

CHAPTER 2

The Christian's Calling in Evangelism, and Metaphors Related to Evangelism

Introduction 1: Of the human element in evangelism:

The famous allocution of Augustine of Hippo, "Pick up and read!" (*Tolle lege*) begs a very interesting evangelistic-practical-historical question:

Is there the need for a human element in conversion?

If so, what is that need?

If not, what of the Great Commission, examples of evangelism, and the ministry of the evangelist in the NT?

Did Augustine not have a human element in his conversion when he picked up and read, as if it were completely by chance or by miraculous providential intervention when he heard a young girl singing in a neighboring yard, "Pick up and read" (~A.D. 387)?

Could it be that Augustine's experience of hearing the little girl:

Provided this rhetorical giant the ammunition he needed to shake off his Manichean (Evangelical) past, and

Provided him the rhetorical bridge by which he could give a nod toward biblical evangelism—by somehow relating his "conversion" to his reading of the Bible (or: Scriptures alone), while, all the while, fully espousing a Sacramental view of conversion and salvation?

If that was truly a divinely miraculous moment in his life, then when was his conversion? Or was it part of a complex conversion a process beginning in predestination, the prayers of a godly mother, his lurid past, hearing the voice, deciding to exert his strength to "put on Christ," culminating in his baptism by Ambrose?

Is it legitimate to speak of the moment of conversion in light of predestination and election?

If so, then what about the general election presupposition of a State-Church or Sacramental-system Church?

If so, then what about the Sacrament of Baptism?

According to Augustine, is not conversion vested in all the signs and symbols, Scriptures used, the very words uttered, and prayers raised to God in [Holy] Baptism?

What of the human element involved when Ambrose baptized him, was that a more legitimate human role than that of sharing the gospel?

And what role did baptism have in the timing of Augustine's "conversion" experience?

And what of that ritual of baptism, did it not have a human element (Ambrose), and did it not also have a physical element, a necessary physical sign or symbol ([Holy] Water), for which and of which Augustine so powerfully argued?

By the way, what did Augustine pick up and read? It is reported that after having heard of *St. Anthony's Life in the Desert*, he heard a childlike voice prompting him to "pick up and read," the 31 year-old rhetorician then picked up the Bible and read Rom 13:13-14.⁶⁴

Rom 13:13-14, "Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh in regard to *its* lusts."

⁶⁴"Augustine of Hippo"; available at: http://en.wikipedia.org/wiki/Augustine_of_hippo; accessed: 29 May 2014; Internet.

So, Augustine’s conversion seems to have approximated more a vow to monastic asceticism than it does repentance from sin and turning one’s live over by faith, trusting in Christ’s redemptive work alone for salvation (His blood) and the reception of His righteousness—a righteousness actually alien to sinful human nature (infant baptized or not):

And yet, Augustine’s gift of rhetoric, being what it was and being so mighty, was such that his writings continue to be used by both adherents of a sacramental-works-oriented salvation, as well as by those who adhere to the three Protestant pillars of Scriptures alone, faith alone, grace alone.

Amazing!

So, what of the human element in evangelism? Is it necessary or not?

Perhaps from the comments above, it can be noted that there huge varieties of interpretation and application of segments of the Bible in Christian history, some of which have not been very keen to the human element in evangelism and conversion!

But what does the Bible have to say?

Introduction 2: *This [One] Thing I Do!*

In an interesting book by this title, Franklin Graham explained the ministry of Bob Pierce, founder of World Vision and grandfather of AERDO (Association of Evangelical Relief and Development Organizations), a book which explained the two things he did.⁶⁵ Interestingly, the title of this book was drawn from a pre-critical edition reading of 1 Cor 9:23:

1 Cor 9:23 (KJV), “And this I do for the gospel’s sake, that I might be partaker thereof with *you*.”

In context, the demonstrative “this” refers to “that I might save some” in v. 22 and “that I might win...” 6x in vv. 19-22. Or also to the preeminence of “evangelizing” for Paul in 1 Cor 9:16.

Translations of 1 Cor 9:23

Pre-Critical Greek		Combination						Critical Edition Greek*	
Byzantine Textform	Tyndale’s NT (1534)	NIVO 1984	NIRV 1995	CSBO 1999	NET 2004	NLT 2007	ESV 2011	Wycliffe 2 nd Edition (1388)	NA27
Τοῦτο δὲ ποιῶ διὰ τὸ εὐαγγέλιον,	“And this I do for the gospels sake”	“I do all this for the sake of the gospel”	“I do all of that because of the good news”	“Now I do all this because of the gospel”	“I do all these things because of the gospel”	“I do everything to spread the Good News”	“I do it all for the sake of the gospel”	“But Y do alle thingis for the gospel”	πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον,
Other versions with similar translations	Bishops’, English Geneva, KJV, Webster’s, Young’s, NKJ	NJB ^z , NABO ^z , TNIV, NAB ^z , NIV		CSB				Rotherham, Noyes, Darby, ERV, ASV, RSV, NASB, NRS	

*The Critical Edition Greek merely follows the Latin Vulgate’s *omnia autem facio propter evangelium*. That this Latin reading existed early in the Reformation is evident through Jacques LeFebvre d’Étaple’s 1522 French translation: “Mais ie fais toutes choses po’ levangile” [But I do all things for the gospel]. Note also that the Critical edition translations merely return to Wycliffe’s translation of the Latin into English in this verse.

⁶⁵“ Pierce explained his change of heart resulting from an experience on a trip he took to China. He shared the event with Franklin Graham when, early in his ministry, Pierce’s view of the mission of the church changed—it was a paradigm shift etched in his mind. Bob Pierce’s encounter with the persecution of a young protégé of Dutch missionary Tena Hoelkeboer resulted in a major paradigm shift in his view of evangelism, similar to the impact of Bishop Thoburn’s sermon on John R. Mott fifty years earlier.

“It is interesting that both Pierce and Mott had clearly etched in their memory the exact time when they changed from an exclusively soul-oriented evangelism to a combination of evangelism and social ministry. It would seem in their minds that these events represented a major paradigm shift for them. And so it was—it was a shift from a universal affirmative—the gospel, to a particular affirmative—the gospel and social concern or social ministry” (Thomas P. Johnston, *Examining Billy Graham’s Theology of Evangelism* [Eugene, OR: Wipf & Stock, 2003], 91-93; citing Franklin Graham and Jeannette Lockerbie, *Bob Pierce: This One Thing I Do* [Dallas: Word, 1983]).

And yet, note the power of this one phrase, “And this I do”:

“This” [Τοῦτο] referring to the soul-winning discussed in vv. 19-22.

“This” referring to the “evangelizing” mentioned in vv. 16-17.

“This” referring to the “threshing” and “plowing” in v. 10 and the “sowing” and “reaping” in v. 11.

“I do” [ποιῶ] describes an action in which Paul had become adept, “evangelizing.”

“I do” teaches that “evangelizing” is something to be done, following the example of Paul, 1 Cor 11:1.

Not, I would recommend, “All things”—as in the “wordless witness” of a Christian lifestyle.⁶⁶

Introduction 3: So, what then is the chief end of the redeemed? Is it not “To sound His praise abroad”?—“To Proclaim His Excellencies”?

Anything less than evangelism at the heart of faith in Christ is Pharisaical belief—believing without verbal confessing for fear of man:

John 12:42-43, “Nevertheless many even of the rulers **believed in Him**, but because of the Pharisees **they were not confessing Him**, lest they should be put out of the synagogue; for they loved the approval of men rather than the approval of God.”

And if a verbal confession before men is important, should it even be done before antagonistic people? Absolutely!

Mark 8:38, “For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels.”

Is verbal confession so important that it becomes the foundational cornerstone for Evangelical theology and practice? Absolutely!

Yet, why is the command to evangelize sometimes considered the only command of Jesus to be obeyed conditionally?

⁶⁶“21. Above all the Gospel must be proclaimed by witness. Take a Christian or a handful of Christians who, in the midst of their own community, show their capacity for understanding and acceptance, their sharing of life and destiny with other people, their solidarity with the efforts of all for whatever is noble and good. Let us suppose that, in addition, they radiate in an altogether simple and unaffected way their faith in values that go beyond current values, and their hope in something that is not seen and that one would not dare to imagine. Through this wordless witness these Christians stir up irresistible questions in the hearts of those who see how they live: Why are they like this? Why do they live in this way? What or who is it that inspires them? Why are they in our midst? Such a witness is already a silent proclamation of the Good News and a very powerful and effective one. Here we have an initial act of evangelization. The above questions will ask, whether they are people to whom Christ has never been proclaimed, or baptized people who do not practice, or people who live as nominal Christians but according to principles that are in no way Christian, or people who are seeking, and not without suffering, something or someone whom they sense but cannot name. Other questions will arise, deeper and more demanding ones, questions evoked by this witness which involves presence, sharing, solidarity, and which is an essential element, and generally the first one, in evangelization.”[51]

“All Christians are called to this witness, and in this way they can be real evangelizers. We are thinking especially of the responsibility incumbent on immigrants in the country that receives them. ...

“41. Without repeating everything that we have already mentioned, it is appropriate first of all to emphasize the following point: for the Church, the first means of evangelization is the witness of an authentically Christian life, given over to God in a communion that nothing should destroy and at the same time given to one's neighbor with limitless zeal.

“69. Religious, for their part, find in their consecrated life a privileged means of effective evangelization. At the deepest level of their being they are caught up in the dynamism of the Church's life, which is thirsty for the divine Absolute and called to holiness. It is to this holiness that they bear witness. They embody the Church in her desire to give herself completely to the radical demands of the beatitudes. By their lives they are a sign of total availability to God, the Church and the brethren.

“As such they have a special importance in the context of the witness which, as we have said, is of prime importance in evangelization. At the same time as being a challenge to the world and to the Church herself, this silent witness of poverty and abnegation, of purity and sincerity, of self-sacrifice in obedience, can become an eloquent witness capable of touching also non-Christians who have good will and are sensitive to certain values.

“In this perspective one perceives the role played in evangelization by religious men and women consecrated to prayer, silence, penance and sacrifice” (Paul VI, *Evangelii Nuntiandi* [8 December 1975], §21, 41, 69; emphasis mine; available at: <http://listserv.american.edu/catholic/church/papal/paul.vi/p6evang.txt> [online]; accessed: 8 Sept 2004; Internet).

The Christian's Calling to Evangelism

A. A Look at 1 Peter 2:9-10 (cf. Isa 43:21):

1. 1 Peter 2:9-10

Byzantine Textform (2004):

⁹ Ὑμεῖς δὲ γένος ἐκλεκτόν, βασιλῆιον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς· ¹⁰ οἱ ποτὲ οὐ λαός, νῦν δὲ λαὸς θεοῦ· οἱ οὐκ ἠλεημένοι, νῦν δὲ ἐλεηθέντες.

ASV (1901)

⁹But ye are an elect race, a royal priesthood, a holy nation, a people for *God's* own possession, that ye may show forth [follows KJV] the excellencies of him who called you out of darkness into his marvellous light: ¹⁰who in time past were no people, but now are the people of God: who had not obtained mercy, but now have obtained mercy.⁶⁷

NASB (1995)

⁹But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR *God's* OWN POSSESSION, so THAT YOU MAY PROCLAIM THE EXCELLENCIES⁶⁸ of Him who has called you out of darkness into His marvelous light; ¹⁰for you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD; you had NOT RECEIVED MERCY, but now you have RECEIVED MERCY.⁶⁹

2. 1 Peter 2:9's Key Verb: ἐξαγγέλλω—to “sound forth,” “publish,” or “broadcast”:

From Isaiah 43:20-21?

ASV (1901)

²⁰The beasts of the field shall honor me, the jackals and the ostriches; because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen, ²¹the people which I formed for myself, that they might set forth my praise.

NASB (1995)

²⁰“The beasts of the field will glorify Me,
The jackals and the ostriches,
Because I have given waters in the wilderness
And rivers in the desert,
To give drink to My chosen people.

²¹“The people whom I formed for Myself

Will declare My praise [Heb וְיִגְדְּלוּ לִי יְהוָה אֱלֹהֵי; Gk τὰς ἀρετὰς μου δηγεῖσθαι].”

Note that the LXX in this case used δηγεῖσθαι to translate *saphar*, and not ἐξαγγέλλω, as did Peter in 1 Pet 2:9:

Could it very well be that he may have translated the phrase from the Hebrew himself?

Or perhaps could it not be that he heard Jesus translate it that way in His itinerant teaching?

Note also that in the LXX, the Hebrew verb *saphar* is translated using at least 6 different Greek verbs:⁷⁰

3 examples of ἀναγγέλλω, 2 examples of ἀπαγγέλλω, 2 examples of διαγγέλλω 6 examples of ἐξαγγέλλω, 10 examples of δηγεῖσθαι, and 2 examples of ἐκδηγεῖσθαι.

Or from Isaiah 42:12?

ASV (1901)

“Let them give glory unto Jehovah, and declare his praise in the islands.”

NASB (1995)

“Let them give glory to the LORD, And declare His praise in the coastlands.”

Hebrew: וְיִגְדְּלוּ לִי יְהוָה אֱלֹהֵי; Greek LXX: τὰς ἀρετὰς αὐτοῦ ἐν ταῖς νήσοις ἀναγγελοῦσιν

Notice that instead of using the Heb verb *saphar*, Isaiah in this text used the Hebrew verb *nagad*;

Notice on the same chart in Chapter 7 that the verb *nagad* is translated by two of the verbs mentioned above 23 examples of ἀναγγέλλω, 5 examples of ἀπαγγέλλω, and 1 use of ἀγαλλιάω;

Note also that in this case, the LXX used ἀναγγέλλω to translate the Hebrew *nagad*, and not ἐξαγγέλλω as in 1 Pet 2:9 (Again, Peter may have translated the phrase from the Hebrew himself).

⁶⁷1901 American Standard Version (Oak Harbor, WA: Logos Research Systems) 1994.

⁶⁸In this phrase the caps are mine.

⁶⁹The New American Standard Bible, 1995 Update (La Habra, California: Lockman) 1996.

⁷⁰Chapter 7, “A Proclaimed or Spoken Witness in the Old Testament.”

3. 1 Peter Lists of Descriptors for the Christian:

a. Who we are?

- 1) A CHOSEN RACE (Isa 43:20; cf. Deut 7:6; 10:15)
- 2) A royal PRIESTHOOD (Exod 19:6 [23:22 LXX], Isa 61:6 [1 Pet 2:5; Rev 1:6; 5:10; 20:6])
- 3) A HOLY NATION (Exod 19:6 [23:22 LXX]; cf. Deut 26:19, “a holy people”; 1 Cor 1:2; 1 Pet 1:15-16)
- 4) A PEOPLE FOR *God’s* OWN POSSESSION (Isa 43:21; Exod 19:5 [23:22 LXX]; Deut 4:20; 7:6; 14:2; 26:18 [Titus 2:14])

By the way, particularity emanates from each of these descriptors:

The fourth descriptor is rendered in the KJV, “A peculiar people”

Could it be rendered “a particular people”—as in “set aside” for purchasing?

Interestingly, the word “particular” is found only 2 times in the entire NKJ (Zach 11:7; Eph 5:33)

Likewise, the word “particular” is found once in the NAS (Dan 8:13)

There seems to be a level of antagonism to the particular elements of redemption that may be transposed into certain Bible translations

Notice, for example, the difference between Norton’s translation of the Syriac and the three other translations: “multitude” versus “congregation” or “assembly”; there appears to be an clear ecclesiastical presupposition in these renderings

Translations of “A Peculiar People” in 1 Pet 2:9 (from the Greek)

Byzantine Text-form	Tyndale (1534); Geneva; Bishops; KJV; Webster’s	Young’s (1862...)	Darby (1884)	ERV (1885); ASV; NAS	Bible in Basic English (1949)	RSV (1952); GNT*	NKJ (1982)	NIV (1984)	TNIV (2001, 2005)	NLT (2004)	CSB (2005)	ESV (2007)
Original Greek	From the Greek	From the Greek	From the Greek	From the Greek	From the Greek	From the Greek	From the Greek	From the Greek	From the Greek	From the Greek	From the Greek	From the Greek
λαὸς εἰς περιποίησιν	a peculiar people	a people acquired	a people for a possession	a people for God’s own possession	a people given up completely to God	God’s own people	His own special people	a people belonging to God	God’s special possession	God’s very own possession	a people for His possession	a people for His own possession

Translations of “A Peculiar People” in 1 Pet 2:9 (from the Latin and the Syriac)

Latin Vulgate I ^z	Latin Vulgate II ^z	Wycliffe (1388)	Douay-Rheims ^z (1899)	NJB ^z (1985)	NAB ^z (1991); NET	CEV ^z (1991)	Etheridge (1849) ⁷¹	Norton (1881) ⁷²	Murdock (1851) ⁷³	Magiera (2006)
1880 Migne edition	1979 Nova Vulgata	From the Latin	From the Latin	From the Latin	From the Latin (and Greek)	From the Greek and Latin	From the Syriac	From the Syriac	From the Syriac	From the Syriac
populus acquisitionis	populus in acquisitionem	a puple of purchasing	a purchased people	a people to be a personal possession	a people of His own	and special people	a congregation redeemed	a multitude delivered	a redeemed congregation	a redeemed assembly

b. What we do?

