of sinners, their case is hopeless..." [*ibid.*, pg. 221. Eleven other reasons for the atonement are also given. That men might receive Christ's righteousness by imputation, having had their sins paid for by their Substitute, is not one of them.] Men are to look at Christ's death, learn that it means that God thinks sin is bad, and so reform themselves to become acceptable to Him. Finney perversely reasons, "If He obeyed the law as our substitute, then why should our own return to personal obedience be insisted upon as a *sine qua non* of our salvation?" [*Ibid.*, pg. 218.] The doctrine of works salvation is a corollary of Finney's governmental view of the atonement.

Finney's heresies on sin and the atonement were linked to a perversion of the Biblical doctrine of justification. He explicitly connects his view of sin and of justification on page 377 of his *Systematic Theology* (1878 ed.). "The relations of the old school view of justification to their view of depravity is obvious. They hold, as we have seen, that the constitution in every faculty and part is sinful. Of course, a return to personal, present holiness, in the sense of entire conformity to the law, cannot with them be a condition of justification..." although it is to Finney, since he taught salvation by works. Consequently, those "old school" people who hold to justification as expounded in the Bible and salvation by the work of Christ the Substitute rather than by the works of sinful man must have forgiveness "brought about by imputed righteousness... Constitutional depravity or sinfulness being once assumed, physical regeneration, physical sanctification, physical divine influence, imputed righteousness and justification, while personally in the commission of sin, follow of course." Finney, as a result of his rejection of the Scriptural doctrine of depravity, rejects the Scriptural gospel of grace as well. He rejected eternal security by stating that "we shall see that perseverance in obedience to the end of life is also a condition of justification... present, full, and entire consecration of heart and life to God and His service, is an unalterable condition of present pardon of past sin, and of present acceptance with God. . . . [T]he penitent soul remains justified no longer than this full-hearted consecration continues." [*Ibid.*, pg. 367, 369.] Finney clearly states that the Scriptural view of justification by the imputation of Christ's righteousness is another gospel from that which he preached:

Those who hold that justification by imputed righteousness is a forensic proceeding, take a view of final or ultimate justification, according with their view of the transaction. With them, faith receives an imputed righteousness, and a judicial justification. The first act of faith, according to them, introduces the sinner into this relation, and obtains for him a perpetual justification. They maintain that after this first act of faith it is impossible for the sinner to come into condemnation; that, being once justified, he is always thereafter justified, whatever he may do; indeed that he is never justified by grace, as to sins that are past, upon condition that he ceases to sin; that Christ's righteousness is the ground, and that his own present obedience is not even a condition of his justification, so that, in fact, his own present or future obedience to the law of God is, in no case, and in no sense, a *sine qua non* of his justification, present or ultimate.

Now this is certainly another gospel from the one I am inculcating. It is not a difference merely upon some speculative or theoretic point. It is a point fundamental to the gospel and to salvation, if any one can be. Let us therefore see which of these is the true gospel. I object to this view of justification... [*Ibid.*, pg. 369.]

He goes on to state that the true gospel of Christ is "antinomianism" (pg. 369), that it is "not at the option of any being" (pg. 370) to justify the way God has said He does, that it is "of course inconsistent with forgiveness or pardon," (pg. 370), it is inconsistent with asking for pardon (pg. 370), is "at war with the whole Bible" (pg. 370), and is "contradicted by the consciousness of the saints," (pg. 371), who supposedly all feel condemned when they sin. He states (pg. 371-372) that the doctrine of justification as found in the Westminster Confession of faith is antinomian, and declares (in a context also correctly rejecting Limited Atonement) that "the doctrine of a literal imputation of Adam's sin to all his posterity... [and] of the literal imputation of Christ's righteousness or obedience to the elect, and the consequent perpetual justification of all that are converted from the first exercise of faith, whatever their subsequent life may be— I say I regard these dogmas as fabulous, and better befitting a romance than a system of theology." One hopes that statements such as these are simply slips of Finney's pen, for a saint of God will never blasphemously regard the hope, confidence, everlasting joy, and firm ground of his salvation, Jesus' blood and righteousness, as a fabulous shadow, or a ethereal myth fit only for a cheap romance novel (cf. Galatians 1:8-9). Paul's gospel was that since Adam's fall "there is none righteous... there is none that seeketh after God," so men must be "justified freely by His grace through the redemption that is in Christ Jesus," simply through "faith in His blood," not their own personal obedience (Rom 3:10-28). Unless Finney retracted

This fact explains the absence of the “sinner’s prayer” in classic commentaries on Romans 10:9-13. For example, the Jamieson-Fausset-Brown Bible Commentary states, in relation to Romans 10:9-10, that “the confession of the mouth, of course, comes, in point of time, after the belief of the heart . . . [t]his confession of Christ’s name, especially in times of persecution, and whenever obloquy is attached to the Christian profession, is an indispensable test of discipleship.” The idea that confessing Christ with the mouth was saying a sinner’s prayer as a pre-requisite to justification is not even mentioned.

The view that the confession of Romans 10:9-10 is public testimony to Christ before men by the already justified, was commonly held by godly men of past centuries. Jonathan Edwards wrote that *confess* “is the word commonly used in the New Testament, to signify making a public profession of religion. So Rom 10:9-10, ‘If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.’ Where a public *profession of religion* with the mouth is evidently spoken of as a great duty of all Christ’s people, as well as believing in him; and ordinarily requisite to salvation; not that it is necessary in the same manner that faith is, but in like manner as baptism is. Faith and verbal profession are jointly spoken of here as necessary to salvation, in the same manner as faith and baptism are, in Mark 16:16, ‘He that *believeth* and is *baptized*, shall be saved.’

statements such as these, and one can hope for the best, if Finney’s words truly represent his doctrinal system, Finney stands, according to his own declaration, as one who preached another gospel than that of justification by the imputed righteousness of Christ, received simply by faith.

Naturally, Finney joined a false doctrine of regeneration to his other errors. His Pelagian view of sin led him to declare that “the sinner has all the faculties and natural attributes requisite to render perfect obedience to God. All he needs is to be induced to use these powers and attributes as he ought.” [*Ibid*, pg. 271-272.] Finney defines regeneration as a change of preference, not as a work of God which makes a man a new creature (2 Cor 5:17); it is simply to choose to serve God, not Satan. He admits God requires a change of heart, but this “cannot consist in any [change in] constitutional taste, relish, or appetite...” [*Ibid*, pg. 272. He sets forth his private interpretation of regeneration on pages 269-277.] Finney contrasts his ideas with the orthodox: “Those who hold to physical or constitutional moral depravity must hold, of course, to constitutional regeneration; and, of course, consistency compels them to maintain that there is but one agent in regeneration, and that is the Holy Spirit... the work is, according to them, an act of creative power [where] the very nature is changed[.]” [*Ibid*, pg. 275.] He rejects the views of those who understand “the carnal mind to be not a voluntary state, not a minding of the flesh, but the very nature and constitution of the mind[.]” [*Ibid*]. Consequently, his goal in preaching was simply to get men to reform themselves, choose to do good, and follow God. No new creation wrought in the soul by the Holy Spirit was required.

These extremely serious theological errors should be kept in mind in evaluating the influence of Finney on American religious methodology.

⁴⁷⁴ “Sayings Not Found in Scripture,” *Blue Letter Bible CD-ROM, version 2.11. Sowing Circle, 2006.*

[In other words, faith is a prerequisite to justification, and confession, as baptism, is evidence of the new birth; faith is absolutely necessary to salvation, while confession and baptism have a necessity of precept, not an absolute necessity.] And I know no good reason why we should not look on moral profession and covenanting with Christ, in those who are capable of it, as much of a stated duty in the Christian church, and an institution universally pertaining to the followers of Christ, as baptism. And if explicit, open covenanting with God be a great duty required of all, as has been represented, then it ought to be expected of persons before they are admitted to the privileges of the adult in the church of Christ.”⁴⁷⁵ Elsewhere Edwards wrote that “*confess* . . . in the apostle’s language, signifies the same as making open and solemn profession of Christianity. Rom 10:9-10, ‘If thou shalt confess with thy mouth the Lord Jesus, [etc.]’”⁴⁷⁶ J. C. Ryle wrote, “Confession of Christ is a matter of great importance. Let this never be forgotten by true Christians. . . . Then can we not confess Christ before men? Can we not plainly tell others that Christ has done everything for us,—that we were dying of a deadly disease, and were cured,—that we were lost, and are now found, that we were blind, and now see? Let us do this boldly, and not be afraid. Let us not be ashamed to let all men know what Jesus has done for our souls. Our Master loves to see us doing so. He likes His people not to be ashamed of His name. It is a solemn saying of St. Paul, ‘If thou shalt confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised Him from the dead, thou shalt be saved.’”⁴⁷⁷

Commentators in times past considered that Romans 10:13 related to the act of Christians, not of the unconverted. Matthew Henry concluded that the verse related to the prayer of the saints as an act that indicated that they already had been justified by faith. He viewed such prayers as evidence that believers will receive ultimate salvation. Prayer was not considered the means for the justification of the unconverted. Henry stated in his commentary:

That the promise is the same to all (v. 13); *Whoever shall call*—one as well as another, without exception. This extent, this undifferencing extent, of the promise both to Jews and Gentiles [Paul] thinks should not be surprising, for it was

⁴⁷⁵ *An Humble Inquiry into the Rules of the Word of God concerning the Qualifications Requisite to a Complete Standing and Full Communion in the Visible Christian Church*, Part 1, pgs. 442-443, quoted from the *Encyclopedia Puritannica*, CD ver. 3.0, 2006; www.puritannica.com.

⁴⁷⁶ *Notes on the Bible* (Old Testament), pg. 730, cited in *ibid*.

⁴⁷⁷ *Expository Thoughts on Luke*, vol. 1, pgs. 282-283, cited in *ibid*.

foretold by the prophet, Joel 2:32. Calling upon the name of the Lord is here put for all practical religion. What is the life of a Christian but a life of prayer? It implies a sense of our dependence on him, an entire dedication of our all from him. He that thus calls upon him shall be saved” (Comments on Romans 10:12-21, *Matthew Henry’s Commentary*, unabridged).

Other instances in commentaries could be multiplied. C. E. B. Cranfield writes on Romans 10:14-15, “[Men] can only call upon Christ in the sense of vv. 12 and 13, if they have already believed on Him . . . [the order of conditions in 10:14-15] are put in the opposite order to that in which they have to be fulfilled.” Robert Haldane (*Exposition of the Epistle to the Romans*) comments on Romans 10:13, “In thus calling upon the Lord, a believer, like Enoch, walks with God. It is not only that he prays to God at stated seasons; his life is a life of prayer.”⁴⁷⁸

There is strong support for the view that Romans 10:13 speaks of the prayers of the already converted among Reformation and post-Reformation Bible-believing authors. John Owen (1616-1683) wrote, “[T]he whole work of faith in obedience is denominated from this duty of prayer, for so it is said that ‘whosoever shall call upon the name of the Lord shall be saved,’ Romans 10:13; for invocation or prayer, in the power of the Spirit of grace and supplication, is an infallible evidence and fruit of saving faith and obedience, and therefore is the promise of salvation so eminently annexed unto it, or it is placed by synecdoche for the whole worship of God and obedience of faith. And it were endless to declare the benefits that the church of God,

⁴⁷⁸ It should be noted that the view advanced in this analysis is not the only one advocated among either older or modern commentaries. Calvinist commentators, believing regeneration proceeds faith, often employed Romans 10:13 as a basis for the unconverted to beg God to regenerate them, hoping that at some point He would give them faith and then they would be saved. Since regeneration does not proceed faith, but is the logical consequent of faith, this interpretation of Romans 10:13 is invalid. Furthermore, even the Calvinist practice of lost people seeking God regularly in prayer and begging for God to give them faith is very different from the modern “sinner’s prayer.” The “sinner’s prayer” assumes that if one sincerely asks to be saved, and means it, God will certainly answer such a one-time petition. The (false) Calvinist view of Romans 10:13 assumes regular, repeated seasons of asking for regeneration.

Some other Calvinists also employed Romans 10:13 as a verse that evidences that anyone who calls on the Lord has already been regenerated, and so will be saved on that basis. This view also does not support the modern “sinner’s prayer” practice.

One can also find commentaries that support receiving forgiveness of sins through prayer, and affirm this doctrine in Romans 10:13. Since this is the doctrine of Rome and of other sacramentalists in Christendom, and a common confusion of the means which Christians employ to have their sins remitted for fellowship purposes (1 John 1:9) and the means the unconverted employ to receive justification, the existence of commentators advocating prayer for justification is not surprising. Commentaries whose comments are vague enough that one cannot determine what their particular position is may also be located.

and every one that belongeth thereunto, hath thereby.”⁴⁷⁹ Elsewhere Owen wrote, “The Father and the Son . . . are held out jointly, yet distinctly, as the adequate object of all divine worship and honor, for ever and ever. And therefore Stephen, in his solemn dying invocation, fixeth his faith and hope distinctly on him, Acts 7:59-60 . . . And this worship of the Lord Jesus, the apostle makes the discriminating character of the saints, 1 Corinthians 1:2, ‘With all,’ saith he, ‘that in every place call upon the name of Jesus Christ our Lord, both theirs and ours;’ that is, with all the saints of God. And invocation generally comprises the whole worship of God (Isaiah 56:7; Romans 10:12-14).”⁴⁸⁰ “Lewis Bayly, in the early seventeenth century work *The Practice of Piety*, wrote, “Forget not that the Holy Ghost puts it down as a special note of reprobates, ‘They call not upon the Lord, they call not upon God.’ (Ps 14:4; Ps 53:4.) And when Eliphaz supposed that Job had cast off the fear of God, and that God had cast Job out of his favour, he chargeth him that he restrained prayer before God (Job 15:4;) making that a sure note of the one, and a sufficient cause of the other. On the other side, that God has promised that ‘whosoever shall call on his name shall be saved.’ (Rom 10:13). It is certain that he who makes no conscience of the duty of prayer, has no grace of the Holy Spirit in him, for the spirit of grace and of prayer are one (Zech 12:10), and therefore grace and prayer go together. But he that can from a penitent heart morning and evening pray to God, it is sure that he has his measure of grace in this world, and he shall have his portion of glory in the life which is to come.”⁴⁸¹ In the same era, Robert Bolton wrote, “Even the blessed word of God [can be] misunderstood, and wretchedly abused to the devil’s advantage, and damnation of men’s souls. For instance: some suck poison out of that heavenly flower, ‘Whosoever shall call upon the name of the Lord, shall be saved,’ Rom 10:13; collecting, and concluding thence, that if they can say, ‘Lord, Lord,’ though they be mere strangers to the life of grace, yet they shall live for ever.”⁴⁸² Thomas Boston (1676-1732) wrote,

⁴⁷⁹ *A Discourse of the Work of the Holy Spirit in Prayer*, Chapter 9, elec. acc. in the *John Owen Collection*, Christian Library Series vol. 9. Rio, WI: AGES Digital Software, 2005.

⁴⁸⁰ *Of Communion with God the Father, Son, and Holy Ghost*, John Owen, part 1, chapter 2, “That the saints have this communion distinctly with the Father, Son, and Spirit,” etc., elec. acc. in *John Owen Collection*, AGES Digital Software.

⁴⁸¹ Pg. 113; orig. pub. 1611; quoted from the *Encyclopedia Puritannica*, CD ver. 3.0, 2006; www.puritannica.com.

⁴⁸² *Comfortable Walking With God*, orig. pub. 1626, pg. 338, quoted from the *Encyclopedia Puritannica*.

“[T]o worship God, is to tender up that homage and respect that is due from a creature to a Creator; now, in prayer we are said to tender up this homage unto him, and to manifest our profession of dependence upon him for all the good we have, and acknowledge him to be the Author of all good; and indeed prayer is such a great part of God’s worship, that sometimes, in Scripture, it is put for the whole worship of God. ‘He that calls upon the name of the Lord shall be saved,’ Rom 10:13; that is, he that worships God aright; Jer 10:25, ‘pour out thy wrath upon the heathen that know thee not, and on the families that call not upon thy name,’ that do not pray, that do not worship God.”⁴⁸³ Thomas Manton (1620-1677) wrote, “[P]rayer, which is, first, a duty very natural to the saints. Prayer is a duty very natural and kindly to the new creature. As soon as Paul was converted, the first news we hear of him, Acts 9:11, ‘Behold, he prayeth.’ As soon as we are newborn, there will be a crying out for relief in prayer. It is the character of the saints: Ps 24:6, ‘This is the generation of them that seek thee,’ a people much in calling upon God. And the prophet describes them by the work of prayer: Zeph 3:10, ‘My supplicants’; and, Zech 12:10, ‘I will pour upon them the Spirit of grace and supplication.’ Wherever there is a spirit of grace, it presently runneth out into prayer. Look, as a preacher is so called from the frequency of his work, so a Christian is one that calleth upon God. ‘Every one that calleth on the name of the Lord, shall be saved:’ Rom 10:13. In vain he is called a preacher that never preacheth, so he is in vain called a Christian that never prayeth. As things of an airy nature move upward, so the saints are carried up to God by a kind of naturality, when they are gracious. God hath no tongue-tied or dumb children; they are all crying, ‘Abba, Father.’⁴⁸⁴ Manton also declared, “Rom 10:13 [reads], ‘For whosoever shall call upon the name of the Lord shall be saved.’ Calling upon the name of the Lord in prayer and praise, it is an open professing act, by which we own God in Christ for our God. So the assembling ourselves together for public worship is a part of this profession, and must not be omitted for fear.”⁴⁸⁵ The position advocated in this analysis has a basis in historical theology among the saints of past ages.

⁴⁸³ *The Marrow of Modern Divinity*, part 2, Thomas Boston (*Works*, vol. 7) pg. 407, cited in *ibid*.

⁴⁸⁴ *Exposition of the Lord’s Prayer*, sec. “Introduction,” in *Works*, vol. 1, Thomas Manton, pgs. 15-16, cited in *ibid*.

⁴⁸⁵ *Works*, vol. 2, sec. “Wisdom is Justified of her Children,” Thomas Manton, pg. 107, cited in *ibid*.

Classical soulwinning preachers and pamphleteers directed the lost to simply trust Christ by faith; for example, the classic 19th century evangelistic pamphlet “The Blood of Jesus,” by William Reid, which has been printed by the hundreds of thousands, directs the lost sinner to Christ and Him crucified, and does not use Romans 10:13 as a salvation verse anywhere. Horatius Bonar, in his numerous wonderful pamphlets and evangelistic discourses, did not employ a “sinner’s prayer” methodology. He stated, “Some have tried to give directions to sinners ‘how to get converted,’ multiplying words without wisdom, leading the sinner away from the cross, by setting him upon *doing*, not upon *believing*. Our business is not to give any such directions, but, as the apostles did, to preach Christ crucified, a present Saviour, and a present salvation. Then it is that sinners are converted, as the Lord Himself said, ‘I, if I be lifted up, will draw all men unto me’ (John 12:32).”⁴⁸⁶ Neither Jonathan Edwards nor George Whitfield promised men that they would be saved if they would sincerely pray a sinner’s prayer. Old fashioned soulwinning, the sort that was used of God in genuine revival in the United States, Britain, and elsewhere in centuries past, did not employ Romans 10:9-13 in the manner of most of modern evangelicalism and fundamentalism, nor did it direct sinners to seek justification by prayer or by faith channeled through prayer—the gospel of the first century and of Baptist and Protestant revival was salvation by faith alone in Christ alone. It is granted that historical theology is secondary to Scriptural teaching; even if every man of God in days past incorrectly interpreted Romans ten, it would still be incumbent upon the present generation to rightly divide the Word of truth. Furthermore, the fact that these men did not employ a modern sinner’s prayer methodology does not mean that everyone in their day, or even all of those mentioned above, interpreted confessing with the mouth or calling on the Lord in a manner identical to that elaborated in this composition. Nevertheless, it does appear that old-line Bible-believing exegesis and application fits within the framework of the analysis presented here far more snugly than it does the common modern interpretation and application.

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Quoted from the back cover of the Chapel Library pamphlet, “How Shall I Go to God?” It should be mentioned that, while evangelistic preaching should certainly emphasize and glorify Christ, and that point is well taken and legitimate, the “lifting up” of John 12:32 refers to the Savior’s earthly crucifixion on Golgotha (John 12:33), not to Christ-exalting gospel preaching. Thus, employing technical accuracy, it is not a good thing to “lift up” Christ—it is to participate in His crucifixion. The point about glorifying the Son of God in preaching is, nevertheless, well taken and something that can be Scripturally established from the evangelistic sermons in the book of Acts.

The comments of the Puritan writer Robert Traill on giving counsel to those who are seeking salvation are noteworthy:

When a man is awakened, and brought to that that all must be brought to, or to worse, 'What shall I do to be saved?' (Act 16:30-31), we have the apostolic answer to it: 'Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.' This answer is so old that with many it seems out of date. But it is still and will ever be fresh, and new, and savoury, and the only resolution of this grand case of conscience, as long as conscience and the world lasts. No wit or art of man will ever find a crack or flaw in it, or devise another or a better answer; nor can any but this alone heal rightly the wound of an awakened conscience.

Let us set this man to seek resolution and relief in this case of some masters in our Israel. According to their principles they must say to him, 'Repent, and mourn [to a high enough degree] for your known sins, and leave them and loath them; and God will have mercy on you.' 'Alas!' (saith the poor man), 'my heart is hard, and I cannot repent aright: yea, I find my heart more hard and vile than when I was secure in sin.' If you speak to this man of qualifications for Christ, he knows nothing of them; if of sincere obedience, his answer is native and ready: 'Obedience is the work of a living man, and sincerity is only in a renewed soul.' Sincere obedience is, therefore, as impossible to a dead unrenewed sinner as perfect obedience is. Why should not the right answer be given to the awakened sinner: 'Believe on the Lord Jesus Christ, and you shall be saved?' Tell him what Christ is; what He hath done and suffered to obtain eternal redemption for sinners, and that according to the will of God and His Father. Give him a plain downright narrative of the gospel salvation wrought out by the Son of God; tell him the history and mystery of the gospel plainly. It may be the Holy Ghost will work faith thereby, as He did in those first fruits of the Gentiles (Acts 10:44).

If he ask, What warrant he hath to believe on Jesus Christ? tell him that he hath utter indispensable necessity for it; for without believing on Him, he must perish eternally. Tell him that he hath God's gracious offer of Christ and all His redemption; with a promise, that upon accepting the offer by faith, Christ and salvation with Him is his. Tell him that he hath God's express commandment to believe on Christ's name (1 John 3:23); and that he should make conscience of obeying it, as well as any command in the moral law. Tell him of Christ's ability and good-will to save; that no man was ever rejected by Him that cast himself upon Him; that desperate cases are the glorious triumphs of His art of saving. Tell him that there is no midst (or medium) between faith and unbelief; that there is no excuse for neglecting the one and continuing in the other; that believing on the Lord Jesus for salvation is more pleasing to God than all obedience to His law; and that unbelief is the most provoking to God, and the most damning to man, of all sins. Against the greatness of his sins, the curse of the law, and the severity of God as judge, there is no relief to be held forth to him, but the free and boundless grace of God in the merit of Christ's satisfaction by the sacrifice of Himself.

