

“The just shall live by faith”—
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*,¹ 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.”² Genesis 15, in which the gospel was preached to Abraham (Galatians 3:8), records the patriarch’s faith³ in that God⁴ who promised the Seed of the Abrahamic covenant

¹ That is, to צַדִּיקָה; however, in continuity with the example of Abraham, Noah is mentioned as a “just man” (צַדִּיק לְפָנָי) because Jehovah could say, “for thee have I seen righteous before me” (צַדִּיקָה לְפָנָי) earlier (Genesis 6:9; 7:1) in the first references to the צַדִּיק 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).

² וְהֵאֱמַן בַּיהוָה וַיַּחְשְׁבֶהָ לּוֹ 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)

: וְהֵאֱמַן בְּמִימְרֵי דְיְי וַחֲשַׁבָה לֵיהּ לְזָכוּ: “Then he believed in the Word of the Lord, and he reckoned it to him for merit.” (Targum Onkelos)

: וְהֵאֱמַן אַבְרָם בְּשֵׁם מִמְרָא דְיְי וַאֲתַחֲשַׁבַת לֵיהּ לְזָכוּ: “Then Abram believed in the name of the Word of the Lord, and it was reckoned to him for merit.” (Targum Neofiti)

: וְהוּוֹת לֵיהּ הַיִּמְנוּתָא בְּמִימְרֵי דְיְי וַחֲשַׁבָה לֵיהּ לְזָכוּ דְלֹא אִשְׁתָּא 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)

³ “[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).

(Genesis 15:2-5), the Christ.⁵ Although Abraham failed to perfectly keep the law, as is evident in the rest of Genesis, he was nonetheless accounted righteous because of the work of the Messiah. 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 all, as Abram was when an ungodly idolator in Ur of the Chaldees,⁶ or at the highest point of sanctification possible to the people of God on earth.⁷ While Abraham's earthly pilgrimage evidenced that true

⁴ 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.

⁵ 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 typified Christ (cf. Matthew 2:15; Hosea 11:1).

⁶ 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.

⁷ 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;

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*,⁸ signifies *to trust in, to believe in*

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, אָמֵן, 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 ו (as a variety of the frequentative perfect with ו), in Gn 15:6, 34:5, Nu 21:20, Jos 9:12; 22:3b, Is 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 אָמֵן of Genesis 15:6, as the same sort of aspectual force is conveyed in the "held his peace" (וַיִּחַרְרֵם) of Genesis 34:5, the "which looketh" (וַיִּשְׁקֹפֵהוּ) of Numbers 21:20, the "is mouldy" (וַיִּקְרַח) of Joshua 9:12, the "have kept" (וַיִּשְׁמְרוּ) of Joshua 22:3, the "was revealed" (וַיִּגְלוּ) of Isaiah 22:14, and the "came to pass" (וַיְהִי) of Jeremiah 3:9; compare also the "did eat" (וַיֹּאכַל) of Genesis 47:22. Furthermore, since the *and he counted it* of Genesis 15:6 (וַיִּחְשְׁבֶהָ) continues with *waw consecutive* the sequence started by the *and he believed* (אָמֵן), 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 וַיִּהְיֶה . . . וַיִּהְיֶה . . . וַיִּהְיֶה of Jeremiah 3:9).

⁸ אָמֵן. 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 אָמֵן that relates to Genesis 15:6, the *Theological Dictionary of the New Testament* notes:

[T]he concept of אָמֵן 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 אָמֵן ("to believe"), which the LXX renders 45 times by πιστεύειν, 5 by ἐμπιστεύειν, and once each by καταπιστεύειν and πείθεσθαι. It means "to say Amen with all the consequences for both obj. and subj." . . . [T]he use of אָמֵן toward men gives prominence to the total basic attitude along the lines of "to trust." . . . A further point is that the OT uses אָמֵן 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 אָמֵן," "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 אָמֵן in the OT tradition is to be sought in the sacral covenant with [Jehovah]. . . . In the relation denoted by אָמֵן 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)

in the Hebrew form employed in Genesis 15:6,⁹ and signifies *to be firm, trustworthy* in its foundational idea and *to prove to be firm, reliable, faithful, trustworthy* in a different,

⁹ The Hiphil + **ב**. **אָמַן** + **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 **אָמַן** in 2 Chronicles 20:20, where the verb is in the Niphal, **אָמַן** is always in the Hiphil. Warfield comments on the Hiphil of **אָמַן**:

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 **אָמַן** 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.

The most common construction of **אָמַן**, is with the preposition **ב**, 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 **ל**, 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 **ב**, 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 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

frequently passive verb form.¹⁰ Faithfulness and 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,¹¹ evidence the saint's inward faith and faithfulness in outward fidelity. Thus, the Old Testament teaches that one who believes in God,¹² another person,¹³ an event,¹⁴ or a thing,¹⁵ reckons the thing in question, or the person, as one who will continue or endure the same,¹⁶ as trustworthy¹⁷ or faithful,¹⁸ or sure,¹⁹ or confirmed or established,²⁰ and

upon Him. . . . In the Greek of the Septuagint πιστεύειν takes its place as the regular rendering of אָמַן, and is very rarely set aside in favour of another word expressing trust (Proverbs 26:25 πειθεσθαί). . . . 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*).

10

The Niphal. Note the lexicon:

אָמַן basic mng. to be firm, trustworthy, safe; MHb., Ph. n.m. אָמַן; Syr. etpe. to occupy oneself constantly with; Hb. hif. > Arm. ܐܡܝܢ, 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 (אָמַן-אֱלֹהִים to God, of הוֹדָה) 37 8929 (לִי concerning him, אָמַן-יְהוָה) 935 1016 1117 1C 1723f 2C 19 617 2020, to remain faithful to (עַם) 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 mercy Is 553, God's name 1C 1723f, water Is 3316, illness Dt 2859; אָמַן-יְהוָה that which is trustworthy Hos 59, אָמַן-יְהוָה be faithful Pr 1113, אָמַן-יְהוָה intended to be faithful Pr 276; —3. אָמַן-יְהוָה entrusted with (alt. proved to be reliable) Nu 127, with אָמַן appointed 1S 320. . . . hif: . . . causative —1. to believe = to **think** (: 3 !) with inf., that Jb 1522, with אָמַן Ps 11610 Jb 916 La 412; with אָמַן 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 אָמַן, to (have) trust in Nu 2012 1S 2712 Mi 75 Sir 36 [33]31; with אָמַן Gn 4526 Ex 41.8 Jr 4014; abs. Ex 45 Jb 2924 (dl. אָמַן, alt. as 4); —3. to **have trust in, to believe in**, God: with אָמַן Gn 156 Ex 1431 (and in Moses) Nu 1411 2012 Dt 132 2K 1714 Jon 35 Ps 7822 2C 2020; with אָמַן 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. אָמַן-יְהוָה; Is 3021 אָמַן-יְהוָה (: אָמַן hif); cj. Jb 3924 (usu. keep still) אָמַן-יְהוָה (Duhm *Hiob*, Hölcher *Hiob*). (KB)

11

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 אָמַן, 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. τισθῆναι in 2 Kings 10:1, 5, LXX & θρεπτός in Esther 2:7).

12

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.

13

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.

14

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

15

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.

16

Deuteronomy 28:59; Jeremiah 15:18.

17

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

18

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.

therefore worthy of assured confidence.²¹ Those descendents of Jacob who believe in Jehovah, those who believe and consequently become the faithful, of whom Abraham is the paradigm,²² are those who are redeemed and counted as righteous²³ and will in the

¹⁹ 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.

²⁰ 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.

²¹ Deuteronomy 28:66.

²² Genesis 15:6; Nehemiah 9:8. Note that Nehemiah 9:8's אָמֵן לְפָנָיִךְ, with its Niphal of 'aman with *lamed* following, is different from Genesis 15:6's use of the *Hiphil* + *beth* in אָמֵן בְּיַדְּךָ. 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:

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^cmin 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 *’aman* (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 (*ki ya’an^asher*) you have done this and have not withheld your son, your only son, I will surely bless you . . . because (*’eqeb^asher*) you have obeyed me.” In Genesis 26:5 the blessing is repeated to Isaac “because (*’eqeb^asher*) 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 (*lema’an*) the LORD will bring about for Abraham what he has promised him” (v. 19).

last days receive the Promised Land,²⁴ along 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,²⁵ 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 seed²⁶ will possess the Land in the

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)

²³ Genesis 15:6; Isaiah 1:21-27. The “redeemed” (פֶּדוּת) believing remnant in Zion in Isaiah 1:21-27 result in Jerusalem being the “city of righteousness, the faithful city” (עִיר הַצְּדִיקָה קְרִיָּה נְאֻמָּנָה).

²⁴ 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). 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.

²⁵ As eternal salvation is an undeserved gift of grace, so neither Abraham nor any of his fallen physical descendents 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.

²⁶ 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)

resurrection during the Millennial kingdom and eternal state.²⁷ 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,²⁸ those who are established and prosper, 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.²⁹ 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 Land³⁰ 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.³¹ 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,³² having not set their hope³³ in God, but rejected His covenant, and been

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

²⁷ Genesis 13:15; 17:8; 28:13.

²⁸ 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 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.”

²⁹ Isaiah 28:16; 8:14-15; 7:14; 9:6; Romans 9:33; 10:11.

³⁰ 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).

³¹ 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.