- 1) So that you may proclaim⁷⁴ the excellencies (Isa 43:21 [42:12]), cf. Ps 145:4 et al
 - a) By the way, the proclamational verbs in the phrase in the LXX translations of Isaiah 42 and 43 are both different than what is found in 1 Pet 2:9:
 - (1) Isa 42:12, “And declare His praise in the coastlands” = LXX: τὰς ἀρετὰς αὐτοῦ ἐν ταῖς νήσοις ἀναγγελοῦσιν [verb: ἀναγγέλλω]
 - (2) Isa 43:21, “Will declare My praise” = LXX: τὰς ἀρετὰς μου διηγείσθαι [verb: διηγέομαι]
 - (3) 1 Pet 2:9, “that you may proclaim the excellencies” = Byz: ὅπως τὰς ἀρετὰς ἐξαγγείλητε [verb: ἐξαγγέλλω]

⁷¹“John Wesley Etheridge was an English nonconformist clergyman who was born near Newport, Isle of Wight, on 24th of February, 1804. He died in Camborne on 24th of May, 1866. Etheridge was educated by his father and later acquired a thorough knowledge of Hebrew, Greek, Latin, Syriac, German and French. In 1826 he attempted to enter the ministry and after a period of probation was received in full connection at the conference of 1831. Thereafter he spent two years at Brighton, when he removed to Cornwall. In 1838 his health began to fail and he was pensioned and went to live at Caen and Paris. His health improving, he accepted the pastorate of a Methodist church at Boulogne in 1842. Four years later he returned to his native land and was successively on the circuits of Islington, Bristol, Leeds, Penzance, Penryn, Truro and Saint Austell in Cornwall. Heidelberg conferred on him the degree of Ph.D. He published (The Apostolic Ministry and the Question of Its Restoration Considered) (1836); (Misericordia, or Contemplations of the Mercy of God) (1842); (Horae Aramaicae) (1843); (The Syrian Churches: Their Early History, Liturgies and Literature) (1846) (The Apostolic Acts and Epistles from the Peschitto, or Ancient Syriac, to which are Added the Remaining Epistles and Book of Revelation from a later Syriac Text) (1849); (The Targums of Onkelos and Jonathan ben Uzziel on the Pentateuch, with the Fragments of the Jerusalem Targum) (2 vols., 1863); (Life of Rev. Adam Clarke) (1858). Consult memoir by T. Smith (London 1871)” (from: <http://aramaicnewtestament.org/peshitta/etheridge/>; accessed: 19 Jan 2014).

⁷²“William Norton of North Devon (England) was both an Aramaic and Greek Scholar who revealed the originality of Aramaic Peshitta NT (also known as Peshito-Syriac in 1800s) through his two books. His first book is ‘A Translation, in English Daily Used, of the Peshito-Syriac Text, and of the Received Greek Text, of Hebrews, James, 1 Peter, and 1 John: With An Introduction On the Peshito-Syriac Text, and the Received Greek Text of 1881’ (1889). His second book is ‘A Translation in English Daily Used: of the Seventeen Letters Forming Part of the Peshito-Syriac Books’ (1890)” (“William Norton”; available at: http://en.metapedia.org/wiki/William_Norton [online]; accessed: 14 Dec 2014; Internet).

⁷³“James Murdock was born in Westbrook, Connecticut on 16 February, 1776 and died in Columbus, MS on 10 August, 1856. He graduated at Yale in 1797, and became successively preceptor of Hopkins grammar-school at New Haven, and of Oneida academy (now Hamilton college), NY. He studied theology under Timothy Dwight, and was licensed to preach as a Congregational minister in January, 1801, and settled as pastor of the church at Princeton, MA, in June, 1802, where he remained for thirteen years. In 1815 he became professor of ancient languages in the University of Vermont, and from 1819 till 1828 he was professor of sacred rhetoric and ecclesiastical history in Andover theological seminary. In 1829 he moved to New Haven and devoted the rest of his life to study, principally that of ecclesiastical history, the oriental languages, and philosophy. He was president of the Connecticut academy of arts and sciences, vice-president of the philological society of Connecticut, and one of the founders of the American oriental society. He received the degree of D. D. from Harvard in 1819” (from: <http://aramaicnewtestament.org/peshitta/murdock/>; accessed: 19 Jan 2014).

⁷⁴The subjunctive mood of the verb ἐξαγγέλλω is used as a purpose clause, as explained in J. W. Wenham’s *The Elements of New Testament Greek* (Cambridge: University Press, 1965), 161-62: “The Use of the Subjunctive... (2) **Purpose (or final) clauses.** Purpose clauses are introduced by ἵνα or ὅπως, both of which mean ‘in order that’ or ‘that.’”

- b) Could it be that Peter translated from the Hebrew himself, as he was recalling lessons from the Hebrew with Jesus?
 - (1) Did Jesus teach His disciples in Greek or in Aramaic?
 - (2) Did Jesus quote from the OT to His disciples in Hebrew?
- c) Notice the wide range of translations of the proclamational verb in modern English language translations...

Translations of τὰς ἀρετὰς ἐξαγγείλητε in 1 Peter 2:9

1	2	3	4	5	6	7	8	9	10	11	12	13
New Jerusalem Bible [Ⓜ] (1985)*	French Le Semeur ^{**} (1992, 1999)	New Living Translation (2004)	Tyndale Version (1534)	KJV ⁷⁵ (1611/1769)	American Standard Version (1901)	English Geneva (1560)	CEV [Ⓜ] (1995) ^{***}	Good News Trans [Ⓜ] (1992) [°]	New American Bible [Ⓜ] (1991) ^{°°}	NIV (1984)	NKJ (1982)	NAS (1977); CSB (2004); ESV (2007)
to sing the praises	so that you may celebrate very highly the marvelous works	as a result, you can show others the goodness of God	that ye shuld shewe the vertues	that ye should shew forth the praises	that ye may show forth the excellencies	that ye shulde shewe forthe the vertues	Now you must tell all the wonderful things that he has done.	chosen to proclaim the wonderful acts of God	so that you may announce the praises	that you may declare the praises	that you may proclaim the praises	that you may proclaim the excellencies
Worship-oriented		Lifestyle-oriented					Proclamation-oriented; muted purpose clause		Proclamational-oriented; as purpose clause (apodosis)			

*The New Jerusalem (1885) is a Roman Catholic translation, whose 1973 French older cousin (*Bible de Jérusalem*) seems to be the pattern for the French *Le Semeur*. Interestingly enough, the French *Jérusalem* followed pattern #9, 12, or 13, using “proclaim.”

**Translation mine.

***American Bible Society’s (ABS) *Contemporary English Version* (imprimatur: Most Reverend Daniel E. Pilarczyk, President, National Conference of Catholic Bishops [1991]), reorganized the descriptors: “But you are God’s chosen and special people. You are a group of royal priests and a holy nation. God has brought you out of darkness into his marvelous light. Now you must tell all the wonderful things that he has done.”

°Imprimatur: Most Reverend William H. Keeler, President, National Conference of Catholic Bishops (1993); also published by the ABS.

°°The 1991 American Bible is copyrighted by the Confraternity of Christian Doctrine (Washington, D.C.). Some of the oldest French Bibles also use announce (Fr. *Announcer*; cf. 1530 Lefèvre; 1534 Olivétan; 1550 Louvain).

c. The reason for our message? Our salvation!

- 1) For you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD (Hos 2:23 [1:9; 2:1]);
- 2) You had NOT RECEIVED MERCY, but now you have RECEIVED MERCY (Hos 2:23 [1:6; 2:1]).

B. Other OT Passages with This Same Emphasis:⁷⁶

Introduction:

Examples of message are limited to the glory of God—there is an obvious shift in the NT to the salvation wrought in Christ

See emphasis on recipients of the message in bold, and salvation highlighted;

By the way, the word “salvation” is found 61 times in the NAS translation of the book of Psalms (e.g. Psa 24:5; 40:16; 51:12, 14; 65:5...), the word “glory” is found 55 times, and the phrase “glory of God” one time (Psa 19:1).

Exod 9:16, “But, indeed, for this cause I have allowed you [Moses] to remain, in order to show you My power, and in order to proclaim My name **through all the earth**”

⁷⁵The word “shew” or “shew forth” was a favorite translation for the KJV for numerous proclamational terms, in addition to its visual meaning (“to cause to see,” cf. 39:4; or “show,” Luke 4:5; 17:14; 20:24, 47; 22:12; 24:40), or its abstract cognitive meaning (“to cause to know”; cf. Isa 40:14; Luke 20:37). The KJV used “shew” as a translation for *basar* (evangelize, bear tidings), *saphar* (count, recount, relate), for *nagad* (proclaim, be conspicuous), and for *shama* (make known, [cause] to hear). In the NT the KJV translated the following as “shew”: ἀναγγέλλω, ἀπαγγέλλω, εὐαγγελίζω, δηγέομαι, προκαταγγέλλω, etc. For a complete analysis, see Chapter 7, “Defining Evangelizing.”

⁷⁶For a more complete look at OT proclamational verbs, see Chapter 7, “Defining Evangelizing”; F. “Toward Translating Proclamational Words in the Old Testament.”

- 1 Chr 16:8-9, “Oh give thanks to the LORD, call upon His name; Make known His deeds **among the peoples**. Sing to Him, sing praises to Him; Speak of all His wonders”
- 1 Chr 16:23-24, “Sing to the LORD, all the earth; Proclaim good tidings of His **salvation** from day to day. Tell of His glory among the nations, His wonderful deeds **among all the peoples**”
- Psa 9:11, “Sing praises to the LORD, who dwells in Zion; Declare **among the peoples** His deeds”
- Psa 9:14, “That I may tell of all Your praises, That in the gates of the daughter of Zion I may rejoice in Your **salvation**”
- Psa 22:31-32, “Posterity will serve Him; It will be told of the Lord **to the coming generation**. They will come and will declare His righteousness **To a people who will be born**, that He has performed *it*.”
- Psa 26:6-7, “I shall wash my hands in innocence, And I will go about Your altar, O LORD, That I may proclaim with the voice of thanksgiving And declare all Your wonders”
- Psa 35:28, “And my tongue shall declare Your righteousness *And* Your praise all day long”
- Psa 40:5, “Many, O LORD my God, are the wonders which You have done, And Your thoughts toward us; There is none to compare with You. If I would declare and speak of them, They would be too numerous to count”
- Psa 40:9-10, “I have proclaimed glad tidings of righteousness **in the great congregation**; Behold, I will not restrain my lips, O LORD, You know. I have not hidden Your righteousness within my heart; I have spoken of Your faithfulness and **Your salvation**; I have not concealed Your lovingkindness and Your truth **from the great congregation**”
- Psa 51:12-15, “Restore to me the joy of Your **salvation** And sustain me with a willing spirit. *Then* I will teach transgressors Your ways, And sinners will be converted to You. Deliver me from bloodguiltiness, O God, the God of my **salvation**; *Then* my tongue will joyfully sing of Your righteousness. O Lord, open my lips, That my mouth may declare Your praise.”
- Psa 64:9, “Then all men will fear, And they will declare the work of God, And will consider what He has done”
- Psa 71:8, “My mouth is filled with Your praise And with Your glory all day long”
- Psa 71:15-17, “My mouth shall tell of Your righteousness *And* of Your **salvation** all day long; For I do not know the sum of *them*. I will come with the mighty deeds of the Lord GOD; I will make mention of Your righteousness, Yours alone. O God, You have taught me from my youth, And I still declare Your wondrous deeds”
- Psa 71:24, “My tongue also will utter Your righteousness all day long; For they are ashamed, for they are humiliated who seek my hurt”
- Psa 73:28, “But as for me, the nearness of God is my good; I have made the Lord GOD my refuge, That I may tell of all Your works”
- Psa 75:1, “Men declare Thy wondrous works” [δηγήσομαι πάντα τὰ θαυμάσιά σου]
- Psa 75:9, “But as for me, I will declare *it* forever; I will sing praises to the God of Jacob”
- Psa 78:4, “We will not conceal them **from their children**, But tell **to the generation to come** the praises of the LORD, And His strength and His wondrous works that He has done”
- Psa 79:13, “So we Your people and the sheep of Your pasture Will give thanks to You forever; To all generations we will tell of Your praise”
- Psa 89:1, “I will sing of the lovingkindness of the LORD forever; To all generations I will make known Your faithfulness with my mouth.”
- Psa 92:1-3, “It is good to give thanks to the LORD And to sing praises to Your name, O Most High; To declare Your lovingkindness in the morning And Your faithfulness by night, With the ten-stringed lute and with the harp, With resounding music upon the lyre”
- Psa 92:14-15, “They will still yield fruit in old age; They shall be full of sap and very green, To declare that the LORD is upright; *He is* my rock, and there is no unrighteousness in Him”
- Psa 96:2-3, “Sing to the LORD, bless His name; Proclaim good tidings of His **salvation** from day to day. Tell of His glory **among the nations**, His wonderful deeds **among all the peoples**.”
- Psa 102:21, “That *men* may tell of the name of the LORD in Zion And His praise in Jerusalem”
- Psa 105:1-2, “Oh give thanks to the LORD, call upon His name; Make known His deeds among the peoples. Sing to Him, sing praises to Him; Speak of all His wonders”
- Psa 106:2, “Who can speak of the mighty deeds of the LORD, Or can show forth all His praise?” (LXX. ἀκουστάς ποιήσει πάσας τὰς αἰνέσεις αὐτοῦ; Fr. Qui publiera toute sa louange?)
- Psa 107:22, “Let them also offer sacrifices of thanksgiving, And tell of His works with joyful singing”
- Psa 118:17, “I will not die, but live, And tell of the works of the LORD”
- Psa 145:4, “One generation shall praise Your works **to another**, And shall declare Your mighty acts”⁷⁷
- Psa 145:6-7, “Men shall speak of the power of Your awesome acts, And I will tell of Your greatness. They shall eagerly utter the memory of Your abundant goodness And will shout joyfully of Your righteousness”
- Psa 145:11-12, “They shall speak of the glory of Your kingdom And talk of Your power; To make known to the sons of men Your mighty acts And the glory of the majesty of Your kingdom”

⁷⁷Notice what the Babylonian Talmud said about Psa 145: “Said R. Eleazar bar Abina, ‘Whoever says the Psalm, “Praise of David” (Psa 145) three times a day may be assured that he belongs to the world to come”’ (“Bavli Berakhot,” Chapter One, Folio 2A, M. III.3.,A. in Jacob Neusner, *The Babylonian Talmud: A Translation and Commentary* [Peabody, MA: Hendricksen, 2005, 2011] 1:18).

- Psa 145:21, “My mouth will speak the praise of the LORD, And all flesh will bless His holy name forever and ever”
 Psa 149:6, “Let the high praises of God *be* in their mouth”
 Isa 12:4-5, “And in that day you will say, ‘Give thanks to the LORD, call on His name. Make known His deeds **among the peoples**; Make *them* remember that His name is exalted.’ Praise the LORD in song, for He has done excellent things; Let this be known throughout the earth”
 Isa 38:19, “It is the living who give thanks to You, as I do today; A father **tells his sons** about Your faithfulness”
 Isa 40:9, “Get yourself up on a high mountain, O Zion, bearer of good news (Gk. ὁ εὐαγγελιζόμενος; Lat. *evangelizas*), Lift up your voice mightily, O Jerusalem, bearer of good news; Lift *it* up, do not fear. Say to the cities of Judah, ‘Here is your God!’”
 Isa 42:12, “Let them give glory to the LORD And declare His praise in the coastlands.”
 Isa 43:21, “The people whom I formed for Myself Will declare My praise”
 Isa 48:20, “Go forth from Babylon! Flee from the Chaldeans! Declare (Gk. ἀναγγεῖλατε) with the sound of joyful shouting (Gk. φωνὴν εὐφοροσύνης), proclaim (Gk. ἀκουστόν) this, Send it out (Gk. ἀπαγγεῖλατε) to the end of the earth (cf. Acts 1:8); Say, ‘The LORD has redeemed His servant Jacob’”
 Isa 52:7, “How lovely on the mountains Are the feet of him who brings good news, Who announces peace And brings good news of happiness, Who announces **salvation**, And says to Zion, ‘Your God reigns!’”
 Isa 60:6, “...And will bear good news of the praises of the LORD” (καὶ τὸ σωτήριον κυρίου εὐαγγελιοῦνται)
 Isa 66:19, “I will set a sign among them and will send survivors from them to the nations: Tarshish, Put, Lud, Meshech, Rosh, Tubal and Javan, to the distant coastlands that have neither heard My fame nor seen My glory. And they will declare My glory among the nations” (καὶ ἀναγγελοῦσίν μου τὴν δόξαν ἐν τοῖς ἔθνεσιν).

C. Other OT Passages:

Speak of singing the high praises of God, Psa 18:49; 40:3; 92:4; 108:3; 109:30; 117:1; 119:171; 148:13

In first person, Isa 45:22

In second person, Psa 16:2; 96:10

In passive mood, Psa 66:8; 67:1-3

Speak of no one declaring in the grave, Psa 30:9; 88:11-12

Speak of the heavens declaring, Psa 19:1; 50:6; 89:5; 97:6

Further OT passages emphasize the message to be shared:

Isa 45:24-25, “They will say of Me, ‘**Only in the LORD are righteousness and strength.**’ Men will come to Him, And all who were angry at Him will be put to shame. In the LORD all the offspring of Israel Will be justified and will glory.”

Isa 49:6 (cf. Acts 13:47), “He says, ‘It is too small a thing that You should be My Servant To raise up the tribes of Jacob and to restore the preserved ones of Israel; I will also make You a light of the nations So that My **salvation** may reach to the end of the earth.’”

Isa 52:10, “The LORD has bared His holy arm In the sight of all the nations, That all the ends of the earth may see The **salvation** of our God.”

D. Some NT passages with this same emphasis (an extensive study of NT verbs for proclamation is found in Chapter 7 and a study of NT nouns for the message is found in Chapter 17):

Acts 2:11, “we hear them in our *own* tongues speaking of the mighty deeds of God” (as a fulfillment of the above admonitions!)

Eph 1:6, “to the praise of the glory of His grace” (Gk, εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ; Fr NEG, “pour célébrer la gloire de sa grâce”).

Eph 3:8, “unto the Gentiles to evangelize the unfathomable riches of Christ” (Gk, εὐαγγελίσασθαι τὸν ἀνεξίγηστον πλοῦτον τοῦ Χριστοῦ).

E. Some Verses on Believing without Evangelizing:

1. Knowing Christ without evangelizing = believing in vain:

2 Cor 6:1-2, “And working together *with Him*, we also urge you not to receive the grace of God in vain—for He says, ‘At the acceptable time I listened to you, And on the day of salvation I helped you’; behold, now is ‘the acceptable time,’ behold, now is ‘the day of salvation’—

2. Believing the Gospel without evangelizing = shame for the Gospel:

Rom 1:14-17, “I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish. Thus, for my part, I am eager to [evangelize among] preach the gospel to you also who are in Rome. For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it *the* righteousness of God is revealed from faith to faith; as it is written, ‘But the righteous *man* shall live by faith.’”

2 Timothy 1:8-11, “Therefore **do not be ashamed** of the testimony of our Lord, or of me His prisoner; but join with *me* in suffering for the gospel according to the power of God, who has saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity, but now has been revealed by the appearing of our Savior Christ Jesus,

who abolished death, and brought life and immortality to light through the gospel, for which I was appointed a preacher and an apostle and a teacher.”

Mark 8:38, “For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels.”