If he should say, What is it to believe on Jesus Christ? As to this, I find no such question in the Word; but that all did some way understand the notion of it: the Jews that did not believe on Him (John 6:28-30); the chief priests and Pharisees (John 7:48); the blind man (John 9:35). When Christ asked him [the

blind man], “Believest thou on the Son of God?” he answered, “Who is he, Lord, that I may believe on him?” Immediately, when Christ had told him (verse 37), he saith not, “What is it to believe on him?” but, “Lord, I believe; and worshipped him”: and so both professed and acted faith in Him. So the father of the lunatic (Mar 9:23-24) and the eunuch (Act 8:37). They all, both Christ’s enemies and His disciples, knew that faith in Him was a believing that the Man Jesus of Nazareth was the Son of God, the Messiah, and Saviour of the world, so as to receive and look for salvation in His name (Act 4:12). This was the common report, published by Christ and His apostles and disciples, and known by all that heard it.

If he yet ask, What he is to believe? you tell him, that he is not called to believe that he is in Christ, and that his sins are pardoned, and he a justified man; but that he is to believe God’s record concerning Christ (1 John 5:10-12). And this record is, that God giveth (that is, offereth) to us eternal Life in His Son Jesus Christ; and that all that with the heart believe this report, and rest their souls on these glad tidings, shall be saved (Romans 10:9-11). And thus he is to believe, that he may be justified (Galatians 2:16).

If he still say that this believing is hard, this is a good doubt, but easily resolved. It bespeaks a man deeply humbled. Anybody may see his own impotence to obey the law of God fully; but few find the difficulty of believing. For his relief and resolution ask him, What it is he finds makes believing difficult to him? Is it unwillingness to be justified and saved? Is it unwillingness to be so saved by Jesus Christ, to the praise of God’s grace in Him, and to the voiding of all boasting in himself? This he will surely deny. Is it a distrust of the truth of the Gospel record? This he dare not own. Is it a doubt of Christ’s ability or good-will to save? This is to contradict the testimony of God in the Gospels. Is it because he doubts of an interest in Christ and His redemption? You tell him that believing on Christ makes up the interest in Him.

If he say that he cannot believe on Jesus Christ because of the difficulty of the acting this faith, and that a Divine power is needful to draw it forth, which he finds not, you must tell him that believing in Jesus Christ is no work, but a resting on Jesus Christ. You must tell him that this pretence is as unreasonable as if a man, wearied with a journey and not able to go one step further, should argue, ‘I am so tired, that I am not able to lie down,’ when indeed he can neither stand nor go. The poor wearied sinner can never believe on Jesus Christ till he finds he can do nothing for himself; and in his first believing doth always apply himself to Christ for salvation, as a man hopeless and helpless in himself. And by such reasonings with him from the gospel, the Lord will (as He hath often done) convey faith, joy, and peace by believing.”⁴⁸⁷

One notes that Traill never directs the sinner to repeat a prayer or promises him that if he sincerely prays and means what he says, he will be justified as a consequence. Instead he recommends that one who is counselling someone seeking salvation, “Give him a plain

⁴⁸⁷ Robert Traill’s Works, 1696. Vol. I, pp. 266-269, cited on pg. 41 *Holiness: Its Nature, Hinderances, Difficulties, and Roots*, J. C. Ryle, vol 2. Pensacola, FL: Chapel Library, 2001 (repr. of London, 1879 ed.).

downright narrative of the gospel salvation wrought out by the Son of God; tell him the history and mystery of the gospel plainly. It may be the Holy Ghost will work faith thereby, as He did in those first fruits of the Gentiles (Act 10:44).” None of the Gentiles in the passage in Acts 10 to which Traill alludes prayed a sinner’s prayer to receive justification—they simply believed on the Lord Jesus Christ. The advice of Traill, and the pattern of Acts 10, would seem deficient to many today, who would add in the necessity of instructing a lost man to repeat a sinner’s prayer. Indeed, situations where the lost are seeking counsel about the nature and character of saving faith are rare today, because so many of those who advise them simply instruct the lost to repeat a sinner’s prayer instead of carefully and Biblically dealing with their souls.

The great Baptist preacher and lover of the souls of men, Charles Spurgeon, wrote a small book entitled *Around The Wicket Gate*, which was specifically designed for those who saw their need of Christ and wanted to be saved. Spurgeon states he “prepared this little book in the earnest hope that [God] may work by it to the blessed end of leading seekers to an immediate, simple trust in the Lord Jesus.” The book was for those who stand “at the entrance to the way of life.”⁴⁸⁸ In the book, Spurgeon always tells the lost to simply trust Christ by faith; he never tells them to pray to be saved, and he never uses Romans 10:13 as a promise of justification for those who pray. The entire book never cites the verse. An excerpt from Spurgeon’s work is most enlightening:

When the Lord lifts His dear Son before a sinner, that sinner should take Him without hesitation. If you take Him, you have Him, and none can take Him from you. Out with your hand, man, and take Him at once! When inquirers accept the Bible as literally true and see that Jesus is really given to all who trust Him, all the difficulty about understanding the way of salvation vanishes like the morning’s frost at the rising of the sun.

Two inquiring ones came to me in my vestry. They had been hearing the Gospel from me for only a short time, but they had been deeply impressed by it. They expressed their regret that they were about to move far away, but they added their gratitude that they had heard me at all. I was cheered by their kind thanks, but felt anxious that a more effectual work should be brought about in them. Therefore I asked them, “Have you indeed believed in the Lord Jesus Christ? Are you saved?” One of them replied, “I have been trying hard to believe.” This statement I have often heard, but I will never let it go by me unchallenged. “No,” I said, “that will not do. Did you ever tell your father that you tried to believe

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Both quotations are from the book’s preface.

him?" After I had dwelt a while upon the matter, they admitted that such language would have been an insult to their father.

I then set the Gospel very plainly before them in as simple language as I could, and begged them to believe Jesus, who is more worthy of faith than the best of fathers. One of them replied, "I cannot realize it: I cannot realize that I am saved." Then I went on to say, "God bears testimony to His Son, that whosoever trusts in His Son is saved. Will you make Him a liar now, or will you believe His Word?" While I thus spoke, one of them started as if astonished. She startled us all as she cried, "O sir, I see it all; I am saved! Bless Jesus. He has shown me the way, and He has saved me! I see it all." The esteemed sister who had brought these young friends to me knelt down with them while, with all our hearts, we blessed and magnified the Lord for a soul brought into light. One of the two sisters, however, could not see the Gospel as the other had, though I feel sure she will do so soon.

Did it not seem strange that, both hearing the same words, one should remain in the gloom? The change which comes over the heart when the understanding grasps the Gospel is often reflected in the face and shines like the light of heaven. Such newly enlightened souls often exclaim, "It is so plain; why is it I have not seen it before this? I understand all I have read in the Bible now, though I could not make it out before. It has all come in a minute, and now I see what I never understood before."

The fact is, the truth was always plain, but they were looking for signs and wonders, and therefore did not see what was there for them. Old men often look for their spectacles when they are on their foreheads. It is commonly observed that we fail to see that which is straight before us. Christ Jesus is before our faces. We have only to look to Him and live, but we make all manner of bewilderment of it, and so manufacture a maze out of that which is straight as an arrow.

The little incident about the two sisters reminds me of another. A much-esteemed friend came to me one Sunday morning after service to shake hands with me. She said, "I was fifty years old on the same day as yourself. I am like you in that one thing, sir, but I am the very reverse of you in better things." I remarked, "Then you must be a very good woman, for in many things I wish I also could be the reverse of what I am." "No, no," she said, "I did not mean anything of that sort. I am not right at all." "What!" I cried, "Are you not a believer in the Lord Jesus?" "Well," she said, with much emotion, "I, I will try to be." I laid hold of her hand and said, "My dear soul, you are not going to tell me that you will try to believe my Lord Jesus! I cannot have such talk from you. It means blank unbelief. What has He done that you should talk of Him in that way? Would you tell me that you would try to believe me? I know that you would not treat me so rudely. You think me a true man, and so you believe me at once. Surely you cannot do less with my Lord Jesus."

Then with tears she exclaimed, "Oh, sir, do pray for me!" To this I replied, "I do not feel that I can do anything of the kind. What can I ask the Lord Jesus to do for one who will not trust Him? I see nothing to pray about. If you will believe Him, you shall be saved. If you will not believe Him, I cannot ask Him to invent a new way to gratify your unbelief." Then she said again, "I will try to believe." But I told her solemnly I would have none of her trying; for the message from the Lord did not mention trying, but said, "Believe in the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). I pressed upon her the great truth, that "He that believeth on the Son hath everlasting life" (John 3:36); and its terrible reverse: "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).

I urged her to full faith in the once crucified but now ascended Lord, and the Holy Spirit there and then enabled her to trust. She most tenderly said, "Oh sir, I have been looking to my feelings, and this has been my mistake! Now I trust my soul with Jesus, and I am saved." She found immediate peace through believing. There is no other way.

One notes that Spurgeon directed sinners to trust Christ, not to pray. Can anyone doubt that any one of these three lost individuals would have prayed anything they had been told to, were they assured it would bring them justification? Yet Spurgeon did not refer them to Romans 10:9-13, and tell them to pray; he told them to believe in the Lord Jesus Christ, and be saved. One notes as well that he allowed the one sister to leave without making a salvation decision, after he impressed the gospel upon them both the best he knew how. If Romans 10:13 really promised that all who pray and ask for salvation are saved, his action would be criminal neglect of an eternal soul. But since the passage makes no such promise, would it not have been criminal, wicked sin to get her to pray, and then tell her she was saved, when she was not ready to believe, and thus leave her with a false assurance, a two-fold child of hell? Yet how many modern soulwinners would act as Spurgeon did? Spurgeon's published sermons record one message on Romans 10:5-9, one on Romans 10:9, a two-part discourse on Romans 10:10 and a normal sermon on that verse, and one message each on Romans 10:11, 10:13, and 10:14-15; these are all that we have of him directly on this passage. A careful reader of these sermons will conclude that Spurgeon did not direct sinners to prayer or confession for justification, but to Christ crucified, directly, through simple trust in Him. Spurgeon

preached a gospel of justification received simply and directly through faith alone in the Lord Jesus Christ.⁴⁸⁹

⁴⁸⁹ The sermon on Romans 10:5-9 is #1700 in his complete published series, available in sixty-three volumes, including an index, from Pilgrim Publications, P. O. box 66, Pasadena, Texas 77501. These are all his sermons from 1855 in his youth until his death in 1892. In that sermon he stated that “confession” is post-justification, and compared it to “he that believeth and is baptized shall be saved.” He stated that Romans 10:13 was an evidence or manifestation of faith (which Spurgeon agreed saves without being channeled through prayer), although he apparently viewed it as one time action; he said the kind of faith that cannot do miracles but leads one to pray is still saving faith, though weak. His sermon on Romans 10:9 (#1898) states that baptism is the confession of faith, and that confession is an evidence of justification; he absolutely did not define “confess with the mouth” as prayer or any other pre-justification act. In #519, the first of his two-part message on Romans 10:10 (part two is, of course, sermon #520), Spurgeon declares that “you may go to heaven without confessing: you cannot go to heaven without believing.” Later on in that same sermon he states, “After believing will come the confessing and the doing; but the saving, the righteousness, rests in the believing, and in nothing else.” In sermon #520, he says “True faith, wherever it exists, produces works, and among the rest, a bold, constant consistent confession of Christ.” He also states, “I believe that the confession mentioned in the text embraces the whole of the Christian life.” In sermon #3011, his other sermon on Romans 10:10, he states: “I do not doubt that a man, who truly believes in Jesus, is saved even before he makes a confession of his faith . . . the same truth [as in Romans 10:10] is taught in the memorable sentence which I quoted to you just now, ‘He that believeth and is baptized shall be saved.’” Spurgeon clearly agreed with the interpretation of Romans 10:9-10 defended in this work, namely, that the “saved” of v. 9 and the “salvation” of v. 10 are glorification, not justification, and that the confession spoken of is post-justification and part of progressive sanctification. His sermon on Romans 10:11, #2145, clearly preaches salvation by trusting the Lord Jesus, with nothing added or interposed. His sole sermon on Romans 10:13, preached very early in his ministry (#140), states that to call on the Lord signifies to worship Him, to pray to Him, to trust in Him, and to profess His name, as in baptism. He states that “if you worship Him by a Mediator, having faith in the atonement of the cross; if you worship Him by humble prayer and hearty praise, your worship is a proof that you shall be saved.” Here glorification, not justification, is represented by his use of the word “saved.” Spurgeon also considered Romans 10:13 as a verse that evidenced a prior regeneration—one who was able to truly pray to the Lord had been born again, and a sinner who came to Him in prayer could have good hope that he had been previously regenerated. This idea contains a kernel of truth, combined with some unBiblical Calvinistic elements, but it is certainly not the modern sinner’s prayer concept that affirms that God justifies the individual who sincerely asks for forgiveness at one point in time. Spurgeon said, “Now, you are elect, you could not have called if you had not been elected, your election is the cause of your calling, and inasmuch as you have called, and do call upon the name of God, you are elect.” “Ay, brethren, if ye call on Christ, if ye pray, if ye believe, ye may be quite sure of salvation, for ye are redeemed [by limited atonement], and the redeemed must not perish.” His affection for TULIP theology, especially unconditional election, limited atonement, and irresistible grace, mar Spurgeon’s view of Romans 10:13, so that while he affirms all that is in the quotes above, he also says prayer is the forerunner of salvation, while at the same time preaching that “a man cannot call upon the name of the Lord, unless he trusts in that name,” which clearly places calling or praying to God posterior to justification. He announces, “Hear the way of salvation: worship, prayer, faith, profession,” where profession is conjoined contextually with baptism, so that by “salvation” here Spurgeon probably speaks not of justification, but progressive and final sanctification. He essentially declares in this sermon that true prayer is a mark of God’s people, and that the one who offers even one true prayer to God shall be saved in the end, for he thus evidences his election. Whatever one may think of the broadness of his exegesis or the rankness or sweetness of the TULIP flower, Spurgeon cannot justly be classified as an advocate of modern sinner’s prayer theology because of this sermon. In his sermon on Romans 10:14-15 (sermon #2327), Spurgeon again deals with v. 13 again and talks of prayer as evidence of faith. Although he makes assertions that could be used to argue his agreement with the modern interpretation and application of the verse, he also states: “The fact that you often pray to him for mercy, for the pardon of sin, for the renewal of your nature, proves that you have some degree, at least, some faint measure of faith in him,” and “faith [contextually, clearly saving faith]

More modern opponents of sinner's prayer methodology also may be found. A search of the Internet will find fundamental Baptists who argue against it. Widely read non-Baptist authors may also be discovered. Lewis Sperry Chafer, in his classic and influential eight volume *Systematic Theology*, writes:

[S]alvation from its beginning to its end is all a work of God in response to saving faith uncomplicated by any form of human merit, virtue, or works[.] [This] is the cornerstone in the whole structure of Soteriology. . . . Too often this essential feature of salvation is acknowledged as a theory and then, for want of due consideration or consistency, such human requirements are imposed on the unsaved as the condition of their salvation as deny the fundamental truth of salvation by faith alone. . . . Outward actions have been stressed in soul-winning—actions which may be performed apart from any heart-acceptance of Christ as Savior. These outward professions have too often been counted as salvation. Because of the fact that such superficial avowals prove spurious, doctrines have been encouraged which allow for the possibility of surrendering saving faith. . . . Such professions must end in failure; but little consideration has been given to the damage which is done to the soul that attempts such man-impelled professions and finds them to fail. Any method or appeal which encourages men to do aught other than to *believe* on Christ is fraught with dangers which are infinite and eternal. . . . [Some of the] more common features of human responsibility which are too often erroneously added to the one requirement of *faith* or *belief* [are] . . . believe and be baptized . . . believe and confess Christ . . . believe and confess sin or make restitution . . . [and] believe and implore God to save.⁴⁹⁰

Articles in a variety of recent evangelical theological journals discuss and come to conclusions very similar to those in this analysis.⁴⁹¹ Certainly many who adopt the

comes first.” It may seem like this extensive amount of quotation is overdone, but sections from the sermons above taken out of context could be quoted to support the common modern interpretation and application of Romans 10:9-13, which Spurgeon did not accept, to try to turn the tables of historical theology. As a final note, in one of his pre-message expositions on Romans 10, he does not exegete prayer or confession as prerequisites to justification, but teaches we are to “believe and live.”

⁴⁹⁰ pgs. 207, 211, 372, 378, 381, 388-393, vol. 3, *Systematic Theology*, Chafer (Grand Rapids, MI: Kregel, 1976). This citation of Chafer does not mean that this writer agrees with Chafer's confusion of the Biblical doctrine of repentance, or any other unscriptural notion affirmed by him, such as the legitimacy of infant baptism—or even that all the reasons Chafer opposes the idea of salvation by faith and confession or faith and prayer are correct.

⁴⁹¹ E. g., “Some Simple Difficulties of Salvation,” Roy L. Aldrich, *Bibliotheca Sacra* 111:442 (April 1954) pgs. 158-169. Aldrich writes, “If a sinner is instructed to pray for salvation, the instructor should be able to tell him how long he must pray and how he can recognize the answer when it comes. It is evident that no such instruction can be given with Scriptural authority. The exhortations ‘to pray through’ or ‘to pray for victory’ can only confuse the inquirer by confirming his efforts in the wrong direction. If he is finally saved it will be in spite of—not because of the instruction given. He will be saved when he stops praying and exercises faith. . . . But someone is sure to ask about Romans 10:13, ‘For whosoever shall call upon the name of the Lord shall be saved.’ Does not this verse prove that prayer is necessary for salvation? . . . [T]o call on the Lord is [improperly] interpreted as a petition for salvation. Believers are commonly described as those who ‘call upon the Lord’ (1 Cor 1:2; Acts 9:14, 21; 2 Tim 2:22). An examination of

modern “sinner’s prayer” theology do so unthinkingly, simply because they have received it from someone else, and not because they have evaluated it and determined that it has a sound Biblical basis.

It must be clarified that the affirmation of this analysis is not simply that “prayer does not save you,” as many advocates of the “sinner’s prayer” state immediately before they proceed to lead men to pray them and then give the lost false assurance. Obviously prayer does not save, in the sense that it is not the ground or basis of justification. That is not the issue at hand. In that sense, faith does not save, either, for the blood and righteousness of Christ, not faith, is the ground or basis of salvation. What must be affirmed is that faith, not prayer or faith as channeled through prayer, is the sole means or instrumentality through which the Person and work of Christ is received.

these passages will show that the phrase does not describe a prayer for salvation[.] . . . Salvation is the gift of God: “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God” (Eph 2:8). How foolish it would be to pray for a gift which is sincerely offered. Such prayer could only be an offense to the donor. The Bible does not teach that God is reluctant to save and that he must be coaxed and petitioned to exercise grace. It teaches the opposite—that the sinner is reluctant to be saved and that he must be coaxed and beseeched to receive God’s grace. . . . It is doubtless true that most seekers pray for salvation before they are saved. Such prayer is not to be condemned. “God be merciful to me, a sinner,” indicates an acknowledgement of sin and a desire for salvation which are commendable. However, if salvation finally comes to the praying sinner it will not be because he prays, but because he stops praying and believes the gospel. Not ‘he that prayeth,’ but ‘he that believeth on the Son hath everlasting life’ (John 3:36a).”

“[The] view [under discussion and advocated by S. Craig Glickman, Zane C. Hodges, and Tanton himself] sees the act of ‘calling on the name of the Lord’ as a post-regeneration experience. This is based on Rom 10:13–15 which indicates that the act of calling on the name of the Lord occurs after faith. If the order of the events in Romans 10 is reversed into chronological order this becomes evident:

- (1) Sending of the preacher (v 15b)
- (2) Preaching (v 15a)
- (3) Hearing (v 14b)
- (4) Believing (v 14a)
- (5) Calling on the name of the Lord (v 13).

Accordingly, to ‘call on the name of the Lord’ is not the same as believing or praying for salvation, but it is something done after regenerating faith. The act of ‘calling on the name of the Lord’ has an interesting history and, according to Hodges, is something characteristic of believers.” (pgs. 36-40, “The Gospel And Water Baptism: A Study Of Acts 22:16,” Lanny Thomas Tanton. *Journal of the Grace Evangelical Society* (Spring 1991) 23-40)

“The ‘saved’ in [Romans]10:9–10 is directed to those who are already justified believers. . . . For Paul, calling on the name of the Lord can only be done by one who is already justified by faith in Christ. . . . [T]he statements about confessing Christ [teach that] . . . publicly identifying with Christ has a cleansing and sanctifying effect on our lives. . . . One vital principle for victorious Christian living is the public, vocal, regular identification with the Lordship of Jesus. . . . In summary, as believers gathered together for public worship and by faith invoked God’s help in their trials, they were ‘calling on the name of the Lord’ and thereby confessing Christ’s Lordship.” (“Why Confess Christ? The Use and Abuse of Romans 10:9-10,” John F. Hart, *Journal of the Grace Evangelical Society* 12:2 (Autumn 1999) 3-35).

The fact that God does not direct men to pray to be justified leads to the following conclusions:

1.) The current widespread confusion of the gospel has brought about many spurious salvation decisions. People who could have been saved through door-to-door work, neighbors, co-workers, and family members who have been led in prayers but never looked to Christ in repentant faith, are lost, and in need of Christ. Many are lost, because they have never come to Christ alone by faith alone, but have rather sought to channel Him through prayer. Furthermore, one cannot equate the number of people that have recited “sinner’s prayers” with the number of people someone has been used of the Lord to see born again. Furthermore, those who have been repulsed by improper soulwinning techniques that manipulate people to repeat prayers, and used such practices as an excuse to cease engaging in aggressive, confrontational soulwinning for “lifestyle [non]evangelism” should reconsider. Perhaps “it didn’t work” because of wrong methodology; perhaps correctly wielding the Spirit’s sword, the Word of God (Ephesians 6:17), instead of misusing it, will lead, by God’s grace, to genuine fruit, fruit that remains, and a harvest of truly new-born souls.

2.) Many people have a false assurance of salvation because they have completed the “sinner’s prayer” ritual. If such a lost sinner is ready to believe, then it is possible that he will, despite the fact that he is told to pray instead; but if he is not ready to believe, getting him to pray will not bring him any nearer to Christ. The process of leading someone to pray, say he is lost, and then ask God to save him, using Romans 10:13 as a guarantee that God will hear that prayer, confuses the gospel and makes it a matter of works instead of faith—prayer, including the “sinner’s prayer,” is a good work. At what point in the act of saying a sinner’s prayer is the lost soul supposed to be justified, anyway? Is it when he admits that he is lost? Is it when he finishes pronouncing the words, “Lord, save me,” or perhaps somewhere in the middle of saying those words? Is it when he says “Amen” at the end? There is no place in the “sinner’s prayer” ritual for a salvation by faith before making such a prayer—an already regenerate individual is lying and displeasing God if he says, “Lord, I am lost, please save me,” for if one is saved already, it is wrong to tell the Lord that he is lost and ask for forgiveness. It is as inappropriate for one who has just believed and been justified to say he is lost and ask for justification as it is for the saint who has been born again for years. For that matter, it is

as inappropriate for earthly saints, since they are eternally secure and unshakeably certain of everlasting glory, to claim to be lost and ask for justification, as it is for those who are already home with the Lord to pray so. On the other hand, to promise someone who is lost that he will be saved if he sincerely asks God for forgiveness confuses of the gospel of salvation by faith alone. Many people ask God to save them over and over again, but never receive the peace and joy of the knowledge of the forgiveness of sin because they remain without pardon, for they have not believed the gospel through the addition of this subtle deception of prayer for forgiveness.

