

CHAPTER 9

The Doctrine of Conversion

Introduction:

There exists a tendency to blur the lines between the saved and the lost:

Is this not the case in “Seeker Services”? Is this not the case in some lifestyle or relational methods of evangelism? How about the term “pre-discipleship”? Is not the distinction between the saved and the unsaved blurred when Mother Teresa is hailed as an example of Servant Evangelism?⁷⁹⁴

Without wanting to sound reactionary, could not a downplaying or dismissal of the impact of a person being “born again” not be part of the “sin against the Holy Spirit”?

If so, does this not represent at least one aspect of the “unpardonable sin”?

Likewise, in Evangelical theology there is an essential difference in nature between one who is spiritually dead and one who is spiritually alive!

Not only is there a change in nature, but there are also the fruits of the Holy Spirit which are made manifest (by God) in the life of the person who is spiritually alive

Notice the strong language in Malachi 3:18, “So you will again distinguish between the righteous and the wicked, between one who serves God and one who does not serve Him”

Is not Malachi picking up language from Leviticus 10, where Nadab and Abihu, the sons of Aaron, sought to make a sideshow out of worshipping God? Two important words were given to Aaron: Lev 10:3, “Then Moses said to Aaron, ‘It is what the LORD spoke, saying, “By those who come near Me I will be treated as holy, And before all the people I will be honored.”’ So Aaron, therefore, kept silent.”

Lev 10:9-11, “Do not drink wine or strong drink, neither you nor your sons with you, when you come into the tent of meeting, so that you may not die—it is a perpetual statute throughout your generations—and so as to make a distinction between the holy and the profane, and between the unclean and the clean, and so as to teach the sons of Israel all the statutes which the LORD has spoken to them through Moses.”

What about the infamous “God-shaped void” discussed by Augustine? Do not all lost people have a God-shaped void that nothing but God will satisfy, based on Ecclesiastes 3:11, “He has made everything appropriate in its time. He has also set eternity in their heart, yet so that man will not find out the work which God has done from the beginning even to the end”?

Now we clearly see that the boundaries between different views on the fallenness of man run deep

We also see that they clearly impact views of the saved, the lost, seekers, and evangelism, which this chapter seeks to address

The importance of the instantaneous conversion in theology and evangelism

For example, consider the five parts of Deuteronomy 30:14, “But the word is very near you, in your mouth and in your heart, that you may observe it”

1. The word
2. Is very near you
3. In your mouth and
4. In your heart
5. That you may observe it.

⁷⁹⁴“**Bring the kingdom.** The Samaritan brought the kingdom of God as an answer to the wounded man’s needs. ... Mother Teresa has dealt with misunderstanding like this for years [i.e. demonstrating God’s love versus being anti-abortion]. She captures a wonderful balance when she describes the mission of the Sisters of Charity: ‘We are contemplatives that live in the heart of the world twenty-four hours a day.’ The Samaritan exhibited this same balance and Jesus identified him as a hero” (Steve Sjogren, *Conspiracy of Kindness* [Ann Arbor: Servant, 1993], 90-91).

Notice that *the verbal precedes the heart*, is this not the point that Paul picks up in Rom 10:9-10? Likewise consider:

Psa 106:44, “Nevertheless He looked upon their distress, When He heard their cry”
 Psa 106:47, “Save us, O LORD God”

For example, consider the power of the prepositions used in Rom 10:10:

Rom 10:10 (Tyndale, 1534), “For the belefe of the hert iustifieth: and to knowledge with the mouth maketh a man safe.”

Rom 10:10 (Bishops, 1595), “For with the heart man beleueth vnto ryghteousnesse, and with ye mouth man confesseth to salvation.”

Rom 10:10 (Rotherham, 1868-1902), “For, in heart, it is to be believed unto righteousness, and, by mouth, it is to be confessed unto salvation.”

Rom 10:10 (HCSB, 2003), “With the heart one believes, resulting in righteousness, and with the mouth one confesses, resulting in salvation.”

Rom 10:10 (NLT, 2007), “For it is by believing in your heart that you are made right with God, and it is by confessing with your mouth that you are saved.”