3. Believing without evangelizing = a spirit of timidity or the fear of men:

2 Tim 1:7, “For God has not given us a spirit of timidity, but of power and love and discipline.”

John 12:42-43, “Nevertheless many even of the rulers believed in Him, but because of the Pharisees they were not confessing *Him*, lest they should be put out of the synagogue; for they loved the approval of men rather than the approval of God.”

F. Conclusion:

Historically, the Baptist Doctor of Theology, Balthasar Hubmaier, therefore followed the clear testimony of Scripture in 1524 by placing the spoken Gospel at the beginning of his “26 Conclusions”:

- I. Every Christian is obliged to give an account of his hope, and therefore his belief, if anyone asks about it. (First Peter 3)
- II. If anyone confessed Christ before men, not fearing them, though they rage as lions, Christ will confess him, in the presence of the Father, (Matt. 10 Mark 8)
- III. With the heart one believes unto righteousness, and with the mouth confession is made unto eternal salvation. (Romans 10)
- IV. It may be that you will believe, but will not understand. (Isaiah 6) I have believed, therefore I have spoken (Psalm 115). How shall they believe on him of whom they have not heard? (Romans 10)⁷⁸

G. Comparing this truth with some other concepts...

Select Comparative Purposes for Man’s Life

#	Person	Purpose
1	Darwin	Survival of the fittest; Be the fittest and survive!
2	Greek Golden Mean	Moderation in all things: Find out what’s good for you, and live a balanced life!
3	Highest Virtue of Greek Philosophy / Opposite of which is the First Cardinal Sin of Church of Rome	Humility—Be Humble! / Pride—Don’t Be Proud! ⁷⁹
4	Plato	Know yourself; To yourself be true!
5	Gandhi	Make Christians better Christians, Moslems better Moslems, and Hindus better Hindus
6	Rick Warren	Know your purpose; Live the five purposes for which God made you!
7	Westminster Confession	Glorify God!
8	1 Peter 2:9	Declare the excellencies of God and of His salvation!

⁷⁸Balthasar Hubmaier, “Conclusions of Balthasar Friedberg, Pastor at Waldshut and a Spiritual Brother of Ulrich Zwingli. They are Addressed to John Eck at Ingolstadt, But He Forbade Them to Be Examined,” from “The Writings of Balthasar Hubmaier,” collected and photographed by W. O. Lewis, translated by G. D. Davidson (Liberty, MO: Archives, William Jewell College Library), 1:38.

⁷⁹The “vainglory of the heretics” for Thomas Aquinas appeared to be assurance of sins forgiven and assurance of salvation.

Metaphors Related to Evangelism

A. The Christian as a Light in the World:

- 1 Jesus is the source of light, Luke 2:32, John 1:4-9, 8:12, 9:5, 12:35, 46, Acts 13:47, 1 Pet 2:9 (cf. Psa 132:17; Isaiah 42:6)
 - a. This source of light comes from God: 1 John 1:5, 2:8.
 - b. The Gospel of Jesus Christ radiates this light, 2 Cor 4:4
 - c. This is the light of the knowledge of the glory of God in the face of Christ, 2 Cor 4:6 (cf. Heb 1:3).
2. The Bible is the instrument by which mankind can come to know and understand this light, Psa 119:105, 130.
3. The followers of Jesus as light, Matt 5:14, 12:36, Eph 5:8, Philippians 2:15, 1 Thess 5:5
4. Exhortations concerning the Christian and light:
 - a. Old Testament teaching:
 - 1) Judges 5:31, "Thus let all Thine enemies perish, O Lord; But let those who love Him be like the rising sun in its might."
 - 2) Psa 37:6, "And He will bring forth your righteousness as the light, and your judgment as the noonday."
 - 3) Psa 97:11 (NIV), "Light is shed upon the righteous and joy on the upright in heart."
 - 4) Proverbs 4:18, "The path of the righteous is like the light of dawn, That shines brighter and brighter until the full day."
 - 5) Proverbs 13:9 (NIV), "The light of the righteous shines brightly, but the lamp of the wicked is snuffed out."
 - 6) Isaiah 42:6 and 49:6 seemed to be combined by Paul in Acts 13:47; clearly Isa 42:6 refers to the covenant people of God and 49:6 refers to the Messiah; interesting in this context, through Paul's use of Isa 49:6, is the idea that Paul was fulfilling the work of messianic prophecy by his own evangelism efforts (cf. Col 1:24-26):
 - a) Isa 42:6, "I am the LORD, I have called you in righteousness, I will also hold you by the hand and watch over you, And I will appoint you as a covenant to the people, As a light to the nations, To open blind eyes, To bring out prisoners from the dungeon, And those who dwell in darkness from the prison"
 - b) Isa 49:6, "I will make you a light of the nations So that My salvation may reach to the ends of the earth"
 - 7) Daniel 12:3, "And those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever."
 - b. The Christian has been called into fellowship with God through the light of the Gospel:
 - 1) "The light of the Gospel," 2 Cor 4:4
 - 2) "The light of the glory of God in the face of Christ," 2 Cor 4:6
 - 3) "Called into His marvelous light," 1 Pet 2:9
 - c. The Christian is to live consistent with his calling into the light:
 - 1) "Walk in the light," John 12:35-36, Eph 5:8
 - 2) "Do not walk in darkness," 1 John 1:5-7
 - 3) "For you are all sons of light and sons of day. We are not of the night nor of the darkness; so then let us not sleep as others do, but let us be alert and sober." 1 Thess 5:5-6 (cf. v. 8, Eph 5:14)
 - 4) "The one who says he is in the light and yet hates his brother is in darkness until now," 1 John 2:9
 - d. The Christian is to shine forth this light for others to see:
 - 1) Not to hide the light, Matt 5:14-16
 - 2) "For thus the Lord commanded us, 'I have placed You as a light for the Gentiles, that You should bring salvation to the end of the earth.'" Acts 13:47
 - 3) "...Children of God in the midst of a crooked and perverse generation among whom you appear as lights in the world, holding fast the word of life" Phil 2:15-16
 - 4) "To bring to light" the Gospel truth, Eph 3:8-10
 - 5) "And fixing their gaze on him, all who were sitting in the Council saw his face like the face of an angel." Acts 6:15 (cf. Exod 34:30)
 - e. A warning concerning the light: the removal of the lampstand, Rev 2:5.

5. A Christian as light and evangelism: The only way other people will know to glorify God when they see us walking in the light is if they have heard the motivation behind such a life, the Gospel of Jesus Christ—otherwise a humanistic works salvation is communicated. The Christian is a light to the world by walking in fellowship with the Lord and verbally communicating the Gospel to others.

B. The Christian as Salt:

1. Five possible understandings of the metaphor “salt”:⁸⁰

Introduction: the real issue in understanding why there are differing interpretations of “salt” seems to be the predetermined view of Christ and Culture.⁸¹ The question revolves around a natural or supernatural interpretation of the metaphor, i.e. is the “salt value” added to a person, people, or culture because of the Holy Spirit residing in individual hearts leading to divinely wrought works (Eph 2:10), or is it something unrelated or tangential to individual salvation? Rather, is the “salt value” something which Christians need to work, through involvement in politics, social action, economic revitalization, etc.?

- 1) “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit,” John 3:6
- 2) It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life,” John 6:63
- 3) “But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised,” 1 Cor 2:24

Robert Speer spoke to this constant battle within Christendom at the 1900 New York Ecumenical Missionary Conference:

“It is the aim of foreign missions that is to be defined, and not the aim of the Christian Church in the world, or of the Christian nations of the world. There are many good and Christian things which it is not the duty of the foreign missionary enterprise to do. Some things are to be laid, from the beginning, upon the shoulders of the new Christians; some are to be left to be discharged in due time by the native Christian churches that shall arise, and there are many blessings, political, commercial, and philanthropic, which the Christian nations owe to the heathen world, which are not to be paid through the enterprise of foreign missions. It is the aim of a distinctive, specific movement that we are to consider.

“It will help us in defining it to remind ourselves, for one thing, that we must not confuse the aim of foreign missions with the results of foreign missions. There is no force in the world so powerful to accomplish accessory results as the work of missions. Wherever it goes it plants in the hearts of men forces that produce new lives; it plants among communities of men forces that create new social combinations. It is impossible that any human tyranny should live where Jesus Christ is King. All these things the foreign mission movement accomplishes; it does not aim to accomplish them. I read in a missionary paper a little while ago that the foreign mission that was to accomplish results of permanent value must aim at the total reorganization of the whole social fabric. *This is a mischievous doctrine.* We learn nothing from human history, from the experience of the Christian Church, from the example of our Lord and His apostles to justify it. They did not aim directly at such an end. They were content to aim at implanting the life of Christ *in* the hearts of men, and were willing to leave the consequences to the care of God. It is a dangerous thing to charge ourselves openly before the world with the aim of reorganizing States and reconstructing society. How long could the missions live, in the Turkish Empire or the Native States of India, that openly proclaimed their aim to be the political reformation of the lands to which they went? It is misleading, also, as Dr. Behrends once declared, to confuse the ultimate issues with the immediate aims; and *it is not only misleading, it is fatal.* Some things can only be secured by those who do not seek them. Missions are powerful to transform the face of society, because they ignore the face of society and deal with it at its heart. They yield such powerful political and social results because they do not concern themselves with them”⁸²

Note the poignant words of Mordecai Ham on a similar topic (as an appendix to Chapter 10).

⁸⁰Thomas P. Johnston, *Charts for a Theology of Evangelism*, Chart 60, “Five Interpretations of Salt in Matthew 5:13,” 97.

⁸¹H. Richard Niebuhr, *Christ and Culture* (New York: Harper and Row, 1951).

⁸²Robert E. Speer, “The Supreme and Determining Aim,” in *Ecumenical Missionary Conference: New York, 1900* (New York: American Tract Society, 1900), 74-75; emphasis mine.

- a. A blessing to culture (Gen 12:1-3)—meaning God blessing others spiritually:
 - 1) As the blessing is passed on through making God’s salvation known through all the earth, Psa 67:1-2
 - 2) Is this not having our speech be seasoned with salt, to know how to respond that we may give grace to those who hear (Eph 4:29; Col 4:6; 1 Pet 3:15)?
 - 3) God gives rejoicing and righteousness as people repent and get right with God, 2 Chr 30:23; 31:1; Acts 8:8
- b. A seasoning to culture—meaning God’s physical blessing of a culture, resulting from His supernatural blessing, and due to His favor on His own, Acts 27:42-43; 1 Cor 7:14
- c. Supernatural antiseptic—meaning, Word of God, accepted or rejected, brings about a fear of God, an antiseptic against sin, wickedness, and evil
- d. Sign to solemnize a contract—as the sign of a covenant (cf. new Covenant), Lev 2:13; Num 18:19.
- e. A preservative of culture⁸³—meaning, expanding on this idea, redeeming culture (through natural means)⁸⁴
 - 1) This analogy is typically combined with light to produce the “two commands—one spiritual (supernatural) = light; and one physical (natural) = salt⁸⁵
 - 2) A question can follow: what is there worth preserving in human culture (1 Pet 1:18)?

Five Interpretations of “Salt” in Matthew 5:13⁸⁶

Supernatural Interpretations				Naturalistic
A Blessing to Culture	Seasoning within Culture	Antiseptic to Culture	Contractual Arrangement	Preservative of Culture
“And in you all the families of the earth will be blessed,” Gen 12:3	“They are the majestic ones,” Ps 16:3; Job 6:6; Col 4:6	The cleansing through the word of Christ, John 15:3	“Salt of the covenant of your God,” Lev 2:13; Num 18:19; 2 Chr 13:5	Turn blessings into commands; “Be the salt of the earth”

- 2. In contemporary American culture, the preservative interpretation has taken the field. For example from an email from a Christian college chaplain stated (in 2002):

SALTY!!!! No preaching, no hard core evangelism but I don’t think ANYBODY walked away not having tasted, smelled, seen, and heard the love of Jesus from _____ [the college] this weekend. People were OVERWHELMED at the generosity of _____ [the college] students. This is true for each of these events and I’m guessing for other times as well (softball teams, baseball teams and more).

- 3. Unfortunately for the “redeeming culture” interpretation of salt is this statement from Charles Colson:

When we turn to the New Testament, admittedly we do not find verses specifically commanding believers to be engaged in politics or the law or education or the arts. But we don’t need to, because the cultural mandate given to Adam still applies.⁸⁷

Therefore, according to Colson, the co-commission of socio-political-economic transformation is *not* found in the New Testament. This lack of New Testament verses is perhaps why the metaphor of

⁸³“Conversely, it is the churches which visibly demonstrate the righteousness and peace of the kingdom which will make the greatest evangelistic and social impact on the world. The salt must retain its saltiness, Jesus said; otherwise it is good for nothing (Matt 5:13)” (John R. W. Stott, “Evangelism and Social Responsibility,” in John R. W. Stott, ed., *Making Christ Known: Historic Mission Documents from the Lausanne Movement, 1974-1989* [Grand Rapids: Eerdmans, 1996], 198).

⁸⁴Charles Colson and Nancy Pearcey, *How Now Shall We Live?* (Wheaton, IL: Tyndale House, 1999), x, 295-96.

⁸⁵See many of John R. W. Stott’s writings on the Great Commission, the Sermon on the Mount, *Balanced Christianity*, etc.

⁸⁶Note also Chart 60, “Five Interpretations of ‘Salt’ in Matthew 5:13,” *Charts for a Theology of Evangelism* (Nashville, Broadman, 2007), 97.

⁸⁷Charles Colson and Nancy Pearcey, *How Now Shall We Live?* 296.

“salt” in Matthew 5:13 (with its multitudinous possible meanings) is so strongly argued as a proof-text for socio-political involvement.

4. Similarly, note the ironic words of Wolfhart Pannenberg that conversionist churches are “most relevant” to society, even though they supposedly have lost “openness to the human situation”:

It has frequently been noted that the mainline and accommodating churches are in decline, while conservative churches continue to grow. Evangelicals and fundamentalists are not embarrassed to challenge the prevailing patterns of thought and behavior associated with secularity. This growth, however, does not come without paying a price. That price includes a loss of openness to the human situation in all of its maddening variety, and a quenching of the unprejudiced search for truth. *That said, the irony is that those churches that are dismissed as irrelevant by more “sophisticated” Christians often turn out to be most relevant to our secular societies.*⁸⁸

Concluding Thoughts:

Perhaps the most disheartening part of the “naturalistic” view is that it undermines the importance of being “born again” or “born from above” along with its corollary, the promised presence of the Holy Spirit (John 3:5-8; 6:63; 7:39; 14:17, 26; 15:26; 16:13; 20:22; Acts 1:5...). It appears to be like a slap in the face to God, saying that the presence of His Spirit (Jesus who baptizes in the Spirit, Matt 3:11; Mark 1:8; Luke 3:16; in the Spirit giving words, Matt 10:20; Mark 13:11; Luke 12:12) in the life of the believer is of little value or of no account (James 4:5 [Num 23:9]; Luke 11:13). Could this lack of consideration of the impact of the Holy Spirit not be blasphemy against the Holy Spirit (Matt 12:31-32; Mark 3:29; Luke 12:10)?

With its rationalism and sophistication, the “naturalistic” view of conversion, evangelism, and cultural impact cannot give an adequate answer to the issues of the Holy Spirit. They have de-spiritized Christianity and framed the Holy Spirit out of the question. Romanism has not fared any better, selling the Holy Spirit for a price (for Baptism, absolution, or Masses to be said for the dead). Perhaps this is why R. A. Torrey, superintendent of Moody Bible Institute, who from an intellectual standpoint was combating German rationalism, as well as perhaps the constant Evangelical drift into Unitarianism and the errors of Roman Catholicism, wrote several books on the subject of The Holy Spirit.⁸⁹

C. Other Biblical Metaphors Relating the Christian and Evangelism:

Introduction: Billy Graham in his 1947 sermon “Retreat! Advance! Stand!” spoke of some of the following metaphors (this type of listing seemed to be part of Graham’s regular preaching early on):

We young Christians have the Word of God. Our Great Commander has said, “Go and take this message to a dying world.” ...

Let us remember that the Apostle Paul exhorted the Christians centuries ago to preach only the Word.

Remember, we are sowing seed....

We are holding light....

We are blowing a trumpet....

We are kindling a fire

We are striking with a hammer....

We are using a sword....

We have bread for a hungry world....

We have water for a famishing people.... We must never give up. Keep using the Word.⁹⁰

1. Old Testament Metaphors:⁹¹

- a. The Christian as a **winner of souls**, Prov 11:30, “And he who wins souls is wise.”
Literally, “he who snatches souls is wise” (cf. Jude 23)

⁸⁸Wolfhart Pannenberg, “The Present and Future Church,” *First Things*, November 1991, 48-51 (emphasis mine). Pannenberg was Professor of Systematic Theology on the Protestant Theological Faculty at the University of Munich, Germany.

⁸⁹Sample R. A. Torrey books on the Holy Spirit: *Baptism with the Holy Spirit* (1895); *The Holy Spirit* (1900); *The Person and Work of the Holy Spirit* (1910).

⁹⁰Billy Graham, *Calling Youth to Christ* (Grand Rapids: Zondervan, 1947), 44-45. These were repeated almost verbatim in Billy Graham, *Peace with God* (Garden City, NY: Doubleday, 1953), 167-68.

⁹¹See also Chapter 7, I. Five Categories of New Testament Terms for Evangelism, 1. Person, d. Some Old Testament Precedents.