3.) This misinterpretation has taken assurance from many Christians who should have it. Since it is evident that not all who pray are saved, some poor souls who have believed in Christ are worried that they did not pray correctly or jump through some other hoop of modern man-made ritual, and they are left confused when they should be rejoicing in their safety in the Rock, Christ Jesus. It is false counsel to instruct one seeking assurance of salvation to try to remember if he sincerely asked God to save him. He should think and see if he saw himself as a ruined sinner who in repentance cast himself on Christ's cross-work—if he was “fully persuaded, that what He had promised, He was able also to perform,” and rested himself wholly on the once-crucified Christ. In 1 John, the book God gave believers so that they could obtain assurance of salvation (5:13), having prayed and asked the Lord to be saved is never listed as a mark of regeneracy, and having neglected to pray for salvation is not listed as a mark of the unconverted. A doubting believer should see if he ever came to trust in Christ, and see if his life manifests the marks in 1 John. He should not be directed to consider any aspect whatever of his praying, or not having prayed, a “sinner's prayer.” Nor should he be told that the way to get assurance is to repeat the sinner's prayer again, and whether or not he was saved previously, now he surely must be, because of Romans 10:13.

4.) God has been stripped of glory through this practice of pointing men to themselves and their prayers and away from the crucified and risen Son of God.

5.) There must be a return to Biblical evangelism. Salesmanship and a winsome personality can get people to ask God to save them; only the Holy Spirit can draw a man to believe in Christ. There is none that seeketh after God, and only an Omnipotent hand can open lost, blinded eyes. The soulwinner must be right with God before proclaiming the gospel; he must be filled with the Spirit, must pray and plead, weep and humble

himself before the God of the harvest, and fervently intercede for lost men (Romans 9:1-3; 10:1; Acts 7:60). The saints can spread the declarations of their God before His eyes: He has said that He would have all men come to repentance—that He has no pleasure in the death of the wicked—and that Christ has died for all. Surely, then, the merciful God of love will work in men to save them, that the wounds in Christ's hands and side, His ineffable condescension and humiliation in the incarnation, and His agonizing cry when forsaken by His God, would be for their good, not their greater damnation. Then, when going door to door, passing out tracts, or preaching in the streets, as when dealing with neighbors and friends, God's people must wield the sword of the Word so that the Spirit of God truly awakens and convicts the lost (John 16:8). Men must be taught the foundational truths about the Triune God, since eternal life is to know Him, and the One He has sent. They must be shown that they are not just sinners, but awful, lost, undone sinners, headed to and worthy of hell, without anything pleasing in them whatsoever (Jn 3:6; Rom 8:8). They must truly be lead to see their utter lostness and helplessness, their worthiness of damnation, and their certainty of falling into it, with the vanity, folly, and rebellion of their attempts to seek peace with God their own way. If they are not first awakened, they will not believe in Christ; Christ came to bring sinners to repentance, not save the self-righteous (Luke 5:31-32). Once they accept and acknowledge their lostness, and, by God's grace, they are sorry not just that they are headed for the lake of fire but that they have sinned against God, and they are willing to repent, they must be directed to the Son of God, the Sin-Bearer and Substitute, who was made sin for them and died in their place (2 Corinthians 5:21). They must understand the all-sufficiency of that once-for-all sacrifice for the complete salvation of their souls. Then they must be directed to trust in Christ as Lord and Savior. They must be shown that he that believeth hath everlasting life, shown the meaning of saving faith, and pointed to the grand Object of that faith, the Son of Man who is God the Son. They must be urged to come to Him at once, and be saved. The Lord is far more eager to save men than any self-centered mortal is for any other's salvation; the Father gave His Son for them, so how can any doubt He wishes to save them? If God's people evangelize His way, if they preach the gospel and point the lost to Christ crucified, who can doubt that God, who is love, will convict and draw the lost, open their eyes, and save them? Is not the Spirit omnipotent? Is not the Word of God sharp to cleave asunder soul and spirit, joints and marrow? There

is no need to replace salvation by faith with a man-made plan of prayer for salvation, based upon a misinterpretation of Romans 10:13, as a means of getting more “saved” than would come to the new birth doing things God’s way. Why not just follow Scripture, and, trusting that God has the best plan, see His hand at work and His blessings richly poured out? Many more will be converted when His work is done the way He requires. In all of this holy soul-winning work, direction by the Spirit of God and absolute dependence upon Him is crucial, as is the knowledge and proper use of the sword, the Word of God, to give sinners the specific words from the Lord appropriate for their situation, since “faith *cometh* by hearing, and hearing by the word of God” (Romans 10:17). To preach the gospel Biblically will almost always take longer and be more detailed than is the plan presented in the “Roman’s Road.” The examples in Acts of repeated and careful dealing with those among the unconverted who are willing to listen also form a basis for employing a series of evangelistic Bible studies with inquirers.⁴⁹²

⁴⁹² To “teach and preach Jesus Christ . . . in every house” implies more than simply seeking to win a man to Christ at his doorstep and then leaving him there, whether he responds or not. A series of home Bible studies which preach the gospel and then disciple converts, in addition to attempts to see conversion “cold” at the door, are at least implied through the inclusion of “teach” with “preach” (cf. Matthew 28:18-20) and the use of the Greek imperfect in Acts 5:42, expressing continuing action. Acts 17:17 indicates that Paul took inquirers, those who were seeking for salvation and were open to the gospel, and “met . . . daily with them,” a specific basis for repeated and careful contact with the lost in the manner of evangelistic Bible studies. In Acts 19:8 Paul dealt with a group of lost people for three months, with the result that souls were saved (19:9). He only stopped preaching the gospel to them when those who were still unconverted were evidently hardened and openly antagonistic (19:9). Those who only speak to the lost at their doorsteps often cease to deal thoroughly enough with them, giving up on them or failing to provide them with enough detail before they are either converted or clearly hardened and definitively rejecting the gospel, with the result that fewer sinners are saved than could be through a fully Biblical methodology.

Churches today that offer evangelistic Bible studies tend to have much higher percentages of salvation decisions that lead to a changed life, baptism, and church membership (and so are not spurious) than churches that solely seek to lead men to Christ at their doorstep without such a foundation for more in-depth instruction. As an example, Pastor Doug Hammett of the Lehigh Valley Baptist Church in Emmaus, PA (<http://lvbaptist.org>) testifies that of those who complete their “Salvation Bible Basics” series, about 50% eventually make a salvation decision, and of that 50% close to 90% are baptized and are in church a year later.

The five session evangelistic Bible study composed by this writer and available for download as a Word document or PDF file at <http://sites.google.com/site/thross7> is also worth considering; study #1 covers the nature of Scripture, #2 the nature of God, #3 God’s Law and the consequences for disobedience to it, #4 the gospel, Christ’s saving work; and #5, repentance and faith; two follow up studies are also available, #6, which covers eternal security and assurance, and #7 which deals with the church. With God’s blessing, after study #5 a seeker will be converted, after #6 he will have assurance, and after #7 he will be a Baptist. Pastor Kent Brandenburg of Bethel Baptist Church in El Sobrante, CA has also written a series of discipleship studies, *Disciplines for Disciples of Christ*, which are excellent for grounding new converts. Personal discipleship Bible studies subsequent to conversion are not just a natural implication of the verses in Scripture here discussed, and clear mandate of the Great Commission, but also unquestionably simply the part of wisdom.

One common modern methodology for evangelism, gimmicking the lost to visit church services

6.) The use of gospel tracts that actually preach Christ and Him crucified, and salvation by faith in His finished work, rather than tracts that throw a few verses at the lost, tell them to pray a prayer, and then inform them that they are on their way to heaven, is needed.

7.) If the sin of misusing Scripture is confessed, and a fresh study of Biblical evangelism, searching out the mostly older works which preach the gospel rightly, is begun, with an improved theology and a better methodology, by God's grace and for His glory, the Lord may be expected to do great things. His hand is not shortened that it cannot redeem—it is man's errors that keep back His blessings. Would not a revival of Biblical soulwinning be a necessary precursor for regional, national, and even worldwide revival? A God that does above all that man can ask or think—a Father that so loved the world that He gave His very Son for it—a Savior who has the keys of hell and of death—a Spirit who is able to create the world *ex nihilo* and can create a new heart in the most desperate rebel—Jehovah our banner calls His people to follow Him to miraculous and glorious conquests. With an offensive weapon in the Word of God which is stronger than the strongest in all national armies, let the born-again hosts of the Lord learn to use His Word rightly, and, leaning on Him, see Him perform miracles of regeneration using the clay vessels of saints as His chosen means!

God did not inspire a command that sinners pray to be saved; He commanded them to believe in His Son, and live! If one thinks prayer must be added to faith to become God's child, he will not be saved when he repeats a sinner's prayer—he will not have come to Christ and trusted in Him alone, directly, any more than those who assert

by giving them material things such as candy or toys, is entirely absent from Scripture; in Acts, apart from those who wanted Christ for who He was, “durst no man join himself to them [Christians in church services—specifically, the “join himself” verb is a church membership term, but the fear of association with God's true people is still evident]” (Acts 5:13). The Lord Jesus had many, in His earthly ministry, who come listen to Him preach because they received food or other material benefits, but did not want follow Him for who He was, and He confronted such with their sin and refused to provide them further material benefits (John 6:26, 29-33 66-69). The Lord Jesus refused to provide worldly benefits week after week to keep people coming to listen to Him preach. The apostles likewise did not use a “cloak of covetousness” in evangelism (1 Thessalonians 2:5); they did not trick people (“cloak”) to come to church by appealing to materialism (“covetousness”), then reverse themselves and call upon them to repent of materialism, covetousness, and all other sin to surrender to Christ (Mark 8:34-36). Such a practice is carnal weaponry (cf. 2 Corinthians 2:4)—the only Biblical weapon to bring the lost to Christ is the Word of God as empowered by the omnipotent Spirit (Ephesians 6:17). Of course, this is not stated to in any way discourage aggressive and passionate Biblical evangelism of children or attempts to bring unconverted children to church (Mark 10:13-17). Nor is it an affirmation that it is a sin to reward obedience by children, at certain times, by giving them things.

baptism, communion, Mary, speaking in tongues, or any other combination of works, are needed to be counted righteous for Christ's sake. Many conservative Lutherans believe that justification is by faith alone, but also that baptism is needed for salvation; their babies, when sprinkled, allegedly receive a "seed of faith" which then saves them. Thus, their infants are justified by faith alone—but only through the vehicle of baptism. Obviously, those that believe this are lost, having received a false gospel; but what is the difference between making baptism or other ordinances conditions for faith and thus justification, and making prayer a condition for faith and thus justification? The way to heaven is very narrow, and it is by faith alone, by coming to Christ and trusting only in His Person and work, directly and without any mediation of human works whatsoever, including prayer.

These facts do not lead to the conclusion that everyone who has prayed a "sinner's prayer" in connection with his conversion testimony is lost; surely many have trusted Christ at some point while praying, and the Lord Jesus promises that "he that cometh to Me I will in no wise cast out" (John 6:37). Thankfully, God is still ready to save, although His human instruments are sinful, use bad methodologies, and are weak and unprofitable, and He can and does work despite their errors. Nevertheless, to tell the lost they must pray to be saved, to tell them that they have a guarantee from God that He will save them if they sincerely pray and ask Him to do so, along with the various other similar promises and methodologies employed today by so many in professedly Bible-believing Christianity, based upon an incorrect understanding of the verses under discussion, is dangerous. To give someone assurance of salvation with Romans 10:13 because he has sincerely asked God to save him is misusing Scripture and imparting a false assurance, and it can confuse someone who has believed in Christ and rob him of Biblical assurance.

It is appropriate at this juncture, before final closure of this work, to expound further a few caveats to this analysis. Again, it is not affirmed that all who sought the Lord in prayer at the time they first believed in Jesus Christ are lost; "whosoever believeth" really means "whosoever," regardless of whether one was in prayer at the time or not. Nor is it affirmed that everyone who has employed Romans 10:13 in a way argued against in this analysis is a heretic and an unbeliever (for such an assertion would condemn its own author, as he did not hold this view of Romans 10:9-13 for years after

his conversion). Indeed, there is no reason to suppose that coming to Christ spiritually in faith may not with some frequency be associated with prayer (cf. Luke 18:13; 15:18-19, etc.). There is nothing wrong with suggesting to one who is seeking salvation that he find a place alone, and seek the Lord, crying as did the publican, “God be merciful to me a sinner”—as long as it is very clearly stressed that faith, not prayer, is the means through which the redemption that is in Christ Jesus is received, that God does not receive the prayers of the unregenerate, and that the call of the gospel is to come directly to the Lord Jesus Christ through the sole instrumentality of repentant faith in His Person and work. While there is nothing wrong with those seeking salvation praying, reading the Bible, coming to church and listening to preaching, and engaging in other similar acts, they must not be informed that God has promised to save all those who sincerely ask. Having the lost repeat the words of a prayer after someone else will not necessarily do them any good. If they are to pray, they must be told to look to Him who was “lifted up, that whosoever believeth in him should not perish, but have eternal life,” (John 3:14-18), and they must seek Him until they find peace through faith in His blood and righteousness. The example of the tax collector in the temple illustrates what sort of prayer the unconverted man can pray. The verb “be merciful” in this passage, *hilaskomai*, is related to the noun *hilasterion*, rendered “propitiation” in Romans 3:25 and “mercy seat” (the place of propitiation) in Hebrews 9:5, and to the noun *hilasmos*, rendered “propitiation” in 1 John 2:2; 4:10. This repentant tax collector’s prayer was not for some general mercy from God, but came from his looking to the place of sacrifice, the place where God was propitiated in the temple, and thus was in line with the Old Testament faith in the coming Messiah and the true sacrifice that would be accomplished by Him. It should also be noted that the publican did not say one time, in the manner of the modern sinner’s prayer theology, “Lord, be merciful to me. Thank you for saving me. Amen,” but he sought the Lord, looking to the propitiatory sacrifice, until he found peace through believing, and went to his house justified—the verbs employed⁴⁹³ indicate his continuing action in

⁴⁹³ The imperfect ἔτυπεν (“smote/was smiting”), along with the present participle λέγων (“saying”) dependent upon it indicates the publican’s repeated, persistent petitioning for mercy. His prayer is contrasted to the continuing action of prayer (προσηύχeto, imperfect tense) by the self-righteous Pharisee in v. 11. If Christians counseled unconverted seekers came to the Lord as this publican did, and continued in prayer as he did until he found peace and justification through faith, they would see many more genuine converts than they do when they misuse Romans 10:13 and affirm that if one sincerely asks at one point in time for salvation one will receive it. Note, however, that Luke 18 does not establish the

prayer, his continuing seeking, until he, through God's working, placed his faith in the Savior and received pardon through the blood of atonement.

Furthermore, it must also be explicitly affirmed, to avoid any sort of invalid deduction from what has been already said, that the truth of justification by faith alone apart from prayer does not mean that conversion is a passive decision or a merely mental assent to the facts of the gospel. Repentance and faith are intellectual, emotional, and volitional.

Finally, this author recognizes that he is not infallible—only the Bible is. He will happily change his position or alter any statements in the foregoing analysis that are demonstrated to be inaccurate or unscriptural. This work is also written by one who is a friend of soulwinning churches and Christians. It is not meant to destroy them, only to oppose false theology and methodology, and promote the truth for the glory of that God, who so loved the world, that He “gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

Helpful Resources for Biblical Evangelism

- 1.) The Bible, specifically evangelistic examples in the gospels and in the book of Acts.
- 2.) *Around the Wicket Gate*, Charles H. Spurgeon
- 3.) *Faith*, Charles H. Spurgeon
- 4.) *The Blood of Jesus*, William Reid. (Emmaus, PA: Challenge Press. Challenge Press is a ministry of Lehigh Valley Baptist church, 4702 Colebrook Ave, Emmaus, PA, 18049/ (610) 965-4700/<http://lvbaptist.org>. A free literature catalog is well worth ordering. They also have a four-week salvation Bible study which is quite good for dealing with lost sinners. A by-mail version is also available.) The book is also available for download at <http://sites.google.com/site/thross7>.
- 5.) Numerous older authors, such as Bonar, Spurgeon, etc. from Chapel Library, 2603 W. Wright St., Pensacola, FL, 32505/ (850) 428-6666/ chapel@mountzion.org. Chapel

necessity for a prolonged period of prayer on the part of the unconverted—anyone who simply trusts in Christ as Lord and Savior is immediately justified. Luke 18 contains no command that God will not save one without a period of prolonged prayer. It is an example of a seeker humbly coming to the Lord and receiving salvation by faith, not a precept requiring that such petitions be offered before justification is granted. The command to the lost is not “pray for a prolonged period” any more than it is “pray a sinner’s prayer at one moment”—it is, “Believe on the Lord Jesus Christ, and thou shalt be saved,” Acts 16:31.

Library is a ministry of Mount Zion Bible church. Their free literature and tape catalogs contain numerous wonderful selections. As a word of caution, they are Calvinists, non-dispensational, and, naturally, universal in ecclesiology while only “Baptistic” and not Baptist.

6.) “Seven Reasons NOT To Ask Jesus Into Your Heart,” by Dennis M. Rokser, Duluth Bible church, 201 W. St. Andrews St., Duluth, MN, 55803/ (212) 724-5914/ admin@duluthbible.org. The pamphlet deals with the specific issue mentioned in its title very well. The church publishes other materials, some of which are surely interesting, but it sadly supports the heresy circulating at Dallas Theological Seminary that repentance is not needed for salvation, but is something for the saint only; saving faith is not said to involve repentance.

7.) “The OTHER Jesus,” Pastor Ovid Need, Jr., Linden Baptist Church, P. O. Box 6, Linden, IN 47955/ (317) 339-4609. Another pamphlet which deals with the “asking Jesus in your heart” issue well. Pastor Need does believe in repentance, but is also a Calvinist, and has a few other theological issues which do not affect this pamphlet but do appear in other materials of his. This pamphlet can be read and downloaded at <http://sites.google.com/site/thross7>.

8.) *Preaching to a Dying Nation*, R. L. Hymers Jr. & Christopher Cagan, Fundamental Baptist Tabernacle, P. O. Box 15308, Los Angeles, CA 90015. Highly recommended reading exposing the error of what is termed “decisionism.” While there are a few things in the book which are not correct, such as an argument against expositional preaching. The book also has several valuable appendixes, including a section on methods of leading souls to saving faith and a list of nineteen old-time evangelistic resources that it would be far better to be familiar with than the “Four Spiritual Laws” the “Romans Road,” and books on how to manipulate people to pray prayers and come down isles by “leading soulwinners” of today who can save more souls themselves in one day with give-aways than God the Spirit saved at Pentecost. *Today's Apostasy*, another book by Hymers and Cagan on the issue of Biblical evangelism and preaching, is another excellent and valuable work available from the Fundamental Baptist Tabernacle. Among other fine features, it contains a very valuable appendix on doing personal work with sinners (in the book, in the context of pastoral counselling of the lost after church services towards their conversion.) *Today's Apostasy* can be viewed electronically or downloaded at

<http://sites.google.com/site/thross7>. Unfortunately, in books composed after these two, Hymer has taken his (correct) opposition to decisionism to the opposite extreme.

9.) *The Soul-Winner's Fire*, John R. Rice. Without God's hand of power and blessing, the saint cannot expect to see men converted. This is a great book for the soulwinner's heart. Available from Sword of the Lord publishers, P. O. box 109, Muirfreesboro, TN 37133/ (800) 247-9673. This book has been combined recently with another publication by Brother Rice, and the two are being sold by Sword of the Lord together in one volume. John Rice has many excellent books which are published by this organization. Unfortunately, Curtis Hudson, his successor over the Sword of the Lord the organization, repudiated repentance as taught by Brother Rice. Unedited materials by brother Rice are usually great, but materials by others from the Sword cannot be as heartily recommended.

10.) *Repentance is More Than a Sinner's Prayer*, David Cloud (Way of Life Literature, P. O. Box 610368, Port Huron, MI 48061-0368, (866) 295-4143, fbns@wayoflife.org, <http://wayoflife.org>). This book refutes the heresy that removes repentance from the gospel. Way of Life literature also has many other fine publications.

11.) *Landmarks of Baptist Doctrine, 4 volumes*, Robert J. Sargent (Bible Baptist Church Publications, 1701 Harnes Rd., Oak Harbor, Washington, 98277, (360) 675-8311, <http://www.baptistpublications.org/bbcp>, baptist@whidbey.net). This is a good systematic theology from a (Scriptural) fundamental Baptist perspective. Before one reads any systematic theology by Protestants and neo-evangelicals, he would do well to master the content of this series. Bible Baptist church publications publishes a complete Bible institute curriculum and a number of good tracts and other publications.

The following questions relate to the content of the paper above. According to the analysis above:

1.) What does "confess" mean in Romans 10:9-11, and when does this confession take place?

2.) What is the sense of the words “saved/salvation” in Romans 10:9, 10, 13—physical deliverance, justification, progressive sanctification, ultimate salvation/heaven/glorification, or something else? Why?

3.) What do the immediate context of Romans 10:13, the Old Testament background to the verse, and other uses of similar phraseology in both the Old and New Testament indicate about the person who is engaged in the calling mentioned in the verse, the character of the calling itself, and the result promised to the one who calls?

4.) The three questions above are questions that ask you to summarize the content of the paper above to indicate that you understood its exegetical argument. This final question asks you about your own view of its exegesis and of the practical applications made therefrom. What is your own view of the paper’s exegesis and application? (Intelligent interaction, not agreement or disagreement, determines your points/grading on this question.)

In Romans 10:9, what kind of conditional clause is found is present?

In Romans 10:9a, is ἐὰν ὁμολογήσης ἐν τῷ στόματί σου Κύριον Ἰησοῦν an object-complement construction or simple apposition? If it is an object-complement construction, what is the object and what is the complement? Note the discussion of Wallace on pgs. 187-188.

In Romans 10:9, does ὅτι mean “that” or “because”?⁴⁹⁴

In Romans 10:9, specify the category of use for the ἐν in ἐν τῷ στόματί σου and in ἐν τῇ καρδίᾳ σου.

In Romans 10:11, what kind of article is the ὁ in Πᾶς ὁ πιστεύων?

In Romans 10:12, state the case and case usage for Ἰουδαίου and Ἕλληνας.

⁴⁹⁴ Note WBC on Romans 10:9 concerning this question: “English translation is unable to reproduce the ambiguity present in both the ὅτι—“that” (Barrett) and “because” (Cranfield)—and the ἐν (“in,” as in Deut 30:14, or “with,” as makes better sense here).”