³² 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.

rebellious and faithless.³⁴ 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,³⁵ the Stone and sure foundation of Israel,³⁶ the Servant who would justify many by the offering of Himself.³⁷ 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 Testament teaches that all believers receive salvation and all unbelievers receive condemnation.³⁸ 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 15:6,³⁹ and in light of other Old Testament texts that promise salvation to believers,⁴⁰ states: “Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith.”⁴¹ The great fact that the just shall live by faith was to be engraven plainly upon tablets.⁴² The ungodly, whether unbelieving Israelites⁴³ or

³³ כָּסָל, Psalm 78:7; cf. Job 8:14; 31:24; Proverbs 3:26.

³⁴ Psalm 78; cf. v. 7, 22, 32, 37.

³⁵ Isaiah 53:1; 7:9-14; 8:8; 9:6; Hebrews 11:14.

³⁶ Isaiah 28:16; 8:14; Genesis 49:24; Psalm 118:22; Romans 9:33; 10:11; 1 Peter 2:4-8).

³⁷ Isaiah 52:13-53:12.

³⁸ 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).

³⁹ Compare Nehemiah 9:8 also.

⁴⁰ 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.).

⁴¹ הִנֵּה עֹפֵלָה לֹא־יִשְׁרָה נַפְשׁוֹ בּוֹ וְצַדִּיק בְּאִמּוּנָתוֹ יִחְיֶה :
 ἐὰν ὑποστειλήται οὐκ εὐδοκεῖ ἡ 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 רְשִׁיעִיא בְּלִבְהוֹן אֶמְרִין לִית כָּל אֱלִין וְצַדִּיקִיא עַל קוּשְׁטָהוֹן יִתְקַיְיִמוּן : (Targum Jonathan)

⁴² Habakkuk 2:2. The word לִיחַ, employed in Habakkuk 2:2 of the tables upon which the message that the just shall live by faith was to be engraved, was also employed of the tables of the ten commandments (Exodus 24:12).

⁴³ Habakkuk 1:5; Acts 13:39-41.

idolatrous Babylonians,⁴⁴ are proud, their souls lifted up; in contrast, the people of God, those who are just, shall live by faith.⁴⁵ Habakkuk sets before Israel the example of Abraham—the patriarch was justified by faith alone, and his faith, because of its 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 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*⁴⁶ 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*,⁴⁷ combining the ideas of *faith* and of the *faithfulness* that flows from it.⁴⁸

⁴⁴ Habakkuk 1:6ff.

⁴⁵ In Habakkuk 2:4b, the accentuation of יִחְיֶה בְּאֵמוּנָתוֹ יְהוֹיָהָ : 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.”

⁴⁶ אֵמוּנָה.

⁴⁷ Strong evidence that אֵמוּנָה in Habakkuk 2:4 is properly rendered *faith*, and that *faithfulness* is a result of *faith*, is provided in the comment on Habakkuk 2:4 in *The Books of Nahum, Habakkuk and Zephaniah*, O. P. Robertson, *NICOT*; note also that אֵמוּנָה 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] אֵמוּנָה . . . 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 אֵמָּן, and Habakkuk 2:4 where it stands for the Hebrew אֵמוּנָה; 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 Chaldæans. Since it is by faith that the righteous man lives, the arrogant Chaldæan, 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 Chaldæan 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 Chaldæan, 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 (אֵמוּנָה = πιστεύων) is also the faithful man (אֵמָּן = πιστός)” (pg. 198, *Theological Dictionary of the New Testament*, vol. 6, Kittel).

⁴⁸ “אֵמוּנָה . . . from ‘aman, 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;

It is used for steadfastness and steadiness,⁴⁹ God’s truthful faithfulness,⁵⁰ human faith, truthfulness, and faithfulness,⁵¹ and what is true and faithful in itself.⁵² Other words in the ‘aman word group, that of *belief/faith/faithfulness*,⁵³ mean *faithfulness*,⁵⁴ *verily, truly, indeed*,⁵⁵ *trusting, faithfulness*,⁵⁶ *faith, support*,⁵⁷ *constant*,⁵⁸ and *firmness, faithfulness*,

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 בָּיָהוָה אֱמָן, “he trusted, or believed, the Lord;” and still more indisputably from the passage before us, since it is impossible to mistake the reference in בְּאֱמֻנָתוֹ יְהוָה קִבְּלָהּ 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 יְהוָה יִשְׁמְרֶנּוּ (Delitzsch). And in addition to this, ‘*ēmūnāh* is opposed to the pride of the Chaldaean, to his 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).

⁴⁹ Exodus 17:12; Isaiah 33:6.

⁵⁰ 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.

⁵¹ 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).

⁵² Psalm 37:3; 119:30, 86, 138; Proverbs 12:17.

⁵³ See *BDB* for the definitions.

⁵⁴ אָמֵן, Isaiah 25:1.

⁵⁵ 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.

⁵⁶ אָמֵן, Deuteronomy 32:20 (unconverted Israelites as “children in whom is no faith”); Proverbs 13:17; 14:5; 20:6; Isaiah 26:2.

⁵⁷ אָמֵן, Nehemiah 9:38; 11:23.

truth.⁵⁹ Thus, as Genesis 15:6 indicates that believers are righteous, Habakkuk 2:4 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 “trusted⁶⁰ in the LORD God of Israel”⁶¹ and in His Word (Psalm 119:42). Such a trust manifested itself in obedience to His Law in the trials of this life,⁶² and brought both temporal⁶³ 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

⁵⁸ אֲרַמְזָא, Song 4:8; 2 Kings 5:12; the likely significance of the name of the river and of the region from which it flows.

⁵⁹ אֱמֻנָה, 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; Jeremiah 2:21; Zechariah 8:3).

⁶⁰ 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 אֱמֻנָה are in synonymous parallelism; compare also 2 Kings 17:14; 18:5.

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

⁶² Psalm 62:8, 10.

⁶³ 1 Chronicles 5:20; Jeremiah 39:18.

also is become my salvation,”⁶⁴ while the ungodly trust in evil deeds or plans,⁶⁵ men,⁶⁶ 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,⁶⁷ nor allow them to be confounded, but deliver them,⁶⁸ and surround them with mercies (Psalm 32:10), since they trust in His mercy⁶⁹ for ever and ever (Psalm 52:8), and they will dwell in the Land (Psalm 37:3, 5). 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.”⁷⁰ In short, trust in the Lord marked the true Israelite,⁷¹ he who was blessed⁷² with temporal and eternal salvation.

Other Hebrew forms related to the verb *trust*⁷³ 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.⁷⁴ 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.⁷⁵ 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.”⁷⁶ “Confidence in an unfaithful man in time of trouble *is like* a broken

64 Isaiah 12:2; 26:3-4; 50:10.

65 Isaiah 30:12; 47:10.

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

67 Psalm 9:10; cf. 4:5.

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

69 **יְהוָה**.

70 Psalm 78:22, 8, 10, 32, 37.

71 Psalm 112:7; 143:8.

72 Proverbs 16:20; 28:25, 26.

73 That is, the rest of the **יָמַן** word group.

74 **יָמַן** in Isaiah 30:15; **יָמַן** in Isaiah 36:4; 2 Kings 18:19; also Ecclesiastes 9:4.

75 Jeremiah 17:7; 2:37; 48:17; Ezekiel 29:16. **יָמַן**, “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).

76 Job 8:14; 18:14; 31:24.

tooth, and a foot out of joint,”⁷⁷ while those whose “trust” is “in the LORD” find in Him “strong confidence” and a “place of refuge.”⁷⁸

Thus, Jehovah is Himself the salvation for the “righteous,” those who *take refuge* or *trust*⁷⁹ 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.”⁸⁰ To “all them that trust in him” He is a shield and place of safety.⁸¹ “[A]ll those that put their 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),⁸² can say: “O LORD my God, in thee do I put my trust: save me,”⁸³ 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.”⁸⁴ 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: “Kiss⁸⁵ the Son,⁸⁶ lest he be angry, and ye perish *from* the

⁷⁷ Proverbs 25:19; cf. 21:22.

⁷⁸ Proverbs 22:19; 14:26; contra 25:19; 21:22.

⁷⁹ חָסָה; Cf. in English, Psalm 57:1: “Be merciful unto me, O God, be merciful unto me: for my soul trusteth [Qal perfect חָסָה] in thee: yea, in the shadow of thy wings will I make my refuge [Qal imperfect חָסָה], 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.

⁸⁰ 2 Samuel 22:3; Psalm 144:2.

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

⁸² Psalm 118:8 is the middle verse in the Bible.

⁸³ Psalm 7:1; 11:1; 16:1; 17:7; 18:2, 30.

⁸⁴ Psalm 25:20; 31:1; 34:22; 36:7; 71:1; 141:8.

⁸⁵ נָשָׂךְ, also translated “be ruled” in Genesis 41:40.

way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him” (Psalm 2:12).⁸⁷

In Genesis 15:6, Abraham was *counted* righteous. The verb employed⁸⁸ 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,⁸⁹ in many others the idea of making,

⁸⁶ Note the use of the Aramaic form **בָּרַ**, 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.

⁸⁷ Warfield notes:

[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 (**הַצִּדִּיק**), of seeking and finding refuge in God or in the shadow of His wings (**הַצִּלְתָּ**), of committing ourselves to God (**לִבְרָא**), setting confidence (**לִבְרָא**) in Him, looking to Him (**הִתְקַדְּמָה**) relying upon Him (**הִתְקַדְּמָה**), staying upon Him (**הִתְקַדְּמָה**), setting or fixing the heart upon Him (**לִבְרָא**), binding our love on Him (**הִתְקַדְּמָה**), cleaving to Him (**הִתְקַדְּמָה**). So, on the hopeful side of faith, we read much of hoping in God (**הִתְקַדְּמָה**), waiting on God (**הִתְקַדְּמָה**), of longing for Him (**הִתְקַדְּמָה**), patiently waiting for Him (**הִתְקַדְּמָה**), 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 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. (pgs. 488-490, “The Biblical Doctrine of Faith,” Warfield, in *Biblical Doctrines*, vol. 2 of *Works*)

⁸⁸ **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.