NT parallel—"winning disciples," Matt 28:19; Acts 14:21 (NIV); cf. 1 Cor 9:19-23

NT parallel—"fishing for men," Matt 4:19; Mark 1:17; "taking/capturing men alive," Luke 5:10

Various English Translations of "Winning Souls" (*laqach nephesh*) in Prov 11:30

From Hebrew											From Latin		From Greek LXX
Geneva (1560); Bishops; KJV; Darby; ERV; ASV; NAS; NKJ; NIV; Stern; NET	Isaac Leeser (1853)	Young's (1862, 1887, 1898)	Rotherham (1868)	Cambridge (1949, 1962)	RSV (1952)	NJB [Ⓜ] (1985)	NAB [Ⓜ] (1991)	NLT (2007)	ESV (2011)	CSB (2005)	Wycliffe, 2 nd Ed (1388)	Douai-Rheims [Ⓜ] (1899)	Brenton (1851)
winneth soules	draweth soules	is taking soules	rescueth soules	takes away soules	takes away lives	captivates soules	takes lives away	wins friends	captures soules	takes lives	he that takith soulis	gaineth soules	cut off before their time
The fruit of the righteous is as a tree of life, and he that winneth soules, is wise.	The fruit of the righteous is of the tree of life, and the wise draweth soules to himself.	The fruit of the righteous is a tree of life, And whoso is taking soules is wise.	The fruit of the righteous, is a tree of life, and, he that rescueth soules, is wise	The fruit of righteous ness is a tree of life, but violent behaviour takes away soules.	The fruit of the righteous is a tree of life, but lawlessnes takes away lives.	The fruit of the upright is a tree of life: the sage captivates soules.	The fruit of virtue is a tree of life, but violence takes lives away.	The seeds of good deeds become a tree of life; a wise person wins friends.	The fruit of the righteous is a tree of life, and whoever captures soules is wise.	The fruit of the righteous is a tree of life, but violence takes lives.	The fruyt of a riytful man is the tre of lijf; and he that takith soulis, is a wijs man.	The fruit of the just man is a tree of life: and he that gaineth soules, is wise.	Out of the fruit of righteousness grows a tree of life; but the soules of transgressors are cut off before their time.

b. The Christian as a **courier [postman]** of God's decrees, 2 Chr 30:6-12 (Gk. οἱ τρέχοντες, i.e. runners, from τρέχω, to run; cf. Rom 9:16; 1 Cor 9:24; Gal 5:7; note also in 1 Cor 15:3, hand delivered [Gk. παραδίδωμι], Fr. Geneva *je vous ai baillé*, "which I packaged to you"):

- 1) Went forth
- 2) Had a message of repentance, 2 Chr 30:6-9:

"O sons of Israel, return to the LORD God of Abraham, Isaac and Israel, that He may return to those of you who escaped *and* are left from the hand of the kings of Assyria. Do not be like your fathers and your brothers, who were unfaithful to the LORD God of their fathers, so that He made them a horror, as you see. Now do not stiffen your neck like your fathers, but yield to the LORD and enter His sanctuary which He has consecrated forever, and serve the LORD your God, that His burning anger may turn away from you. For if you return to the LORD, your brothers and your sons *will find* compassion before those who led them captive and will return to this land. For the LORD your God is gracious and compassionate, and will not turn *His* face away from you if you return to Him."

- 3) "But they laughed them to scorn and mocked them," 2 Chr 30:10
- 4) "Nevertheless some men of Asher, Manasseh and Zebulun humbled themselves," 2 Chr 30:11

c. The Christian as a **one who makes known to those that do not know**, Ezra 7:25, "And you, Ezra, according to the wisdom of your God which is in your hand, appoint magistrates and judges that they may judge all the people who are in *the province* beyond the River, *even* all those who know the laws of your God; and you may teach anyone who is ignorant of *them*."

- 1) Last line reads literally, "and those who [do] not know, [let them] know."
- 2) Heb. וְיָדְעוּ אֵת חֻקֵי יְהוָה לֹא יָדְעוּ; Gk. καὶ τῶ μὴ εἰδότες γινωριεῖτε;
- 3) Notice that this was a commission from King Artaxerxes!

- d. The Christian as a **beggar telling another beggar where to find bread**, 2 Kings 7:1-9, esp. v 9, “Then they said to one another, ‘We are not doing right. This day is a day of good news, but we are keeping silent; if we wait until morning light, punishment will overtake us. Now therefore come, let us go and tell the king’s household.’”
 1) “This is a day of good new, but if we are keeping silent”; cf. Acts 18:9-10;
 2) Gk. ἡμεῖς ποιούμεν ἡ ἡμέρα αὕτη ἡμέρα εὐαγγελίας ἐστίν καὶ ἡμεῖς σιωπῶμεν
- e. Christians as **itinerating teams of officials sent out to teach** the Word of God, 2 Chr 17:7-9 (e.g. Luke 10:1; cf. Matt 10:23)
- f. The Christian as a **bearer of Good News** (an evangelist!), Isa 40:9, 52:7
- g. The Christian as a **sower of seed**, Psa 126:5-6 (cf. Eccl 11:6; Isa 32:20; Amos 9:13), cf. “bringing in the sheaves”
- h. The Christian as a **spiritual watchman** (ὁ σκοπὸς), Ezek 3:16-21 (cf. Jer 6:17)
- i. The Christian as a **watchman who sounds the trumpet**, Ezek 33:2-7; Joel 2:1 (cf. Isa 58:1)
- j. The Christian as **one who stands in the gap**, Ezek 22:30 (cf. Psa 106:23)
- k. The Christian as one who **leading others to righteousness**, Dan 12:3
- l. The Christian as a **messenger**:
 1) Mal 2:7, “For the lips of a priest should preserve knowledge, and men should seek instruction from his mouth; for he is the messenger [Heb *mal’ak*; Gk ὁ ἄγγελος] of the LORD of hosts”
 2) 2 Chr 36:15-16, “The LORD, the God of their fathers, sent *word* to them again and again by His messengers [Heb *mal’ak*; Gk ὁ προφήτης], because He had compassion on His people and on His dwelling place; but they *continually* mocked the messengers [Heb *mal’ak*; Gk ὁ ἄγγελος] of God, despised His words and scoffed at His prophets [Heb *nabyi*; Gk ὁ προφήτης], until the wrath of the LORD arose against His people, until there was no remedy.
- m. The Christian as a **shepherd finding lost sheep**, Ezek 34:4
- n. The Christian as **one with insight** giving understanding to others, Dan 11:33, “And those who have insight among the people will give understanding to the many...”
- o. The Christian as **one converting sinners**, Psa 51:13
- p. The Christian as **turning many back from iniquity**, Mal 2:6
2. **The Christian as a co-laborer with God in sharing the Gospel:**
- a. A fellow worker (ὁ συνεργός) with God, 1 Cor 3:9 (cf. Isa 52:6; Deut 31:7)
- b. As servants of God (ὡς Θεοῦ διάκονοι), 2 Cor 6:4
3. **The Christian as one working together with Christ (cf. Rom 15:8):**
- a. Gathering with Christ, Matt 12:30; cf. Jer 23:1-2; Zech 11:16
- b. The Lord worked with them, Mark 16:20, or Christ worked through him, Rom 15:18
- c. A branch in the vine of Christ, bearing much fruit, John 15:5
- d. Sent by Christ, John 13:20, 17:18, 20:21
 (the apostles were referred to as “servants of the Word,” Luke 1:2)
- e. Working together with Christ, 2 Cor 6:1-2
- f. “Doing the Lord’s work,” 1 Cor 16:10; Phil 2:30
- g. The Christian as an ambassador of reconciliation in Christ, 2 Cor 5:18-20
 1) The call of the ambassador, 5:18-19
 2) The role of the ambassador, 5:19-20
 3) The message of the ambassador, 5:19-21
- h. Evangelism as extending the work of Christ, Acts 13:47, Eph 2:17
 1) “Manifesting the life of Jesus,” 2 Cor 4:11
 2) “Filling up that which is lacking in Christ’s afflictions,” Col 1:24

- i. The Christian as giving off the scent of Christ, 2 Cor 2:14-17:
 - 1) The scent being the knowledge of Christ, 2:14
 - 2) Giving an odor of death to those who are perishing, 2:15-16
 - 3) Giving an odor of life to those who are being saved, 2:15-16
- j. Titles indicating co-laboring with Christ:
 - 1) Apostle of Jesus Christ, 1 Cor 1:1, 2 Cor 1:1, Eph 1:1, Col 1:1, 1 Tim 1:1, 2 Tim 1:1
 - 2) Minister of Jesus Christ (λειτουργὸν Ἰησοῦ χριστοῦ), Rom 15:16
 - 3) Prisoner of Christ Jesus, Phil 1:1
 - 4) Bond-servant of Jesus Christ (δοῦλος Ἰησοῦ Χριστοῦ), Rom 1:1, Phil 1:1, Titus 1:1
 - 5) The called of Jesus Christ, Rom 1:6

4. The Christian as a fellow-worker with the Gospel:

- a. Priest of the Gospel of God, Rom 15:16 (ἱεουργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ)
- b. Servant/minister of the Gospel, Eph 3:7, Col 1:23 (ὁ διάκονος)
- c. A fellow-partaker with the Gospel, 1 Cor 9:23 (ὁ συγκοινωνός)
- d. A participant with the Gospel, Phil 1:5 (τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον)
- e. The Christian as a sower sowing the seed of the Gospel, Matt 13:3, 19ff., Mark 4:3, 14ff., Luke 8:5, 11ff.
- f. Entrusted with the Gospel, 1 Thess 2:4
- g. Clay pots with the Gospel treasure, 2 Cor 4:7
- h. Parallel designations:
 - 1) Servants of the new covenant, 2 Cor 3:6
 - 2) An agent of God's forgiveness, Matt 18:18, John 20:23

5. The Christian as a Worker in the Harvest:

- a. The call for workers, Matt 9:37-38; Luke 10:2
- b. The support of workers in the harvest, Matt 10:10; 1 Cor 9:14

6. Other New Testament Metaphors:

- a. The Christian as **fisher of men**, Matt 4:19, Mark 1:17
 - 1) The progression:
 - Matt 4:19 (NAS), "And He said to them, 'Follow Me, and I will make you fishers of men.'"
 - Byz, Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων.
 - Mark 1:17 (NAS), "And Jesus said to them, 'Follow Me, and I will make you **become** fishers of men.'"
 - Byz, Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων.
 - 2) By the way, Jesus did not say:
 - "Follow Me, and I will help you connect with God"
 - "Follow Me, and I will make you worshippers of My Father"
 - "Follow Me, and I will make you worshippers of Me"
 - "Follow Me, and I will make you into completed men/completed people"
 - "Follow Me, and I will teach you to love your neighbor as yourself"
 - "Follow Me, and I will teach you to love one another"
 - 3) Rather He gave them a mission, even as He called them!
- b. The Christian as a **catcher of men**, Luke 5:10, "capturing men alive" [ζωγράφω]:

"But let us remember, every man in the world is going to be 'taken alive'—by some one. The Greek *zograeo*, meaning 'to take alive,' is found only twice in the entire New Testament: in Luke 5:10 and 2 Timothy 2:26. In one case Jesus promises to enable his disciples to take men alive for the Kingdom. In the other case, Paul speaks of those who have been taken alive by the Devil. It is the same outcome in both cases, but with a very different outcome! By one or the other fisher of men every soul will eventually be taken,—taken alive unto death, or taken alive unto eternal life."⁹²

⁹²C. G. Trumbull, *Taking Men Alive: Studies in the Principles and Practise of Individual Soul-Winning* (New York: The International Committee of the YMCA, 1907; 1915; New York: Revell, 1938), 30.

c. **Sent to reap:**

“I sent you to reap [Ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν] that for which you have not labored; others have labored, and you have entered into their labor.” John 4:38.

- d. The Christian as **calling** men to repentance, Matt 22:3 (cf. Matt 9:13; Luke 5:32)
- e. The Christian as a **delivery person**, 1 Cor 15:3⁹³
- f. The Christian as **bearing fruit** that remains, John 4:36; 5:8, 16 (cf. Rom 1:13):

Four NT Aspects of Bearing Fruit

Fruit = Souls (e.g. fishing for men)	Fruit = Behaviors (e.g. justice versus bloodshed)	Fruit = Inner Virtues (e.g. “Fruit of the Spirit”)	Fruit = Actions and Impact of False Teachers
John 4:35-38; 15:8	Isaiah 5:1-7	Gal 5:22-23	Matt 7:15-20

g. The Christian as **fighting the good fight** and **running a race:**

- 1) 1 Cor 9:24-27 (not the context of 1 Cor 9:16-23)
- 2) 2 Tim 4:7, “I have fought the good fight, I have finished the course, I have kept [guarded] the faith”:
 - a) Paul could say that he fought the good fight
 - b) He had finished the course
 - c) He had preserved the faith, by maintaining its purity and passing it on to others, both through evangelism and through his teaching and writings! This was written in a book with a litany of people who had not persevered in the Gospel (2 Tim 1:15; 2:16-18; 3:5, 8-9; 4:3-4, 10, 16)

h. Evangelism is **the direction in the Christian’s armor**, Eph 6:15:

The Christian life is meant to be one of “going”—with the gospel’s call as the direction for that going.

- 1) “Having shod your feet with the preparation of [zeal for] the Gospel of peace.” (cf. Luke 1:2)
 - a) καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης·
 - b) Charles Hodge (in his commentary on this verse) recommended the translation of ἡ ἐτοιμασία as “alacrity”
 - c) Preparation is not only having the right weapons, but rather having the weapons aimed and ready to fire: consider, for example, the image of an archer with bow stretched, aimed, and ready to shoot:

Psa 11:2, “For, behold, the wicked bend the bow, They make ready their arrow upon the string [ἠτοίμασαν βέλη εἰς φαρέτραν], To shoot in darkness at the upright in heart.”
- 2) French Segond révisée Genève: “*Mettez pour chaussures à vos pieds le zèle que donne l’Évangile de paix*”
- 3) Consider different ways of translating the word ἡ ἐτοιμασία, from passive (preparation) to positive (eagerness), and to active (zeal)...

⁹³Chapter 7, I., “Five Categories of New Testament Terms for Evangelism,” includes a chart on the use of this verb in 1 Cor 15:3.

Translations of the phrase ἐν ἐτοιμασίᾳ in Ephesians 6:15
From “Equipment” to “Zeal”

Translations	“Equipment of”	“Preparation of”	“Availability to serve”*	“Readiness given by”	“Prepared by”	“Momentum to announce”	“Desire to tell”	“Eagerness to spread”	“Zeal which comes from”
FROM PASSIVE PREPARATION?		→		OR		→		TO ACTIVE INVOLVEMENT?	
Byzantine Textform	RSV (1952)	[Jerome, 435]; English Geneva (GNV) (1560); KJV (1622/1769); ASV (1901); NAS (1977); NKJ (1982)	IBS’s French <i>Le Semeur</i> (1992, 1999)	NIV (1984); ESV (2001); CSB (2003)	Tyndale (1534)	French <i>Traduction Oecuménique de la Bible</i> (TOB) (1988)	CEV ^z (1991)	New Jerusalem Bible ^z (1985)	French Louis Segond (1910); French Jerusalem ^z (1973); French New Geneva (1975); Bible <i>Français Courant</i> (1997)
καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης	and having shod your feet with the equipment of the gospel of peace	And your feet shod with the preparation of the gospel of peace	Having for shoes on your feet the availability to serve the Good News of peace**	And, as shoes for your feet, having put on the readiness given by the gospel of peace	and shod with shoes prepared by the gospel of peace	And, as shoes on [your] feet, the momentum to announce the gospel of peace***	Your desire to tell the good news about peace should be like shoes on your feet	Wearing for shoes on your feet the eagerness to spread the gospel of peace	Place as shoes on your feet the zeal which comes from the Gospel of peace****

*Notice how the International Bible Society’s French *Le Semeur* is the least Evangelical French translation, changing the proclamation of the Gospel into service. This emphasis seems to be no coincidence. In these notes we shall see translation after translation which follows this non-proclamational or even anti-proclamational pattern.

**French: “Ayez pour chaussures à vos pieds la disponibilité à servir la Bonne Nouvelle de la paix.” Translation mine.

***French: “et, comme chaussures aux pieds, l’élan pour annoncer l’Évangile de la paix.” Translation mine.

****French: “Mettez pour chaussure à vos pieds le zèle que donne l’Évangile de paix.” Translation mine.

- i. The Christian as a **sent one**, as the name apostle signifies, “whom He also named as apostles,” Luke 6:13
 - 1) Mark 3:14, “And He appointed twelve, so that they would be with Him and that He *could* send them out to preach [καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρῦσαι]”
 - 2) Mark 6:7, “And He summoned the twelve and began to send them out in pairs [καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο], and gave them authority over the unclean spirits”
 - 3) Luke 9:2, “And He sent them out to proclaim [Καὶ ἀπέστειλεν αὐτοὺς κηρῦσαι] the kingdom of God and to perform healing”
 - 4) Luke 10:1, “Now after this the Lord appointed seventy others, and sent them in pairs [καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο] ahead of Him to every city and place where He Himself was going to come”
 - 5) Luke 10:3, “Go; behold, I send you [Byz. ἐγὼ ἀποστέλλω ὑμᾶς] out as lambs in the midst of wolves”

D. Some Verses on Self-Sacrifice:

1. Matt 10:39, “He who has found his life shall lose it, and he who has lost his life for My sake shall find it.” There are a number of parallels to this verse in the Gospels:

Using the phrase “wishes to save his life” (three uses):

Matt 16:25, “For whoever wishes to save his life shall lose it; but whoever loses his life for My sake shall find it”

Mark 8:35, “For whoever wishes to save his life shall lose it; but whoever loses his life for My sake and the gospel’s shall save it”

Luke 9:24, “For whoever wishes to save his life shall lose it, but whoever loses his life for My sake, he is the one who will save it”

Using the phrase “found his life”:

Matt 10:39

Using the phrase “seeks to keep”:

Luke 17:33, “Whoever seeks to keep his life shall lose it, and whoever loses *his life* shall preserve it”

“Keep” in the NASB is from a variant reading [περιποιέω]; the Byzantine Textform uses the word “save” [σώζω]

“Shall preserve” in the NASB is from the Greek ζωογονέω, meaning to “give life to” [1 Tim 6:13], or “keep alive, preserve alive” [Luke 17:33; Acts 7:19]:

Notice another variant in this word group, as the Byzantine Textform does not use ζωογονέω in 1 Tim 6:13, but rather ζωοποιέω, meaning “to make alive” (12 NT uses, including 2 in John 5:21)

Use of ζωογονέω in 1 Tim 6:13 may be wrongly taken to imply a universal salvation

Not to be confounded with ζωγράφω as in Luke 5:10.