In Romans 10:14, specify the tense and tense category for the words ἐπικαλέσονται . . . πιστεύουσιν . . . ἀκούσουσι . . . κηρύξουσιν.

What are some situations where you should especially call to mind, and impress upon your heart, the solemn fact stated in Romans 10:14, πῶς δὲ ἀκούσουσι χωρὶς κηρύσσοντος?

In Romans 10:16, is the ἡμῶν in τῇ ἁκοῇ ἡμῶν an instance of inclusive or exclusive “we”?

In Romans 10:16, what category of present is λέγει in Ἡσαΐας γὰρ λέγει, etc.?

Based on Romans 10:16, certain baptismal regenerationists, and other heretics that believe in works salvation, argue: “The gospel must be ‘obeyed’ (Romans 6:17; 10:16), so one must be baptized to be saved.” How would you respond to this affirmation?

In Romans 10:17, Scripture states: ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος Θεοῦ. What is the significance (if there is one) of the use of ῥῆμα here instead of λόγος? Why? Consider the following passages:

Matt. 4:4 ὁ δὲ ἀποκριθεὶς εἶπε, Γέγραπται, Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ.

Luke 3:2 ἐπ' ἀρχιερέων Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννην τὸν τοῦ Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ.

Luke 4:4 καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτόν, λέγων, Γέγραπται ὅτι Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ.

John 3:34 ὃν γὰρ ἀπέστειλεν ὁ Θεός, τὰ ῥήματα τοῦ Θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ Πνεῦμα.

John 8:47 ὁ ὢν ἐκ τοῦ Θεοῦ τὰ ῥήματα τοῦ Θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ Θεοῦ οὐκ ἐστέ.

Rom. 10:17 ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος Θεοῦ.

Eph. 6:17 καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχαιραν τοῦ Πνεύματος, ὅ ἐστι ῥῆμα Θεοῦ.

Heb. 11:3 πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὰ βλεπόμενα γεγονέναι.

Rev. 17:17 ὁ γὰρ Θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι μίαν γνώμην, καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρι τελεσθῇ τὰ ῥήματα τοῦ Θεοῦ.

Matt. 4:4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Luke 3:2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

Luke 4:4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

John 3:34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*.

John 8:47 He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

Rom. 10:17 So then faith *cometh* by hearing, and hearing by the word of God.

Eph. 6:17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

Heb. 11:3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

Rev. 17:17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

What does Romans 10:17 teach about the effectiveness of using means for seeking church growth that are either non-Scriptural or blatantly unscriptural, in comparison with the effectiveness of preaching the Word?

In Romans 10:18, what kind of answer does the question *Μὴ οὐκ ἤκουσαν* expect? Also, is *μενοῦνγε* continuative or contrastive? See BDAG, and Robertson, pgs. 1150ff. & 1158, and Burton, *Syntax of the Moods and Tenses in New Testament Greek*, Para. 468, for help.

In Romans 10:18, in what sense does Paul reference Psalm 19:4? Does Psalm 19:4 refer simply to general revelation, or is special revelation involved? Consider the following options:

Answer #1: One can say that Paul is simply alluding to the verse, instead of quoting it. This gets out of the (apparent) problem of a lack of literal interpretation of Psalm 19:4. Hodge opts for this interpretation, writing: “[Paul] used scriptural language to express his own ideas, as is done involuntarily almost by every preacher in every sermon.” Similarly, Barnes writes: “These *words* are taken in substance from Ps 19:4. The psalmist employs them to show that the *works* of God, the heavens and the earth, proclaim his existence everywhere. By using them here, the apostle does not affirm that David had reference to the gospel in them, but *he uses them to express his own meaning*; he makes an affirmation about the gospel in language used by David on another occasion, but without intimating or implying that David had such a reference. In this way we often quote the language of others as expressing in a happy way our own thoughts, but without supposing that the author had any such reference. The meaning here is, that that may be affirmed *in fact* of the gospel which David affirmed of the works of God, that their sound had gone into all the earth.” Likewise, *Keil & Delitzsch* on Psalm 19:5-7 write: “The apostle [Paul] does not, however, make a formal citation in [Romans 10:18], he merely

gives a New Testament application to Old Testament language, by taking the all-penetrating *praeconium coelorum* as figure of the all-penetrating *praeconium evangelii*; and he is fully justified in so doing by the parallel which the psalmist himself draws between the revelation of God in nature and in the written word.” However, the verse does not then give OT support for his argument that the gospel has gone forth into all the world.

Answer #2: Quoting Alford on Romans 10:18 (pg. 525, vol. 2 in the PDF from books.google.com, which is pg. 424 in that book):

Psalm xix. is a comparison of the sun, and glory of the heavens, with the word of God. As far as ver. 6 the glories of nature are described: then the great subject is taken up, and the parallelism carried out to the end. So that the Apostle has not, as alleged in nearly all the Commentators, merely accommodated the text allegorically, but *taken it in its context*, and followed up the comparison of the Psalm. As to the assertion of the preaching of the Gospel having gone out into all the world, when as yet a small part of it only had been evangelized,—we must remember that it is not the *extent*, so much as the *universality in character*, of this preaching, which the Apostle is here asserting; that word of God, hitherto confined with the limits of Judea, had now broken those bounds, and was preached in all parts of the earth. See Col. i. 6, 23.

Note also “Aspects of Paul’s Use of the Psalms,” Allan M. Harmon. *Westminster Theological Journal* 32:1 (Nov 69) 1-24; the quotation comes from pgs. 21-22:

More definite grounds for supporting Dodd’s position [that Paul quotes the Old Testament in context] come from the citation of verses whose application to the point in question is inexplicable without an understanding of the context. It is difficult to conceive that Paul would employ such a verse unless he intended his readers to recall the complete Psalm and thus appreciate the significance of the citation. An illustration of this may be given. In Rom 10:18 Paul quotes the words of Psa 19:4, “Their sound has gone out into all the earth, and their words to the ends of the world.” This quotation is applied to the hearing by Israel of the message of salvation. To appreciate the significance of the quotation the parallelism in the Psalm must be borne in mind. The first part of the Psalm (verses 1–6) is concerned with general revelation, while the second part (verses 7–14) deals with special revelation.⁵⁸ When Paul takes over verse 4 of the Psalm and applies it to the extent to which the Gospel has been proclaimed abroad, he is not doing violence to the context but rather respecting it. He has chosen the verse [WTJ 32:1 (Nov 69) p. 22] from the Psalm which most graphically expresses the universal character of God’s revelation. Paul’s use of this verse is explicable only to a reader aware of the context in Psalm 19 and the parallelism inherent in it. In a case such as this it seems most probable that Paul intended the one verse to recall the whole Psalm to the mind of the reader.

Jonathan Edwards (quoted in Spurgeon’s *The Treasury of David* on Psalm 19:4) argues as follows:

Ver. 4-6. It appears to me very likely that the Holy Ghost in these expressions which he most immediately uses about the rising of the sun, has an eye to the rising of the Sun of Righteousness from the grave, and that the expressions that the Holy Ghost here uses are conformed to such a view. The times of the Old Testament are times of night in comparison of the gospel day, and are so represented in Scripture, and therefore the approach of the day of the New Testament dispensation in the birth of Christ, is called the day spring from on high visiting the earth (Lu 1:78), “Through the tender mercy of our God; whereby the dayspring from on high hath visited us;” and the commencing of the gospel dispensation as it was introduced by Christ, is called the Sun of Righteousness rising. Mal 4:2. But this gospel dispensation commences with the resurrection of Christ. Therein the Sun of Righteousness rises from under the earth, as the sun appears to do in the morning, and comes forth as a bridegroom. He rose as the joyful, glorious bridegroom of his church; for Christ, especially as risen again, is the proper bridegroom, or husband, of his church, as the apostle teaches (Ro 7:4), “Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.” He that was covered with contempt, and overwhelmed in a deluge of sorrow, has purchased and won his spouse, for he loved the church, and gave himself for it, that he might present it to himself; now he comes forth as a bridegroom to bring home his purchased spouse to him in spiritual marriage, as he soon after did in the conversion of such multitudes, making his people willing in

the day of his power, and hath also done many times since, and will do in a yet more glorious degree. And as the sun when it rises comes forth like a bridegroom gloriously adorned, so Christ in his resurrection entered on his state of glory. After his state of sufferings, he rose to shine forth in ineffable glory as the King of heaven and earth, that he might be a glorious bridegroom, in whom his church might be unspeakably happy. Here the psalmist says that God *has placed a tabernacle for the sun in the heavens*: so God the Father had prepared an abode in heaven for Jesus Christ; he had set a throne for him there, to which he ascended after he rose. The sun after it is risen ascends up to the midst of heaven, and then at that end of its race descends again to the earth; so Christ when he rose from the grave ascended up to the height of heaven, and far above all heavens, but at the end of the gospel day will descend again to the earth. It is here said that the risen sun “rejoiceth as a strong man to run a race.” So Christ, when he rose, rose as a man of war, as the Lord strong and mighty, the Lord mighty in battle; he rose to conquer his enemies, and to show forth his glorious power in subduing all things to himself, during that race which he had to run, which is from his resurrection to the end of the world, when he will return to the earth again... That the Holy Ghost here has a mystical meaning, and has respect to the light of the Sun of Righteousness, and not merely the light of the natural sun, is confirmed by the verses that follow, in which the psalmist himself seems to apply them to the word of God, which is the light of that Sun, even of Jesus Christ, who himself revealed the word of God: see the very next words, ‘The law of the Lord is perfect,’ etc. *Jonathan Edwards*, 1703-1758.

Still taking the second view, although in a different way, Hengstenberg writes (on Psalm 19:4; pg. 333-334 (pg. 346-347 of the PDF file):

With the words of the two first members of this verse [Psalm 19:4], Paul describes in Romans 10:18, the spread of the gospel over the whole earth. This led many of the older expositors into the quite false supposition that v. 1-6 contained a direct prophecy of Christ and the gospel [Jonathan Edwards’ view]. But not less objectionable is the supposition, that the Apostle used the words of our verse merely as an accidental reminiscence [Hodge’s view]. The reference has a deep ground. The universality of God’s manifestation of himself in nature, is a prophecy in fact of the universality of the proclamation of the gospel. If the former is not accidental, if it is grounded in the Divine nature, so must this also spring from the same Divine nature. The revelation of God in nature is for all his creatures, of which as such they form a part, a pledge that they shall also one day be made to share in the higher and more glorious revelation. It was a surety for the heathen, that the temporal limitation of salvation to Israel, was not a hindrance, but a means towards the removal of the limitation.” Note as well that, as Hengstenberg noted in his introduction to Psalm 19 (pg. 325-327, PDF pg. 338-340, of *Commentary on the Psalms*, vol. 1, Ernst Wilhelm Hengstenberg, trans. P. Fairbairn & J. Thomson. Edinburgh: T & T Clark, 1846 ed.): “[T]he description of the glory of God in creation [in Psalm 19:1-6] is only an introduction to the praise of the glory of the law, and this again serves the Psalmist only as a ladder to reach his proper aim, the prayer for pardon and for moral preservation. . . . The plan of the Psalm is quite mistaken by those who . . . make it fall into two closely connected halves, the first containing the praise of God from nature, the second from the law, or generally revelation. . . . [T]he practical conclusion of the Psalm, which refers only to the law, is decisive against this. If the first part possessed an independent signification, the manifestation of God in creation must necessarily also have been placed in an ethical light toward man, for the purpose of declaring what feelings it should awaken in him, what obligations it lays upon him. What is the only aim, the proper kernel of the Psalm, comes out so pointedly in the concluding verses, that it is inconceivable how it could be overlooked.” The preparatory nature of the description of God in general revelation for the description of His special revelation in the Scripture supports the legitimacy of Paul’s quotation of v. 4 for the spread of the gospel.

In Romans 10:19, what semantic category does the personal pronoun ἐγώ fit into?

In Romans 10:19, what exactly is it that Israel knew?

In Romans 10:20, specify the tense and tense category for ζητοῦσιν.

What does Romans 10:21 teach us about the character of God? How should that fact influence your life?

Romans 12

In Romans 12:1, what kind of conjunction is οὖν?

In Romans 12:1, what is the functional category for παραστήσαι?

In Romans 12:1, how are τὰ σώματα ὑμῶν θυσίαν functioning in connection to the rest of the sentence? Comment also on whether the words are definite, qualitative, or indefinite, based on their structure.

In Romans 12:1, categorize the participle ζῶσαν (i. e., if it is verbal, specify whether it is independent or dependent, and if dependent, what kind of verbal dependent participle it is; if it is adjectival, specify whether it is dependent or substantival; if dependent, what adjectival position it fits into; or if it is an absolute participle).

In Romans 12:1, is τὰ σώματα a synecdoche for the whole person?

In relation to the question of sanctification and the σῶμα, some have taught that in regeneration, the old human spirit is replaced with a new sinless human spirit, the old physical human body is entirely unchanged by regeneration, and progressive sanctification affects only the human soul, which is between the perfectly sinless human spirit and the perfectly sinful human body. This view typically reduces the terms “old man” and “new man” to “old human spirit” and “new human spirit.”⁴⁹⁵ The idea that the

⁴⁹⁵ For instance, charismatic Word-Faith leader Kenneth Copeland wrote: “When the man is born

entire person is not changed by regeneration and sanctification, but the human spirit alone is affected, cannot at all be maintained by Scripture. First, there is no Biblical support whatever for the idea that the “man,” whether old or new, is only the “spirit.” The terms old and new “man,” just like other uses of the term “man,” refer to the entire person, body, soul, and spirit. Second, no verse whatever states that the Christian’s spirit is totally sinless, the Christian’s body is totally sinful, and the Christian’s soul is what changes. Third, Scripture teaches that progressive sanctification pertains to the believer’s spirit, soul, and body.⁴⁹⁶ Sanctification affects the spirit, for the Christian must be “renewed in the spirit” (Ephesians 4:22) and can properly sing David’s psalm (cf. Ephesians 5:19), “renew a right spirit within me” (Psalm 51:10). Sanctification affects the body (cf. Psalm 63:1), for the body of the believer is the temple of the Spirit (1 Corinthians 6:19), so were the body absolutely and unchangeably sinful in this life, the Holy Spirit would have chosen as His temple a house that is absolutely and unchangeably sinful. The believer’s body is to be “a living sacrifice, holy, acceptable unto God” (Romans 12:1)—such a command is impossible if the body is unchangeably sinful. Paul tells the Thessalonian Christians that the “will of God, even your sanctification,” is “that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God” (1 Thessalonians 4:3-5), so sanctification is here defined as having a holy body, one that does not commit fornication but is holy and pure. Scripture refers

again, his spirit became a new creature in Christ Jesus, but his mind and body were unchanged” (pgs. 5-6, *Force of Faith*, Kenneth Copeland).

⁴⁹⁶ “Sanctification . . . [is] real . . . not merely . . . imputed, as is righteousness. Holiness is not merely “accounted to men,” so that they are treated as though holy, but they are made holy. Holiness becomes the characteristic of their natures. It is habitually exercised in their lives. It will eventually be possessed in perfection. It is real and in no sense only virtual. . . . It is of the whole nature. The renewed nature, given in regeneration, shows that sanctification includes the whole spiritual part of man. It is not to be confined to mere outward actions. God’s spiritual nature demands not only spiritual worship, but holy spiritual emotions and affections; and these belong to the heart. Hence the need of inward conformity to his will and commands is so especially set forth in the New Testament, as to mark its teachings as essentially spiritual. We are also plainly taught that between the outward fruit, and the inward condition, is such a connection that the latter is the actual producing power of the former, and is manifested by it. Matthew 12:33-35; Luke 6:43-45.

But sanctification is to be extended to the body likewise. Its appetites and passions are to be controlled, wicked actions are to cease, and unholy habits to be put away, the members of the body are to be mortified, all filthiness of the flesh to be cleansed, good works are to be exhibited to mankind, and such high moral duties to be performed as are imposed upon Christians as obligatory towards each other and the world.

The Scriptures exhort to sanctification of the whole nature, both body and soul. See 2 Corinthians 7: 1; Ephesians 4:17-24; Colossians 3:5-10; 1 Thessalonians 5:23. That of the body alone is urged. [Likewise the] apostle tells the Ephesians about his prayers for their spiritual sanctification. Ephesians 1:17-19.” (pgs. 3-4, Chapter 37, “Sanctification,” *Abstract of Systematic Theology*, James Petigru Boyce. Elec. acc. in *Christian Library Series*, vol. 17: *Systematic Theologies*, AGES Library, Rio, WI: 2006)

to the believer seeking to be “holy both in body and in spirit” (1 Corinthians 7:34), which would be senseless if the Christian’s spirit is already sinless and the Christian’s body is entirely sinful and unchangeable. Similarly, Scripture commands believers to “cleanse [themselves] from all filthiness of the flesh and spirit, perfecting holiness in the fear of God,” (2 Corinthians 7:1), indicating that progressive sanctification, the perfecting of holiness and cleansing of the saint, pertains to both the body and spirit. The progressive renewal that begins with regeneration pertains to both the body and the spirit.⁴⁹⁷ Fourth, Paul’s prayer that God would “sanctify” the Thessalonian church members “wholly,” that their “whole spirit and soul and body be preserved blameless” (1 Thessalonians 5:23), makes no sense unless progressive sanctification renews the whole person.⁴⁹⁸ Fifth,

⁴⁹⁷ “Present sanctification affects the body, as it serves at the behest of one’s dominant motives. The body’s members decrease as servants of sin and increase as servants of righteousness as the *mind* is continually renewed by the Holy Spirit (Rom 12:2). This is the theological basis of the Pauline injunction, “Let us cleanse ourselves from all defilement of the *flesh and spirit*” (2 Cor 7:1). The futility of the *mind* and its darkened *understanding* in its unsaved state led to “*sensuality* for the practice of every kind of impurity with greediness” (Eph 4:17–19). A depraved *mind* led the wicked to *do* those things which are not proper (Rom 1:28). Sanctification addresses both mind and body,” although “the immaterial aspect of the Christian is the primary focus of present sanctification . . . because the immaterial aspect is the seat of the human personality.” Furthermore, “[t]he promise of a transformed body [in ultimate or future sanctification] has as its underpinning the fact that just as we have borne the image of Adam in our unsaved state, we most assuredly will ultimately bear the image of Christ, the second man and last Adam—the Lord from heaven, in the resurrection (1 Cor 15:45, 47)” (pgs. 144, 149, *A Systematic Theology of Biblical Christianity, Vol. 3: The Doctrines of Salvation, the Church, and Last Things*, McCune).

⁴⁹⁸ “There was probably a threefold reference in the apostle’s request [in 1 Thessalonians 5:23]. First, he prayed that all the members of the Thessalonian church, the entire assembly, might be sanctified [which, one notes, presumes a regenerate church membership]. Second, he prayed that each individual member might be sanctified entirely in his whole man, spirit and soul and body. Third, he prayed that each and all of them might be sanctified more perfectly, moved to press forward unto complete holiness. 1 Thessalonians 5:23 is almost parallel with Hebrews 13:20, 21. The apostle prayed that all the parts and faculties of the Christian might be kept under the influence of efficacious grace, in true and real conformity to God; so influenced by the Truth as to be fitted and furnished, in all cases and circumstances, for the performance of every good work. Though this be our bounden duty, yet it lies not absolutely in our own power, but is the work of God in and through us; and thus is to form the subject of earnest and constant prayer.

Two things are clearly implied in the above passage. First, that the whole nature of the Christian is the subject of the work of sanctification, and not merely part of it: every disposition and power of the spirit, every faculty of the soul, the body with all its members. The body too is “sanctified.” It has been made a member of Christ (1 Corinthians 6:15), it is the temple of the Holy Spirit (1 Corinthians 6:19). As it is an integral part of the believer’s person, and as its inclinations and appetites affect the soul and influence conduct, it must be brought under the control of the spirit and soul, so that “every one of us should know how to possess his vessel in sanctification and honor” (1 Thessalonians 4:4), and “as ye have yielded your members servants to uncleanness and to iniquity, even so now yield your members servants to righteousness unto holiness” (Romans 6:19). Second, that this work of Divine grace will be carried on to completion and perfection, for the apostle immediately adds, ‘Faithful is He that calleth you, who also will do it’ (1 Thessalonians 5:24). Thus the two verses are parallel with ‘Being confident of this very thing, that He which hath begun a good work in you will finish it until the day of Jesus Christ’ (Philippians 1:6). Nothing short of every faculty and member of the Christian being devoted to God is what he is to ever aim at. But the attainment of this is only completely realized at his glorification: ‘We know that when He shall appear, we shall be like Him’ (1 John 3:2)—not only inwardly but outwardly: ‘Who shall change our vile body, that it may be fashioned like unto His glorious body’ (Philippians 3:21).” Pgs. 70-71, *Doctrine of*

Scripture regularly relates sanctification to the entire human person, body, soul, and spirit. The entire “new man” is being progressively⁴⁹⁹ “renewed in knowledge after the image of him that created him” (Colossians 3:10). Sanctification does not pertain to one part of man only, but to the entire person (John 17:17; Acts 20:32; 1 Corinthians 1:2; 6:11; 1 Thessalonians 5:23; Hebrews 2:11). Finally, while Scripture alone, not history, is authoritative, advocates of a sinless spirit are in the company of “the Gnostics . . . [who] held . . . that the πνεῦμα in man was part of the divine essence, and incapable of sin.”⁵⁰⁰

The affirmation in 1 Corinthians 6:17 that “he that is joined unto the Lord is one spirit” would only prove that the believer literally has the sinless spirit of the Lord Jesus Christ if in the previous verse “he which is joined to an harlot is one body” means that, when one commits fornication with a prostitute, one’s body disappears and is replaced with the harlot’s body. Furthermore, if the phraseology of 1 Corinthians 6:17 proves that the believer literally has Christ’s sinless spirit instead of his own personal human spirit, then it would seem that all the members of the church at Philippi would have had only one human spirit to share among them all, and only one human soul, since Paul stated that they “stand fast in one spirit, with one mind [*pseuche*, soul] striving together for the faith of the gospel” (Philippians 1:27). The believers at Jerusalem would likewise have had only one soul among them all, and only one heart, for “the multitude of them that believed were of one heart and of one soul” (Acts 4:32). For that matter, everyone in the tribe of Judah would have had only one physical heart, since “in Judah the hand of God was to give them one heart” (2 Chronicles 30:12). Similarly, the believers at Rome were to have among them all only “one mind and one mouth” (Romans 15:6). How they all were able to eat if they only had one mouth to share among them is hard to understand.

The fact is that the *old man* refers to the entirety of the unregenerate individual, and the *new man* refers to the entirety of the regenerate individual. The believer is changed in his entire being, body, soul, and spirit. Furthermore, while he unquestionably has a glorious spiritual union with Jesus Christ, his body, soul, and spirit are all still his

Sanctification, chap. 9, Arthur Pink.

⁴⁹⁹ Note that the present participle *renewed*, ἀνακαινούμενον, specifies a continuing action.