⁸⁹ 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.

transforming, or infusing is evidently impossible,⁹⁰ 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),⁹¹ the Divine act 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),⁹² 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 legal⁹³ 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

⁹⁰ 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;

⁹¹ The syntax of Psalm 106:31 is very similar to that of Genesis 15:6 in its account of reckoning; compare : *וַתִּשָׁב לֹא לְצַדִּיקָהּ לְדָרַךְ יָדָהּ עַד-עוֹלָם* with : *וְהִיאֲמֵן בִּיהִוָּהּ וַיְהִי-שִׁבְהָ לֹא צַדִּיקָהּ*. 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:

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).

⁹² *הַשֵּׁב וְהַצְדִּיקִים נִחְשָׁבוּ*. Note the use of *אָמֵן* and *הַשֵּׁב*.

⁹³ 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;

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,”⁹⁴ the man to whom, although sinful in himself, 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.⁹⁵ Thus, “faith was reckoned to Abraham for righteousness” (Romans 4:9)⁹⁶ 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*.⁹⁷ Jehovah testifies concerning the “servants of the LORD” that “their righteousness *is* of me,”⁹⁸ for, rather

⁹⁴ Psalm 32:2; Romans 4:1-8.

⁹⁵ Psalm 34:8; 84:12.

⁹⁶ Ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην.

⁹⁷ פִּיִּיִּי. 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. פִּיִּיִּי 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;

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,⁹⁹ 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,”¹⁰⁰ 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,¹⁰¹ but rather on the ground or basis of the imputation

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. צדקה 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; Habbakuk 1:4, 13; 2:4; Zephaniah 3:5; Zechariah 9:9; Malachi 3:18. The verb צדק 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.

⁹⁸ Isaiah 54:17: : צדקה וְצַדִּיקֵיךָ יְהוָה וְצַדִּיקֵיךָ מֵאֵתִי נְאֻם־יְהוָה :
⁹⁹ שׁוֹשׁ אֲשֵׁר־בִּיהוָה תִּגַּל נַפְשִׁי בְּאַלְהֵי כִּי הִלְבִּישְׁנִי בְּגָדֵי־יֵשׁוּעַ מֵעֵיל צְדָקָה יַעֲטֶנּוּנִי

¹⁰⁰ יְהוָה אֱצִדִּקֵנִי

¹⁰¹ 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

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 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.”¹⁰² While it is certain that the people of God in the Old Testament were inwardly transformed because of their relationship to Jehovah (Psalm 1),¹⁰³ nonetheless the foundational reason why they were frequently denominated as “just” or “righteous”¹⁰⁴ 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 manner¹⁰⁵ *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*.¹⁰⁶ The verb *to live* is used¹⁰⁷ most commonly of life in this world,¹⁰⁸ but it is also

mutual relation between the free promise and faith, leaves no doubt upon the subject. (*Commentary on Genesis 15:6*)

Genesis 15:6’s statement *וַיִּחְשַׁבְהָ לָּוּ צְדָקָהּ* 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” (*צְדָקָהּ*)—substituting the feminine noun *צְדָקָהּ* 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 *וְהָאֱמִינָן בְּיְהוָה*, is the referent of the “it,” as in Ezekiel 3:21 the verbal suffix *וְ* in *וְהָאֱמִינָן בְּיְהוָה* “if thou warnest him, the righteous” anticipates the noun *צְדָקָהּ*, or in Ecclesiastes 2:21 the *וְ* anticipates *וְהָאֱמִינָן בְּיְהוָה* in *וְהָאֱמִינָן בְּיְהוָה*, “he shall give it, his portion.”

¹⁰² Isaiah 53:11; cf. 52:13-53:12.

¹⁰³ 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.

¹⁰⁴ Genesis 6:9; 7:1; Habakkuk 2:4, etc.

¹⁰⁵ *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).

¹⁰⁶ *חיה*. 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

used of living forever,¹⁰⁹ 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 (Deuteronomy 8:3). The noun for *life*¹¹⁰ possesses a similar range of usage, referring to physical life,¹¹¹ 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,¹¹² as spiritual, physical, and eschatological *death* are related.¹¹³ 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.¹¹⁴ Those who seek Jehovah rather than idols live¹¹⁵ long in the land

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.

¹⁰⁷ The division below is not meant to be comprehensive.

¹⁰⁸ Genesis 5, 11; 12:13; 19:19; 20:7.

¹⁰⁹ Genesis 3:22; Psalm 22:26.

¹¹⁰ חַיָּ. 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.

¹¹¹ Genesis 2:7; 7:15; Deuteronomy 12:1.

¹¹² 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.

¹¹³ Cf. Genesis 2:9, 17.

¹¹⁴ Hosea 6:2; 1 Corinthians 15:4; cf. Job 19:25–27.

¹¹⁵ Amos 5:4, 6, 14.

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.¹¹⁶ True Israel, rather than being eschatologically "cut off" from the people of God under Divine judgment,¹¹⁷ received *life* in all of its physical, spiritual, and eschatological blessings. The *just* partake of physical blessings in this age, spiritual life 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,¹¹⁸ the "just shall live by faith."¹¹⁹ 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.¹²⁰ Before the specific New Testament texts are

¹¹⁶ Cf. Deuteronomy 5:33; 6:24; 16:20; Psalm 34:12-14; 41:2; Proverbs 3:2.

¹¹⁷ 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.

¹¹⁸ Genesis 15:6; Romans 4:3; Galatians 3:6; James 2:23.

¹¹⁹ Habakkuk 2:4; Romans 1:17; Galatians 3:11; Hebrews 10:38; Ὁ . . . δίκαιος ἐκ πίστεως ζήσεται.

¹²⁰ 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)

examined, a general overview of New Testament teaching about the *just*, about *life*, and about *faith* will be conducted.¹²¹

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 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 ἐπί (Acts 3:16; Philippians 3:9) and κατὰ (Hebrews 11:7, 13; cf. Matthew 9:29) in this connexion: ἐπί 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.

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*

The New Testament confirms that it is the *just*¹²² 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 legally¹²³ on the sole basis of the imputed righteousness of the perfectly righteous Christ,¹²⁴ who has the very righteousness of God.¹²⁵ 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,¹²⁶ 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.¹²⁷ 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,¹²⁸ for both are necessarily conjoined; all the righteous possess both imputed righteousness and imparted inward holiness,¹²⁹ for without both (1 John 3:7) men are cast into hell fire,¹³⁰ the place of those who are “disobedient”¹³¹ and “unjust,”¹³² those who practice evil (1 Peter 3:12), the

Doctrines, Warfield, vol. 2 of *Works*)

¹²² 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.

¹²³ 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 1:8–10), 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.

¹²⁴ Matthew 27:19, 24; Luke 23:47; 1 Peter 2:21–24; 3:18; 1 John 2:1, 29.

¹²⁵ John 17:24; Acts 3:14; 7:52; 22:14; Romans 3:26; 1 John 1:9; Revelation 16:5.

¹²⁶ Matthew 9:13; Mark 2:17; Luke 5:32; cf. 15:7; 18:9.

¹²⁷ Matthew 23:28; Luke 20:20; Acts 10:22.

¹²⁸ Matthew 10:41; 13:17; 1 Timothy 1:9; Titus 1:8; 2 Peter 2:7–8; 1 John 2:29; 3:7, 12.

¹²⁹ Matthew 23:28–29, 35; Luke 14:4; Romans 5:7; Hebrews 11:4; 12:23; James 5:16; Revelation 22:11.

¹³⁰ Matthew 13:41–43, 48–49; 25:34–46.

¹³¹ ἀπειθής, Luke 1:17.

“filthy,”¹³³ the “ungodly,”¹³⁴ and the “sinner,”¹³⁵ rather than the righteous. Just men are characteristically “good,”¹³⁶ “devout,”¹³⁷ and “holy” (Mark 6:20), “walking in all the commandments and ordinances of the Lord blameless” (Luke 1:6) as “doers of the law” (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*¹³⁸ 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*¹³⁹ 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*¹⁴⁰ always refers to a reckoning or declaration of

¹³² ἄδικος, Luke 16:10.

¹³³ Revelation 22:11, ὁ ῥυπῶν, from ῥυπόω.

¹³⁴ 1 Peter 4:18, ἀσεβής.

¹³⁵ 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 *sinner*s; 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.

¹³⁶ 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).

¹³⁷ Luke 2:25, εὐλάβης.

¹³⁸ λογίζομαι, Romans 4:3; Galatians 3:6; James 2:23.

¹³⁹ 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.

¹⁴⁰ δικάιόω. 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

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,¹⁴¹ promises that the just shall *live* by faith. The verb *to live*¹⁴² is employed for the essential life of the Triune God,¹⁴³ for physical life on earth in its different aspects,¹⁴⁴ 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,¹⁴⁵ 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,¹⁴⁶ for Christ's life after His bodily resurrection,¹⁴⁷ for the Messianic theanthropic life,¹⁴⁸ for the life of the unconverted in bondage to their sinful nature,¹⁴⁹ for the believer's spiritual life on

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.

¹⁴¹ Romans 1:17; Galatians 3:11; Hebrews 10:38.

¹⁴² 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 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.

¹⁴³ 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.

¹⁴⁴ 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.