Using the phrase “loves his life”:

John 12:25, “He who loves his life loses it; and he who hates his life in this world shall keep it to life eternal”

On Finding and Losing One’s Life

Verse	Protasis		Apodosis	
	Condition	Result	Condition	Result
Matt 10:39	He who has found his life	Shall lose it	And he who has lost his life for My sake	Shall find it
Matt 16:25	For whoever wishes to save his life	Shall lose it	But whoever loses his life for My sake	Shall find it
Mark 8:35	For whoever wishes to save his life	Shall lose it	But whoever loses his life for My sake and the gospel's	Shall save it
Luke 9:24	For whoever wishes to save his life	Shall lose it	But whoever loses his life for My sake	He is the one who will save it
Luke 17:33	Whoever seeks to keep [save] his life	Shall lose it	And whoever loses <i>his life</i>	Shall preserve it
John 12:25	He who loves his life	Loses it	And he who hates his life in this world	Shall keep it to life eternal

2. 1 Cor 9:19, “For though I am free from all *men*, I have made myself a slave to all, that I might win the more”

Notice the 1560 English Geneva Bible here: “For thogh I be fre from all men, yet haue I made my self seruant vnto all men, that I might winne the mo.”

The Nestle-Aland, 27th ed. reads: Ἐλεύθερος γὰρ ὢν ἐκ πάντων πᾶσιν ἑμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω·

If the verb δουλόω (8 NT uses; e.g. Titus 2:3; 2 Pet 2:19) is translated as a verb in the English, we get: “For though I am free from all *men*, I have enslaved myself to all, that I might win the more”

3. 2 Cor 12:15, “And I will most gladly spend and be expended for your souls. If I love you the more, am I to be loved the less?”

Note the use of the verb δαπανάω (spend) and its cognate ἐκδαπανάω (expend, used in the future passive, be expended)

Notice the 1530 Lefèvre on the first phrase: “*Et moy tres volontier me donneray / & encore plus feray / moy mesme habandonner pour vos ames*”

My translation of Lefèvre, “And me very voluntarily would give myself / and even more would make / myself abandoned for your souls”

Does this not sound like Rom 9:3 (see below)?

The 1550 Louvain tweaked this verse: “*Et moy tresvolontier donneray, & feray mesme aussi donné pour voz ames*”

My translation of the Louvain: “And me very voluntarily would give, and would even also [cause to] give for your souls

3. Rom 9:3, “For I could wish that I myself were accursed, *separated* from Christ for the sake of my brethren, my kinsmen according to the flesh”

The Greek εὔχομαι (pray) is in the imperfect middle 1st person singular, “I pray myself”

Notice the Douay-Rheims use of the past tense, which changes the meaning: “For I **wished** myself to be an anathema from Christ, for my brethren, who are my kinsmen according to the flesh”

The ASV uses the transliterated anathema: “For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh”

One is reminded of 1 Cor 9:16, “for woe is me if I do not preach the gospel”

4. 1 Cor 9:16-17 [my translation of εὐαγγελίζω]: “For if I evangelize, I have nothing to boast of, for I am under compulsion; for woe is me if I do not evangelize. For if I do this voluntarily, I have a reward; but if against my will, I have a stewardship entrusted to me”
5. 2 Tim 4:6, “For I am already **being poured out as a drink offering** [Ἐγὼ γὰρ ἤδη σπένδομαι], and the time of my departure has come.”

Chapter 2 Appendixes

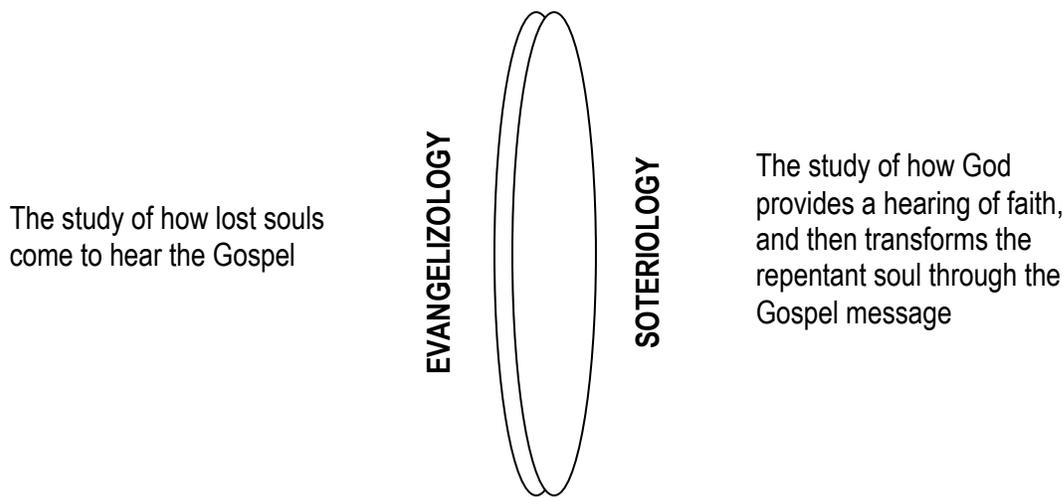
Hearing to Believe—The Hearing of Faith

Introduction:

Without first hearing the Gospel, there is no salvation. It is no surprise, therefore, that hearing to believe is the essence of evangelical soteriology and methodology!

There is an **absolute necessity** for a verbal witness for the salvation message to be communicated for salvation (note in my Book of Charts, “A Verbal Order of Salvation”)

The Two Sides of a Theology of Salvation



Often the evangelizing side of this theological equation is either:

- (1) Ridiculed as base and unlearned,⁹⁴
- (2) Buried in [infant] Baptism, leading to an antagonism to evangelists and evangelizing,⁹⁵ or
- (3) Ignored or assumed (as in the Westminster Shorter Catechism⁹⁶ and the Westminster Confession⁹⁷) based on 1,000+ years of theological precedent.

⁹⁴“In his well known *Faṣl al-maqāl* — oftentimes referred to as his *Decisive Treatise*, though the more literal rendering of the title is ‘Book of the Distinction of Discourse and the Establishment of the Relation of Religious Law and Philosophy’—Averroes reasons to the priority of philosophical demonstration in the attainment of truth and the interpretation of scripture over religious literalism. While clearly setting aside the possibility of a double truth, Averroes nevertheless maintains a distinction of discourse based on a human educational psychology in which people are seen generally to fall under three classifications. Some are in fact intellectually weak in argumentative skills and easily swayed to assent by emotions under the influence of rhetoric; some see reality through foundational assumptions and build their thinking and reasoning on those, being persuaded to give assent by dialectical engagement; and some are skilled in philosophical logic and reasoning through the method of demonstration and so give assent to truth per se and with necessity because such is the nature of the product of demonstration. There he goes on to explain that those skilled in philosophical demonstration should not be so incautious or even destructive as to reveal truths and interpretations of scripture obtained by demonstration to those unable to understand” (Richard Taylor, “Averroes on Creation” [unpublished paper, beta copy], given at “Aquinas and the ‘Arabs’” (Sorbonne, Paris) 31 May 2012; available at: http://academic.mu.edu/taylorr/AAP_Papers/Taylor_Paris_31_May_2012.html (online); accessed 6 June 2012; Internet).

⁹⁵Please see the Appendix following Chapter 10, on the Second Council of Orange of 529 A.D.

⁹⁶“29. How are we made partakers of the redemption purchased by Christ? A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.

“30. How doth the Spirit apply to us the redemption purchased by Christ? A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

Yet it is commanded in the Bible, it is exemplified in the Bible, its necessity is taught in the Bible. It cannot and must not be ignored!

Further, it is at the point of a “hearing of faith” where the divine miracle of salvation is first initiated: Those whose ears are closed and unable to hear are given the gift of hearing the Gospel by the power of the Holy Spirit. Praise the Lord!

A. OT Antecedents:

1. From a dispensational distinction:

a. OT focus on the hearing of the words of the curse and not repenting:

Deut 29:18-20 (NKJ), “so that there may not be among you man or woman or family or tribe, whose heart turns away today from the LORD our God, to go *and* serve the gods of these nations, and that there may not be among you a root bearing bitterness or wormwood; and so it may not happen, when he hears the words of this curse, that he blesses himself in his heart, saying, ‘I shall have peace, even though I follow the dictates of my heart’-- as though the drunkard could be included with the sober. The LORD would not spare him; for then the anger of the LORD and His jealousy would burn against that man, and every curse that is written in this book would settle on him, and the LORD would blot out his name from under heaven.”

b. A NT focus on hearing the curses and repenting, then promises and believing:

Gal 3:22 (NKJ), “But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe.”

2. OT reading the Law of God so that the people actually hear it with their own ears, e.g.:

Deut 31:11, “when all Israel comes to appear before the LORD your God in the place which He chooses, you shall read this law before all Israel in their hearing.”

Deut 31:28, “Assemble to me all the elders of your tribes and your officers, that I may speak these words in their hearing and call the heavens and the earth to witness against them.”

3. OT calling the people to “hear the word of the Lord,” e.g.:

Josh 3:9, “So Joshua said to the children of Israel, ‘Come here, and hear the words of the LORD your God.’”

This phrase from Josh 3 is oft repeated in the OT, e.g. Josh 24:27; 1 Kgs 22:19; 2 Kgs 7:1; 20:19; 2 Chron 18:18; Isa 1:10; 28:14; 39:5; 66:5; Jer 2:4; 9:20; 10:1; 17:20; 19:3; 21:11; 22:2, 29; 29:20; 31:10; 34:4; 42:15; 44:26; Eek 6:3; 13:2; 16:35; 20:47; 25:3; 34:9; 36:1, 4; 37:4; Hos 4:1; Amos 3:1; 7:16.

Relation to evangelism:

Acts 19:10, “And this continued for two years, so that all who dwelt in Asia **heard the word of the Lord** Jesus, both Jews and Greeks.”

“31. What is effectual calling? A. Effectual calling is the work of God’s Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel” (“Westminster Shorter Catechism”; available at: http://www.shortercatechism.com/resources/wscformats/BPC_wsc.doc [online]; accessed: 1 Dec 2005; Internet).

⁹⁷“CHAPTER XXVIII. *Of Baptism*. I. Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church, but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life: which sacrament is, by Christ’s own appointment, to be continued in his Church until the end of the world.

“VI. The efficacy of baptism is not tied to that moment of time wherein it is administered; yet, notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God’s own will, in his appointed time” (Westminster Confession; available at: http://www.reformed.org/documents/westminster_conf_of_faith.html (online); accessed: 18 Sept 2012; Internet).

A. Ears to Hear:

1. The need for ears to hear:

- a. Jesus said repeatedly (NKJ): “He who has ears to hear, let him hear!” Ὁ ἔχων ὄτα ἀκούειν ἀκουέτω), Matt 11:15; 13:9, 43; Mark 4:9, 23; 7:16; Luke 8:8; 14:35
 - 1) Which makes this statement the most repeated statement of Jesus, “love one another” being found 5 times in John 13:34-35; 15:12, 17!
- b. Listen to this rebuke of Jesus:

Mark 8:17-21, “And Jesus, aware of this, said to them, ‘Why do you discuss *the fact* that you have no bread? Do you not yet see or understand? Do you have a hardened heart? Having eyes, do you not see? And having ears, do you not hear? And do you not remember, when I broke the five loaves for the five thousand, how many baskets full of broken pieces you picked up?’ They said to Him, ‘Twelve.’ ‘And when *I broke* the seven for the four thousand, how many large baskets full of broken pieces did you pick up?’ And they said to Him, ‘Seven.’ And He was saying to them, ‘Do you not yet understand?’”

2. On God giving ears to hear:

- Psa 40:6, “Sacrifice and meal offering Thou hast not desired; My ears Thou hast opened; Burnt offering and sin offering Thou hast not required.”
- Isa 32:3, “Then the eyes of those who see will not be blinded, And the ears of those who hear will listen.”
- Matt 13:16-17, “But blessed are your eyes, because they see; and your ears, because they hear. For truly I say to you, that many prophets and righteous men desired to see what you see, and did not see *it*; and to hear what you hear, and did not hear *it*”
- Rom 4:17, “(as it is written, ‘A father of many nations have I made you’) in the sight of Him whom he believed, *even* God, who gives life to the dead and calls into being that which does not exist”
- 2 Cor 4:4, “in whose case the god of this world has blinded the minds of the unbelieving, that they might not see the light of the gospel of the glory of Christ, who is the image of God”⁹⁸

Wycliffe’s translation of this verse is particularly striking:

2 Cor 4:3-4 For if also oure gospel is kyuerid, in these that perischen it is kyuerid; ⁴ in which God hath blent the soulis of vnfaithful men of this world, that the liytynyng of the gospel of the glorie of Crist, which is the ymage of God, schyne not.”

3. Christ giving understanding:

- Matt 15:10, “When He had called the multitude to *Himself*, He said to them, ‘Hear and understand”
- Acts 16:14, “And a certain woman named Lydia, from the city of Thyatira, a seller of purple fabrics, a worshiper of God, was listening; and the Lord opened her heart to respond to the things spoken by Paul”

B. Hearing to know God’s Word:

- Deut 4:6, “the peoples who hear all these statutes will say ‘surely this great nation is a wise and understanding people.”
- Psa 78:1, “Listen, O my people, to my instruction; Incline your ears to the words of My mouth.”
- Prov 2:2, “Make your ear attentive to wisdom, Incline your heart to understanding.” (cf. Pr. 4:1, 10, 20, 5:1, 7)
- Isa 1:2, “Listen, O heavens, and hear, O earth; For the Lord speaks.”
- Luke 16:31, “But He said to him, ‘If they will not listen to Moses and the Prophets, neither will they be persuaded if someone rises from the dead.”

C. Hearing to Fear the Lord:

1. Deut 5:28-29
2. 1 Kgs 8:41-43 (cf. vs. 59-60)

D. Hearing to Make the Gospel Known (cf. Matt 13:29):

1. Some OT prophecies and examples:

- Jer 6:10, “To whom shall I speak and give warning, That they may hear? Behold, their ears are closed, And they cannot listen. Behold, the word of the LORD has become a reproach to them; They have no delight in it.”

⁹⁸“And there is another method of preaching the gospel; *believing it to be the power of God unto salvation*; preaching it in the *expectation* that He who first brought light out of darkness can and will at once and instantaneously take the darkest heathen heart and create light within” (J. Hudson Taylor, “The Source of Power,” *Ecumenical Missionary Conference, New York, 1900* [New York, American Tract Society, 1900]: 1:91; emphasis mine).

Ezek 40:4, “And the man said to me, ‘Son of man, see with your eyes, hear with your ears, and give attention to all that I am going to show you; for you have been brought here in order to show *it* to you. Declare to the house of Israel all that you see.’”

Ezek 44:5-8, “And the LORD said to me, ‘Son of man, mark well, see with your eyes, and hear with your ears all that I say to you concerning all the statutes of the house of the LORD and concerning all its laws; and mark well the entrance of the house, with all exits of the sanctuary. And you shall say to the rebellious ones, to the house of Israel, “Thus says the Lord God, ‘Enough of all your abominations, O house of Israel, when you brought in foreigners, uncircumcised in heart and uncircumcised in flesh, to be in My sanctuary to profane it, *even* My house, when you offered My food, the fat and the blood; for they made My covenant void-- *this* in addition to all your abominations. And you have not kept charge of My holy things yourselves, but you have set *foreigners* to keep charge of My sanctuary.’””

2. The Gospel was first proclaimed by Jesus Christ:

1 John 1:5, “And this is the message we heard from Him and announce to you, that God is light, and in Him is no darkness at all.”

3. NT examples of hearing to make known:

Acts 18:9-10, “And the Lord said to Paul in the night by a vision, ‘Do not be afraid any longer, but go on speaking and do not be silent; for I am with you, and no man will harm you, for I have many people in this city.’”

1 Thess 1:5, “For our Gospel did not come to you in word only [but that was part of it], but also in power and in the Holy Spirit and with full conviction.”

Col 1:5-7 (NKJ), “because of the hope which is laid up for you in heaven, of which you heard before in the word of the truth of the gospel, which has come to you, as *it has* also in all the world, and is bringing forth fruit, as *it is* also among you since the day you heard and knew the grace of God in truth; as you also learned from Epaphras, our dear fellow servant, who is a faithful minister of Christ on your behalf”

Heb 4:2, “For indeed we have had the good news preached to us, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard.”

E. Hearing to Be Able to Obey:

Deut 15:5, “if only you listen obediently [Gk. ἀκοῆ εἰσακούσητε] to the voice of the LORD your God, to observe carefully all this commandment which I am commanding you today”

Psa 18:44, “As soon as they **hear**, they obey me; foreigners submit to me.”

Psa 119:4, 11, “**Thou hast ordained Thy precepts**, That we should keep them diligently. **Thy word** I have treasured in my heart, That I may not sin against Thee.”

John 10:16, “And I have other sheep, which are not of this fold, I must bring them also, and they shall **hear** my voice; and they shall become one flock with one shepherd.”

John 17:6, “I manifested Thy name to the men whom Thou gavest Me out of the world; Thine they were, and Thou gavest them to Me, and they have kept **Thy word**.”

Eph 4:20-24, “But you did not learn Christ in this way, **if indeed you have heard Him** and have been taught in Him, just as truth is in Jesus, that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, and that you be renewed in the spirit of your mind, and put on the new self, which in *the likeness of* God has been created in righteousness and holiness of the truth.”

F. The Christian Speaking so that People Hear to Give an Opportunity to Believe:

Gen 15:4, 6, “Then behold, the word of the LORD came to him, saying ... Then he believed in the LORD; and He reckoned it to him as righteousness.”

Luke 1:45, “And blessed *is* she who believed that there would be a fulfillment of what had been spoken to her by the Lord.”

John 4:41, “And many more believed because of his word.”

John 4:42, “And they were saying to the woman, ‘It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the Savior of the world.’”

John 4:50, “The man believed the word that Jesus spoke to him, and he started off.”

John 17:8, “for the words which Thou gavest Me I have given to them; and they received them, and truly understood that I came forth from Thee, and they believed that Thou didst send Me.”

John 17:20, “I do not ask in behalf of these alone, but for those also who believe in Me through their word.”

Acts 14:1, “and [they] spoke in such a manner that a great multitude believed, both Jews and Greeks.”

Acts 18:8, “And Crispus, the leader of the synagogue, believed in the Lord with all his household, and many of the Corinthians **when they heard were believing** and being baptized”

Acts 18:9-10, “but go on speaking and do not be silent for I have many people in this city.”

Rom 10:14, “And how are they to believe in Him whom they have not **heard**? And how shall they **hear** without a **preacher**?”

Rom 10:17, “Faith comes from **hearing** and **hearing** from the word of Christ.”

1 Cor 15:11, “Whether then *it was* I or they, so **we preach** and so **you believed**”

Eph 1:13 (ASV), “in whom ye also, **having heard** the word of the truth, the gospel of your salvation, -- in whom, **having also believed**, ye were sealed with the Holy Spirit of promise”

1 Pet 1:23-25, “For you have been born again ... through the living and abiding word of God. ... And this is the word which was preached to you.”