⁵⁰⁰ pg. 51, *Systematic Theology: Anthropology*, Charles Hodge. Vol. 2; sec. 2:2. Peabody, MA: Hendrickson, 2003 (repr. ed.). It is also interesting that through the “Gnostics . . . the word ψυχικός, originally the opposite of πνευματικός, came to denote a new category midway between the πνευματικός and the σαρκικός” (γινώσκω, γνῶσις, etc. *Theological Dictionary of the New Testament*, trans. & ed. F. Bromiley).

The Word of Faith heresy also advocates an extreme trichotomy in which “man’s ‘true inner self’ [is] fundamentally divine, residing exclusively in his spirit, in radical contradistinction to his body and soul, transmuted by demonic powers . . . [which is] characteristic of gnostic mythology. . . . Man is *not* a spirit being who possesses a soul and just happens to live in a body, as the [Word of] Faith teachers claim; rather, man is an integrated being of spirit, soul, and body” (Pg. 121, *A Different Gospel*, McConnell).

own, and he does not have a sinlessly perfect portion of his being until glorification.

In Romans 12:1, what is the significance of the fact that *παραστήσαι* is an aorist? Does this teach that the presentation is a once-for-a-lifetime act? A definite particular decision to present one's body? Examine the other instances of *παρίστημι* in Romans for help.

In Romans 12:2, specify the case and case usage for *αἰῶνι*. BDAG may help.

In Romans 12:2, specify the voice and voice usage for *συσχηματίζεσθε . . . μεταμορφούσθε*.

Progressive Sanctification as Transformation

The progressive restoration of the image of Christ that constitutes vivification in this life and which is consummated in glorification is powerfully set forth in the New Testament language of spiritual transformation with the *morphoo* (μορφόω) word

group.⁵⁰¹ The verb *morphoo*⁵⁰² appears only in Galatians 4:19, where the word sets forth the progressive sanctification that takes place as “Christ [is] formed in” the believer (Galatians 4:19).⁵⁰³ The related noun *morphe* (μορφή)⁵⁰⁴ indicates that through the process of Galatians 4:19 God works in the regenerate a true likeness to Christ. The word appears in three verses in the New Testament. Mark 16:12⁵⁰⁵ refers to the “form” of the resurrected and glorified body in which the Lord Jesus appeared to two disciples on the road to Emmaus (Luke 24:13-35). Philippians 2:6-7⁵⁰⁶ teaches that Christ took the “form of a servant” in the incarnation, thus specifying His true humanity in the same way that His Deity is indicated by His existing (ὕπαρχων) in the “form of God” from all eternity. The Divine work of forming Christ in the believer thus involves the progressive transformation of his entire person into the likeness of the glorified Son of Man. Such transformation is certain for the believer, since God has “predestinate[d] [him] to be conformed [*summorphos*, σύμμορφος]⁵⁰⁷ to the image of his Son” (Romans 8:29). The

⁵⁰¹ The words in this group are μορφώω, μορφή, μόρφωσις, σύμμορφος, συμμορφώω, and μεταμορφώω. The noun μόρφωσις, which means “the state of being formally structured, *embodiment, formulation, form*,” (BDAG), is not specifically used for progressive sanctification; it appears twice in the New Testament, once in reference to “the form of knowledge and of the truth in the law” and once to “a form of godliness” (παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ, Romans 2:20; ἔχοντες μόρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἡρνημένοι· καὶ τούτους ἀποτρέπου, 2 Timothy 3:5).

⁵⁰² **μορφώω** (μορφή) 1 aor. ptc. μορφώσαντες (Just., A I, 9, 1). Pass.: aor. ἐμορφώθην; pf. ptc. μεμορφωμένος (Philo, Joseph.) (Aratus, Phaen. 375; Nilus: Anth. Pal. 1, 33, 1; Is 44:13 Q in margin and Aq.; Philo, Plant. 3; Ps.-Philo, De Mundo 13; SibOr 4, 182; Jos., Ant. 15, 329; Just., A I, 5, 4 τοῦ λόγου μορφωθέντος καὶ ἀνθρώπου γενομένου; Ath., R. 3 p. 51, 16) **to form, shape** act. PtK 2 p. 14, 13. Pass. *take on form, be formed* (Theophr., CP 5, 6, 7; Diod. S. 3, 51, 3) in imagery as in the formation of an embryo (Galen XIX p. 181 K. ἔμβρυα μεμορφωμένα; Philo, Spec. Leg. 3, 117) μέχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν *until Christ is formed in you* Gal 4:19 (RHermann, TLZ 80, '55, 713–26).—DELG s.v. μορφή. M-M. TW. (BDAG)

⁵⁰³ My little children, of whom I travail in birth again until Christ be formed in you, τεκνία μου, οὓς πάλιν ὠδίνω, ἄχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν,

Note that “little children” (τεκνίον) is employed for younger Christians in 1 John 2:12-14.

⁵⁰⁴ **μορφή**, ἧς *f*: the nature or character of something, with emphasis upon both the internal and external form — ‘nature, character.’ ὃς ἐν μορφῇ θεοῦ ὑπάρχων ‘he always had the very nature of God’ Php 2:6; μορφήν δούλου λαβὼν ‘he took on the nature of a servant’ Php 2:7. (Louw-Nida)

⁵⁰⁵ After that he appeared in another form unto two of them, as they walked, and went into the country. Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρᾳ μορφῇ, πορευομένοις εἰς ἀγρόν.

⁵⁰⁶ 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

6 ὃς ἐν μορφῇ Θεοῦ ὑπάρχων, οὐχ ἀρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ, 7 ἀλλ’ ἑαυτὸν ἐκένωσε, μορφήν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος:

⁵⁰⁷ **σύμμορφος**, **ον** ([Ps.-Lucian,] Amor. 39 al.) **pert. to having a similar form, nature, or style, similar in form** τινός *as or to someth.* (σ. τοῦ θανάτου αὐτοῦ Orig., C. Cels. 2, 69, 16; B-D-F §182, 1; Rob. 504; 528) σύμμ. τῆς εἰκόνης τοῦ υἱοῦ αὐτοῦ *like his Son in form or appearance* Ro 8:29 (JKürzinger, BZ 2, '58, 294–99). Also w. the dat. (Nicander [II BC], Ther. 321 ed. OSchneider [1856]; Heraclit. Sto. 77 p. 102, 12 σ. τρισὶ θεοῖς of Agamemnon; B-D-F §194, 2; Rob. 528) σύμμ. τῷ σώματι

believer becomes conformed to the holiness of Christ in his life as he is “being made conformable unto his death” (Philippians 3:10)⁵⁰⁸ through physically suffering persecution and spiritually mortifying sin,⁵⁰⁹ and is both morally and bodily conformed to Christ eschatologically (Philippians 3:21).⁵¹⁰

The progressive restoration of the image of Christ that constitutes vivification and which is consummated in glorification is powerfully set forth in the New Testament language of spiritual transformation with the Greek verb *metamorphoo* (μεταμορφόω). The verb is used twice for the transfiguration of Christ (Matthew 17:2; Mark 9:2) and twice for the spiritual transformation of the believer in sanctification (Romans 12:2; 2 Corinthians 3:18).⁵¹¹ Romans 12:2 commands, “be not conformed to this world: but be ye transformed by the renewing of your mind” (μὴ συσχηματίξεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοὸς ὑμῶν).⁵¹² 2 Corinthians

τῆς δόξης αὐτοῦ Phil 3:21.—DELG s.v. μορφή. TW.

Compare also:

συμμορφίζω (only in Christian wr. but=συμμορφόω below) **to cause to be similar in form or style to someth. else, grant or invest w. the same form as**, pass. συμμορφίζεσθαι τινι *be conformed to, take on the same form as* τῷ θανάτῳ αὐτοῦ=the style of Christ’s death, i.e. to be like Christ in his death Phil 3:10 [a critical text variant—the *Textus Receptus* has συμμορφόω].—DELG s.v. μορφή. M-M. TW.

συμμορφόω ‘to give the same form’, pass. **take on the same form** (s. two prec. entries; Libanius, Descript. 30, 5 vol. VIII 542, 10 F.; Menand. Protector [VI AD]: HGM II p. 67, 8) Phil 3:10 [TR]—DELG s.v. μορφή. (BDAG)

⁵⁰⁸ That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; τοῦ γινῶναι αὐτόν, καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ, καὶ τὴν κοινωνίαν τῶν παθημάτων αὐτοῦ, συμμορφούμενος τῷ θανάτῳ αὐτοῦ. Note that συμμορφούμενος is a present participle which in this text indicates a progressive being made conformable to Christ’s death, and that Philippians 3:10 records the only appearance συμμορφόω of in the New Testament.

⁵⁰⁹ Paul makes a close connection between enduring physical suffering for Christ’s sake and spiritual growth. Note 2 Corinthians 4:10-11: “Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are alway delivered unto death for Jesus’ sake, that the life also of Jesus might be made manifest in our mortal flesh” (πάντοτε τὴν νέκρωσιν τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ. ἀεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν.). One’s soul and spirit become more like Christ as one becomes bodily like Him through enduring physical suffering for His name’s sake.

⁵¹⁰ Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. ὃς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, εἰς τὸ γενέσθαι αὐτὸ σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι ἑαυτῷ τὰ πάντα.

Philippians 3:21 and Romans 8:29 are the only New Testament references to the word σύμμορφος.

⁵¹¹ However, the references to Christ (Matthew 17:2; Mark 9:2) employ the aorist tense, since the transformation was instantaneous, while the references to the transformation of the believer (Romans 12:2; 2 Corinthians 3:18) employ the present tense, since their change is progressive.

⁵¹² Trench has some valuable comments on the distinction between συσχηματίζω and μεταμορφόω in Romans 12:2, and upon the μορφή group in general:

[The] words [μορφή & σχῆμα] are none of them of frequent recurrence in the N. T., μορφή occurring there only

[thrice] (Mark xvi. 12; Phil. ii. [6-7]); but compare μόρφωσις (Rom. ii. 20; 2 Tim. iii. 5); σχῆμα not oftener (1 Cor. vii. 31; Phil. ii. 8)[.] . . . Μορφή is ‘form,’ ‘forma,’ ‘gestalt’; σχῆμα is ‘fashion,’ ‘habitus,’ ‘figur’; ἰδέα, ‘appearance,’ ‘species,’ ‘erscheinung.’ [These words], which, occur not unfrequently together (Plutarch, *Symp.* [Page 262] viii.2.3), are objective; for the ‘form’ and the ‘fashion’ of a thing would exist, were it alone in the universe, and whether there were any to behold it or no. . . .

We may best study the distinction between μορφή and σχῆμα, and at the same time estimate its importance, by aid of that great doctrinal passage (Phil. ii. 6-8), in which St. Paul speaks of the Eternal Word before his Incarnation as subsisting “in the *form* of God” (ἐν μορφῇ θεοῦ ὑπάρχων), as assuming at his Incarnation “the *form* of a servant” (μορφήν δούλου λαβών), and after his Incarnation and during his walk upon earth as “being found in *fashion* as a man” (σχήματι εὑρεθείς ὡς ἄνθρωπος). The Fathers were wont to urge the first phrase, ἐν μορφῇ Θεοῦ ὑπάρχων, against the Arians (thus Hilary, *De Trin.* viii. 45; Ambrose, *Ep.* 46; Gregory of Nyssa, *Con. Eunom.* 4); and the Lutherans did the same against the Socinians, as a ‘dictum probans’ of the absolute divinity of the Son of God; that is, μορφή for them was here equivalent to οὐσία or φύσις. . . . Doubtless there does lie in the words a proof of the divinity of Christ, but this implicitly and not explicitly. Μορφή is not οὐσία: at the same time none could be ἐν μορφῇ Θεοῦ who was not God; as is well put by Bengel: ‘Forma Dei non est natura, divina, sed tamen is qui in forma, Dei extabat, Deus est;’ and this because μορφή, like the Latin ‘forma,’ the German ‘gestalt,’ signifies the form as it is the utterance of the inner life; not ‘being,’ but ‘mode of being,’ or better, ‘mode of existence’; and only God could have the mode of existence of God. But He who had thus been from eternity ἐν μορφῇ Θεοῦ (John xvii. 5), took at his Incarnation μορφήν δούλου. The verity of his Incarnation is herein implied; there was nothing docetic, nothing phantastic about it. His manner of existence was now that of a δούλος, that is, of a δούλος τοῦ Θεοῦ: for in the midst of all our Lord’s humiliations He was never a δούλος ἀνθρώπων. Their διάκονος He may have been, and from time to time eminently was (John xiii. 4, 5; Matt. xx. 28); this was part of his ταπείνωσις mentioned in the next verse; but their δούλος never; they, on the contrary, his. It was with respect of God He so emptied Himself of his glory, that, from that manner of existence in which He thought it not robbery to be equal with God, He became his servant.

The next clause, “and being found in fashion (σχήματι) as a man,” is very instructive for the distinguishing of σχῆμα from μορφή. The verity of the Son’s Incarnation was expressed, as we have seen, in the μορφήν δούλου λαβών. These words which follow do but declare the outward facts which came under the knowledge of his fellow-men, with therefore an emphasis on εὑρεθείς: He was by men found in fashion as a man, the σχῆμα here signifying his whole outward presentation, as Bengel puts it well: ‘σχῆμα, habitus, cultus, vestitus, victus, gestus, sermones et actiones.’ In none of these did there appear any difference between Him and the other children of men. This superficial character of σχῆμα appears in its association with such words as χρώμα (Plato, *Gorg.* 20; *Theoetet.* 163b) and ὑπογραφή (*Legg.* v. 737 d); as in the definition of it which Plutarch gives (*De Plac. Phil.* 14): ἐστὶν ἐπιφάνεια καὶ περιγραφή κτὰ πέρας σώματος. The two words are used in an instructive antithesis by Justin Martyr (1 *Apol.* 9).

The distinction between them comes out very clearly in the compound verbs μετασχηματίζειν and μεταμορφοῦν. Thus if I were to change a Dutch garden into an Italian, this would be μετασχηματισμός: but if I were to transform a garden into something wholly different; as into a city, this would be μεταμόρφωσις. It is possible for Satan μετασχηματίζειν himself into an angel of light (2 Cor. xi. 14); he can take the whole outward semblance of such. But to any such change of his it would be impossible to apply the μεταμορφοῦσθαι: for this would imply a change not external but internal, not of accidents but of essence, which lies quite beyond his power. How fine and subtle is the variation of words at Rom. xii. 2[.] . . . The Authorized Version is the first which uses ‘transformed’ here; Wiclif and the Rheims, both following closely the Vulgate, ‘transfigured,’ and the intermediate Reformed Versions, ‘changed into the fashion of.’ . . . ‘Do not fall in,’ says the Apostle, ‘with the fleeting fashions of this world, nor be yourselves fashioned to them (μὴ συσχηματίζεσθε), but undergo a deep abiding change (ἀλλὰ μεταμορφοῦσθε) by the renewing of your mind, such as the Spirit of God alone can work in you’ (cf. 2 Cor. iii. 18). Theodoret, commenting on this verse, calls particular attention to this variation of the word used, a variation which it would task the highest skill of the English scholar adequately to reproduce in his own language. Among much else which is interesting, he says: ἐδίδασκεν ὅσον πρὸς τὰ παρόντα τῆς ἀρετῆς τὸ διάφορον ταῦτα γὰρ ἐκάλεσε σχῆμα, τὴν ἀρετὴν δὲ μορφήν ἢ μορφήδὲ ἀληθῶν πραγμάτων σημαντικὴ, τὸ δὲ σχῆμα εὐδιάλυτον χρήμα. . . . For the very different uses of one word and the other, see Plutarch, *Quom. Adul. ab Amie.* 7, where both occur.

At the resurrection Christ shall transfigure (μετασχηματίσει) the bodies of his saints (Phil. iii. 21; cf. 1 Cor. xv. 53); on which statement Calov remarks, ‘Ille μετασχηματισμός non *substantialem* mutationem, sed *accidentalem*, non ratione *quidditatis* corporis nostri, sed ratione *qualitatum*, salva *quidditatis*, importat:’ but the changes of heathen deities into wholly other shapes were μεταμορφώσεις. In the μετασχηματισμός there is transition, but no absolute solution of continuity. The butterfly, prophetic type of man’s resurrection, is immeasurably more beautiful than the grub, yet has been duly unfolded from it; but when Proteus transforms himself into a flame, a wild beast, a running stream (Virgil, *Georg.* iv. 442), each of these disconnected with all that went before, there is here a change not of the σχῆμα merely, but of the μορφή (cf. Euripides, *Hec.* 1266; Plato, *Locr.* 104 e). When the Evangelist records that after the resurrection Christ appeared to his disciples ἐν ἑτέρᾳ μορφῇ (Mark xvi. 12), the words intimate to us how vast the mysterious change to which his body had been submitted, even as they are in keeping with the μετεμορφώθη of Matt. xvii. 2; Mark ix. 2; the transformation upon the Mount being a prophetic anticipation

3:18 states, “we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord”

of that which hereafter should be; compare Dan. iv. 33, where Nebuchadnezzar says of himself, ἡ μορφή μου ἐπέστρεψεν εἰς ἐμέ.

The μορφή then, it may be assumed, is of the essence of a thing. We cannot conceive the thing as apart from this its formality, to use ‘formality’ in the old logical sense; the σχῆμα is its accident, having to do, not with the ‘quidditas,’ but the ‘qualitas,’ and, whatever changes it may undergo, leaving the ‘quidditas’ untouched, the thing itself essentially, or formally, the same as it was before; as one has said, μορφῆφύσεως σχῆμα ἔξωθεν. Thus σχῆμα βασιλικόν (Lucian, *Pisc.* 35; cf. Sophocles, *Antig.* 1148) is the whole outward array and adornment of a monarch—diadem, tiara, sceptre, robe (cf. Lucian, *Hermot.* 86)—all which he might lay aside, and remain king notwithstanding. It in no sort belongs or adheres to the man as a part of himself. Thus Menander (Meineke, *Fragm. Com.* p.985):

πρᾶον κακοῦργός σχῆμ’ ὑπεισελθὼν ἀνὴρ
κεκρυμμένη κείται παγίς τοῖς πλησίον

Thus, too, the σχῆμα τοῦ κοσμοῦ passes away (1 Cor. vii. 31), the image being here probably drawn from the shifting scenes of a theatre, but the κόσμος itself abides; there is no τέλος τοῦ κοσμοῦ, but only τοῦ αἰῶνος, or τῶν αἰώνων. For some valuable remarks on the distinction between μορφή and σχῆμα see *The Journal of Classical and Sacred Philology*, No. 7, pp. 113, 116, 121; and the same drawn out more fully by Bishop Lightfoot, their author, in his *Commentary on the Philippians*, pp. 125-131.

The use in Latin of ‘forma’ and ‘figura,’ so far corresponds with those severally of μορφή and σχῆμα, that while ‘figura forme’ occurs not rarely (‘veterem formae servare figuram’; cf. Cicero, *Nat. Deor.* 32), ‘forma figurae’ never (see Doderlein, *Latein. Syn.* vol. iii. p. 87). Contrast too in English ‘deformed’ and ‘disfigured.’ A hunchback is ‘deformed,’ a man that has been beaten about the face may be ‘disfigured’; the deformity is bound up in the very existence of the one; the disfigurement of the other may in a few days have quite passed away. In ‘transformed’ and ‘transfigured’ it is easy to recognize the same distinction.

As Trench mentions, the μορφή/σχῆμα distinction is well set forth in *Apology of Justin* 1:9, Justin Martyr:

Ἀλλ’ οὐδὲ θυσίαις πολλαῖς καὶ πλοκαῖς ἀνθῶν τιμῶμεν οὓς ἄνθρωποι μορφώσαντες, καὶ ἐν ναοῖς ἰδρύσαντες, θεοὺς προσωνόμασαν· ἐπεὶ ἄψυχα καὶ νεκρά ταῦτα γινώσκουμεν, καὶ Θεοῦ μορφήν μὴ ἔχοντα, (οὐ γὰρ τοιαύτην ἡγούμεθα τὸν Θεὸν ἔχειν τὴν μορφήν ἣν φασὶν τινες εἰς τιμὴν μεμιμησθαι) ἀλλ’ ἐκείνων τῶν φανέντων κακῶν δαιμόνων καὶ ὀνόματα καὶ σχήματα ἔχειν. Τί γὰρ δεῖ εἰδόσιν ὑμῖν λέγειν, ἃ τὴν ὕλην οἱ τεχνῖται διατιθέασιν, ξέοντες καὶ τέμνοντες, καὶ χωνεύοντες καὶ τύπτοντες; καὶ ἐξ ἀτίμων πολλάκις σκευῶν διὰ τέχνης τὸ σχῆμα μόνον ἀλλάξαντες καὶ μορφοποιήσαντες, θεοὺς ἐπονομάζουσιν. Ὅπερ οὐ μόνον ἄλογον ἡγούμεθα, ἀλλὰ καὶ ἐφ’ ὕβρει τοῦ Θεοῦ γίνεσθαι, ὃς ἄρρητον δόξαν καὶ μορφήν ἔχων, ἐπὶ φθαρτοῖς καὶ δεομένοις θεραπείας πράγμασιν ἐπονομάζεται. Καὶ ὅτι οἱ τούτων τεχνῖται ἀσελγεῖς τε, καὶ πᾶσαν κακίαν, ἵνα μὴ καταριθμῶμεν, ἔχουσιν, ἀκριβῶς ἐπίστασθε· καὶ τὰς ἐαυτῶν παιδίσκας συνεργαζομένας φθείρουσιν. Ὡς τῆς ἐμβροντησίας, ἀνθρώπους ἀκολάστους, θεοὺς εἰς τὸ προσκυνεῖσθαι πλάσσειν λέγεσθαι, καὶ μεταποιεῖν· καὶ τῶν ἱερῶν, ἔνθα ἀνατίθενται, φύλακας τοιούτους καθιστάναι· μὴ συνωρῶντας ἀθέμιτον καὶ τὸ νοεῖν ἢ λέγειν ἀνθρώπους θεῶν εἶναι φύλακας.

And neither do we honor with many sacrifices and garlands of flowers such deities as men have formed and set in shrines and called gods; since we see that these are soulless and dead, and have not the form [*morphe*] of God (for we do not consider that God has such a form [*morphe*] as some say that they imitate to His honor), but have the names and forms [*schema*] of those wicked demons which have appeared. For why need we tell you who already know, into what forms the craftsmen, carving and cutting, casting and hammering, fashion the materials? And often out of vessels of dishonor, by merely changing the form, and making an image of the requisite shape, they make what they call a god; which we consider not only senseless, but to be even insulting to God, who, having ineffable glory and form [*morphe*], thus gets His name attached to things that are corruptible, and require constant service. And that the artificers of these are both intemperate, and, not to enter into particulars, are practised in every vice, you very well know; even their own girls who work along with them they corrupt. What infatuation! That dissolute men should be said to fashion and make gods for your worship, and that you should appoint such men the guardians of the temples where they are enshrined; not recognizing that it is unlawful even to think or say that men are the guardians of gods.