¹⁴⁵ Matthew 9:18; Acts 9:41; 20:12.

¹⁴⁶ John 5:25; 2 Corinthians 13:4; Revelation 20:4.

¹⁴⁷ Mark 16:11; Luke 24:5, 23; Acts 1:3; 25:19; 2 Corinthians 13:4.

¹⁴⁸ 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.

¹⁴⁹ Romans 8:12–13; Colossians 3:7.

earth,¹⁵⁰ for the believer’s enjoyment of life with God after his death but before his resurrection,¹⁵¹ 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.¹⁵² Similarly, the noun *life*¹⁵³ is employed for physical life,¹⁵⁴ including life in the Millennial kingdom,¹⁵⁵ life in both its spiritual and physical aspects,¹⁵⁶ and the Theanthropic life of Christ,¹⁵⁷ but is used the large majority of the time for eternal life in all its aspects, from present spiritual life to eschatological resurrected life.¹⁵⁸ 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*¹⁵⁹ God,¹⁶⁰ for the just shall live by *faith*.¹⁶¹ The verb *believe* is used¹⁶² of receiving

¹⁵⁰ 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.

¹⁵¹ Matthew 22:32; Mark 12:27; Luke 20:38.

¹⁵² 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.

¹⁵³ 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; 11:11; 13:8; 17:8; 20:12, 15; 21:6, 27-22:2; 22:14, 17, 19.

¹⁵⁴ 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.

¹⁵⁵ Luke 1:75.

¹⁵⁶ Luke 12:15; Acts 3:15; 1 Peter 3:7, 10.

¹⁵⁷ John 5:26; Romans 5:10; Hebrews 7:3, 16; 1 John 1:1-2.

¹⁵⁸ 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.

¹⁵⁹ 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;

revelation¹⁶³ 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.¹⁶⁴ Such saving faith

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.

¹⁶⁰ Romans 4:3; Galatians 3:6; James 2:23.

¹⁶¹ 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, 38–11:1; 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 **πιστόω** (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 ἀπίστοις**.

¹⁶² 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**.

¹⁶³ 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, πιστευσόν 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).

¹⁶⁴ 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

always leads to continuing faith¹⁶⁵ in God through Christ by means of the Word, for when God gives the lost saving faith, He will continue to give them faith.¹⁶⁶ 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.¹⁶⁷ They believe at a

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).

¹⁶⁵ 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 (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).

¹⁶⁶ Thus, note the present infinitive of *believe* in Philippians 1:29; 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).

¹⁶⁷ 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.

point in time, with the result that they continue to believe.¹⁶⁸ Their belief is not simply intellectual assent, but a whole-hearted committal, surrender, and entrusting of their entire persons to Christ as the Son of God and their own personal Savior,¹⁶⁹ being assured that He will keep His promise to save all those who in this manner come to Him.¹⁷⁰ In contrast, the unconverted are in a state of unbelief¹⁷¹ in Christ.¹⁷² While they can make superficially positive responses to Christ,¹⁷³ they refuse to entrust themselves to Him¹⁷⁴ and believe the gospel¹⁷⁵ because they reject the testimony to Him of the Word.¹⁷⁶

It is worthy of note that all believers, not a subcategory of believers who have entered a Higher Life, 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.

¹⁶⁸ 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.

¹⁶⁹ 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).

Furthermore, "Deissmann in *Light From the Ancient East* gives several convincing quotations from the papyri to prove that πιστεύειν εἰς αὐτόν meant *surrender* or *submission to*. A slave was sold *into the name of the god of a temple*; i. e., to be a temple servant. G. Milligan agrees with Deissmann that this papyri usage of εἰς αὐτόν is also found regularly in the New Testament. Thus to believe on or . . . into the name of Jesus means to renounce self and to consider oneself the life-time servant of Jesus" (pg. 105, *A Manual Grammar of the Greek New Testament*, H. E. Dana & Julius R. Mantey. New York, NY: MacMillan, 1955).

¹⁷⁰ 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 πιστώ, "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.

¹⁷¹ Compare the uses of ἀπιστέω, 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)).

¹⁷² 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)

¹⁷³ 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

The adjective *faithful/believing*¹⁷⁷ illustrates the Biblical continuity between the initial act of faith in conversion and the continued believing of the regenerate and the

(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.

¹⁷⁴ 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 αὐτὸν) 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).

¹⁷⁵ Mark 16:15-17.

¹⁷⁶ 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 (ἠλπικατε) 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 Μωσῆ, 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 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 ἴδητε, 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 (πιστεύσαι . . . 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 ἠγαπημένοι ὑπὸ Κυρίου who have πίστευ ἀληθείας).

¹⁷⁷ 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 πιστός 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;

related identity of those who have believed in Christ and those who are faithful to Him. God¹⁷⁸ and Christ¹⁷⁹ are faithful, many individual Christians¹⁸⁰ and groups of Christians¹⁸¹ are specified as being faithful, and all those who believe¹⁸² are the

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.

¹⁷⁸ 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 אֱמוּנָה, 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’”)

¹⁷⁹ 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).

¹⁸⁰ 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); Onesimus (Colossians 4:9); Silvanus (1 Peter 5:12); Antipas (Revelation 2:13) & Abraham (Galatians 3:9). The use of πιστός 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).

¹⁸¹ 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 ἰκανοὶ ἔσονται καὶ ἑτέρους 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).

¹⁸² 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 καταφρονεῖωσαν, ὅτι ἀδελφοὶ εἰσιν· ἀλλὰ μᾶλλον δουλευέτωσαν, ὅτι πιστοὶ εἰσι καὶ ἀγαπητοὶ οἱ τῆς εὐεργεσίας ἀντιλαμβάνομενοι. 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 of πιστεύω, that is, “faithful” rather than “believing.” That is, the

faithful.¹⁸³ 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.¹⁸⁴ On the contrary, only those who are

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.”

¹⁸³ 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.

¹⁸⁴ 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 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 εἶμί, “to be.” John’s Gospel is very capable of clearly distinguishing γίνομαι and εἶμί (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.

lost are specified by the adjective *unfaithful* or *unbelieving*.¹⁸⁵ 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.¹⁸⁶ The faithful are those who enter the everlasting kingdom rather than burning in hell,¹⁸⁷ and those who receive the crown of life and who will be with the Lamb rather than being separated from Him forever.¹⁸⁸ 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*¹⁸⁹ regularly refers to the faith exercised at the moment of conversion and regeneration, bringing immediate justification and all the blessings of union with Christ.¹⁹⁰ 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.¹⁹¹ Thus, all God's people

¹⁸⁵ 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.

¹⁸⁶ Ephesians 1:1, cf. 1:2ff.; Colossians 1:2.

¹⁸⁷ 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.

¹⁸⁸ Revelation 2:10; 17:14.

¹⁸⁹ πίστις.

¹⁹⁰ 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.

¹⁹¹ 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

continually trust in Christ alone for their salvation;¹⁹² 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; cf. 1 Peter 1:5). 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.¹⁹³ 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.”¹⁹⁴

The specific object of faith is Christ the Mediator, and through Him the Triune God,¹⁹⁵ to whom one comes with an assured confidence¹⁹⁶ in His ability and willingness

the faith present as a mark of all the people of God; cf. 1 Corinthians 15:14, 17 & the texts in the following note.

¹⁹² 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.

¹⁹³ 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.

¹⁹⁴ 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 ἄγιοι, 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).

¹⁹⁵ 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 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

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.”¹⁹⁷ “The faith in Christ”¹⁹⁸ 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,¹⁹⁹ 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 4:13-14). Loyalty to Christ and Christianity, to “the faith,” requires both justifying faith and faithfulness.²⁰⁰ Thus, those who are born again are “obedient to the faith” (Acts 6:7)²⁰¹ 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 faith²⁰² includes both doctrinal propositions²⁰³ and a

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).

¹⁹⁶ 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.

¹⁹⁷ 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.

¹⁹⁸ τῆς εἰς Χριστὸν πίστεως.

¹⁹⁹ 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.

²⁰⁰ 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.

²⁰¹ ὑπήκουον τῇ πίστει. The imperfect ὑπήκουον includes more than just obedience to the Divine summons to pardon and justification.

²⁰² All the references to πίστις in 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.

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

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,²⁰⁴ so that a sound or healthy faith includes both propositional and practical soundness.²⁰⁵ Scriptural faith and faithfulness includes walking humbly with God.²⁰⁶ 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 an unhypocritical or unfeigned faith.²⁰⁷ 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.²⁰⁸ Obedience to Scripture establishes 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).²⁰⁹ 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,²¹⁰ for sanctification includes being progressively built up upon the foundation of the faith.²¹¹ Believers commit themselves to “the faith” at the moment of their conversion and grow in their knowledge of, practice of, and ability to

²⁰⁴ 2 Timothy 3:8-16; 4:1-7.

²⁰⁵ 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.

²⁰⁶ Matthew 23:23, referencing Micah 6:8. Micah’s “to do justly, and to love mercy, and to walk humbly with thy God” (: הַיְשִׁיב לְפָנָי אֱלֹהֶיךָ לִדְרֹשׁ אֶת־הַיְשׁוּבִים וְאֶת־הַחַסְדִּים וְאֶת־הַיְשׁוּבִים) is referenced in Matthew as “judgment, mercy, and faith” (τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν). Compare also Zechariah 7:9.

²⁰⁷ 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.

²⁰⁸ 1 Timothy 1:19; cf. 3:9.

²⁰⁹ 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.

²¹⁰ 1 Timothy 1:2; Titus 1:4.

²¹¹ 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.