Translations of Hearing and Believing in Eph 1:13

Greek Orthodox Text*	Bishops Bible (1595)	Bible in Basic English (Cambridge, 1949)	NASB (1977)	NIV (1984)	New Jerusalem Bible [‡]	Cont. English Version (1991) [‡]
ἐν ᾧ καὶ ὑμεῖς ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ Πνεύματι τῆς ἐπαγγελίας τῷ Ἁγίῳ,	In whom also ye, after that ye heard the worde of trueth, the Gospell of your saluation, wherin also after that ye beleued, were sealed with the holy spirite of promise	In whom you, having been given the true word, the good news of your salvation, and through your faith in him, were given the sign of the Holy Spirit of hope	In Him, you also, after listening to the message of truth, the gospel of your salvation-- having also believed, you were sealed in Him with the Holy Spirit of promise	And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit,	Now you too, in him, have heard the message of the truth and the gospel of your salvation, and having put your trust in it you have been stamped with the seal of the Holy Spirit of the Promise,	Christ also brought you the truth, which is the good news about how you can be saved. You put your faith in Christ and were given the promised Holy Spirit to show that you belong to God.
	The verb “hear” is used in the: Wycliffe, Tyndale, Coverdale, Geneva, KJV, ERV, ASV, RSV, NKJ, NLT, CSB, NET, and ESV	Changed “hearing” to “having been given”; barely related to the Greek ἀκούω	Changed “hearing” to “listening”; thereby moving from proclamation to reception	Made two sentences out of the verse, thereby separating hearing from believing; other translations using two sentences: CET**, GNT**, and NLT	Note antagonism to the verb “believe”, using rather “put your faith”	Complete removal of “hearing”; replacing the evangelist with Christ; divide “hearing” and “believing” into two sentences; also antagonism to verb “believe” as NJB

*No distinction between the Greek Critical edition text and the Greek Byzantine Textform. The Greek Orthodox Text was chosen due to capitalization of the words Holy Spirit.

Translating ὅτι ἔσται in Luke 1:45 A Case Study on Hearing and Believing: Mary’s Faith

Byzantine Text	Douais-Rheims [‡] (1899)	KJV	CSB	Tyndale (1534); Geneva; Bishops	NIV	NAS
Basis of Faith	She believed because she is by nature blessed					She is blessed because she believed
Focus of Faith	Based on her nature					Based on God who fulfills His Word
Result of Faith	Fulfillment based on her faith					Fulfillment based on God’s character
Καὶ μακαρία ἡ πιστεύσασα, ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου.	And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord	And blessed <i>is</i> she that believed: for there shall be a performance of those things which were told her from the Lord.	She who has believed is blessed because what was spoken to her by the Lord will be fulfilled!	And blessed arte thou that belevdst: for those thinges shalbe performed wich were tolde the from the lorde	Blessed is she who has believed that the Lord would fulfill his promises to her!	And blessed <i>is</i> she who believed that there would be a fulfillment of what had been spoken to her by the Lord

G. Hearing to Give Grace—A Study of Ephesians 4:29:

Introduction:

- a. The reception of grace is no small matter, and no laughing matter; many in the history of the churches have been burned alive for this one matter: how is grace conferred? Is it through the spoken word or through the physical symbol of a sacrament?
- b. The issue of how grace is received goes back to Augustine in 412 A.D., who argued for a sacramental position; i.e. that grace was communicated through the physical species of the symbol [in the sacrament] by virtue of what it represented (“What you loose on earth shall be loosed in heaven,” Matt 16:19; 18:18)
- c. This makes the matter of binding and loosing more prominent in sacramental churches than the content of what is spoken and understood, except for the use of the necessary words for the proper enactment of the Sacrament by the person who has received the proper Sacrament to say those words in the proper way!

Understanding Views of the Disbursement of Grace

Category	Sacramental	Median Position	Evangelical
Grace is conferred via:	The Signs and Symbols of the Sacraments (water, a Host, Oil, etc)	Good works; or even perhaps, Good thinking (“the divinely inspired Plato”)	Words, especially the words of the Bible, and especially those words related to the Gospel of Jesus Christ
Grace is normally conferred by:	The priest who has received the Sacrament of Holy Orders from a Bishop who is in right relationship with the properly elected figurehead (Patriarch of Constantinople, Vicar of Christ [in Rome], Archbishop of Canterbury, etc.)	Anyone who does good works	By one who, believing in the personal Gospel, is evangelizing
Some exceptions	Heretics can baptize into the Church of Rome, by use of the Trinitarian formula, even though it is likely that they are unaware that they are so doing (this allows Rome to apply its version of “church discipline” to heretics and schismatic’s)	God can even use the good works of those in other religious groups to communicate His grace to mankind!	In order to communicate His word, God has used a donkey; To communicate in preparation for the Gospel, God has used visions (Acts 9; 10) And to prepare for the coming of Jesus, God used angels (Luke 2)
The work of the Holy Spirit	The Holy Spirit works <i>ex opere operato</i> through the Sacraments ⁹⁹	The Holy Spirit works through our lives and lifestyle	The Holy Spirit works through the Word of God, which is the Sword of the Spirit (Eph 6:17)

⁹⁹“Canon 8. If anyone says that by the sacraments of the New Law grace is not conferred *ex opere operato*, but that faith alone in the divine promise is sufficient to obtain grace, let him be anathema” (*Council of Trent* [1545-1564], “Canons on Sacraments in General” [3 Mar 1547]; available at: http://www.forerunner.com/chalcedon/X0020_15._Council_of_Trent.html; accessed: 8 Jan 2005; Internet).

1. While there are a number of verses on this subject, Ephesians 4:29 is important:
Eph 4:29 (NAS), “Let no unwholesome word proceed from your mouth, but only such a *word* as is good for edification according to the need *of the moment*, that it may give grace to those who hear.”

Variations in Translating Ephesians 4:29
Variations on Ministering Grace

Byzantine Greek	French Geneva (1560-1669) ¹⁰⁰	English Geneva (1560)	KJV (1611/1769)	NAS (1977)	NIV (1984)	ABS' GNT* (1993)	ABS' CEV* (1991)
Ministry Emphasis	“Give grace”	“Minister grace”	“Minister grace”	“Give grace”	“Benefit [others]”	“Do good”	“Help others”
Πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω,	Let nary an infected proposal escape from your mouth:	Let no corrupt comunication proceed out of your mouths:	Let no corrupt communication proceed out of your mouth,	Let no unwholesome word proceed from your mouth,	Do not let any unwholesome talk come out of your mouths,	Do not use harmful words,	Stop all your dirty talk.
ἀλλ' εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας,	but that which is good unto usefulness for edifying,	but that which is good, to ye vse of edifying,	but that which is good to the use of edifying,	but only such a <i>word</i> as is good for edification according to the need <i>of the moment</i> ,	but only what is helpful for building others up according to their needs,	but only helpful words, the kind that build up and provide what is needed,	Say the right thing at the right time
ἵνα δῶ χάριν τοῖς ἀκούουσιν.	in order that it give grace to those who hear it.	that it may minister grace vnto the hearers.	that it may minister grace unto the hearers.	that it may give grace to those who hear.	that it may benefit those who listen.	so that what you say will do good to those who hear you.	And help others by what you say.
Analysis by Phrase	1) Emphatic negative; 2) Emphasis on verb “usefulness”; 3) Use of word “grace”	1) Removal of emphatic negative, use of corrupt; 2) Softening of “usefulness,” no use of “need” 3) “give” changed to “minister”; “hear” as participle changed to noun, “hearers”	[See comments with English Geneva]	1) “Corrupt” softened to “unwholesome” 2) Additions of words from apodosis provide helpful guides, including use of the word “need” 3) Return to verbal use of “hear”	1) Follow NAS precedent, while removing word “word”; 2) Change “good” to “helpful”; 3) Combine two words “give grace” into an abstract verb, “benefit”; “listen” seems to place the responsibility on the hearer rather than the speaker!	1) Serious downgrade of “corrupt” and change from singular to plural “word” 2) Follow NIV precedent, using “helpful” rather than “good” 3) Replace “minister grace” with “do good”!*	1) Limit “corrupt word” to “dirty talk”; remove the emphasis on the mouth; 2) Remove “needful edification,” replacing it with “right timing” (kairos); 3) “Give grace” reduced to “help others”**

*A clear view of ministry in changing “giving grace” or “ministering grace” with “doing good” or “helping others”!

2. Unpacking the three phrases in Ephesians 4:29:

a. The plural command, as protasis:

- 1) Let not proceed forth from your mouth:
Obviously dealing with the word which goes forth from the mouth—including evangelizing!
- 2) Any [or all] infected—unwholesome—corrupting word (σαπρὸς, meaning: rotten, decayed; hence corrupt):
 - a) The translator’s view of man’s sinfulness is wrapped up in the translation of this word
 - b) A more moderating translation is “worthless”

¹⁰⁰“Que nul propos infect ne sorte de vostre bouche: mais celui qui est bon à l’usage d’edification, afin qu’il donne grace à ceux qui l’oyent” (Eph 4:29; 1669 *Bible de Genève*; from: <http://biblegeneve.com/bibles-php/index.php?version=nt1669-cm>; accessed: 29 June 2006; Internet).

- c) For example, the NAS includes 10 uses of the English “corrupt” or some form of it in the translation of:
 διαφθείρω (verb) in Rev 19:2; word otherwise translated as:
 “Decayed” in 2 Cor 4:16
 “Depraved” in 1 Tim 6:5
 “Destroyed” in Luke 12:33; Rev 8:9; 11:18 (twice)
 μiasμός (noun) in 2 Pet 2:10
 φθαρτός (adjective) in Rom 1:23
 φθορά (noun) in Rom 8:21; Gal 6:8; 2 Pet 1:4; 2:19
 φθείρω (verb) in 1 Cor 15:33; 2 Cor 7:2; Eph 4:22

3) Issue: what proceeds forth from your mouth is important, and it ought not be a corrupt

- b. Apodosis:
 1) But that which is good...
 2) Needful for edification
- c. Resulting clause:
 1) That it may give grace:
 a) Here God’s Word specifically states that words give grace!
 b) By virtue of silence, it is clear that a physical symbol [or Sacrament] does not need to be added to the words so that those words truly give grace!
 2) To those who listen [or hear]
 a) “So then faith comes by hearing, and hearing by the word of God,” Rom 10:17

Conclusion:

Spoken words do give grace!

Our words ought to give grace to those who hear!

H. “Through the Foolishness of Preaching”—A Study of 1 Cor 1:17-21:

1. God’s call to evangelize as a priority:
 1 Cor 1:17 (HCSB), “For Christ did not send me to baptize, but to evangelize-- not with clever words, so that the cross of Christ will not be emptied of its effect.”
 1 Cor 1:17 (NAS), “For Christ did not send me to baptize, but to preach the gospel, not in cleverness of speech, that the cross of Christ should not be made void.”
2. The unique power of the “word of the cross” unto salvation:
 1 Cor 1:18 (NKJ), “For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.”
3. God saving “them that believe” “through the foolishness of preaching”:
 1 Cor 1:21 (KJV), “For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.”

On the Addition of the Concept of Message to Preaching in 1 Cor 1:21
Marking a Shift from Method to Message?¹⁰¹

Issue	Versions without the Addition of the Concept of "Message"	First Apparent Addition of Concept of the "Message"	Continued Translation without Addition of the Concept of "Message"	Two Transitory Translations*	Groundswell of the Addition of "Message"	Do not Add "Message"
Sample Verse	Tyndale (1534), "For when the worlde thorow wysdome knew not God in the wysdome of God: it pleased God thorow folisshnes of preachinge to save them that believe"	Rotherham (1868-1902), "For, seeing that, in the wisdom of God, the world, through its wisdom, did not get to knew God, God was well-pleased—through the foolishness of the thing proclaimed, to save them that believe"	Noyes (1869), "For since, in the wisdom of God, the world by its wisdom knew not God, it pleased God by the foolishness of preaching to save those who believe"	BBE (Cambridge, 1949), "For because, by the purpose of God, the world, with all its wisdom, had not the knowledge of God, it was God's pleasure, by so foolish a thing as preaching, to give salvation to those who had faith in him" RSV (1952), "For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe"	NASB (1977), "For since in the wisdom of God the world through its wisdom did not come to know God, God was well-pleased through the foolishness of the message preached to save those who believe"	NET (2006), "For since in the wisdom of God the world by its wisdom did not know God, God was pleased to save those who believe by the foolishness of preaching"
Other Versions	Bishops, Geneva, KJV, Webster's, Young's		Darby, ERV, ASV		NKJ, NIV, NIRV, TNIV, HCSB, ESV	NLT

*It is interesting to consider that these translations, along with the NIV, were commissioned during Eugene Nida's role as "Executive Secretary of Translations" for the American Bible Society from 1946-1981.

¹⁰¹This is quite similar and parallel to the addition of the word "gospel" to the translation of the verb "evangelize," which was in the translated as "preach" or "proclaim" from the 16th Century on until John Darby translated that verb as "preach glad tidings" in his 1884 English translation. The addition of the predicate noun stuck after that time (see Chart, "A Translation History of Translating Evangelize as Evangelize" in Chapter 17).

Shifts from Method to Message in Gal 1:8-9

Passage	Method and Message	Word-for-Word	Transition, Phase 1	Transition, Phase 2	Transition, Phase 3	Transition, Phase 4	Transition, Phase 5	Emphatic on Message	Emphasis on the Preacher
Gal 1:8	Tyndale (1534), "Nevertheless though we our selves or an angell from heven preache eny other gospell vnto you the that which we have preached vnto you holde him as a cursed"	Geneva (1560), "But though that we, or an Angel from heauen preach vnto you otherwise, then that which we haue preached vnto you, let him be accursed"	Young's (1862), "but even if we or a messenger out of heaven may proclaim good news to you different from what we did proclaim to you— anathema let him be!"	Rotherham (1868-1902), "But, even if, we, or, a messenger out of heaven, announce a glad-message [[unto you]] aside from that which we announced unto you, accursed, let him be!"	Noyes (1869), "But even if we or an angel from heaven should preach a gospel to you contrary to that which we preached to you, let him be accursed!"	ERV (1885), "But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema"	NIV (1984), "But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned!"	NIRV (1998), "But suppose even we should preach a different 'good news.' Suppose even an angel from heaven should preach it. I'm talking about a different one than the good news we gave you. Let anyone who does that be judged by God forever"	BBE (Cambridge, 1949), "But even if we, or an angel from heaven, were to be a preacher to you of good news other than that which we have given you, let there be a curse on him"
Gal 1:9	Tyndale (1534), "As I sayde before so saye I now agayne yf eny man preache eny other thinge vnto you then that ye have receaved holde him accursed"	Geneva (1560), "As we sayd before, so say I now againe, If any man preach vnto you otherwise, then that ye haue receiued, let him be accursed"	Young's (1862), "as we have said before, and now say again, If any one to you may proclaim good news different from what ye did receive— anathema let him be!"	Rotherham (1868-1902), "As we have said before, even now, again, I say: If anyone is announcing unto you a glad-message aside from that which ye accepted, accursed, let him be!"	Noyes (1869), "As we have said before, so I now say again, If any one preach a gospel to you contrary to that which ye received, let him be accursed!"	ERV (1885), "As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema"	NIV (1984), "As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned!"	NIRV (1998), "I have already said it. Now I will say it again. Anyone who preaches a 'good news' that is different from the one you accepted should be judged by God forever"	BBE (Cambridge, 1949), "As we have said before, so say I now again, If any man is a preacher to you of any good news other than that which has been given to you, let there be a curse on him"
Other Similar Versions	Bishops, KJV, Webster's, NKJ	Etheridge, Murdock			RSV, NASB, NET, ESV	ASV, NIV, TNIV, HCSB	NJB ^z , NAB ^z	NLT	

Or Consider the Addition of “Message” into οὐδὲν προσανέθεντο in Gal 2:6

Description	Straight negation	Addition of Explanatory Clause	Different Verb and Adjective	Different Verb	Different Verb	Addition of Adjective	Addition of “Message”
Phrase in Question	“Added nothing to me”	“Above that I had”	“Communicated nothing new”	“Imparted nothing to me”	“Contributed nothing to me”	“Added nothing new to me”	“Added nothing to my message”
Sample Translation	Tyndale, “Of the which seme to be great (what they were in tyme passed it maketh no matter to me: God loketh on no mans person) nevertheless they which seme great added nothyng to me”	Geneva (1560), “But by them which seemed to be great, I was not taught (whatsoever they were in time passed, I am nothing the better: God accepteth no mans person) for they that are the chiefe, did adde nothing to me aboue that I had”	Noyes (1869), “But from those who were reputed to be somewhat—whatever they were, it matters not to me, (God accepteth no man’s person,) for to me those in reputation communicated nothing new”	ERV (1885), “But from those who were reputed to be somewhat (whatsoever they were, it maketh no matter to me: God accepteth not man’s person)—they, I say, who were of repute imparted nothing to me”	NAS (1977), “But from those who were of high reputation (what they were makes no difference to me; God shows no partiality)—well, those who were of reputation contributed nothing to me”	RSV, “But from those who were reputed to be somewhat (whatsoever they were, it maketh no matter to me: God accepteth not man’s person)—they, I say, who were of repute imparted nothing to me”	NIV (1984), “As for those who seemed to be important—whatever they were makes no difference to me; God does not judge by external appearance—those men added nothing to my message”
Other Similar Translations	Bishops, KJV, NKJ, NAB ² , HCSB, ESV		Darby	ASV			NJB ² , NIRV, TNIV, NET

I. The Christian Speaking, so that People Hear to Be Saved:

Acts 11:14, “and he shall speak words to you by which you will be saved, you and your household.”

1 Thess 2:16, “keeping us from speaking to the Gentiles that they might be saved.”

[καλυόντων ἡμᾶς τοῖς ἔθνεσι λαλῆσαι ἵνα σωθῶσιν]

J. The Parallel Concept of God Speaking:

John 6:45, “It is written in the prophets, ‘And they shall all be taught of God.’ Everyone who has **heard** and **learned** from the Father, **comes** to Me.”

Eph 2:17-18, “And **He came and preached** [evangelized] peace to you who were far away, and peace to those who were near; for through Him we both have our access in one Spirit to the Father.”