(ἡμεῖς . . . πάντες, ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν Κυρίου κατοπτριζόμενοι, τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ Κυρίου Πνεύματος). All believers (“we all,” 2 Corinthians 3:18), are progressively transformed into the image of Christ by the Holy Spirit. They pass “from glory to glory” in this life, becoming more like Christ as the old in them is eliminated and the new grows stronger and stronger, until the transformation is complete when they are “like him . . . [and] see him as he is” (1 John 3:2). As they behold and meditate upon the glory of God revealed in the mirror of the Word⁵¹³ their nature is transformed into the likeness of Jesus Christ. The renewal (*anakainosis*, ἀνακαίνωσις) begun by the Spirit in regeneration (Titus 3:5) is carried on by Him in believers now (Romans 12:2) until it is perfected in eternal glory. The inward transformation wrought by the Holy Spirit results in a believer *being* different and therefore *acting* differently.⁵¹⁴

Progressive Sanctification as Renewal Sourced in Regeneration

Titus 3:4-7 indicates that salvation involves both the washing of regeneration (παλιγγενεσία) and the renewal (ἀνακαίνωσις)⁵¹⁵ of the Holy Ghost. The noun *renewal* appears, outside of Titus 3:5, only in Romans 12:2, where spiritual transformation⁵¹⁶ takes place by means of⁵¹⁷ “the renewing of [the saint’s] mind,” both for the purpose of and with the result that⁵¹⁸ the believer “may prove what *is* that good, and acceptable, and perfect, will of God.” The related verb for *renewal*, ἀνακαινώνω,⁵¹⁹

⁵¹³ The verb κατοπτρίζω in 2 Corinthians 3:18 means to “look at something as in a mirror, contemplate something . . . the noun κάτοπτρον is the most common term in the papyri for [a] mirror” (BDAG). The New Testament employs the related noun ἔσοπτρον exclusively for the mirror of the Word (1 Corinthians 13:12; James 1:23).

⁵¹⁴ Notice that proving “what *is* that good, and acceptable, and perfect, will of God” (Romans 12:2) is a result of the inward transformation wrought by the Spirit (μεταμορφοῦσθε . . . εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον).

⁵¹⁵ ἀνακαίνωσις, εὖ, ἢ ἀνακαινώνω s. also ἀνακαινίζω; not found outside Christian lit.; Nägeli 52.—καίνωσις Jos., Ant. 18, 230, *renewal*; of a person’s spiritual rebirth μεταμορφοῦσθαι τῇ ἁ. τοῦ νοός *be changed by the renewal of your minds* Ro 12:2. λουτρὸν ἁ. πνεύματος ἁγίου *washing of renewal through the Holy Spirit* (w. παλιγγενεσία) Tit 3:5. ἁ. τῶν πνευμάτων ὑμῶν *the renewal of your spirit* of the imparting of a new spirit Hv 3, 8, 9.—TW.

⁵¹⁶ See the section “Vivification as Transformation” above.

⁵¹⁷ τῇ ἀνακαινώσει is an instrumental dative of means.

⁵¹⁸ εἰς τὸ δοκιμάζειν. “Boyer . . . suggests, as [Daniel Wallace has] for the corresponding ἵνα-clause, that the [εἰς το + inf. structure] might do double duty [as purpose and result] at times. . . . [with] infinitives after prepositions, many . . . can go either way [as purpose or result]” (Daniel Wallace, *Greek Grammar Beyond the Basics*, pgs. 592-593).

⁵¹⁹ ἀνακαινώνω (καινώνω ‘make new’; act. Orig., C. Cels. 4, 20; mid. Heliod. Philos., In EN 221, 13) *renew* only in Paul, in pass., and fig. of the spiritual rebirth of the Christian (opp. διαφθεῖρειν) ὁ ἔσω

appears in 2 Corinthians 4:16⁵²⁰ and Colossians 3:10.⁵²¹ These texts indicate that God, the Creator of the new⁵²² spiritual principle within the believer⁵²³ and Author and Source of all spiritual growth, progressively and daily renews the believer's inward man⁵²⁴ into His image.⁵²⁵ Scripture emphasizes the mind (νοῦς, Romans 12:2) and knowledge (ἐπίγνωσις, Colossians 3:10) in the believer's renewal. Thus, the command "be renewed [ἀνανεοῦσθαι]⁵²⁶ in the spirit of your mind" (Ephesians 4:23)⁵²⁷ closely

ἡμῶν (ἄνθρωπος) ἀνακαινοῦται *our inner (spiritual) person is being renewed* 2 Cor 4:16. ἃ. εἰς ἐπίγνωσιν *renew for full knowledge* Col 3:10.—DELG s.v. καινός, M-M. TW.

⁵²⁰ For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day. Διὸ οὐκ ἐκκακοῦμεν· ἀλλ' εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἔσωθεν ἀνακαινοῦται ἡμέρα καὶ ἡμέρα.

⁵²¹ And have put on the new *man*, which is renewed in knowledge after the image of him that created him. καὶ ἐνδυσάμενοι τὸν νέον, τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν.

⁵²² Both the νεόω and καινόω word families are employed to designate the newness of the people of God. Note the νέος of Colossians 3:10; the ἀνανεόω of Ephesians 4:23; the καινός of Ephesians 2:15; 4:24; the καινότης of Romans 6:4; 7:6; and the ἀνακαινίωσις or ἀνακαινίω in Romans 12:2; Titus 3:5; 2 Corinthians 4:16; Colossians 3:10.

⁵²³ God is τοῦ κτίσαντος αὐτόν . . . τὸν νέον, the Creator of the new man, Colossians 3:10. Psalm 51:10 ("Create in me a clean heart, O God; and renew a right spirit within me"; : יְבֹרֵךְ הַיָּדָשׁ בְּקִרְבִּי : ; לֵב טָהוֹר בְּרָא-לִי אֱלֹהִים יְרֵחַ) connects the Divine work of creation of holiness within the believer with spiritual renewal (cf. Psalm 104:30; 2 Chronicles 24:12) in those already children of God—creative power is not limited to the impartation of new life at the moment of regeneration. Note that "אֵל in the Kal is always used only of the divine production. The heart is the central organ of the whole religious moral life[.] . . . Steadfast (יָכוֹן) the spirit is called so far as it does not hesitate between good and evil" (pg. 443, "On The Biblical Notion of Renewal," Warfield, citing Baethgen). Both the Old and the New Testaments indicate that inner spiritual renewal, a product of the creative power of the Almighty Jehovah, is part of God's work of sanctifying His people, of progressively delivering them from the power of sin.

⁵²⁴ "In Titus 3:5, Paul asserts . . . [that] 'renewing' signifies a gradual, protracted work of sanctification, ending only with life . . . a process by which . . . regeneration . . . is completed. . . . [T]his interpretation of [Paul's] words to Titus is favored by [2] Corinthians 4:16, which [refers to] . . . a process of renewal . . . the process of sanctification . . . a growth 'day by day,' month by month, year by year, till the body is laid aside by death. This, too, [is taught in 2 Corinthians] 3:18 . . . [believers are] inwardly transformed from one degree of glory, or likeness to Christ, to another; and this progressive sanctification, through the truth of the gospel, [is] wrought by the Lord, the Spirit. . . . In obvious agreement with these passages is the language of Paul in Colossians 3:9-10 . . . the 'renewal' [is] conceived of by the apostle as continuous, progressive, and therefore incomplete in all those whom he was addressing" (pgs. 21-25, *The Doctrine of the Higher Christian Life Compared With The Teaching of the Holy Scriptures*, Alvah Hovey).

⁵²⁵ Both the verb ἀνακαινοῦται in 2 Corinthians 4:16 and the participle ἀνακαινούμενον in Colossians 3:10 are passive—the believer does not renew Himself, but God renews the believer's inward man. Both the verb and the participle are present tense, because God renews His people inwardly "day by day." BDAG notes that "ἡμέρα . . . [i]n the dative [is] answering the question, when? . . . The Hebrew has also furnished the expression ἡμέρα καὶ ἡμέρα *day after day* (Esther 3:4 יוֹם יוֹם=LXX καθ' ἑκάστην ἡμέραν; יוֹם יוֹם Psalm 68:20=LXX 67:20 ἡμέραν καθ' ἡμέραν) 2 Corinthians 4:16; Gospel of James 6:1." The Lord renews His people daily in the same way that Jehovah, God of salvation, daily loads His people with benefits (Psalm 68:19, 68:20, Heb.) and the same way that Mordecai was harassed daily about his refusal to bow to Haman (Esther 3:4). The Koiné parallel to a child growing physically stronger day by day (*Gospel of James 6:1*, Ἡμέρα δὲ καὶ ἡμέρα ἐκραταιοῦτο ἡ παῖς) is also noteworthy.

⁵²⁶ ἀνανεόω fut. 3 sg. ἀνανεώσει Job 33:24; 1 aor. ἀνενέωσα, mid. ἀνενεώσαμην LXX; aor.

parallels Romans 12:2's "be ye transformed by the renewing of your mind." God progressively renews⁵²⁸ the believer's mind⁵²⁹ in association with the old man being put off and the new being put on (Ephesians 4:22-24). While regeneration is the work of an instant, renewal begins with regeneration (Titus 3:5; Hebrews 6:6⁵³⁰) but continues throughout life until it is completed at glorification.⁵³¹

pass. ptc. gen. pl. ἀνανεωθέντων Ath., R. 58, 20 (ἀνα-, νέος, s. ἀνανέωσις; trag. et al.; ins [e.g. OGI 90, 35 (II BC); ŌJh 64, 1995, p. 72 (III AD)]; pap, LXX; TestBenj 9:1; Apc4Esdr fgm. d [mid.]; Jos., Ant. 12, 321; Ath., R. 58, 20).

1. trans. **renew**. The act. is not found very oft. w. this mng. (in a dedication to Aristonous of Corinth [III BC] fgm. 2b Diehl2 [AnthLG II, 6 p. 139] Δελφοὶ ἀνενέωσαν τὰν πάτριον προξενίαν; M. Ant. 4, 3, 3 σεαυτόν; 6, 15, 1; Herm. Wr. 9, 6; ins; pap; Job 33:24; 1 Macc 12:1; Iren., 3, 3, 3 [Harv. II 11, 1]) ἄ. τὴν ζωὴν (of the angel of repentance) *restore life* Hs 9, 14, 3. Much more freq. (since Thu. 7, 33, 4) is the mid. (Diod. S. 33, 28a, 3 Dind.; 37, 15, 2; Chion, Ep. 16, 8; Appian, Maced. 11 §6; SIG 721, 13; 475, 10; 554, 6; 591, 53, cp. index; OGI 90, 35; Esth 3:13b; 1 Macc 12:3, 10, 16 al.; Jos., Bell. 1, 283, Ant. 1, 290), which seems not to have the reflexive sense 'renew oneself'. Hence ἀνανεοῦσθαι τῷ πνεύματι τοῦ νοός is better taken as a pass. *be renewed*=(*let yourselves*) *be renewed in the spirit of your minds* Eph 4:23 (on the figure Cornutus 33 p. 70, 10 ἀνανεάζειν ἐκ τῶν νόσων καὶ ἐκδύεσθαι τὸ γῆρας). ἀνανεοῦται τὸ πνεῦμα *his spirit is renewed* Hv 3, 12, 2; 3, 13, 2, cp. 3, 12, 3.

2. intr. **become young again** μηκέτι ἔχοντες ἐλπίδα τοῦ ἀνανεῶσαι Hv 3, 11, 3.—New Docs 3, 61f. DELG s.v. νέος. M-M. TW. Sv. (BDAG)

⁵²⁷ ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοός ὑμῶν.

⁵²⁸ Thus, the imperative ἀνανεοῦσθαι in Ephesians 4:23 is present passive—the renewal is progressive and God is the agent of it.

⁵²⁹ In the New Testament, ἀνανεόω is also a *hapax legomenon*, and the emphasis upon the mind is validated by parallel texts such as Romans 12:2, by the etymology of the word, and, obviously, from the specific addition of τῷ πνεύματι τοῦ νοός. However, the LXX demonstrates that the verb ἀνανεόω on its own was not limited to mental renewal (Esther 13:2; 1 Maccabees 12:1, 3, 10, 16; 14:18, 22; 15:17; 4 Maccabees 18:4; Job 33:24—peace, friendship, brotherhood, and even the body is renewed with ἀνανεόω). The *Shepherd of Hermas* employs the verb for God renewing the spirit when it employs the passive voice, but employs the active for the restoration of youth or life (19:3; 20:2–3; 21:2; 91:3). Somewhat later Irenaeus employs the active of ἀνανεόω for faith being renewed (*Against Heresies*, 3:3:3) and the passive for the renewal of man to incorruptibility in association with the the new heavens and earth (5:36:1), while Athenagoras uses the passive for the renewal of human bodies in the resurrection (*On the Resurrection* 10).

⁵³⁰ Hebrews 6:6 employs the related verb, ἀνακαινίζω for *renew*, speaking of the work of the Holy Spirit that brings an unconverted individual to repentance and salvation. Specifically, the verse indicates that a lost man who deliberately turns from the truth after coming to the place of maximum revelation and Spirit-produced conviction (cf. John 16:8-11) spoken of in Hebrews 6:4-8 will never thereafter be brought by God the Holy Ghost to the point where he can repent and be saved. Thus, Hebrews 6:6 adds to the evidence of Titus 3:5 that renewal begins at the same temporal instance as repentance, faith, regeneration, and justification. The fact that ἀνακαινίζειν in Hebrews 6:6 is a present infinitive seems to indicate that the verb includes the convicting and drawing working of the Spirit that leads a lost man to seek Christ (cf. Luke 13:24; Matthew 7:13-14; John 7:17) and temporally precedes the Spirit's giving the responding sinner repentance and faith. Compare Lamentations 5:21, LXX: ἐπίστρεψον ἡμᾶς κύριε πρὸς σέ καὶ ἐπιστραφησόμεθα καὶ ἀνακαινίσον ἡμέρας ἡμῶν καθὼς ἔμπροσθεν, Turn us, O Lord, to thee, and we shall be turned; and renew our days as before.

⁵³¹ "[R]egeneration . . . differs from sanctification as the beginning of a thing differs from its continuance. And the relation of one to the other is clearly set forth by an apostle, when he says, 'He which hath begun a good work in you will perform it until the day of Jesus Christ' [Philippians 1:6]. The author of the work is the same in all its parts. He who begins it is the same agent who carries it on; and we have no reason to suppose that the influence which is exerted in its progress is different from that which operates

B. B. Warfield comments helpfully on the nature of Biblical renewal:

The terms “renew,” “renewing,” are not of frequent occurrence in our English Bible. In the New Testament they do not occur at all in the Gospels, but only in the Epistles [of Paul], where they stand, respectively, for the Greek terms ἀνακαινώνω (2 Corinthians 4:16; Colossians 3:10) with its cognates, ἀνακαινίζω (Hebrews 6:6) and ἀνανεόομαι (Ephesians 4:23), and ἀνακαινώσις (Romans 12:2; Titus 3:5). . . . [A] definite theological conception is embodied in these terms. This conception is that salvation in Christ involves a radical and complete transformation wrought in the soul (Romans 12:2; Ephesians 4:23) by God the Holy Spirit (Titus 3:5; Ephesians 4:24), by virtue of which we become “new men” (Ephesians 4:24; Colossians 3:10), no longer conformed to this world (Romans 12:2; Ephesians 4:22; Colossians 3:9), but in knowledge and holiness of the truth created after the image of God (Ephesians 4:24; Colossians 3:10; Romans 12:2). The conception, it will be seen, is a wide one, inclusive of all that is comprehended in what we now

at the commencement. It is one work, and the efficient power which is concerned in producing it is one, but it consists of different stages or degrees. It is not perfect at once, but passes from an [incomplete] state to one which is more perfect. It is not instantaneous, but progressive” (pgs. 11-12, *The Scripture Doctrine of Sanctification*, W. D. Snodgrass). In the words of Arthur Pink (pgs. 75-76, *Doctrine of Sanctification*):

[I]n one sense, the relation between regeneration and sanctification is that of the infant to the adult. . . . In likening the connection between regeneration and sanctification to the relation between an infant and an adult, it should be pointed out that we have in mind our practical and progressive sanctification, and not our objective and absolute sanctification. Our absolute sanctification, so far as our state before God is concerned, is simultaneous with our regeneration. The essential thing is our regeneration is the Spirit’s quickening of us into newness of life; the essential thing in our sanctification is that thenceforth we are an habitation of God, through the indwelling of the Spirit, and from that standpoint all the subsequent progressive advances in the spiritual life are but the effects, fruits, and manifestations of that initial consecration or anointing. The consecration of the tabernacle, and later of the temple, was a single act, done once and for all; after, there were many evidences of its continuance or perpetuity. But it is with the experimental aspect we would here treat.

At regeneration a principle of holiness is communicated to us; practical sanctification is the exercise of that principle in living to God. In regeneration the Spirit imparts saving grace; in His work of sanctification, He strengthens and develops the same. As “original sin” or that indwelling corruption which is in us at our natural birth, contains within it the seeds of all sin, so that grace which is imparted to us at the new birth contains within it the seeds of all spiritual graces; and as the one develops and manifests itself as we grow, so it is with the other.

“Sanctification is a constant, progressive renewing of the whole man, whereby the new creature doth daily more and more die unto sin and live unto God. Regeneration is the birth, sanctification is the growth of this babe in grace. In regeneration, the sun of holiness rises; in sanctification it keepeth its course, and shineth brighter and brighter unto the perfect day (Proverbs 4:18). The former is a specific change from nature to grace (Ephesians 5:8); the latter is a gradual change from one degree of grace to another (Psalm 84:7), whereby the Christian goeth from strength to strength till he appear before God in Zion” (George Swinnock, 1660).

Thus, the foundation of sanctification is laid in regeneration, in that a holy principle is then first formed in us. That holy principle evidences itself in conversion, which is a turning away from sin to holiness, from Satan to Christ, from the world to God. It continues to evidence itself under the constant work of mortification and vivification, or the practical putting off of the old man and the putting on of the new; and is completed at glorification. The great difference then between regeneration and experimental and practical sanctification is that the former is a Divine act, done once and for all; while the latter is a Divine work of God’s grace, wherein He sustains and develops, continues and perfects the work He then began. The one is a birth, the other a growth. The making of us practically holy is the design which God has in view when He quickens us: it is the necessary means to this end, for sanctification is the crown of the whole process of salvation.

One of the chief defects of modern teaching on this subject has been in regarding the new birth as the summum bonum of the spiritual life of the believer. Instead of being the end, it is . . . a means to the end. Regeneration must be supplemented by sanctification, or otherwise the soul would remain at a standstill—if such a thing were possible: for it seems to be an unchanging law in every realm that where there is no progression, there must be retrogression. That spiritual growth which is so essential lies in progressive sanctification, wherein all the faculties of the soul are more and more brought under the purifying and regulating influence of the principle of holiness which is implanted at the new birth, for thus alone do we grow up into Him in all things, which is the Head, even Christ” (Ephesians 4:15).

technically speak of as regeneration, renovation and sanctification. It embraces, in fact, the entire subjective side of salvation, which it represents as a work of God, issuing in a wholly new creation (2 Corinthians 5:17; Galatians 6:15; Ephesians 2:10). . . .

[W]e observe two groups of terms standing over against one another, describing, respectively, from the manward and from the Godward side, the great change experienced by him who is translated from the power of darkness into the kingdom of the Son of God's love (Colossians 1:13). And within the limits of each of these groups, we observe also certain distinctions in the usage of the several terms which make it up. In the one group are such terms as μετανοεῖν with its substantive μετάνοια, and its cognate μεταμέλεσθαι, and ἐπιστρέφειν and its substantive ἐπιστροφή. These tell us what part man takes in the change. The other group includes such terms as γεννηθῆναι ἄνωθεν or ἐκ τοῦ θεοῦ or ἐκ τοῦ πνεύματος, παλινγενεσία, ἀναγεννᾶν, ἀποκυεῖσθαι, ἀνανεοῦσθαι, ἀνακαινοῦσθαι, ἀνακαίνωσις. These tell what part God takes in the change. Man repents, makes amendment, and turns to God. But it is by God that men are renewed, brought forth, born again into newness of life. The transformation which to human vision manifests itself as a change of life (ἐπιστροφή) resting upon a radical change of mind (μετάνοια), to Him who searches the heart and understands all the movements of the human soul is known to be a creation (κτίζειν) of God, beginning in a new birth from the Spirit (γεννηθῆναι ἄνωθεν ἐκ τοῦ Πνεύματος) and issuing in a new divine product (ποίημα), created in Christ Jesus, into good works prepared by God beforehand that they may be walked in (Ephesians 2:10).

There is certainly synergism here; but it is a synergism of such character that not only is the initiative taken by God (for "all things are of God," 2 Corinthians 5:18, cf. Hebrews 6:6), but the Divine action is in the exceeding greatness of God's power, according to the working of the strength of His might which He wrought in Christ when He raised Him from the dead (Ephesians 1:19). The "new man" which is the result of this change is therefore one who can be described no otherwise than as "created" κτισθέντα in righteousness and holiness of truth (Ephesians 4:24), after the image of God significantly described as "He who created him" (τοῦ κτίσαντος αὐτόν, Colossians 3:10), — that is not He who made him a man, but He who has made him by an equally creative efflux of power this new man which he has become. The exhortation that we shall "put on" this new man (Ephesians 4:24; cf. 3:9, 10), therefore does not imply that either the initiation or the completion of the process by which the "new creation" (καινὴ κτίσις; 2 Corinthians 5:17; Galatians 6:15) is wrought lies in our own power; but only urges us to that diligent cooperation with God in the work of our salvation, to which He calls us in all departments of life (1 Corinthians 3:9), and the classical expression of which in this particular department is found in the great exhortation of Philippians 2:12, 13 where we are encouraged to work out our own salvation thoroughly to the end, with fear and trembling, on the express ground that it is God who works in us both the willing and doing for His good pleasure. The express inclusion of "renewal" in the exhortation (Ephesians 4:23 ἀνανεοῦσθαι; Romans 12: μεταμορφοῦσθε τῇ ἀνακαινώσει) is indication enough that this "renewal" is a process wide enough to include in itself the whole synergistic "working out" of salvation (κατεργάζεσθε, Philippians 2:12). But it has no tendency to throw doubt upon the underlying fact that this "working out" is both set in motion (τὸ θέλειν) and given effect (τὸ ἐνεργεῖν), only by the energizing of God (ὁ ἐνεργῶν ἐν ὑμῖν), so that all (τὰ πάντα) is from God (ἐκ τοῦ Θεοῦ, 2 Corinthians 5:18). . . . [T]he essence of the New Testament representation certainly is that the renewal which is wrought upon him who is by faith in Christ, is the work of the Spirit of Christ, who dwells within His children as a power not themselves making for righteousness, and gradually but surely transforms after the image of God, not the stream of their activities merely, but themselves in the very centre of their being. . . . [S]alvation consists in its substance of a radical subjective change wrought by the Holy Spirit, by virtue of which the native tendencies to evil are progressively eradicated and holy dispositions are implanted, nourished and perfected.⁵³²

As believers' minds and persons are renewed by the Spirit through the Word, they

⁵³² Pgs. 439, 450-452, 459-460, "On The Biblical Notion of Renewal," Benjamin B. Warfield, in *Biblical Doctrines*, vol. 2 of *Works of Benjamin B. Warfield*. Grand Rapids, MI: Baker Books, 2003; reprint of 1932 Oxford ed. Article orig. pub. *The Princeton Theological Review*, v. ix, 1911, pgs. 242-267.

become more Christlike and more separate from sin in their natures, actions, and attitudes, the moral image of God being restored in them.⁵³³

As already indicated, renewal begins with the Divine work of regeneration (παλιγγενεσία, Titus 3:5). Regeneration, the instantaneous impartation of spiritual life and a new nature, is also described as being “born again” or “born from above” (γεννηθῆναι ἄνωθεν⁵³⁴ John 3:3),⁵³⁵ begotten by God’s will (βουληθεὶς ἀποκεῖσθαι,⁵³⁶ James 1:18)⁵³⁷ and born or begotten again (ἀναγεννᾶν,⁵³⁸ 1 Peter 1:3,

⁵³³ Philip E. Hughes (pgs. 27-28, *The True Image: The Origin and Destiny of Man in Christ*. Eugene, OR: Wipf & Stock, 2001) wrote: “[I]n Christ . . . [t]he image marred by our fallenness is renewed in him who is the Image of God in which we were first formed. From the beginning he has been the key and the guarantee to a destiny more glorious than the beginning. The renewal of our humanity after the image of its Creator is already complete in the triumphant and glorious exaltation of the incarnate Son who is the Lord our Righteousness (Jeremiah 23:6; 1 Corinthians 1:30), and during the course of this earthly pilgrimage it is progressively taking place within us as with the Holy Spirit’s aid we increase in Christlikeness (2 Corinthians 3:18; Ephesians 4:12, 16).”