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,²¹² while disbelieving a counterfeit of the Word as proclaimed by false prophets is commanded.²¹³ On the other hand, answers to prayer are given to believers²¹⁴ who, recognizing the ability of God in Christ to meet their needs, petition and trust in Him to do so²¹⁵ and remain steadfast in faith,²¹⁶ 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.²¹⁷ 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.²¹⁸ 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."²¹⁹ 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).²²⁰ Faith is consequently required in

²¹² Mark 16:13-14; Luke 1:20 (cf. 1:45); 24:25.

²¹³ Matthew 24:23, 26; Mark 13:21.

²¹⁴ 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.

²¹⁵ Matthew 8:13; Mark 5:36; 9:23-24; Luke 1:45.

²¹⁶ Note the present tenses for the state of faith associated with answered prayer in Matthew 9:28 (Πιστεύετε ὅτι δύνανται 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, Ἄρθητι, καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύσῃ 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).

²¹⁷ Mark 9:23-24.

²¹⁸ 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.

²¹⁹ Matthew 21:21-22; Mark 11:22-24.

²²⁰ 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.

prayer for healing.²²¹ 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,”²²² 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 grace²²³ 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 become weaker or grow stronger. When “the apostles said unto the Lord, Increase²²⁴ our faith” (Luke 17:5), they asked for something very proper.²²⁵ 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

²²¹ 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) **Reference the discussion of James 5 in the section on Boardman.**

²²² 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).

²²³ Thus, faith is a central and abiding quality in the believer comparable to hope and love, 1 Corinthians 13:13.

²²⁴ πρόσθες, from προστίθημι, “to add to something that is already present or exists” (BDAG).

²²⁵ 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.

progressing and passing into an ever more advanced state.²²⁶ 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.²²⁷ 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 gifts in accordance with the measure of faith God has given them²²⁸ through Christ by the Spirit.²²⁹ They should not have weak faith,²³⁰ or “little faith,”²³¹ but “great faith”²³² and “strong . . . faith.”²³³ They are to seek, by means of exercise, to have their faith

²²⁶ 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.

²²⁷ 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.”)

²²⁸ 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.

²²⁹ Ephesians 6:23; 1 Corinthians 12:8-9; Galatians 5:22.

²³⁰ Romans 14:1; ἀσθενέω & πίστις.

²³¹ 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).

²³² 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).

²³³ 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.

“increase,”²³⁴ “grow exceedingly,”²³⁵ and “abound,”²³⁶ 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”²³⁷ 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.²³⁸ They should fervently pray, night and day, and have others pray also, for the perfecting of that which is lacking in their faith,²³⁹ and become those who are both “full of faith”²⁴⁰ 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 King David, in the Old Testament, spoke for the Lord despite trial and affliction (Psalm 116:1-9) 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, even in the face of tremendous hostility and opposition, arises out of the continuing faith and confidence of the believer in the risen Christ, his

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

²³⁵ 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.

²³⁶ 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.

²³⁷ 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.

²³⁸ Colossians 2:5; Acts 16:5; στερέωμα, “firmness, steadfastness, strength,” & στερέω; cf. Acts 3:7, 16.

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

²⁴⁰ Acts 6:5, 8; 11:24; πλήρης πίστεως.

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);²⁴¹ 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.²⁴² 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."²⁴³ Faith prompts generous sharing of physical goods with other believers (Philemon 5-7). Saving faith will always result in good works (James 2).²⁴⁴ 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).²⁴⁵ A strong faith will trust in God and His promises despite human impossibilities, while a weak faith will stagger in such situations (Romans 4:19-20).²⁴⁶ 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.²⁴⁷ It is not surprising, then, that by "taking²⁴⁸ the shield of faith" and the "breastplate of faith and love," the Christian can "quench all the fiery darts of the wicked," "stand,"²⁴⁹ and "resist . . . the devil . . . steadfast in the faith"²⁵⁰—faith is

²⁴¹ Note the discussion of this verse in the examination of the book of Romans below.

²⁴² The first part of this paragraph examines uses of πιστεύω, and the latter half uses of πίστις; similarity of content justifies bringing the two together.

²⁴³ 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.

²⁴⁴ James 2; πίστις appears in 2:1, 5, 14, 17, 18, 20, 22, 24, 26.

²⁴⁵ πᾶν δὲ ὃ οὐκ ἐκ πίστεως, ἀμαρτία ἐστίν (Romans 14:23b). While the specific issue in 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.

²⁴⁶ 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.

²⁴⁷ James 1:3; cf. 1 Peter 1:7.

²⁴⁸ The command of Ephesians 6:13, ἀναλάβετε τὴν πανοπλίαν, is to take up the armor to use it in battle, here in spiritual battle.

²⁴⁹ Ephesians 6:13-18; 1 Thessalonians 5:8. The shield of faith can by no means be neglected; "above all," ἐπὶ πᾶσιν, (cf. Colossians 3:14; Luke 3:20; not the tiny minority text reading ἐν πᾶσιν), "taking the shield of faith."

key to resisting sin and Satan. Indeed, God continually keeps, preserves, and guards His people through faith, and so brings them to ultimate salvation.²⁵¹ 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.²⁵² Faith in both its initial bestowal and its increase in sanctification is not an autonomous product of man, but is initially created and subsequently strengthened by the supernatural efficacy of the Holy Spirit,²⁵³ although not the Spirit alone, but also the Father and the Son, and therefore, the entire Trinity, give believers both initial faith and ever greater measures of faith, love, and other spiritual graces (2 Peter 1:1; Ephesians 6:23). Through the efficacious working of God, the believer's faith is established, strengthened, and confirmed, with the result that it abounds²⁵⁴ and "groweth exceedingly."²⁵⁵ 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

²⁵⁰ 1 Peter 5:8-9. ὁ . . . διάβολος . . . ᾧ ἀντίστητε στερεοὶ τῇ πίστει.

²⁵¹ 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.

²⁵² 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 νικάω 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.

²⁵³ 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).

²⁵⁴ βεβαιούμενοι ἐν τῇ πίστει . . . περισσεύοντες ἐν αὐτῇ, Colossians 2:7. Compare the other βεβαιῶ 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.

²⁵⁵ 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)

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,²⁵⁶ 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.²⁵⁷ 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.²⁵⁸ Believers are to “stand fast in the faith” (1 Corinthians 16:13), for Paul writes, “by faith ye stand” (2 Corinthians 1:24). Indeed, believers “walk by faith, not by sight” (2 Corinthians 5:7),²⁵⁹ so the spiritual life of the Christian is a walk of faith, specifically, faith in the Son of God (Galatians 2:20),²⁶⁰ through whom believers are strengthened by the Spirit to employ their free, gracious, and confident access by faith to the Father.²⁶¹ Rather than Jewish ceremonial, faith that works by and is being energized

²⁵⁶ 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.

²⁵⁷ 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 ἀργούς οὐδὲ ἀκάππους).

²⁵⁸ 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 ἔση 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 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.

²⁵⁹ 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 Higher Life 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 the distinctive Higher Life theology is supported by 2 Corinthians 5:7 in its context.

²⁶⁰ ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ Θεοῦ is clearly an objective genitive construction.

²⁶¹ Romans 5:2; Ephesians 2:18; 3:12. Access (προσαγωγή) 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).

by love is what matters (Galatians 5:6).²⁶² 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).²⁶³ An increase of faith will result in an increase in good works, in the "work of faith."²⁶⁴ Indeed, while all believers already have Christ in them,²⁶⁵ the Father grants that believers, as they are spiritually strengthened, have Christ dwelling²⁶⁶ in their hearts by faith in an ever greater 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.²⁶⁷

The *peitho* word group²⁶⁸ supplies further light on the nature of Christian faith.²⁶⁹ The verb means "to come to believe the certainty of something on the basis of being

²⁶² 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.

²⁶³ 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.

²⁶⁴ 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 . . . πληρῶσθι πᾶσαν εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως ἐν δυνάμει.

²⁶⁵ Colossians 1:27; 2 Corinthians 13:5.

²⁶⁶ 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 hypostatic union as properly confessed at Chalcedon, nor should any attempt be 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 Autolytus* 2:3, and Philo, *Flaccus* 55.

²⁶⁷ 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.

²⁶⁸ 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); πεποιθήσις, 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

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.’”²⁷⁰ Coming to saving faith, to *believing*, is to *be persuaded*²⁷¹ of the truth about Christ and the gospel, and consequently, turning from all false confidences,²⁷² to *trust* or place one’s *confidence*²⁷³ in Him alone. Related words signify *persuasive*, *convincing*,²⁷⁴ *persuasion*,²⁷⁵ and *confidence* or *trust*.²⁷⁶ 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.”²⁷⁷ 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.²⁷⁸ Persuasion, confidence, trust, and assurance that Christ will indeed

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.

²⁶⁹ “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).

²⁷⁰ Louw-Nida 31.46, 31.82. The breakdown in BDAG is very helpful.

²⁷¹ 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).

²⁷² 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.

²⁷³ 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.

²⁷⁴ πειθός, “pertaining to being able to persuade or convince—‘persuasive, convincing.’” (Louw-Nida).

²⁷⁵ 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).

²⁷⁶ πεποίθησις, “1. a state of certainty about something to the extent of placing reliance on, *trust*, *confidence*.” (BDAG).

²⁷⁷ 2 Timothy 1:12, οἶδα γὰρ ᾧ 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.