Eph 4:20-21, “But you did not learn Christ in this way, **if indeed you have heard Him** and have been taught in Him, just as truth is in Jesus”

Synthesizing Some of Verses on Hearing and Believing

	Matthew 13:23	John 6:45	Acts 15:7	Galatians 3:2	Ephesians 1:13 (ESV)
Introduction	“And the one on whom seed was sown on the good soil,	“It is written in the prophets, ‘And they shall all be taught of God.’	“Brethren, you know that in the early days God made a choice among you,	“This is the only thing I want to find out from you:	“In him you also,
Hearing (Man)	this is the man who hears the word	Everyone who has heard	that the Gentiles by my mouth should hear the word of the gospel	by the works of the Law, or by hearing	when you heard the word of truth, the gospel of your salvation,
Understanding (God)	and understands it;	and learned from the Father,			
Response		comes to Me.”	and believe.”	with faith?”	and believed in him,
Result	who indeed bears fruit, and brings forth, some a hundredfold, some sixty, and some thirty.”			did you receive the Spirit	were sealed with the promised Holy Spirit”

K. Preparation for a Hearing of Faith

On the removal of the veil:
Hypothetical or actual?

2 Cor 3:16-17 on Conversion: From Actual to Hypothetical

NKJ	BYZ	BGT	NAS
<p>¹⁵ But even to this day, when Moses is read, a veil lies on their heart.</p> <p>¹⁶ Nevertheless when one turns to the Lord, the veil is taken away.</p>	<p>¹⁵ Ἀλλ' ἕως σήμερον, ἡνίκα ἀναγινώσκειται Μωϋσῆς, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κείται.</p> <p>¹⁶ Ἡνίκα δ' ἂν ἐπιστρέψῃ πρὸς κύριον, περαιορεῖται τὸ κάλυμμα.</p>	<p>¹⁵ ἀλλ' ἕως σήμερον ἡνίκα ἂν ἀναγινώσκηται Μωϋσῆς, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κείται.</p> <p>¹⁶ ἡνίκα δὲ ἐὰν ἐπιστρέψῃ πρὸς κύριον, περαιορεῖται τὸ κάλυμμα.</p>	<p>¹⁵ But to this day whenever Moses is read, a veil lies over their heart;</p> <p>¹⁶ but whenever a man turns to the Lord, the veil is taken away.</p>

The difference between the hypothetical and the actual is found in the verb forms—subjunctive or indicative:
 “Is read” (in BYZ) is indicative: ἀναγινώσκειται;
 “Is read” (in BYZ) is subjunctive: ἀναγινώσκηται.

Conversion (ἐπιστρέφω, also: repentance or heart-change) is not merely theoretical vaguely applied to actual events, but visa-versa, it is actual fact, which then receives a theoretical explanation.

Consider for example:

Nicodemus and his heart-change, occasioned by a change in “hearing” with spiritual understanding;
 The Woman at the Well and her heart-change, exemplified by “hearing” with spiritual understanding.

L. The Hearing of Faith:

Introduction:

Aka. in Latin, *ex auditu fidei*; in Greek: ἐξ ἀκοῆς πίστεως

In this study the word faith remains constant (as ἡ πίστις or *pistis*), but the words used for the act of “hearing” varies:

- 1) With the verb ὑπακούω, meaning “to hear, hearken, [by implication] obey”:

Acts 6:7 (ASV), “And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests **were obedient to the faith**”

BYZ: Καὶ ὁ λόγος τοῦ θεοῦ ἤξανε, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα, πολὺς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει.

My translation: “And the word of God was growing, and the number of disciples was multiplying exceedingly in Jerusalem, even a great company of the priests **were hearing with faith**”

Rom 10:16 (ASV), “But they did not all hearken to the glad tidings. For Isaiah saith, Lord, who hath believed our report?”

BYZ: Ἀλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ. Ἡσαΐας γὰρ λέγει, Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;

My translation: “But they did not all hearken to the gospel. For Isaiah said, Lord, which person has believed what we have caused them to hear?”

Some thoughts:

The hearing is found twice in this verse, once as the active verb in the first clause; and then as the noun upon which the verb “having faith” or “believing” is acting

Paul, taking the noun *shemuw'ah* (that which is reported) in Isa 53:1, turns it into the verb hearken in the first clause of Rom 10:16

Further, Paul did not quote the second part of Isa 53:1—on the divine side of evangelizing, “To whom has the arm of the Lord been revealed?” Although these verses are in actuality answering that very question!

- 2) With the noun ἡ ἀκοή, meaning to hear, cause to hear:

Rom 10:17 (NKJ), “So then faith *comes* by hearing, and hearing by the word of God”

BYZ: Ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοή διὰ ῥήματος θεοῦ.

My translation: “Thus, faith from hearing, but hearing through the word of God.”

Thoughts:

Therefore, is not Paul answering the question of Isa 53:1b, “To whom has the arm of the Lord been revealed?”

Yes, the issue is “calling on the name of the Lord to be saved,” Rom 10:13

But even before that, the issue is a hearing of faith!

It appears that this verse is the climax of Paul’s explanation of his evangelizing, as expressed in Rom 10:15

Gal 3:2, “This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith?” (e.g. Acts 10:44)

BYZ: Τοῦτο μόνον θέλω μαθεῖν ἀπ’ ὑμῶν, ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε, ἢ ἐξ ἀκοῆς πίστεως;

Translations of the “Hearing of Faith [ἐξ ἀκοῆς πίστεως] in Galatians 3:2

Vulgate [Ⓢ]	Fr Geneva, Second, NEG	English Geneva	KJV, DRA [Ⓢ] , ASV, NKJ	NAS, ESV, CSB	NAB [Ⓢ]	NIV, NET	NJB [Ⓢ]	Le Semeur (trans mine)*	CEV [Ⓢ]
ex auditu fidei	by the preaching of the faith [Par la predication de la foi]	by the hearing of faith <i>preached</i>	by the hearing of faith	by hearing with faith	from faith in what you heard	by believing what you heard	by believing in the message you heard	because you welcomed with faith the Good News that you heard	by hearing about Christ and having faith in him
Word for word translation of the Greek; order unchanged	The noun ἀκοή is rendered “preaching”	The noun ἀκοή is rendered the participle, “hearing” with the addition of verb “preached”	The verb “preached” is eliminated	Removal of definite article “the”	The words hear and faith are reversed	Faith is turned into the verb believing	Add the words “the message” emphasizing the supplied message rather than the verbal communication of the message (cf. Gal 1:8-9)	Rearrange as NAB, NIV, NET, and NJB; add main verb “welcome” or “receive” to “with faith”; faith becomes secondary; add “the Good News”	Add the words “about Christ and having” which further dividing “hearing of faith”; concept of “hearing of faith” is completely lost

*French original: “parce que vous avez accueilli avec foi la Bonne Nouvelle que vous avez entendue”

Gal 3:5, “Does He then, who provides you with the Spirit and works miracles among you, do it by the works of the Law, or by hearing with faith?”

Heb 4:2 (mine), “For indeed we were evangelized, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard.”

BYZ: Καὶ γάρ ἐσμεν εὐηγγελισμένοι, καθάπερ κάκεινοι· ἀλλ’ οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους, μὴ συγκεκραμένους τῇ πίστει τοῖς ἀκούσασιν.

3) Consider the “hearing with gladness” of Herod:

Of Herod:

Mark 6:19-20 (NKJ), “Therefore Herodias held it against him and wanted to kill him, but she could not; for Herod feared John, knowing that he *was* a just and holy man, and he protected him. And **when he heard** him, he did many things, and **heard him gladly.**”

BYZ: καὶ ἀκούσας αὐτοῦ, πολλὰ ἐποίει, καὶ ἠδέως αὐτοῦ ἤκουεν.

Of the Common People:

Mark 12:37 (NKJ), “Therefore David himself calls Him ‘Lord’; how is He *then* his Son?” And the common people **heard Him gladly.**”

BYZ: καὶ ὁ πολλὸς ὄχλος ἤκουεν αὐτοῦ ἠδέως.

The adverb “gladly” describes how Herod heard John the Baptist, or how the people listened to Jesus:

ἠδέως: Liddell-Scott: “Adv. ἠδέως, *sweetly, pleasantly, with pleasure*, Soph., Eur., etc.; ἠδέως ἂν ἐροίμην I would *gladly* ask, should like to ask, Dem.;- ἠδ. ἔχειν τι to be *pleased* or *content* with, Eur.; ἠδ. ἔχειν πρὸς τινα or τινί to be *kind, well-disposed* to one, Dem.;-Comp. ἠδιον Plat., etc.;-Sup., ἠδιστα Id.” (Liddell-Scott, BibleWorks 10.0);

ἠδέως: Gingrich: “ἠδέως adv. *gladly* 2 Cor 11:19. ἠ. ἀκούειν *like to hear* Mk 6:20; 12:37. Superlative ἠδιστα *very gladly* 2 Cor 12:9, 15.*”

Comparative translations of ἤκουεν αὐτοῦ ἠδὲως in Mark 12:37

Heard him gladly	Were hearing him gladly	Was hearing him gladly	Gave ear to him gladly	Heard him with pleasure	Heard this with delight	Listened to him with delight	was listening to Him with delight	Enjoyed listening to Him
Tyndale (1534); Geneva (1560 and here); Bishops; KJV; DRA ^z ; Darby; ERV; ASV; RSV; NKJV; ESV	Young's (1862f.)	Rotherham (1868f.)	BBE (1949f.)	Murdock (1851)	NAB ^z (1991, 2010)	NIV (1984, 2011); NJB ^z	NET (1996f.); HCSB;	NASB (1977)

M. Other than a Hearing of Faith:

1. Stopped up their ears, Psa 58:3-5
2. Have ears but cannot hear:
 Psa 115:6, 8, "They have ears, but they cannot hear; ... Those who make them will become like them, Everyone who trusts in them."
 Psalm 135:17-18, "They have ears, but they do not hear; Nor is there any breath at all in their mouths. Those who make them will be like them, *Yes*, everyone who trusts in them."
 Ezek 12:2, "Son of man, you live in the midst of the rebellious house, who have eyes to see but do not see, ears to hear but do not hear; for they are a rebellious house."
3. Being deaf, Isa 43:8
4. Dull of hearing, Isa 6:10:
 Matt 13:15, "For the heart of this people has become dull, And with their ears they scarcely hear, And they have closed their eyes Lest they should see with their eyes, And hear with their ears, And understand with their heart and return, And I should heal them"
 Eph 4:18 (French 1669 Geneva), "Ayans leur entendement obscurci de tenebres [Having their hearing obscured by darkness]"
 Acts 28:27, "with their ears they scarcely hear"
 Rom 1:31 (NKJ), "undiscerning"; (NAS), "without understanding"

Sample Translations of ἀσύνετος in Rom 1:[30]31

Lacking discernment*	Lacking Understanding			Lacking wisdom	Lacking intelligence					Lacking conscience	Lacking feeling
	NKJ, CSB	Geneva, KJV, NAS	NIV (2011)		NLT	Wycliffe	Young's	NEG	RSV, ESV		
undiscerning	without understanding	have no understanding	refuse to understand	vnwise	unintelligent	devoid of intelligence	foolish	without brains	stupid	have no conscience	senseless

*The 1669 French Geneva has for this word, "without hearing" [sans entendement]

5. A corrupt (federal) or corrupted (natural) hearing, 2 Tim 3:8:
 Context: 2 Tim 3:8, "And just as Jannes and Jambres opposed Moses, so these *men* also oppose the truth, **men of depraved** [καταφθειρω] **mind**, rejected as regards the faith."
 Importance: Does this relate to the opposite of a hearing of faith (Gal 3:2, 5; Heb 4:2): i.e. a corrupt hearing?
 An overview of several lexicons:
Barclay-Newman (1971, 1993): 3354 καταφθειρω (pf. pass. κατέφθαρμαι) corrupt, deprave, ruin

Friberg (1999, 2000): 15397 καταφθείρω pf. pass. ptc. κατεφθαρμένος; literally *destroy* (2P 2.12); figuratively, of the mind *corrupt, deprave, ruin* (2T 3.8)

Liddell-Scott (public domain): 22685 καταφθείρω: κατα-φθείρω, f. -φθερω, *to destroy or spoil utterly, bring to naught*, Aesch., Soph., etc

Louw-Nida (1988): 88.266 φθείρω ; διαφθείρω ; καταφθείρω: to cause someone to become perverse or depraved, as a type of moral destruction—'to deprave, to pervert, to ruin, to cause the moral ruin of.' φθείρω: ἔκρινεν τὴν πόρνην τὴν μεγάλην ἣτις ἔφθειρεν τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς 'he condemned the great harlot who was leading the world into moral ruin with her immorality' Re 19.2. διαφθείρω: διαφθείραι τοὺς διαφθείροντας τὴν γῆν 'to destroy those who ruin the earth' or '... cause the earth to be depraved' Re 11.18; διαπαρτριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν 'constant arguments from those whose minds are depraved' 1 Tm 6.5. καταφθείρω: ἀνθρώποι κατεφθαρμένοι τὸν νοῦν 'people with depraved minds' 2 Tim 3:8.

Thayer's (1889): 857 καταφθείρω καταφθείρω: perfect passive participle κατεφθαρμένος; 2 future passive κατεφθαρήσομαι; (see κατά, III. 4); 1. *to corrupt, deprave*; κατεφθαρμένοι τὸν νοῦν, corrupted in mind, 2 Tim. 3:8. 2. *to destroy, passive to be destroyed, to perish*: followed by ἐν with the dative indicating the state, 2 Pet. 2:12 R G. (From Aeschylus down.)*

English Translation History of 2 Timothy 3:8

Greek Byzantine	Latin Vulgate	Wycliffe (1388)	Tyndale (1534)	English Geneva (1560)	Bishops (1595)	KJV (1611, 1769); Webster; NKJ	Murdock (1852)	Young's (1862); Darby; ERV; DRA [Ⓢ] ; ASV; ESV	Bible in Basic English (1949)	RSV (1952)	NAS (1977); NIV	NJB [Ⓢ] (1985)	CEV [Ⓢ] (1991)	GNB [Ⓢ] (1993)	NET (2004)
ἀνθρώποι κατεφθαρμένοι τὸν νοῦν	homines corrupti mente	men corrupt in vndir-tonding	men they are of corrupt myndes	men of corrupte mindes	Men of corrupt myndes	men of corrupt minds	men whose mind is corrupted	men corrupted in mind	men of evil minds	men of corrupt mind	men of depraved mind	so these men defy the truth, their minds corrupt	Their minds are sick	people whose minds do not function	so these people—who have warped minds

French Translation History of 2 Timothy 3:8

Greek Byzantine	Latin Vulgate [Ⓢ]	Wycliffe (1388)	French Lefèvre (1522)	French Louvain [Ⓢ] (1550)	French Geneva (1560)	French Segond (1910); NEG	New Geneva (1977)	French Martin (1707)	French Ostervald (1744)	Bible de Jerusalem [Ⓢ] (1973)	French Le Semeur (1992, 1999)
		Corrupt understanding	Corrupt of hearing				Corrupted spirit			Distorted intelligence	
ἀνθρώποι κατεφθαρμένοι τὸν νοῦν	homines corrupti mente	men corrupt in vndir-tonding	They are men corrupt of hearing	Men corrupt of hearing	people all corrupt of hearing	Being corrupt of hearing	being corrupt of hearing	[being] people who have a corrupted spirit	people of corrupted spirit	men with a corrupted spirit	Their intelligence is distorted
			Ils sont hommes corrompus d'entendement	hommes corrompu d'entendement	gens du tout corrompus d'entendement	Étant corrompus d'entendement	étant corrompus d'entendement	[étant des] gens qui ont l'esprit corrompu	gens d'un esprit corrompu	hommes à l'esprit corrompu	Ils ont l'intelligence faussée

Does this verse refer to deafness (i.e. no hearing), Psa 58:4-5; Isa 43:8; dull hearing, Isa 6:10; or a corrupt hearing, 2 Tim 3:8?

Notice some further Scriptures:

Heb 4:2, hearing not profitable, because it was not united with faith

Heb 4:6, those hearing failed to enter, because of disobedience

1 Pet 2:8, those who stumbled, stumbled because they were disobedient to the word, and to this doom they were also appointed.

6. The Gospel veiled, 2 Cor 4:3-4
7. The snatching of the seed:
 - a. “And they do not understand,” Matt 13:19; cf. Mark 4:15
 - 1) “Lest they should see with their eyes, And hear with their ears, And understand with their heart and return, And I should heal them,” Matt 13:15
 - 2) “And while hearing, they may hear and not understand lest they return and be forgiven,” Mark 4:12
 - b. “So that they may not believe and be saved,” Luke 8:12

N. Hearing, Receiving, But Not Persevering:

Introduction: A disconcerting set of verses for evangelism, but especially for theological reflection, are those in which some seem to hear and believe, but do not persevere for certain reasons:

1. The seed sown in the rocky soil:

Matt 13:20-21, “And the one on whom seed was sown on the rocky places, this is the man who hears the word, and immediately receives it with joy; yet he has no *firm* root in himself, but is *only* temporary, and when affliction or persecution arises because of the word, immediately he falls away”

Mark 4:16-17, “And in a similar way these are the ones on whom seed was sown on the rocky *places*, who, when they hear the word, immediately receive it with joy; and they have no *firm* root in themselves, but are *only* temporary; then, when affliction or persecution arises because of the word, immediately they fall away.”

Luke 8:13, “And those on the rocky *soil are* those who, when they hear, receive the word with joy; and these have no *firm* root; they believe for a while, and in time of temptation fall away”

In all three Gospels, the hearer hears, receive it with joy, and yet fall away [scandalize; Gk. in Matt and Mark σκανδαλίζω; Luke: ἀφίστημι]

The seed sown among the thorns, which is also a part of the regular ministry of evangelism and discipleship, provides yet another complication to neat theological categories (See a discussion of levels of openness and responses to the Gospel in Chapters 18, 20)

2. Simon the Sorcerer:

Acts 8:13, “And even Simon himself believed; and after being baptized, he continued on with Philip; and as he observed signs and great miracles taking place, he was constantly amazed”

Acts 8:21, “You have no part or portion in this matter, for your heart is not right before God.”