⁵³⁴ ἄνωθεν adv. of place . . . 1. in extension from a source that is above, *from above* . . . Esp. *from heaven* . . . 4. at a subsequent point of time involving repetition, *again, anew* . . . ἄ. γεννηθῆναι *be born again* J 3:3, 7 (ἄ. γεννᾶσθαι in the physical sense Artem. 1, 13) is designedly ambiguous and suggests also a transcendent experience *born from above*. (BDAG)

⁵³⁵ As noted by a variety of writers (e. g., Buchsel, *Theological Dictionary of the New Testament*, 1:671; gen. ed. G. Kittel & G. Friedrich, 10 vol. Grand Rapids, MI: Eerdmans, 1976), in John γεννηθῆναι is always used with a reference to the point of origin. Note ἐκ τοῦ Θεοῦ and ἐξ αὐτοῦ (1 John 2:29; 3:9; 4:7; 5:1, 4, 18; John 1:13); ἐκ Πνεύματος (John 3:5, 6, 8); ἐξ ὕδατος (3:5); ἐκ τῆς σαρκός (3:6); ἐκ θελήματος (ἀνδρός/Θεοῦ 1:13); ἄνωθεν (3:3, 7).

⁵³⁶ ἀποκύνω 1 aor. ἀπεκύησα (because the aor. is found in this form [not ἀπέκυσα] Js 1:18, W-H. Vog. M. in 1:15 accent ἀποκυεῖ; s. W-S. §15 p. 129); aor. pass. ἀπεκυήθη (Just., A I, 32, 14; 46, 5). (κύνω or κύω ‘to be pregnant’; Aristot., fgm. 76 Rose; Dionys. Hal. 1, 70 [interpol.]; Plut., Sull. 475 [37, 7]; Lucian, D. Mar. 10, 1; Aelian, VH 5, 4 et al.; Herm. Wr. 1, 16; BGU 665 II, 19 [I AD]; APF 3, 1906, 370 II, 4; Sb 6611, 15; PFamTeht 20, 15; 20; 22; 4 Macc 15:17; Philo, Ebr. 30 al.) *give birth to*

a. of delivery of that with which one has been pregnant, w. ἀπό retaining its force *give birth to*, ὃς ἐ[κ]υοφορήθη[. . .]. ὑπ’ αὐτῆς ὡς ἀποκυήσε (=ἔως ἀποκυῆσαι) αὐτήν, καὶ γεννήσαι [Ἰησοῦν] τὸν Χριστόν *who was carried (in the womb) by her (Mary) until she gave birth and bore [Jesus] the Messiah* AcPI Ha 8, 27f.

b. otherwise in our lit. only fig., ἡ ἀμαρτία ἄ. θάνατον *sin gives birth to* (i.e. *brings forth*) *death* Js 1:15. But the term is not confined to the human female faculty (cp. Herm. Wr. 1, 9); of God (s. γεννάω) ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας *gave birth to us (brought us into being) through the word of truth* Js 1:18.—C-MEdsman, Schöpferwille u. Geburt Jk 1:18: ZNW 38, ’39, 11–44.—DELG s.v. κύνω I. M-M. TW. Spicq. (BDAG)

⁵³⁷ James draws a striking contrast with ἀποκύνω—in those who are not begotten of God (ἀπεκύησεν, 1:18), sin is bringing forth death (ἀποκύει, 1:15).

⁵³⁸ ἀναγεννᾶν 1 aor. ἀνεγέννησα; pass. ἀνεγεννήθην (Just., Tat.); pf. pass. ptc. ἀναγεγεννημένος (Philod., Ira p. 18 W.; Sir Prol. ln. 28 v.l.) *beget again, cause to be born again* fig. of the spiritual rebirth of Christians.—Of God ὁ ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζωσαν *who has given us a new birth for a living hope* 1 Pt 1:3. ἀναγεγεννημένοι οὐκ ἐκ σποράς φθαρτῆς *born again not of perishable seed* vs. 23 (in Herm. Wr. 13, 1 Sc. ἀγνοῶ, ὃ τρισεμίστε, ἐξ οἷας μήτρας ἀνθρώπος ἀναγεννηθείη ἄν, σποράς δὲ ποίας the rdg. ἀναγ. is not certain, but Sallust. 4 p. 8, 24=FPhGr III, 33, col. 2, 6 uses the word in describing mysteries γάλακτος τροφή, ὥσπερ ἀναγεννωμένων).—Cp. RPerdelwitz, D. Mysterienreligion u. d. Problem des 1 Pt 1911, 37ff; HWindisch, Hdb. Exc. on 1 Pt 2:2 and the entry παλιγγενεσία.—DELG s.v. γίγνομαι 222. M-M. TW. Sv. (BDAG)

23). The Holy Spirit imparts the new birth through the instrumentality of both “the word of God” (1 Peter 1:23)⁵³⁹ which is “the word of truth” (James 1:18) and the sinner’s faith in Christ (John 3:3, 14-18), itself a product of the Spirit and the Word (1 Peter 1:22-23; Romans 10:17). Matthew 19:28,⁵⁴⁰ the only text other than Titus 3:5 which employs the word *regeneration*, provides striking illumination on the nature of the new birth.⁵⁴¹ The cosmic regeneration spoken of by the Lord in Matthew 19 parallels the individual regeneration under consideration in Titus 3:5.⁵⁴² In individual regeneration, as in the

⁵³⁹ The fact that both the new birth (James 1:18) and spiritual growth (John 17:17; 1 Peter 2:2) take place through the instrumentality of the incorruptible Word of God (1 Peter 1:23) means that those who employ corrupt Bible versions that are based on Hebrew and Greek texts other than the Old and New Testament *Textus Receptus*, literally and accurately translated (as they are in the King James Version), will have more difficulty both being converted and growing spiritually. The power of God, a product of the breath of God (θεόπνευστος) that remains in the Word both accurately copied and (in a derivative sense) translated (cf. “Are Accurate Copies and Translations of Scripture Inspired? A Study of 2 Timothy 3:16” at <http://sites.google.com/site/thross7>) without which both regeneration and sanctification are impossible, will be absent from a Bible version to whatever extent it is corrupt.

⁵⁴⁰ And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθήσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους, κρίνοντες τὰς δώδεκα φυλάς τοῦ Ἰσραὴλ.

⁵⁴¹ Compare the parallel drawn between cosmic and individual redemption in Romans 8:19-23.

⁵⁴² Philip Hughes powerfully develops the relationship between individual and cosmic regeneration, and their mutual connection to the Lord Jesus Christ:

It is important to understand that what happened to the incarnate Son happened to our human nature. . . . His resurrection and his exaltation demonstrate to us that death has been swallowed up in victory, *his* victory, and assure us that God gives us this same victory through our Lord Jesus Christ (1 Corinthians 15:54-57).

In him, moreover, our human nature is exalted and brought to perfection. . . . Thus what Psalm 8 affirms about man generically is attained specifically in Christ Jesus. . . . The point that must not be missed is this, that Jesus is in absolute reality the Alpha and the Omega, the beginning and the end, of all God’s purposes for mankind and for creation (cf. Revelation 1:8; 21:6; 22:13). What God started in creation he not only started in the Son, who is the Image after whom man is formed, but he also completed in the Son, who is the Image to whom all the redeemed are being conformed (Romans 8:29; 2 Corinthians 3:18). . . . So real is this exaltation of our redeemed human nature in Christ, so complete is the reconciling and glorifying work performed for us, so genuine is the union of the believer with the incarnate Lord on high, that there is an authentic identity between the Redeemer and the redeemed. . . . The key expression in the communication of this truth is that which defines the existence of the believer as being *in Christ*, with its corollary that he is therefore *with Christ*—revitalized with Christ, raised with Christ, enthroned with Christ. Christ has always been the concentration point of God’s age-old purposes, before creation, at creation, and in the restoration of all things. . . .

In the teaching of the apostles the resurrection of Jesus is strikingly proclaimed as signaling the rebirth of our humanity. It is in him, the conqueror of death and Satan, that the new creation comes into being. . . . The resurrection of Jesus, then, is the sign to the world (cf. Matthew 12:38-40) that declares the reality of the new beginning of the human race in Christ. The regeneration it proclaims is of such significance that it [leads to] the new heavens and the new earth (2 Peter 3:13; Revelation 21:1), which is the restoration of all things (Acts 3:21). As with the original creation, this is the work of God, who in Christ makes all things new (Revelation 21:5; cf. Genesis 1:1). It is the dynamic internalization of the creation principle, for God, who in the original creation said, “Let light shine out of darkness,” now dispels the darkness of ungodliness by causing the light of the knowledge of his glory revealed in Christ to shine in the believing heart (2 Corinthians 4:6). Hence the description of the person who is in Christ as a *new creation* (2 Corinthians 5:17), and the instruction that those who are thus reborn are “God’s workmanship, *created in Christ Jesus* for good works, which God prepared beforehand, that we should walk in them” (Ephesians 2:10). In this the

Millennial earth, a radical difference takes place that mightily alters previous conditions. Satan is the ruler of this present world-system (2 Corinthians 4:4) and the unregenerate individual (Ephesians 2:1-3), but Christ will rule the Millennial earth and He currently rules both the individual regenerate man and the corporate body of the saints, the church. Nevertheless, neither in the saint, the church on earth, or the Millennial kingdom is sin absolutely and finally abolished—the final complete victory for the individual does not take place until his glorification, and the final victory over sin in the universe does not take place until the eternal state, the cosmic parallel to individual glorification.⁵⁴³ Sin is not yet absolutely abolished in either individual or cosmic regeneration, but the shattered dominion of evil and predominant rule of Christ in the regenerate individual and earth are a foretaste and harbinger of certain ultimate victory in both spheres. Matthew 19:28

continuity that relates the new to the original creation is evident, as also in the assertion that “the new man” or “the new humanity” put on by the Christian “is being renewed in knowledge after the image of its Creator” (Colossians 3:10), which betokens the recovery of the first principle of man’s creation, namely, his formation after the image of God, which, again, is after Christ who is the Image of God. Likeness to Christ, Christiformity, is the whole sum and purpose of man’s creation.

The reconciliation of man to God achieves also the reconciliation of all things, the reconciliation not only of man to God but also of man to man and of all creation. Through Christ, St. Paul says, God reconciles to himself “all things, whether on earth or in heaven, having made peace by the blood of his cross” (Colossians 1:20). In the crucified, risen, and glorified Savior there is the healing of all enmity and incompatibility, personal, racial, and indeed of every kind; for Christ “is our peace, who . . . has broken down the dividing wall of hostility . . . *that he might create in himself one new man* [i. e., one new reborn humanity] . . . in one body through the cross, thereby bringing hostility to an end” (Ephesians 2:13-16). The restoration of harmony between man and God and between man and man inevitably effects the recovery of the harmony of all things. While the focus of the regeneration accomplished through the redeeming work of the incarnate Son is upon man as the head of the created order, the scope of this regeneration is in the end creation-wide. This expectation is altogether logical. Man’s fall, apart from its disastrous results for himself, has subjected the creation as a whole to futility—not, however, without hope; for, St. Paul explains, “the creation waits with eager longing for the revealing of the sons of God,” when, at the return of the Son himself in glory, “the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God” (Romans 8:19ff.). Man’s rebellion, in Adam, against his Creator led to his rebellious abuse and perversion of the dominion with which he had been entrusted over the earth; but the renewal of man, in Christ, leads to the renewal of the cosmos, and the glorification of man brings with it the glorification of that order of which he is the chief part. The actuality of rebirth which flows from the resurrection of the Crucified One from the dead therefore exerts a regenerative power that is cosmic as well as human in its comprehensiveness, as in Christ, through whom all things were created, the divine purpose in the creation of man and the world is brought to its glorious fulfilment. (pgs. 380-385, *The True Image*)

⁵⁴³

A confusion of categories would be involved in the conclusion, reasoning from the parallel between cosmic and individual regeneration, that progressive sanctification does not involve the Spirit eliminating indwelling sinfulness and imparting inward holiness because in the Millennium all those who enter the earthly kingdom are regenerate but by the end of the thousand year reign the many unconverted people who will have been born will rebel against Christ, so that greater human holiness is not present at the conclusion of the Millennial reign (Revelation 20:1-10). Even apart from the fact that there doubtless will be a vast number of glorious spiritual achievements and wonderful progress made in innumerable areas during the thousand years of Christ’s reign from Jerusalem, Matthew 19:28 and Titus 3:5 do not present a parallel with individual renewal, but with individual regeneration. The contrast between the present age under Satan’s rule and the Millennial kingdom under Christ’s rule teaches much about the nature of individual regeneration, but nothing about the nature of progressive renewal during the Christian life. No text of the Bible draws an explicit parallel between the unfolding events of Christ’s future earthly kingdom and the unfolding events of individual renewal in progressive personal sanctification.

further demonstrates that cosmic regeneration transforms the entire creation—no portion of the universe is exempt from the radically different conditions (Isaiah 11; 65:20-25, etc.) that will exist during Christ’s thousand-year reign. So individual regeneration affects the entire person, spirit, soul, and body. Nevertheless, the entire Millennial cosmos, although changed in all its parts, still evidences the existence and deleterious affects of sin in every portion; so no part of the regenerate individual is yet entirely free from sin. Furthermore, entrance into both the personally regenerate state and the coming Millennial state is based upon union with the Lord Jesus Christ. Matthew 19:28 illustrates the truth that individual regeneration is an instantaneous and supernatural work that makes a man new in all parts, although not completely new in any part; it is the impartation of a new nature that grows and develops through the renewal of progressive sanctification until God eradicates the final remnants of indwelling sin at glorification.⁵⁴⁴

The cosmic parallel to the process beginning at regeneration whereby God makes the individual believer holy is explicitly extended through glorification in Isaiah 65:17 and 66:22, where God indicates that His creation of new heavens and a new earth takes place in connection with the Millennium,⁵⁴⁵ while 2 Peter 3:13 and Revelation 21:1 (cf.

⁵⁴⁴ “The spiritual life implanted in regeneration is similar to the natural life in that it must be nourished and strengthened for it to expand and grow. In other ways there is a great difference between them, of course, inasmuch as the spiritual life originates in God as Savior, is acquired by the resurrection of Christ, and is eternal life that can neither sin nor die. Nevertheless regenerate persons continually need to be ‘strengthened in their inner being with power through God’s Spirit’ (cf. Eph. 3:16). This strengthening of the spiritual life, like its beginning, originates with God and the riches of his grace. The life of spiritual persons, also after its origination, cannot for a moment be separated from God and his fellowship; in the same strict and particular sense in which this life is from God, it also is through and for him. It is he who nourishes and maintains it, never abandons it, prompts it to engage in certain activities, and not only bestows the capacity but also the willing and the working according to his good pleasure (Phil. 2:13; 2 Cor. 3:5). It is a life in communion with Christ. . . . [B]elievers are united with Christ, both in his death and in his resurrection (Rom. 6:5). They are in Christ, and Christ lives in them (2 Cor. 13:5; Gal. 2:20). They cannot do anything if they do not remain in him as branches in the vine (John 15:4–5). They can only become strong in the Lord and in the strength of his might (Eph. 6:10) by the Spirit of Christ and in communion with him (Rom. 8:13, 26; 2 Cor. 13:13; Eph. 3:16). But in the case of the regenerate, that Spirit works from the center of their being to the circumference. This is both possible and proper since the ‘new person’ is not immediately perfected in ‘degrees’ but in ‘parts.’ In regeneration the whole person is, in principle, re-created. A person’s self dies and lives again in and by the power of Christ (Gal. 2:20). From the very start it is a new human (καὶνὸς ἄνθρωπος, *kainos anthrōpos*) who is created in Christ (Eph. 4:24; Col. 3:10), a creation that, though small and delicate, is nevertheless complete in all its parts. The Holy Spirit, accordingly, works at various aspects to make the new person grow evenly and proportionately in all one’s parts. He works as the Spirit of wisdom, holiness, and glory, and adorns believers with an array of powers and gifts and virtues (Rom. 15:13; 1 Cor. 12:3ff.; Gal. 5:2–3)” (pg. 98, *Reformed Dogmatics*, vol. 4, Herman Bavinck).

⁵⁴⁵ Note the use of participles for God’s work of the creation of the new heaven and earth in both Isaiah 65:17-18 (וְהָיָה בֹרָא שָׁמַיִם וְהָיָה בֹרָא אֲרֶצֶת הַדָּשָׁה . . . אֲנִי בֹרָא) and 66:22 (וְהָיָה הַחֲדָשָׁה אֲשֶׁר) וְהָיָה הַחֲדָשָׁה אֲשֶׁר—both texts thus employ forms expected for an action involving a process rather than one completed at a single instant in time (cf. Isaiah 66:22 (LXX), ὁ οὐρανὸς καινὸς καὶ ἡ γῆ καινὴ ἃ ἐγὼ ποιῶ, and 65:18, ἐγὼ ποιῶ). Note that Isaiah 66:22 also connects the certainty that the

Revelation 20:11; 21:5) identify the new heaven and new earth as the ultimate consummation of the eternal state, after the thousand-year reign of Christ. The Millennial kingdom is a new cosmos, a new heaven and earth—it is new in all its parts, but not new to the uttermost extent—total newness and absolute freedom from sin awaits the eternal state.

Trench commented with insight on the distinction between regeneration (παλιγγενεσία) and renewal (ἀνακαίνωσις):

[F]irst[,] it is worth observing that while the word παλιγγενεσία drawn from the realm of nature, ἀνακαίνωσις is derives from that of art. A word peculiar to the Greek of the N. T., it occurs there only twice—once in connexion with παλιγγενεσία (Tit. iii. 5), and again at Rom. xii. 2; but we have the verb ἀνακαινίζω, which also is exclusively a N. T. form, at 2 Cor. iv. 16; Col. iii. 10; and the more classical ἀνακαινίζω, Heb. vi. 6, from which the nouns, frequent in the Greek [theologians], ἀνακαινισμός and ἀνακαινισις are more immediately drawn; we have also ἀναεὼ at Ephes. iv. 23; all in similar uses. . . . Our Collect . . . expresses excellently well the relation in which the παλιγγενεσία and the ἀνακαίνωσις stand to each other; we there pray, ‘that we being regenerate,’ in other words, having been already made the subjects of the παλιγγενεσία, ‘may daily be renewed by the Holy Spirit,’ may continually know the ἀνακαίνωσις Πνεύματος Ἁγίου. In this Collect, uttering, as do so many, profound theological truth in forms at once the simplest and the most accurate, the new-birth is contemplated as already past, as having found place once for all, while the ‘renewal’ or ‘renovation’ is daily proceeding—being as it is that gradual restoration of the Divine image, which is ever going forward in him who, through the new-birth, has come under the transforming powers of the world to come. It is called ‘the renewal of the Holy Ghost,’ inasmuch as He is the efficient cause, by whom alone this putting on of the new man, and putting off the old, is brought about.

These two then are bound by closest ties to one another; the second the following up, the consequence, the consummation of the first. The παλιγγενεσία is that free act of God’s mercy and Power, whereby He causes the sinner to pass out of the kingdom of darkness into that of light, out of death into life; it is the ἄνωθεν γεννηθῆναι, of John iii. 3; the γεννηθῆναι ἐκ θεοῦ of 1 John v. 4; the θεογενεσία of Dionysius the Areopagite and other Greek theologians; the γεννηθῆναι ἐκ σποράς ἀφθάρτου of 1 Pet. i. 23; in it that glorious word begins to be fulfilled, ἰδοὺ καινὰ [πάντα ποιῶ] (Rev. xxi. 5). In it—not in the preparations for it, but in the act itself—the subject of it is passive, even as the child has nothing to do with its own birth. With the ἀνακαίνωσις, it is otherwise. This is the gradual conforming of the man more and more to that new spiritual world into which he has been introduced, and in which he now lives and moves; the restoration of the Divine image; and in all this, so far from being passive, he must be a fellow-worker with God. That was ‘regeneratio,’ this is ‘renovatio;’ which two must not be separated, but as little may be confounded, as Gerhard (*Locc. Theoll.* xxi. 7. 113) has well declared: ‘Renovatio, licet a regeneratione proprie et specialiter accepta distinguatur, individuo tamen et perpetuo nexu cum ea est conjuncta.’ What infinite perplexities, conflicts, scandals, obscurations of God’s truth on this side and on that, have arisen now from the confusing, and now from the separating, of these two!⁵⁴⁶

Commenting on the same distinction between regeneration and renewal, B. B. Warfield wrote:

[I]t seems tolerably clear that over against the broader “renewal” expressed by ἀνακαινούσθαι

people of God will not be cast away with the certainty that the renewed cosmos will not be cast away. From the moment God’s renewing power enables a sinner to take the water of life freely until the ultimate consummation in the New Jerusalem, the Triune Jehovah can truly testify, Ἰδοὺ, καινὰ πάντα ποιῶ, “Behold, I make all things new” (Revelation 21:5; cf. 21:1-7).

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Synonyms of the New Testament, Richard Chenevix Trench. Section xviii, pgs. 64-66.

and its cognates . . . ἀναγεννᾶν (1 Peter 1:23) and with it, its synonym ἀποκεῖσθαι (James 1:18) are of narrower connotation. We have, says Peter, in God's great mercy been rebegotten, not of corruptible seed, but of incorruptible, by means of the Word of the living and abiding God. It is in accordance with His own determination, says James, that we have been brought forth by the Father of Lights, from whom every good gift and every perfect boon comes, by means of the Word of truth. We have here an effect, the efficient agent in working which is God in His unbounded mercy, while the instrument by means of which it is wrought is "the word of good-tidings which has been preached" to us, that is to say, briefly, the Gospel of Jesus Christ. The issue is, equally briefly, just salvation. This salvation is characteristically described by Peter as awaiting its consummation in the future, while yet it is entered upon here and now not only [1 Peter 1:4ff.] as a "living hope" which shall not be put to shame (because it is reserved in heaven for us, and we meanwhile are guarded through faith for it by the power of God), but also in an accordant life of purity as children of obedience who would fain be like their Father and as He is holy be also ourselves holy in all manner of living. James intimates that those who have been thus brought forth by the will of God may justly be called "first fruits of His creatures," where the reference assuredly is not to the first but to the second creation, that is to say, they who have already been brought forth by the word of truth are themselves the product of God's creative energy and are the promise of the completed new creation when all that is shall be delivered from the bondage of corruption into the liberty of the glory of the children of God (Romans 8:19sq., Matthew 19:28).