Notice also the instrumentality of the Word of God in salvation in Deut 30:15; cf. Rom 10:17; 1 Thess 2:13; e.g. Rom 9:6

Note also the fact that God must circumcise the heart to thereby give life:

Deut 30:6, “Moreover the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, in order that you may live”

Not also the earlier command: “Circumcise then your heart, and stiffen your neck no more,” Deut 10:16

It must be remembered that the gradual enlightenment approach to conversion has a very long history in Roman Catholicism, even apart from mere conjecture based on its sacramental salvation:

1. Pope Gregory I (601) made gradualism a church’s policy⁷⁹⁵
2. [Pope] Innocent III (1199) also taught this gradualism.⁷⁹⁶
3. Aquinas (1275) repeated this emphasis on gradualism.⁷⁹⁷

⁷⁹⁵“Therefore, when by God’s help you reached our most reverend brother, Bishop Augustine, we wish you to inform him that we have been giving careful thought to the affairs of the English, and have come to the conclusion that the temples of the idols among that people should on no account be destroyed, but the temples themselves are to be aspersed with holy water, altars set up in them, and relics deposited there. For if these temples are well-built, they must be purified from the worship of demons and dedicated to the service of the true God. In this way, we hope that the people, seeing that their temples are not destroyed, may abandon their error and, flocking more readily to their accustomed resorts, may come to know and adore the true God. ... For it is certainly impossible to eradicate all errors from obstinate minds at one stroke, and whoever wishes to climb a mountain top climbs gradually step by step, and not in one leap. It was in this way that the Lord revealed Himself to the Israelite people in Egypt, permitting the sacrifices formerly offered to the Devil to be offered thenceforward to Himself instead. So He bade them sacrifice beasts to Him, so that, once they became enlightened, they might abandon one element of the sacrifice and retain another. For, while they were to offer the same beasts as before, they were to offer to God instead of to idols, so that they would no longer be offering the same sacrifices. Of your kindness, you are to inform our brother Augustine of this policy, so that he may conduct consider how he may best implement it on the spot” (Gregory I, “Pope Gregory’s Letter to the Abbot Mellitus,” in Bede, *A History of the English Church and People*, trans. by L. Sherley-Price, rev. R. E. Latham [Harmondsworth, Middlesex, England: Penguin Books, 1979], 86-87).

⁷⁹⁶“For we do not believe that unto the truth faith of Christianity someone we know comes not by spontaneous method (*non spontaneus*), but in his own time, that he comes to the baptism of Christians” (Innocent III, Constitution: “*Licet perfida Iudeorum*” [15 Sept 1199], in Denzinger et al., *Symboles et Definitions de la Foi Catholique* (Paris: Cerf, 2005), §773. Translation mine).

⁷⁹⁷“On the other hand, the rites of other unbelievers, which are neither truthful nor profitable are by no means to be tolerated, except perchance in order to avoid an evil, e.g. the scandal or disturbance that might ensue, or some hindrance to the salvation of those who if they were unmolested might gradually be converted to the faith” (Thomas Aquinas, SS, Q[10], A[11], “Whether the rites of unbelievers ought to be tolerated?”). For a couched argument against being born again, see: FP, Q[118], “Of the Production of Man from man as to the Soul,” A[2], “Whether the intellectual soul is produced from the semen?”, “I answer that”, which seems to argue against the concept of being “born again”: “Secondly, because it would follow that the generation of an animal would be a continuous movement, proceeding gradually from the imperfect to the perfect, as happens in alteration. Thirdly, because it would follow that the generation of a man or an animal is not generation simply, because the subject thereof would be a being in act. For if the vegetative soul is from the beginning in the matter of offspring, and is subsequently gradually brought to perfection; this will imply addition of further perfection without corruption of the preceding perfection. And this is contrary to the nature of generation properly so called.” See also FS, Q[54], “Of the Distinction of Habits,” A[4], “Whether one habit is made up

Instantaneous Conversion in the Bible:

"Upon our believing, that is, our humble consent to the terms of the gospel, we become interested in Christ's satisfaction, and so are justified through the redemption that is in Jesus" (Matthew Henry).⁷⁹⁸

God's Initiation:

His Predestination:

Rom 8:30, "and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified."