It is clear that Simon, the archetypal false-teacher in the Book of Acts (from which we get the oft-used term “Simony”), heard, believed, and was baptized; yet Peter stated, “You have no part or portion in this matter”!
3. It ought not be a surprise that these people truly exist in churches today:
 - a. Paul said “from among your own selves men will arise” (Acts 20:30), and likewise he had trouble with false brethren (2 Cor 11:26), many peddlers of the word (2 Cor 2:17), and even super-apostles (2 Cor 11:5) and false apostles (2 Cor 11:13)
 - b. Ananias and Sapphira were members of the church (Acts 5), as was Diotrophes (3 John)!

O. The Result of a Hearing of Faith:

1. The question: “To whom has the arm of the Lord been revealed?”

“But though He had performed so many signs before them, *yet* they were not believing in Him; that the word of Isaiah the prophet might be fulfilled, which he spoke, ‘LORD, who has believed our report? And to whom has the arm of the Lord been revealed?’ For this cause they could not believe, for Isaiah said again, ‘He has blinded their eyes, and He hardened their heart; lest they see with their eyes, and perceive with their heart, and be converted, and I heal them’” (John 12:37-40)

However, they did not all heed the glad tidings; for Isaiah says, ‘LORD, who has believed our report?’
¹⁷ So faith *comes* from hearing, and hearing by the word of Christ” (Rom 10:16-17)

Therefore, is not the particularity of salvation at the point of the self-revelation of God?
 (cf. John 8:43-47)

2. Receiving a love for the truth:

2 Thess 2:10, “and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved”

Translations of the Word “Receive” in 2 Thess 2:10

Tyndale (1534), Geneva, Bishops, KJV, ERV, DRA ² , ASV	NAS (1977), NKJ	Darby (1884)	HSCB (2003)	NJB ² (1985)	RSV (1952), NIV, NLT, ESV	GWN (1995)	NET (2005)	Bible in Basic English (1949)
Because they received not the	Because they did not receive the	Because they have not received the	Because they did not accept the	Because they would not accept the	Because they refused to	Those who refused to	Because they found no place [in their hearts for]	Because they were quite without that

3. The individual manifestation (revelation) of God:

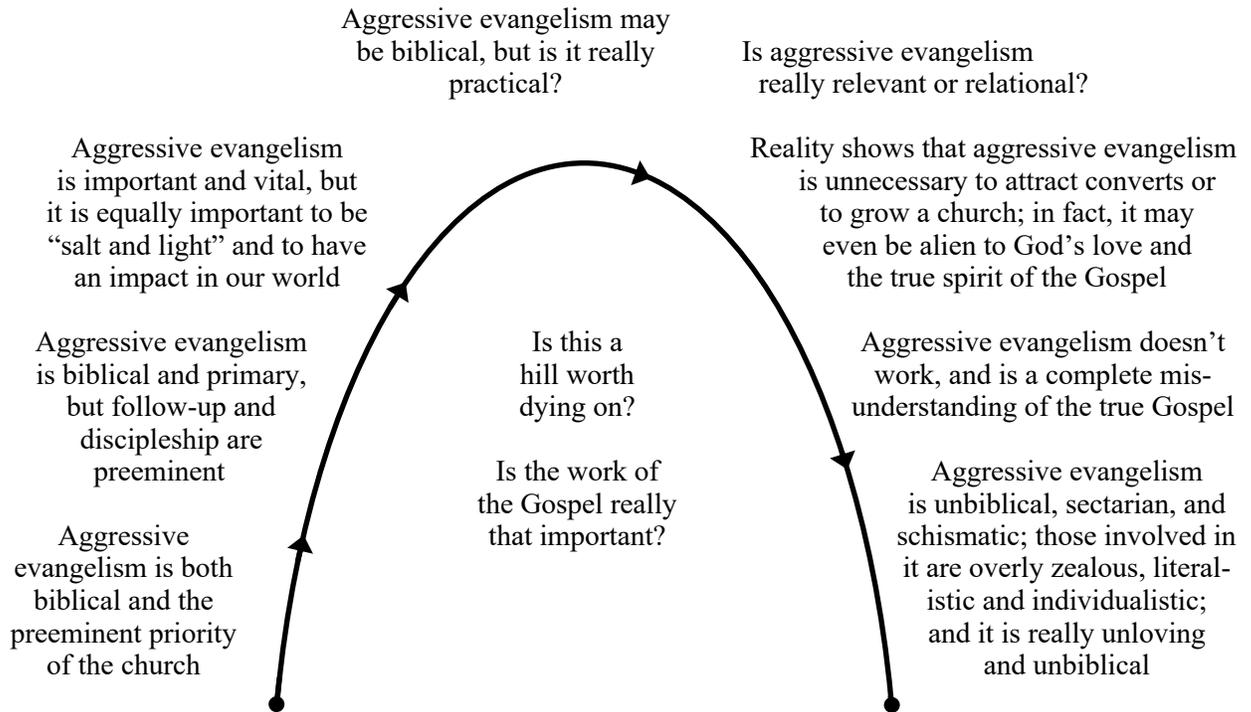
“But when the kindness of God our Savior and *His* love for mankind appeared, ⁵ He saved us...”
(Titus 3:4-5)

- a. The when [ὅτε] of the individual revelation, Tit 3:4
- b. The what of the individual revelation of God:
 - 1) The kindness [ἡ χρηστότης] of God, Tit 3:4
 - a) As opposed to disobedience, deception, and slavery, Tit 3:3
 - 2) The love [ἡ φιλανθρωπία] of God, Tit 3:4
 - b) As opposed to deserving hate and hating one another, Tit 3:3
 - 3) The grace [ἡ χάρις] of God, Tit 2:11
 - c) The result of individual revelation:
 - 1) Bringing salvation to all to whom it is revealed, Tit 3:5

Concluding Thoughts:

1. Now comes the question: when and where does this hearing take place?
 - a. In the church only?
 - b. Outside the church?
2. And another question: by whom does this hearing take place?
 - a. To acquaintances only?
 - b. To strangers also?
3. And a third question: ought the Christian go out of his way to share the Gospel?
 - a. Ought he go or merely stay?
 - b. Should he make an effort, or let the person come to him?
4. And a last question: if some are not open to hear, what does this imply?
 - a. That the method of evangelism was wrong?
 - b. That the Gospel presentation was wrong?
 - c. That their heart was not receptive?
5. And yet even among “receptive” persons, there will still be those who are pseudo-Christians!

Aggressive Evangelism's Point of No Return?



Food for Thought:

Notice that this cycle resembles a bell curve. At least on the aggressive evangelism side, it seems like the number of Christians increase as zeal for evangelism decreases.

Can you relate to this cycle? Have you experienced this cycle?

How long does it take for a person, church, denomination, or movement to move through this cycle?

Where on the cycle does a person become resentful of someone who is aggressively evangelistic?

How long can a person keep up a façade of being evangelistic when they cease believing in its necessity?¹⁰²

Where are you on this cycle?

Note, for example, the following quote from Mark Mittelberg. Is it possible to place him on this cycle based on this quote?

"Inherent in all this is the fact that for most people today the movement toward Christ will be a *process*. Contrast this to what I said previously about earlier forms of evangelism, which were largely designed to be an *event* that reminded semireligious people of what they already knew and then challenged them to commit to it right there on the spot. Rather, the process approach deepens the trust of secular people over time, along the way, urges them to put their faith in Christ."¹⁰³

¹⁰²For example, note Chuck Templeton who continued to be involved in crusade evangelism even after he no longer believed in salvation by grace alone, through the Scriptures alone, by hearing and believing alone: "How does a man who, each night, tells ten to twenty thousand people how to find faith confess that he is struggling with his own?" (Templeton, *Farewell to God: My Reasons for Rejecting the Christian Faith* [Toronto: McClelland and Stewart, 1996], 11).

¹⁰³Mark Mittelberg, *Building a Contagious Church* (Grand Rapids: Zondervan, 2000), 60.

The Difficulty of Personal Soul-Winning from Trumbull

Individual Work the Hardest Work

Individual soul-winning is not easy work. It is hard. It is the hardest work that God asks us to do for him. Before trying to reason out why, or to argue that the simple extending to a fellow-man of an invitation to share with us the richest joy of our life *ought* to be an easy thing to do, let us frankly admit that it is hard, and face that fact to begin with.

For any one who has ever tried the work knows this. Even those whose professional and only life-business is soul-saving find it difficult. Ask any minister-friend which is easier for him to do: to preach a sermon, or to seek an opportunity to talk alone with an individual about that one's spiritual welfare.

Many a man who is eloquent before a large congregation is dumb before a single individual. Such a man often confesses that he is not an effective worker in an "inquiry meeting." Even in a season of special religious interest he wants to turn the work of conversing with individuals over to somebody else.

Bossuet, the great French preacher, said frankly as to this very matter: "It requires more faith and courage to say two words face to face with one single sinner, than from the pulpit to rebuke two or three thousand persons, ready to listen to everything, on condition of forgetting all."

Men who have a national and an international fame as preachers to a multitude actually say-not only think, but say-that they cannot speak to an individual soul for Christ. In some instances these preachers speak of it as if they counted a sinner's personality too sacred to speak a word to, even to save his soul or to honor Christ. In other cases, they speak of their inability as an amiable weakness, instead of as a pitiable moral and spiritual defect, which proves them incompetent for their position and profession.¹⁰⁴

Will It Grow Easy?

If it is so hard even for the trained minister, it is not to be expected that laymen will do it more easily. But if it is our greatest work, and if it is Christ's preferred method because it is the most effective method, have we the satisfaction and encouragement of knowing that this work will grow easy as we go on in its accomplishment? Will long-continued practice bring ease and facility?

It is to be hoped not. And judging from the experience of others we are not likely to be in danger, in this field, from the peril of easy accomplishment, which usually means loss of effectiveness.

If it "takes it out" of a man to sell goods, or write life insurance, or solicit advertising, or do anything else that means bringing another across from his position to ours, is there anything we ought to be more sharply watchful against in ourselves than slipping into a superficial "facility" in soul-winning? We not only must not expect the work to grow easy, but we must realize that if it does so, something is wrong. Anything but the "facile" man here!

Dr. Trumbull was often spoken of as being a man of exceptional "tact." He practiced pretty constantly at individual soul-winning from the time when he first found his Saviour, at twenty-one, until his death more than fifty years later. People who knew him and his ways, and his life-long habit, have said of him, "Oh, it was 'second nature' to Dr. Trumbull to speak to a man about his soul. He fairly couldn't help doing it, it was so easy for him. I never could get his ease in the work." And in so saying they showed how little they knew of him or of the demands of this work upon every man.

The book on "Individual Work" was written after its author was seventy years of age. Hear what he had to say as to the "ease" which his long practice had brought him:

From nearly half a century of such practice, as I have had opportunity day by day, I can say that I have spoken with thousands upon thousands on the subject of their spiritual welfare. Yet, so far from my becoming accustomed to this matter, so that I can take hold of it as a matter of course, I find it as difficult to speak about it at the end of these years as at the beginning. Never to the present day can I speak to a single soul for Christ without being reminded by Satan that I am in danger of harming the cause by introducing it just now. If there is one thing that Satan is sensitive about, it is the danger of a

¹⁰⁴Here the author quotes from his father's book: H. Clay Trumbull, *Individual Work for Individuals: A Record of Personal Experiences and Convictions* (New York: The International Committee of the Young Men's Christian Association, 1901), 8, 9-10, 169-70.

Christian's harming the cause he loves by speaking of Christ to a needy soul. He [Satan] has more than once, or twice, or thrice, kept me from speaking on the subject by his sensitive pious caution, and he has tried a thousand times to do so. Therefore my experience leads me to suppose that he is urging other persons to try any method for souls except the best one.

Have we not the answer here to the question which was passed over a moment ago, as to why this work is the hardest work in the world? Just because it is the most effective work for Christ, the Devil opposes it most bitterly, and always will while he is permitted to oppose anything good. The Devil strikes hardest and most persistently at the forces which will, if effective, hurt his cause most. He devotes his chief energies to those from whom he has most to fear; their sides he never leaves. Therefore the worker who seeks to win individuals to Christ may rest assured that he has, by entering upon that work, served notice upon the Devil for a life-and-death conflict; and that notice will be accepted by the Devil as an obligation to swerve the worker from his purpose whenever, by any subtle means in the Devil's power, this can be done. Let us write down large in our mental or real note-books the Devil's favorite argument:

His favorite argument with a believer is that just now is not a good time to speak on the subject. The lover of Christ and of souls is told that he will harm the cause he loves by introducing the theme of themes just now.

This, then, is what we face when we enter upon this work. The greatest and hardest work in the world, it will never grow easy, but it will never grow small. If it always remains the hardest, it always remains also the greatest. There is a character-challenge in continued difficulties that assures this work a quality of success to which easy work could never attain.

One who was making a study of the incidents in Dr. Trumbull's book started to group together first those cases that seemed to be complicated by some special difficulty, some factor that offered a noticeable obstacle to doing individual work in that case. He put down one incident, and another, and another, and another. And then he gave up that plan of classifying, for he found that he would have to put into that first group practically every case in the book! In the record of fifty years' work by one to whom this work was said to be "easy" because it had become "second-nature," there was scarcely a single instance that had not its own peculiar obstacle or reason for holding off!

Shall we not take encouragement by remembering this the next time we are tempted to discouragement by the peculiar difficulties that beset our path? As it was in that volume, so it will be in life. There will seldom be an opportunity free from some strong reason why we had better "do it later." But the Devil is back of the reason.¹⁰⁵

¹⁰⁵Charles G. Trumbull, *Taking Men Alive: Studies in the Principles and Practise of Individual Soul-Winning* (New York: The International Committee of the Young Men's Christian Association, 1907; 1915; New York: Revell, 1938), 42-46.

Claude Monier's Self-Sacrificing Ministry in 1551

M. Claude Monier, from Auvergne [a region in south central France]

Claude Monier, an educated man, native of St. Amand of Talande, also of La Chaire, three leagues from Issoère in Auvergne [county]: after having been instructed for some time in the public schools of this town, and in Clermont, capital city of Auvergne, having been taught from his youth a special fear of God and the knowledge of His Holy Word, became hated and suspect by the haters of the same, so much so that he lost his charge as a teacher. So he left in the direction of Auvergne and other villages around the same, publicly preaching the Word of God, up until the time that he was persecuted, and constrained to retire to the land of the Gospel [Switzerland], and the Reformed Church by the Word of God. After which he retired to Lausanne, city in the jurisdiction of the Lords of Bern, and studied there for some time. Since finding himself in Lyon, he had the charge of several children, who he instructed in the Holy Letters: so much so that in a little time he became known of several faithful, who rejoiced in his holy conversation: for he was gifted with a tender spirit, peaceable and meek, according to the testimony given him by several faithful witnesses, who were familiar with his good life, and the pure doctrine that he announced to each one who he was able to encounter there: as is also manifestly noted by the fruit of his life and [as] the true mark that follows the said doctrine. For it soon came about, on a Sunday the fifth of July 1551, having been in the home of his friend to give him advice to hold himself away from the Provost [of the town] who had come to take him: after having guided the friend and done the action of a true Christian: returning from his trip, there came upon him the Provost suspicious to take Monier, and brought him as a prisoner to the *Official* [prison], after which he was questioned on several things. Thus it would be that God would give him the grace that while being a prisoner he wrote part of the judicial acts and interrogations held against him, we have here his letter containing his entire confession, in the strength to which it was put into writing for the faithful, as follows...¹⁰⁶

[He was slowly burned while hanging over a fire in Lyon, France, on the 20th of October 1551—97 days after his arrest].

¹⁰⁶Jean Crespin, *Histoire des vrais Tesmoins de la verite de l'evangile, qui de leur sang l'ont signée, depuis Jean Hus iusques autemps present* [*History of the True Witnesses to the Truth of the Gospel, Who with Their Blood Signed, from John Hus to the Present*] (Geneva, 1570; reproduction, Liège, 1964), 182. Translation mine.

The Evangelism Ministry of Two Teenage Girls, Isabeau and Pintarde, around 1689

“Two young women that God had raised up in the Cévennes region [of France] for the consolation of His people provided much edification to Mr. Brousson [desert church evangelist/preacher, martyred in 1698]. He spoke of them with great delight. One was named Isabeau Redosteire. She was approximately 18 years old. She was the daughter of a little peasant from a little village called Milieyrines. The other was named Pintarde. This one was approximately 16 or 17 years old and was the daughter of a peasant from the region of Gros, near St.-Hippolyte. One and the other traveled separately, from place to place and from desert to desert, gathering people wherever they went where they exhorted the people by the Word of God to be converted, to be sanctified, to take hold of zeal, to come out of the impurities of Babylon, to give glory to God, to serve Him with purity, and to be faithful to Him unto death. They joined this exhortation with ardent and admirable prayers that they took from the Book of Psalms and the ancient prophets, which were perfectly appropriate to the state of the Church in France, and which they expressed with inconceivable power. They were of such a modest character, so humble, so simple, and so full of piety, that Mr. Brousson was greatly delighted in admiration of them. After they had worked one and the other for about two years unto the salvation and consolation of the faithful, they were arrested and brought before Mr. de Bâville who said to them:

“‘So! You are then these girls who are getting mixed up with preaching?’

“‘We have done,’ said they, ‘several exhortations to our brothers, and we have prayed with them when the occasion presented itself. If you call that preaching, then we have preached.’

“‘Do you not know,’ said the commissary, ‘that the king prohibits that?’

“‘We are well aware of that,’ said they, ‘but the King of kings, the God of the heavens commands it, and we are obligated to obey God rather than men.’

“‘So the commissary told them that they had merited death and that they could not expect any treatment less rigorous than that which was realized and experienced by those who, like them, had preached [the Gospel] against the prohibition of the king.

“‘Your threats are incapable of astonishing us,’ said they [the girls], ‘and we are completely disposed to suffer death for the glory of God for the service to which we are committed.’

“‘Such a zealous and Christian answer astonished the commissary. He feared that the girls, who were so young, and so prepared for martyrdom, would make an impression on the spirits [of the people] if he condemned them to death and had them executed in public. So he contented himself to condemn them to perpetual life in prison. One was brought to the Tower of Constance, in [the town] Aigue-Mortes, where, after having suffered many terrible treatments, she died in complete resignation to God’s divine will and in the perseverance that nothing can weaken nor shake. The other was closed up in the Chateau of Sommières, where she also suffered much, but with an unshakable constancy and perseverance.’”¹⁰⁷

¹⁰⁷Antoine Court [d. 1760], *Claude Brousson* (Paris: Librairie Protestante, 1961), 54-56.