²⁷⁸ 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 ὁμολόγησαντες ὅτι

save those who come to Him are elements of saving faith.²⁷⁹ Since “[t]o be convinced and to believe is finally to obey,”²⁸⁰ *peitho* consequently passes over from confidence and trust to obedience.²⁸¹ The idea *obey* is clearly present in the word group.²⁸² The people of God are those who believingly trust and consequently obey²⁸³—thus, the verb *disbelieve* or *disobey*²⁸⁴ is never used of them, nor are its related noun²⁸⁵ or adjective.²⁸⁶ Saving faith is an entrusting of oneself to Christ which results in obedience.

ξένοι καὶ παρεπίδημοὶ 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.

²⁷⁹ 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 ἰκανὰ 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.

²⁸⁰ πείθω, πείθομαι, πειθός, πεισμονή, πεποιθήσις, *Theological Lexicon of the New Testament*, vol. 3, Spicq & Earnest, pg. 67.

²⁸¹ 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.

²⁸² 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).

²⁸³ 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 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.

²⁸⁴ 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

The specific quotations of Genesis 15:6²⁸⁷ 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 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).²⁸⁸ 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 says²⁸⁹ 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

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.

²⁸⁵ ἀπειθεία; 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).

²⁸⁶ ἀπειθής; The unsaved are the disobedient (Luke 1:17), disobeying both God (Titus 1:16; 3:3) and their parents (Romans 1:30; 2 Timothy 3:2). Paul, in contrast, was not disobedient (Acts 26:19).

²⁸⁷ 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)

²⁸⁸ Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τις ἔχειν, ἔργα δὲ μὴ ἔχη; μὴ δύναται ἡ πίστις σῶσαι αὐτόν; James 2:14 states the topic of the entire section of 2:14-26.

²⁸⁹ λέγῃ τις. Note also 2:18, where his claim that he has faith is repeated, although James affirms that his claim is merely empty.

that he has faith, what is actually clear is that he does not have works.²⁹⁰ 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).²⁹¹ The absence of works is a clear distinguishing characteristic of his life.²⁹² James therefore asks, “can faith—the kind of faith²⁹³ that does not produce works—save?” (James 2:14e). James’ answer to this question is “no.”²⁹⁴ Such a profession of faith is as empty and worthless as are pleasant sounding words unaccompanied by genuine material 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,²⁹⁵ the kind that is characteristically or continually unaccompanied by works,²⁹⁶ is dead, being alone or by itself²⁹⁷ (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),²⁹⁸ and such a dead faith will only save men as much as it will save devils (2:19).²⁹⁹

²⁹⁰ ἔργα δὲ μὴ ἔχει.

²⁹¹ 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 *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.

²⁹² James consequently employs the present subjunctive ἔχει 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).

²⁹³ The article in James 2:14e on ἡ πίστις is anaphoric, referring to the πίστιν λέγει 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.

²⁹⁴ The question with μὴ in v. 14 anticipates a negative answer.

²⁹⁵ Note again the anaphoric article in οὕτω καὶ ἡ πίστις.

²⁹⁶ μὴ ἔργα ἔχει expresses durative action.

²⁹⁷ Compare the καθ’ ἑαυτῆν of James 2:17 with Acts 28:16; Hebrews 6:13.

²⁹⁸ 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 alive

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 works³⁰⁰—shown to be righteous³⁰¹ in this world—when he offered Isaac his son, as recorded in

without works, which are compared to the animating spirit. A living man, in contrast to a corpse, has both a body and a spirit.

²⁹⁹ 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.

³⁰⁰ 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.

³⁰¹ The verb *to justify* (δικαίω) 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 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.

Genesis 22.³⁰² 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 Ur³⁰³ as attested in Genesis 15:6. Abraham’s faith was “made perfect”³⁰⁴ by his works (James 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

³⁰² 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.

³⁰³ Compare Hebrews 11:8-19. Note the view of James 2 in 1 Clement 10-12 also.

³⁰⁴ 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 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).

“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 prediction³⁰⁵ of following obedience which was fulfilled in the patriarch’s works, culminating in Genesis 22. Abraham’s 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 God³⁰⁶ 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.³⁰⁷ Since true faith always results in faithfulness,³⁰⁸ 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”³⁰⁹ that is without works, one who is a “hearer only” (James 1:22)³¹⁰ who does not obey the Word, is yet unregenerate.³¹¹ Such a person

³⁰⁵ 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.

³⁰⁶ James 2:23, φίλος Θεοῦ. See Isaiah 41:8 (Symmachus, τοῦ φίλου μου for the Hebrew אֱלֹהִים); 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.

³⁰⁷ 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 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, הַיָּיָה) 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.

³⁰⁸ From his use of both Abraham and Rahab as illustrations, James demonstrates that in all cases works proceed from true faith. 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.).

³⁰⁹ πίστις μόνος.

³¹⁰ μόνος ἀκροατής, the only other use of μόνος in James.

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 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.³¹² 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).³¹³ 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

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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 (λέγη, 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 fruition 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*)

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

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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.

would justify Gentiles, non-lawkeepers, through faith, for God had promised Abraham all nations, not lawkeeping Jews only, blessing through his Seed, the Messiah.³¹⁴ 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.³¹⁵ Furthermore, the explicit testimony that “the just shall live by faith”³¹⁶ eliminates the possibility that life comes from the law, for the just are all those who are

³¹⁴ 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.

³¹⁵ Galatians 3:10; Deuteronomy 27:26.

³¹⁶ 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 in ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς is parallel. In Galatians 3:12 and Leviticus 18:5 (מִיָּדָיִךָ יִתֵּן מִיָּדָיִךָ מִתְּשֻׁבָּה) 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 & Pseudo-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 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).

justified by faith (3:11).³¹⁷ The law sets a different and contrary standard—life for sinless obedience.³¹⁸ 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.³¹⁹

Paul's use of Genesis 15:6 and Habakkuk 2:4 in Galatians 3 emphasizes 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 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.

³¹⁷ That is, Galatians 3:11 identifies the “just” and the “justified”: ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ Θεῷ, δῆλον ὅτι Ὁ δίκαιος ἐκ πίστεως ζήσεται. All believers are the just who live by faith.

³¹⁸ Galatians 3:12; Leviticus 18:5; Nehemiah 9:29; Ezekiel 20:11, 13. Note that the quotations of Leviticus 18:5 in Nehemiah, Ezekiel, and Galatians all indicate failure to meet the decreed standard of sinless perfection, just as the Pentateuch itself indicates that Israel was failing and would continue to fail to keep the law (Deuteronomy 4:26-30; 9:5, etc.). No text in either the Old or New Testament indicates that any son of Adam actually met the standard of obedience commanded by the law. The Pentateuch itself, as well as the references in Nehemiah 9 and Ezekiel 20 to Leviticus 18:5, support Paul's setting of Galatians 3:10 and 3:12 in sharp contrast to 3:11—law and curse are set against faith and righteousness. Galatians 3:10-12 provides Paul's proofs from the propositional statements of the Old Testament that his affirmations in 2:16, 21 are true, and that the Old Testament validates his affirmations about the experience of the Galatians (3:1-5) and of Abraham (3:6-9).

³¹⁹ 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.

The affirmation of Habakkuk 2:4 that “the just shall live by faith,” the thesis statement of the Old Testament prophet,³²⁰ 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).³²¹ 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 ashamed³²² 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.”³²³ Romans 1:16-17a illuminate what is involved in the affirmation of Habakkuk that “the just shall live by faith.”³²⁴ First, Paul proves in

³²⁰ 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).

³²¹ 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.

³²² 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.

³²³ 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 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).

³²⁴ 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

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 enemies of God,³²⁵ under His wrath, and separated from the spiritual and eternal life³²⁶

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 γὰρ Θεοῦ
 b. 17a δικαιοσύνη γὰρ 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 (:חַיִּים יִהְיֶה צְדָקָתְךָ רִי צְדִיק), 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.

³²⁵ 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-

that comes through faith.³²⁷ Whether Jews (2:1-29) or Gentiles (1:18-32), all³²⁸ stand condemned (3:1-20).³²⁹ 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),³³⁰ for men are unrighteous,³³¹ while God is righteous.³³²

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 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)³³³

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).

³²⁶ 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.

³²⁷ The human exercise of πίστις is absent in 1:18-3:20. Obviously, 3:3 is no exception.

³²⁸ All (πᾶς, 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.

³²⁹ 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).

³³⁰ ἀποκαλύπτω appears only in 1:17, 18; 8:18.

³³¹ ἀδικία, 1:18, 29; 2:8; 3:5; cf. 6:13. Οὐκ ἔστι δίκαιος οὐδὲ εἷς, 3:10. The δίκαιος recipient of δικαιοῶ in 2:13 does not receive elaboration in the portion from 1:18-3:20; the following portions of the epistle provide elaboration.

³³² 3:4-5; 9:14.

³³³ 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 ἔστι διαστολή· 23 πάντες γὰρ ἡμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ, 24 δικαιούμενοι δωρεὰν τῆ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ· 25 ὃν προέθετο ὁ Θεὸς ἰλαστήριον, διὰ τῆς πίστεως, ἐν τῷ αὐτοῦ αἵματι, εἰς ἐνδειξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν πάρεσιν τῶν

The *just* or *righteous* are all³³⁴ those Jews and Gentiles³³⁵ who have been declared righteous by the gracious God³³⁶ on the basis of the imputed righteousness of the God-Man, Jesus Christ.³³⁷ Works cannot earn righteous standing before God—on the contrary, imputed righteousness is received solely through the instrumentality of faith.³³⁸ The imputation of righteousness brings *salvation* and spiritual and eternal *life*.³³⁹

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 fulness (5:21). Indeed, all of *life* in its future and present aspects proceeds out of or from faith,³⁴⁰ so that the Christian life is a life of faith. Since salvation in all its aspects arises from faith,³⁴¹ God justifies those who are of faith,³⁴² crediting righteousness to them.³⁴³ The

προγεγονότων ἀμαρτημάτων, 26 ἐν τῇ ἀνοχῇ τοῦ Θεοῦ πρὸς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιῶντα τὸν ἐκ πίστεως Ἰησοῦ. 27 ποῦ οὖν ἡ καύχησις; ἐξεκλείσθη, διὰ ποίου νόμου; τῶν ἔργων; οὐχὶ ἀλλὰ διὰ νόμου πίστεως. 28 λογιζόμεθα οὖν πιστεῖ δικαιοῦσθαι ἄνθρωπον, χωρὶς ἔργων νόμου.