The new birth thus brought before us is related to the broader idea of "renewal" (ἀνακαίνωσις) as the initial stage to the whole process. . . . The notion of the new birth is confined even more closely still to its initial step in our Lord's discourse to Nicodemus, recorded in the opening verses of the third chapter of John's Gospel. Here the whole emphasis is thrown upon the necessity of the new birth and its provision by the Holy Spirit. No one can see the Kingdom of God unless he be born again; and this new birth is wrought by the Spirit. . . . The new birth appears to be brought before us in this discussion in the purity of its conception; and we are made to perceive that at the root of the whole process of "renewal" there lies an immediate act of God the Holy Spirit upon the soul by virtue of which it is that the renewed man bears the great name of son of God. Begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God (John 1:13), his new life will necessarily bear the lineaments of his new parentage (1 John 3:9, 10; 5:4, 18): kept by Him who was in an even higher sense still begotten of God, he overcomes the world by faith, defies the evil one (who cannot touch him), and manifests in his righteousness and love the heritage which is his (1 John 2:29, 4:7, 5:1). Undoubtedly the Spirit is active throughout the whole process of "renewal"; but it is doubtless the peculiarly immediate and radical nature of his operation at this initial point which gives to the product of His renewing activities its best right to be called a new creation (2 Corinthians 5:17; Galatians 6:15), a quickening (John 5:21; Ephesians 2:5), a making alive from the dead (Galatians 3:21). . . . At the basis of all there lies an enabling act from God, by virtue of which alone the spiritual activities of man are liberated for their work (Romans 6:22, 8:2). From that moment of the first divine contact the work of the Spirit never ceases: while man is changing his mind and reforming his life, it is ever God who is renewing him in true righteousness. . . . It is the entirety of this process, viewed as the work of God on the soul, which the Scriptures designate "renewal."⁵⁴⁷

Spiritual renewal thus encompasses both the initial bestowal of a new nature by God in regeneration and the believer's growth in Christlikeness and holiness through the mortification of indwelling sin and vivification of Divinely imparted new life. God progressively renews His people into the image of Christ throughout the entirety of their earthly Christian pilgrimage until their indwelling sin is finally utterly extirpated through their glorification.

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"On The Biblical Notion of Renewal," Benjamin B. Warfield, pgs. 454-457.

A Few Applications of Transformation and of Renewal Sourced in Regeneration

Application to Lost Sinners:

- 1.) Have you been regenerated? Are you different the way the Millennial earth is different from this earth? When did it happen? This is what the new birth is—and without the new birth, you will never enter heaven.
- 2.) You must *want* to be different the way that the Millennial earth is different. You must want Jesus Christ to be your Lord, to have a new heart, to be holy. It is not enough that you don't want hell. When you receive Christ, you are united to Him and get all that He is, and you must want this.
- 3.) You cannot just wait to be saved until whenever you want. *GOD* renews you unto repentance. You are saved when God permits, Hebrews 6:3. If you put off repentance and faith, you are in severe danger of being cast off forever by God and never being renewed unto repentance.
- 4.) Why will you cling to this fading world, instead of having all that we discussed?

Application to Regenerated Saints:

- 1.) Ephesians 1:18-19: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,
- 2.) Renewal, as regeneration, is a supernatural work of God. Do not think that you renew yourself, or take any glory to yourself in this work; ascribe it all to God.
- 3.) Expect God to renew you completely, body, soul, and spirit, as you cooperate with Him. Low views of what God does in you will hinder your sanctification. If you think God does not actually make you any more holy, but leaves you unchanged from the time you are saved until glory, you are not going to be renewed as you ought. Expect God to renew you and cooperate with Him by using the means of sanctification.
- 2.) Understand, treasure, and glory in the greatness of Jesus Christ, the One who brings all this to pass. See how all of the created universe, all redeemed humanity, this creation, the new creation, all, all centers in Him. How do you treat Jesus Christ? Are you brazen

enough to not keep His commandments, but hold on to sin? Will you not love and serve this One, Jesus Christ?

3.) Has He brought you into union with Himself, bringing you into this glorious redemption that is centered in Him in such a great way? Will you not then fulfill His purposes for you?

4.) Will you choose this world and sin over Him? Will you choose to not further this work of renewal in you in the greatest possible way? Why will you choose dust that will perish over renewal by Jesus Christ?

In Romans 12:2, specify the structural and semantic category for δοκιμάζειν. Also, which definition in BDAG does the word best fit under?

Are you obeying Romans 12:1-2? Have you, and are you, *presenting* your body, *not being conformed* to this world, and *being transformed*? Paul—under inspiration, and thus with the very authority of the Almighty Jehovah—begs—*beseeches*—obedience to this command. Think on the mercies of God—in particular, upon His mercies toward you as revealed in Romans 1-11. Can you do less? Search your heart and examine your conscience. How highly do you esteem the mercies of God? Are there areas in your life where you are not presenting your body, or where you are being conformed to the world? Are you being transformed? Are you more in the image of Christ now than you were a year ago? What are some areas where you see you need to be renewed in a greater way?

In Romans 12:3, specify the structural and semantic category for the first φρονεῖν in the verse.

In Romans 12:3, specify the semantic category for δοθείσης.

In Romans 12:3, specify the semantic category for σωφρονεῖν.

One very important way to test your obedience to Romans 12:1-2 is your obedience to Romans 12:3ff. How is your obedience to Romans 12:3ff?

1.) You are proud, and think more highly of yourself than you ought to think, when you do not fit into the body of Christ, the Baptist congregation of which you are a member (cf. 1 Corinthians 12:27), and are not unified with that assembly, Romans 12:3.

a.) Are there members of your church who you have grudges against? If so, you are thinking of yourself more highly than you ought to think, and you are *not* obeying Romans 12:1-2.

b.) Are there people in your church you don't talk to, whom you just don't get along with? If so, you are thinking of yourself more highly than you ought to think, and you are *not* obeying Romans 12:1-2.

c.) Do you gossip? Backbite? Have a root of bitterness springing up in you, and defiling many? If so, you are thinking of yourself more highly than you ought to think, and you are *not* obeying Romans 12:1-2.

d.) What do you do if you hear gossip? Do you allow it, or do you say, "Why are you telling me? Really? That happened? Let's go talk to that person right away and get it taken care of!" If you don't respond in that manner, but allow gossip to take place, You are thinking of yourself more highly than you ought to think, and you are *not* obeying Romans 12:1-2.

e.) Do you rebel against pastoral authority, against those whom God commands you to obey, since they have the rule over you, and watch for your soul, Hebrews 13:7,

17? If so, you are thinking of yourself more highly than you ought to think, and you are *not* obeying Romans 12:1-2.

f.) When you are a parent of a student in a church-run Christian school, and you back up your child against his authority, his teacher, you are not obeying Romans 12:1-2, and you are sinning against your child and making him or her disobey Romans 12:1-2 as well. You are thinking of yourself more highly than you ought to think, and leading others into that same awful, despicable sin of pride.

g.) Husband, are both you and your wife church members? Do you have unity, love, joy, peace, and holiness in your home? If the people in your home are obeying Romans 12:1-2, you will have unity in your home. If it isn't there, someone, or lots of people, are thinking of themselves more highly than they ought to think.

h.) When you are sinned against, and you don't try to make reconciliation, you are thinking of yourself more highly than you ought to think, and you are *not* obeying Romans 12:1-2. The Lord Jesus said in Matthew 5:23-24, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matthew 18:15 says, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone." *You* are responsible to get the sin taken care of if someone sins against you. And note the verse says "go and tell him his fault." It doesn't say "drop a hint." It doesn't say to vaguely refer to something that you think the person ought to catch. The Bible doesn't say to do that. Hinting around is never found in the Bible as an alternative to telling someone his fault. It is disobedience. It is lack of faith and, often, fear of confronting someone else. God says to tell him his fault. And it says to do it alone. You don't tell 25 other people first. You go right to the person and deal with the problem. And then if he gets right, you forgive, seventy times seven times. Once the sin is taken care of, it's over. You don't bring it up any more. Aren't you glad God won't bring up your sins anymore when you confess them? And if he doesn't get right, you take two or three, and follow Matthew 18. If you don't do this, you aren't obeying Romans 12:1-2. You think of yourself more highly than you ought to think.

i.) Don't say you can't help disobedience in these areas—that's a lie. You have the Holy Spirit, who produces love, joy, and peace. You *can* be reconciled in the church. You *can* get along. You *can* obey Romans 12:1-2, and thus Romans 12:3ff.

a.) Jesus prayed that the saints would love one another, like He loved us, John 17. So Jesus prayed that but He can't make it so you and another believer can be reconciled? Are His prayers failures? Is it not abominable idolatry to even think such a thought in your heart?

b.) You are part of *the Church of Jesus Christ*, not a social club. The ecumenical movement has a fake unity based on a fake view of the church. There is no real unity in the conflicting false doctrines, sin, and so on that is papered over and ignored to make "unity." That isn't unity. In the real church, the real body of Christ, the Lord Jesus' particular, Baptist congregation that He loved and died for, we can have *real* unity. We don't need to just paper things over and pretend that we have unity by not dealing with sin, ignoring false doctrine, and so on. We deal with things and have real, genuine, unity and agreement. Real unity is not ignoring sin, ignoring disobedience, tolerating false doctrine and false practice. Real unity is unanimity, 1 Corinthians 1:10:

“Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.” You can obey this verse in the church. You can have no divisions, speak the same thing, and be perfectly joined together in the same mind and in the same judgment. That is God’s will for your life. That is what obedience to Romans 12:1-2, and thus to Romans 12:3ff., looks like in the Lord’s church.

c.) Can you sing this and mean it?

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

Before our Father’s throne
We pour our ardent prayers;
Our fears, our hopes, our aims are one
Our comforts and our cares.

We share each other’s woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.

When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again.

This glorious hope revives
Our courage by the way;
While each in expectation lives,
And longs to see the day.

From sorrow, toil and pain,
And sin, we shall be free,
And perfect love and friendship reign
Through all eternity.

So Romans 12:3 is a central part of Paul’s application of Romans 12:1-2. Have unity in the church! How are you doing? Are you obeying Romans 12:1-2? If we want revival, we need to have what they did in Acts—church unity: “And the multitude of them that believed were of one heart and of one soul,” Acts 4:32. Did you know that’s even part of the New Covenant? “And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them” (Jeremiah 32:39). “And I will give them one heart, and I will put a new spirit within you; and I will take the stony

heart out of their flesh, and will give them an heart of flesh” (Ezekiel 11:19).

Do you know what the right time is to get unified in the church, to deal with your sin? NOW. TODAY. Submit to God! Obey Romans 12:1-2! Have unity in the Lord’s church—that precious, blood-bought assembly of which you are a member!

In Romans 12:5, what kind of pronoun is ἀλλήλων?

a. In Romans 12:5, what cases does κατὰ take? What case is εἰς in in? What is going on? Look at A. T. Robertson, *Grammar* pg. 460, and BDAG on εἰς for help. Note also the extract footnoted from Deismann, *Bible Studies: Contributions Chiefly From Papyri And Inscriptions To the History of The Language, The Literature, And the Religion of Hellenistic Judaism and Primitive Christianity*, pg. 138, on the ὁ καθ’ εἰς.⁵⁴⁸

⁵⁴⁸ κατὰ.

1. In 3 Macc 5:34 and Rom. 12:5 is found ὁ καθ’ εἰς 296 for εἰς ἕκαστος, and in Mark 14:19 and John 89, 297 the formula εἰς καθ’ εἰς for *unusquisque*. In these constructions, unknown in classical Greek, we must, it is said, either treat *eh* as an indeclinable numeral, or treat the preposition as an adverb.²⁹⁸ Only in the Byzantine writers have such constructions been authenticated. But εἰς καθ’ ἕκαστος²⁹⁹ already stands in LXX Lev. 25:10 (καὶ ἀπελεύσεται εἰς ἕκαστος εἰς τὴν κτήσιν αὐτοῦ), according to Cod. A. This represents *𐤇𐤍𐤔* and cannot, therefore, be explained as a mechanical imitation of the original. What we have here (assuming that A has preserved the original reading) will rather be the first example of a special usage of κατὰ, and thus, since it is ἕκαστος which is now in question, the first, at least, of Buttmann’s proposed explanations would fall to the ground.

It is, of course, quite possible that the εἰς καθ’ ἕκαστος should be assigned only to the late writer of Cod. A. But [p. 139] the hypothesis of its being the original derives, as the author thinks, further support from the following facts. The LXX translate the absolute *𐤇𐤍𐤔* by ἕκαστος in innumerable passages. But in not a single passage except the present (according to the ordinary text), is it rendered by εἰς ἕκαστος. This combination, already found in Thucydides,³⁰⁰ frequent also in the “fourth” Book of Maccabees,³⁰¹ in Paul and in Luke, is used nowhere else in the LXX, a fact which, in consideration of the great frequency of ἕκαστος= *𐤇𐤍𐤔* is certainly worthy of note. It is in harmony with this that, so far as the author has seen, no example occurs in the contemporary Papyri.³⁰² The phrase seems to be absent from the Alexandrian dialect in the Ptolemaic period. Hence it is *a priori* probable that any other reading which is given by a trustworthy source should have the preference. Although indeed our εἰς καθ’ ἕκαστος seems strange and unique, yet this fact speaks not against, but in favour of, its being the original. It can hardly be imagined that the copyist would have formed the harsh εἰς καθ’ ἕκαστος out of the every-day εἰς ἕκαστος. But it is quite plain, on the other hand, that the latter reading could arise from the former—nay, even *had* to be made from it by a fairly “educated” copyist.³⁰⁴ Our reading is further confirmed not only by the analogies cited, but also by Rev. 21:21, ἀνὰ εἰς ἕκαστος τῶν πυλῶνων ἦν ἐξ ἐνὸς μαργαρίτου: here also we have evidently an adverbial use of a preposition,³⁰⁵ which should hardly be explained as one of the Hebraisms of Revelation, since in 48 the [p. 140] distributive ἀνὰ is made, quite correctly, to govern the accusative, and since, further, it would be difficult to say what the original really was which, as it is thought, is thus imitated in Hebraising fashion.

In Romans 12:5, Paul uses the word *we* editorially to say that we all have a unique body that we are members of. Scripture evidences instances where the word *we* does not have to include the author. Note:

Romans 1:5: “By whom **we** have received grace and apostleship [ἀποστολή; cf. Acts 1:25; 1 Corinthians 9:2; Galatians 2:8].” The church at Rome was not composed of apostles. 1 Corinthians 10:22: “Do **we** provoke the Lord to jealousy? are **we** stronger than he?” Paul was not having fellowship with devils and provoking the Lord to jealousy (v. 20-21)—only segments of his audience were. 1 Corinthians 11:31: “For if **we** would judge ourselves, **we** should not be judged.” This seems to be something his audience was doing; Paul was not sickly and dying from taking the Lord’s Supper unworthily. Hebrews 2:1: “Therefore **we** ought to give the more earnest heed to the things which **we** have heard, lest at any time **we** should let *them* slip.” Paul was not going to let slip what he had heard about the gospel and go back to Judaism. Hebrews 2:3: “How shall **we** escape, if **we** neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*,” Paul was not including himself in the “*we*” who would be damned for neglecting the great salvation. Other examples in the rest of Scripture are found of a similar use of *we*; e. g., in Acts 2:8, “And how hear we every man in our own tongue, wherein we were born?” (Acts 2:8), the people hearing the preaching at Pentecost did not all have the same native tongue, nor were they all from the same country.

The understanding of the “*we*” and “*one body*” in Romans 12:4-5 is dependent upon the analogy of 12:4. Paul wrote, “For as we have many members in one body, and all members have not the same office: 5 So we, *being* many, are one body in Christ, and every one members one of another” (καθάπερ γὰρ ἐν ἐνὶ σώματι μέλη πολλὰ ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πράξιν· 5 οὕτως οἱ πολλοὶ ἐν σῶμά ἐσμεν ἐν Χριστῷ, ὁ δὲ καθ’ εἰς ἀλλήλων μέλη.). In Romans 12:4, Paul speaks of the physical body of the human organism. Each particular member of the church at Rome had his own particular physical body with its many body parts. Nobody would conclude from Romans 12:4 that every single member of the Roman church, and the Apostle himself, together constituted one big human body because of Paul’s use of “*we*” and “*one body*.” Nor should the second half of the analogy in Romans 12:5 be pressed to make Paul and the Roman church part of one allegedly universal, invisible body.

An influence from the common comparison of the polis with the human body (the body politic. . . is hard to dispute. . . . In view of 1 Cor 10:16–17, an allusion to the community as expressing the corporate unity in the Lord’s Supper can hardly be excluded. . . . [T]he actual *experience* of community, of common participation (κοινωνία) [is emphasized]. This again is used of the Eucharist in 1 Cor 10:16, but the more typically Pauline thought is of the shared experience of the Spirit (2 Cor 13:13/14; Phil 2:1) as effecting the unity of the church, the oneness of the body (1 Cor 12:12–13; Eph 4:3, 7–13). . . . [This] fits fully into the strongly charismatic emphasis of the immediate context: the simple fact is that Paul uses the body of Christ as an ecclesiological concept only in connection with charisms (Rom 12; 1 Cor 12; also Eph 4); the Christian community as the body of Christ exists for him only as the charismatic community[; that is,] . . . [o]nly in this context of the effects and gifts of grace does the apostle utilize the ancient world’s figure of the one body and the variety of its members[.] . . . [T]he body imagery is actually an expression of the consciousness of community and oneness experienced by the first Christians as they met “in Christ.” . . . οἱ πολλοί is the same Semitism as in 5:19, meaning “all.” Here it refers

to all the recipients, “all you” (v 3), with whom Paul identifies—the all of any worshipping community. That is to say, as explicitly in 1 Cor 12 (Rom 12:5 is closely parallel to 1 Cor 12:27), so here, “the body” has in view the local Christian congregation[.] (Comment on Romans 12:4-5, pgs. 723-724, *Romans 9-16*, James D. G. Dunn, vol. 38B, *Word Biblical Commentary*. Waco, TX: Word Books, 1988; elec. acc. *Accordance Bible Software*.)

The use of “we” for Paul alone in Romans 1:5, in the context of grace and spiritual gifts, specifically apostleship, should also be taken into consideration in the analysis of the “we” concerning grace and spiritual gifts in Romans 12:4-8. Romans 12:4-5, interpreted with classical grammatical-historical exegesis, provides no support whatever to the doctrine of a universal, invisible body of Christ.

In Romans 12:6, specify the semantic category for the participle ἔχοντες. Wallace indicates (pg. 653) that the ἔχοντες of Romans 12:6 is a possible instance of an independent verbal participle functioning as an indicative. Also examine Robertson, *Grammar* pgs. 1132-1135. Do you agree or disagree with Wallace, and why? Note also the following commentaries, the first arguing that ἔχοντες is not an independent verbal participle functioning as an indicative, and the second arguing that it is:

Word Biblical Commentary, Dunn, on Romans 12:6:

ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα, “having gifts different in accordance with the grace given to us.” It is almost universally assumed that v 6 begins a new sentence (eg, NEB, Barrett, Michel, Käsemann), with the second halves of the subsequent phrases filled out with imperatival force—so particularly RSV: “Having gifts that differ according to the grace given to us, let us use them” (the last four words having been added to the text). This forces the sense too much in one direction[.] . . . The sentence reads more naturally as a continuation of the body imagery of vv 4–5 with the meaning of ἀλλήλων μέλη spelled out in terms of different charisms. The point then of the following phrases is that they are a description of the Christian congregation functioning as “one body in Christ”: the one who teaches, exhorts, etc., is the member (μέλος) of the body; the act of teaching, exhorting, etc., is the function (πρᾶξις) of the limb/organ, the member of the body functioning as such. Vv 6–8 are a description of how the body of Christ functions. That Paul’s description of his vision or “in principle” ideal of the body of Christ as charismatic community has prescriptive force is no doubt the case. But as Paul actually sets it out it is simply a description of what being one body in Christ involves so far as Paul is concerned.

The ἔχοντες is determined by the imagery of the body, since it refers to organs and limbs with fixed functions. And Paul follows through the logic of the imagery by characterizing the subsequent charisms in terms of regular ministries (“he who teaches . . .”).

Based on the view above, the WBC translates: “For just as in one body we have many members, and all the members do not have the same function, 5 so we all are one body in Christ, and individually members of one another— 6 having charisms which differ in accordance with the grace given to us, whether prophecy in proportion to faith . . .” Note that the translation in the WBC does not consider v. 6 as the start of a new sentence.

Dissenting from the view espoused by the WBC, Godet argues:

There is no occasion for making the participle ἔχοντες, *having*, as De Wette and Lachmann do [and as does the WBC], the continuation of the preceding proposition: “We are one body, *but that while having* different gifts.” This idea of the diversity of gifts has been sufficiently explained in the previous verses. And if this participle still belonged to the previous proposition we should require to take all the subordinate clauses which immediately follow: according to the proportion . . . in ministering . . . in teaching . . . etc., as simple descriptive appendices, which would be tautological and superfluous. The words *having then* are therefore certainly the beginning of a new proposition. Paul takes up the last thought of the previous verse, to make it the point of departure for all the particular precepts which are to follow: “As, then, we have different gifts, let us exercise them every one as I proceed to tell you: confining our activity modestly within the limits of the

gift itself.”

In Romans 12:9, what kind of articles are found in ἡ ἀγάπη ἀνυπόκριτος. ἀποστυγοῦντες τὸ πονηρόν, κολλώμενοι τῷ ἀγαθῷ? Also specify the semantic category for πονηρόν and ἀγαθῷ. What adjectival position is ἀνυπόκριτος in?

In Romans 12:9, what category of participles do ἀποστυγοῦντες . . . κολλώμενοι fit into?

In Romans 12:10, specify the case and case usage for φιλαδελφία.

In Romans 12:15, specify the semantic category for the infinitives χαίρειν and κλαίειν.

In Romans 12:16, specify the gender of ταπεινοῖς. Also look in BDAG and state which definition for the word fits best.

In Romans 12:19, what category of present is λέγει?

In Romans 12:20, what kind of participle is ποιῶν?

Are you glad that there are no more questions that are assigned?

Has studying the incomparably precious treasure of the book of Romans through the answering of these questions brought you closer to God, or are you a mere hearer of the Word, and not a doer, so that your labor has all been in vain (James 1:23-25)? “Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal. And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing” (1 Corinthians 13:1-2).