³³⁴ 3:22–23; 4:11, 16; 5:12, 18.

³³⁵ 3:29; 4:17–18.

³³⁶ 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.

³³⁷ 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 δικαίω (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’ ἑνὸς 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; δικαίω 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.

³³⁸ πίστις, 3:22, 25–28, 30–31; 4:5, 9, 11–14, 16, 19–20; 5:1–2; πιστεύω, 4:3, 17–18, 24.

³³⁹ 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 δικαίω word group is, although certainly still present, less overwhelmingly central than it is in chapters 3–4.

³⁴⁰ 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 Ἰούδα, καὶ δύο γένη, ὡς δύο οἴκους Ἰακώβ· τὸν μὲν ἐξ αἵματος καὶ σαρκός· τὸν δὲ ἐκ πίστεως καὶ πνεύματος γεγεννημένον).

³⁴¹ The believer is one who has the quality of being ὁ ἐκ πίστεως, Romans 4:16.

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,³⁴⁴ as the believer by faith eagerly awaits his future inheritance³⁴⁵ with a faith that is accompanied by holiness of life,³⁴⁶ since “whatsoever is not of faith is sin.”³⁴⁷ In this manner those justified by faith shall live on earth by faith, and, as God gives to them increasing measures of faith,³⁴⁸ their earthly sojourn is a life “from faith to faith,”³⁴⁹ 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.”³⁵⁰

Nonetheless, Paul’s focus in 6:1-8:39 is not the progressive growth of Christian *faith*,³⁵¹ but the sure possession and character of Christian *life*, specifically, the life “in Christ”³⁵² that is the product of union with Him at the moment of justification and

³⁴² 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.

³⁴³ Romans 9:30-32; 10:6.

³⁴⁴ 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.

³⁴⁵ Galatians 5:5, ἐκ πίστεως . . . ἀπεκδεχόμεθα.

³⁴⁶ James 2:24.

³⁴⁷ πᾶν δὲ ὃ οὐκ ἐκ πίστεως, ἀμαρτία ἐστί, Romans 14:23b.

³⁴⁸ Romans 12:3, ὁ Θεὸς ἐμέρισε μέτρον πίστεως.

³⁴⁹ 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 δύναν, 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 ὄσμὴ θανάτου εἰς θάνατον, οἷς δὲ ὄσμὴ 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).

³⁵⁰ Romans 6:19; note the contrast: ὥσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῆ ἀκαθαρσία καὶ τῆ ἀνομία εἰς τὴν ἀνομίαν, οὕτω νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῆ δικαιοσύνη εἰς ἀγιασμόν, the latter being a description of the same process of progressive sanctification as 1:17’s ἐκ πίστεως εἰς πίστιν.

³⁵¹ 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.

³⁵² 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).

regeneration—the just *shall live* by faith.³⁵³ 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).³⁵⁴ 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).³⁵⁵ 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).³⁵⁶ As pictured in his post-conversion immersion, the

³⁵³ 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.

³⁵⁴ 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.

³⁵⁵ 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.

³⁵⁶ 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 ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ; Shall we sin, because we are not under the law, but under grace? ἁμαρτήσομεν, 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. The fact 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. Consider the examples outside of Romans 6:

A.) 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.”

B.) 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.”

C.) 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."

D.) 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 not only under consideration in all the "What shall we say?" constructions in Romans followed by a question outside of chapter six, but also in view when a statement rather than a question follows (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 ἀμαρτίᾳ, 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 ἀμαρτίᾳ, 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; ἀμαρτήσομεν, 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 ἀμαρτήσομεν in Romans 6:1, 15, while the minority text's reading of ἐπιμένωμεν and ἀμαρτήσωμεν 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, 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־יֵבֹאוּ, *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־יֵבֹאוּ 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

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 deliverance from the power of sin and death and the presence of the indwelling Spirit³⁵⁷

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 domination (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 and 15 affirm that the believer not only ought not to, but certainly will not, live in sin as do the unregenerate.

³⁵⁷ 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 or Higher Life experience.

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).³⁵⁸ 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).³⁵⁹ Israel received tremendous privileges (9:1-5, cf. 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

³⁵⁸ The passive πληρωθῆ in τὸ δικαίωμα τοῦ νόμου πληρωθῆ 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 πληρῶ + ἐν + pronoun can even be instrumental; cf. “this was Jesus, and that the Scripture was fulfilled in/by Him,” Τοῦτον εἶναι Ἰησοῦν, καὶ πεπληρῶσθαι ἐν αὐτῷ τὴν Γραφήν, (Irenaeus, *Against Heresies* 3:12:8).

³⁵⁹ Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι. Ἑλλην appears in 10:12 after being absent since early in Romans (1:14, 16; 2:9–10; 3:9), and Ἰουδαίος 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 reappearance of εὐαγγέλιον/εὐαγγελίζω in 10:15–16; 11:28, appearing earlier only in 1:1, 9, 15–16; 2:16.

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”³⁶⁰ 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,³⁶¹ 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. 12:1-15:13). The gospel of God, through the power³⁶² 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

³⁶⁰ διὰ τῶν οἰκτιρῶν τοῦ Θεοῦ in 12:1 refers back to 9:15, Ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτείρω.

³⁶¹ 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.

³⁶² 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 δύναμιαι at 15:14 and the end of the epistle in 16:25.

with the Son (8:32). Paul’s preaching of the gospel was a priestly service³⁶³ that led to formerly wicked Gentiles becoming an acceptable³⁶⁴ sacrifice, “sanctified by the Holy Ghost” (15:16), obedient in word and deed because of the sanctifying efficacy of the Almighty Spirit of God (15:18-19).³⁶⁵ Sanctification is an absolutely certain consequence of justification—Gentiles incorporated into the people of God become living and holy sacrifices³⁶⁶ 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).³⁶⁷ 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.

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

³⁶³ A ἱερουργέω of τὸ εὐαγγέλιον τοῦ Θεοῦ; note also λειτουργός; cf. Hebrews 8:2; Ezra 7:24; Nehemiah 10:39; Isaiah 61:6 (LXX).

³⁶⁴ 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 οἰκοδομείσθε οἶκος πνευματικός, ἱεράτευμα ἅγιον, ἀνενέγκαι πνευματικὰς θυσίας εὐπροσδέκτους τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ.

³⁶⁵ 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.

³⁶⁶ 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.

³⁶⁷ The continuity and development from 1:16-17 to 15:13-16 (cf. 17-20) and 16:25-27 is clear.

counted unto him for righteousness.”³⁶⁸ 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.³⁶⁹ Paul makes it very clear that

³⁶⁸ τί γὰρ ἡ γραφὴ λέγει; Ἐπίστευσε δὲ Ἀβραὰμ 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] [“it was reckoned by God”] to him unto righteousness.” Compare Leviticus 7:18 (7:8, LXX): ἐὰν δὲ φαγὼν φάγη ἀπὸ τῶν κρεῶν τῆ ἡμέρᾳ τῆ τρίτῃ, οὐ δεχθήσεται αὐτῷ τῷ προσφέροντι αὐτό, οὐ λογισθήσεται αὐτῷ, μίασμά ἐστίν· ἢ δὲ ψυχὴ, ἥτις ἐὰν φάγη ἀπ’ αὐτοῦ, τὴν ἁμαρτίαν λήμνεται, “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.

³⁶⁹ 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 not only consider what] 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 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 πίσται); 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,

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).³⁷⁰ Salvation is by grace through faith to all,

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)

³⁷⁰ 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* (תּוֹטָם) in connection with circumcision (Genesis 17:11) but the 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

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."³⁷¹ 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 a particular moment, but he also 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"

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."

³⁷¹ Romans 4:12, τοῖς στοιχοῦσι τοῖς ἔχνεσι 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.

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, Paul³⁷² 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.³⁷³ 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."³⁷⁴ The *just*, those who

³⁷² 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.

³⁷³ "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*).

³⁷⁴ ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται· καὶ ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ. ἡμεῖς δὲ οὐκ ἐσμὲν 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 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.

believe to the saving³⁷⁵ of their souls, all the people of God, are contrasted with those who apostatize instead of persevering, who “draw back unto perdition”³⁷⁶ 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 obtained 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”³⁷⁷ refrain of chapter 11 indicates that the Old Testament worthies acted as they did both because of the presence 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

³⁷⁵ 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).

³⁷⁶ The proud person, the יָדָהּ הַיָּדָהּ הַיָּדָהּ 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.

³⁷⁷ πίστει.

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.³⁷⁸ 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.³⁷⁹ They will be resurrected with the just because in their lifetime they pleased God,³⁸⁰ 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).³⁸¹ Those who would inherit "the righteousness which is by faith" will stand for God against the opposition of

³⁷⁸ Compare John Owen's extensive exposition of chapter 11 in his *Exposition of Hebrews*.

³⁷⁹ 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.

³⁸⁰ 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).

³⁸¹ Note the continuity demonstrated in the uses of μαρτυρέω in Hebrews 11:

11:2 ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι.

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

11:4 πίστει πλείονα θυσίαν Ἄβελ παρά Κάιν προσήνεγκε τῷ Θεῷ, δι' ἧς ἐμαρτυρήθη 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 Ἐνώχ 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 him: for before his translation he **had this testimony**, that he pleased God.

11:39 καὶ οὗτοι πάντες, μαρτυρηθέντες διὰ τῆς πίστεως, οὐκ ἔκομίσαντο τὴν ἐπαγγελίαν.
And these all, having **obtained a good report** through faith, received not the promise:

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.³⁸² 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).³⁸³ 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 possess it, as did Rahab, will not perish with those who are unbelievers (11:31).³⁸⁴

³⁸² Hebrews 11:16; cf. 2:11; Romans 9:33; 10:9-11; 1 Peter 2:6.

³⁸³ 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.

³⁸⁴ 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).

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)³⁸⁵ of the Triune God in His ontology and economy,³⁸⁶ particularly as seen in Christ the Mediator,³⁸⁷ and through their response, enabled by grace, of fuller surrender to and

³⁸⁵ 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).

³⁸⁶ 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.

³⁸⁷ 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 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

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).³⁸⁸ 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 Him³⁸⁹ 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 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).

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.)

³⁸⁸ 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.

³⁸⁹ πιστεύω + εἰς.

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).³⁹⁰ 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).³⁹¹ In John 14:1, Christ addressed His disciples: "Let not your heart be troubled: ye believe in God, believe also in me."³⁹² 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, 29³⁹³), 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.³⁹⁴ Christ then proceeds to lead His disciples to a stronger faith in the Trinitarian perichoresis³⁹⁵ (cf. John 10:30, 38) and to Himself as the One in whom the fulness of the Godhead dwells bodily on account of His Word and

³⁹⁰ ἐὰν πιστεύσης, 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.

³⁹¹ ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα, ὅταν γένηται, πιστεύσητε ὅτι ἐγὼ εἰμι.

³⁹² Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά· 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.

³⁹³ The πιστεύσητε 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.

³⁹⁴ 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.

³⁹⁵ "[T]he Greek *perichōrēsis* (περιχώρησις), or *emperichōrēsis* . . . [is] used as a synonym of . . . *circumcessio*: circumincession or coinherence. . . . *Circumcessio* refers primarily to the coinherence of 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.

works (John 14:10-12).³⁹⁶ 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),³⁹⁷ declared that they were now believing in a deeper way in Christ (John 16:30),³⁹⁸ 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),³⁹⁹ 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,⁴⁰⁰ 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)⁴⁰¹ 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).⁴⁰² All believers are in such a state of blessedness, for they have

³⁹⁶ 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.

³⁹⁷ The disciples already had a perfect tense faith (πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ Θεοῦ ἐξῆλθον, John 16:27), one which began at the moment of their regeneration and which had abiding results.

³⁹⁸ νῦν . . . πιστεύομεν ὅτι ἀπὸ Θεοῦ ἐξῆλθες.

³⁹⁹ Ἄρτι πιστεύετε; ἰδοῦ, ἔρχεται ὥρα καὶ νῦν ἐλήλυθεν, ἵνα σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ μόνον ἀφῆτε. Their faith was deeper, but it still was far weaker than it should have been.

⁴⁰⁰ 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.

⁴⁰¹ Ὅτι εἶώρακας με, Θωμᾶ, πεπίστευκας.

⁴⁰² 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 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

come to saving faith in the crucified and resurrected Christ⁴⁰³ 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,⁴⁰⁴ 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 believe⁴⁰⁵ that Jesus is the Christ, the Son of God; and that believing⁴⁰⁶ 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 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

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).

⁴⁰³ 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 act of the unregenerate, and Christ prevents Thomas from reaching that point through His command, accompanied by His effectual grace, in 20:27.

⁴⁰⁴ 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.

⁴⁰⁵ 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.)

⁴⁰⁶ ἵνα πιστεύοντες ζώην ἔχητε ἐν τῷ ὀνόματι αὐτοῦ, “that you might through continuing deeper and fuller entrusting of and surrender to Christ, be having life in ever greater spiritual fullness through Christ’s name,” the second purpose of the Gospel of John, a fact supported by the present tense verbs.

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),⁴⁰⁷ while believers, those who have exercised saving faith and become believing ones,⁴⁰⁸ 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)⁴⁰⁹ 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).⁴¹⁰ The verse indicates that John writes his epistle to those who are believers⁴¹¹ in the Son of God. He wants them to enjoy the knowledge that they currently possess eternal life.⁴¹² 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,⁴¹³ resulting in full joy (1 John 1:4) and holy living (1 John 2:1).

In agreement with the teaching of the Old Testament,⁴¹⁴ John makes it clear that communion with the Father and the Son by the Spirit through the revelation of the Triune

⁴⁰⁷ 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.

⁴⁰⁸ 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.

⁴⁰⁹ μὴ παντὶ πνεύματι πιστεύετε.

⁴¹⁰ Ταῦτα ἔγραψα ὑμῖν τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ, ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, καὶ ἵνα πιστεῦητε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ.

⁴¹¹ τοῖς πιστεύουσιν.

⁴¹² 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).

⁴¹³ ἵνα πιστεῦητε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ.

⁴¹⁴ Moses knew the value of greater experiential knowledge of God and of the holy graces that flowed from such knowledge, and consequently prayed in Exodus 33:13 that because he had found grace, the Jehovah of the Theophany, the eternal Son of God (John 1:18), would reveal Himself to him, that he might

As their Theanthropic Mediator, Christ makes known to His people by the Holy Spirit the revelation the Father gave Him for them.⁴¹⁹ 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 grace⁴²⁰ through which the Father would save the elect by the Son through the Spirit, for

ἐμφανίσω αὐτῷ ἑμαυτόν. 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 αὐτὸν 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 ἑμαυτόν *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.

⁴¹⁹ 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 πατρός 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.

⁴²⁰ 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 recognition of the fact that the ideas of a covenant of redemption and covenant of grace have Scriptural support does not deny the clear Biblical covenantal distinctions affirmed by classical dispensationalism, nor does the use of such a terminology constitute either 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 constitutes 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).

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.⁴²¹

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 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

⁴²¹ 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. . . . ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς δέδωκάς μοι ἐκ τοῦ κόσμου· σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας· καὶ τὸν λόγον σου τητήρηκας. . . . ὅτι τὰ ῥήματα ἃ δέδωκάς μοι, δέδωκα αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, 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 ὧσιν ἐν, καθὼς ἡμεῖς ἐν ἐσμεν. ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοί, ἵνα ὧσι τετελειωμένοι εἰς ἐν, καὶ ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας, καὶ ἠγάπησας αὐτούς, καθὼς ἐμὲ ἠγάπησας. πάτερ, οὓς δέδωκάς μοι, θέλω ἵνα ὅπου εἰμι ἐγώ, κἀκεῖνοι ὧσι μετ' ἐμοῦ· ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμήν, ἣν ἔδωκάς μοι, ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου. πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δὲ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας· καὶ ἐγνώρισά αὐτοῖς τὸ ὄνομά σου, καὶ γνωρίσω ἵνα ἡ ἀγάπη, ἣν ἠγάπησας με, ἐν αὐτοῖς ᾗ, καὶ ἐγὼ ἐν αὐτοῖς.

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, 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 Higher Life or into a 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 fulness and glory. There is no evidence in either the Old or New Testaments that some saved people do not live by faith.⁴²² 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

⁴²² That is, the Higher Life view of Habakkuk 2:4 and its New Testament quotations, as set forth by William Boardman and others (cf. Hannah W. Smith's article in the *Friends Review* of 1867, reproduced in the entry for February 18 of *The Christian's Secret of a Holy Life*, Hannah W. Smith, ed. Dieter), must be reckoned eisegesis, not exegesis:

"The just shall live by faith." The just shall be *made alive* first, and *afterwards learn to live* by faith. The just shall be *justified before God* first, and afterwards learn the way *to become just also in heart and life*, by faith. . . . [This is the] two-fold significance of the text, illustrated by its suggestion the first and second time in [Luther's] heart, as by a celestial voice within, with the interval of years between the two, and meeting in each case a want so different[.] (pg. 191, *The Higher Christian Life*, W. E. Boardman. New York: Sheldon & Co., 1859. Italics found in original.)

Boardman's "afterwards" disjunction that leaves some Christians, those who have not yet discovered his Higher Life theology, without any spiritual growth, has no support whatsoever in the New Testament doctrine of the just living by faith, and his historical reconstruction of Luther's life is most questionable.

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,"⁴²³ 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

⁴²³ 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.

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,”⁴²⁴ 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 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.⁴²⁵ 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 an 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

⁴²⁴ Deuteronomy 1:39; Isaiah 7:16; Jonah 4:11; Romans 9:11.

⁴²⁵ This fact is supported not only by the pattern of Old and New Testament conversion, but also by the fact that saving faith, as 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.

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 fount of all spiritual treasures, graces, and blessings that you have ever 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 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 for 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, raised Christ from the dead, 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 reveals 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 to, 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).⁴²⁶ 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

⁴²⁶ 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).

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 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.⁴²⁷ 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 whole renewed person, cry out for God, the living God, as your own God? What an awful evil is this faintness, this feebleness, in 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

⁴²⁷ For what is arguably the preeminent treatment of this theme, see *XPIΣΤΟΛΟΓΙΑ: 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.

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 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 in themselves.