His Finding:

Deut 32:10, "He found him in a desert land, And in the howling waste of a wilderness; He encircled him, He cared for him, He guarded him as the pupil of His eye"

The verb for "find" in Hebrew is: *matsa'* (to meet by chance; to look and find, to discover)

The verb for "find" in the Greek LXX it is: *αὐταρκέω* (meaning: to maintain; to supply with necessities; to be satisfied; to be sufficient for)

Deut 32:11, Moses used the illustration of the mother eagle teaching her young to fly, by coaxing them and literally carrying them on her wings:

Deut 32:11, "Like an eagle that stirs up its nest, That hovers over its young, He spread His wings and caught them, He carried them on His pinions."

Here are the verbs in this amazing verse:

- 1) Stirs up, rouse (Hebrew); covers (Greek);
- 2) Hover [over] (Hebrew); desire, long for (Greek);
- 3) Spread [wings] (Hebrew); thrust [out wings] (Greek);
- 4) Carry (Hebrew); Take up (Greek).

His Calling:

- a. "For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son"—ὅς ἐρρύσατο ἡμᾶς ἐκ τῆς ἔξουσίας τοῦ σκότους καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ οὐρανοῦ τῆς ἀγάπης αὐτοῦ," Col 1:13
- b. "He who called you out of darkness into His marvelous light [ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς]," 1 Pet 2:9

Man calling sinners on behalf of God:

1. "And he will turn back many [ἐπιστρέψει] of the sons of Israel to the Lord their God," Luke 1:16
"Et convertira plusieurs des enfans d'Israël au Seigneur leur Dieu" Luke 1:16 (1616 Fr. Geneva)
2. "And they went out and preached that *men* should repent," Mark 6:12
3. "Therefore having overlooked the times of ignorance, God is now declaring to men that all everywhere should repent," Acts 17:30
4. "To the weak I became weak, that I might win the weak; I have become all things to all men, that by all means **I may save some**," [ἴνα πάντας τινὰς σώσω] 1 Cor 9:22 (last phrase rearranged to remove the split infinitive).

Also consider Paul's use of the Messianic prophecy in Acts 13:47:

"For thus the Lord has commanded us, "I have placed You as a light for the Gentiles, That You should bring salvation to the end of the earth." (Act 13:47; quoting Isa 42:6; 49:6).

Was/is not the preaching of repentance God's divine preparation for the Gospel [*preparatio evangelica*]:

Luke 1:17, "And it is he who will go *as a forerunner* before Him in the spirit and power of Elijah, to turn the hearts of the fathers back to the children, and the disobedient to the attitude of the righteous; so as to make ready a people prepared for the Lord."
[έτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον or hence, "so as to prepare a prepared people for the Lord"]

Man's corresponding action—the verb *ἐπιστρέψω* [to turn] or the noun *ἐπιστροφή* [convert]:

1. "Repent therefore and be converted [μετανοήσατε οὖν καὶ ἐπιστρέψατε]," Acts 3:19 (KJV)
2. "Describing in detail the conversion of the Gentiles [τὴν ἐπιστροφὴν τῶν ἐθνῶν]," Acts 15:3

of many habits?"; FS, Q[72], "Of the Distinction of Sins," A[6], "Whether sins of commission and omission differ specifically?"; FS, Q[113], "On the Effects of Grace," A[7], "Whether the justification of the ungodly takes place in an instant or successively?" countermanded by A[9], "Whether the justification of the ungodly is God's greatest work?" (he stated that it is not) and A[10], "Whether the justification of the ungodly is a miraculous work?" in which he stated "It is not a miraculous work." Aquinas' order of salvation is found in FS, Q[113], A[8].

⁷⁹⁸From Matthew Henry Commentary on Romans 10:4 (Commentary on Romans by John Evans; BibleWorks 9.0).

3. “and preach the gospel to [evangelize] you that you should turn from these vain things to a living God [εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ τὸν θεὸν τὸν ζῶντα],” Acts 14:15
4. “to open their eyes so that they may turn [NA27, τοῦ ἐπιστρέψαι (turn back; lit. turning about); BYZ, τοῦ ὑποστρέψαι (turn back, return)] from darkness to light and from the dominion of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me,” Acts 26:18
5. “And hear with their ears, and understand with their heart and return [KJV, “and should be converted”], and I would heal them [καὶ τοῖς ωσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν καὶ ἰάσομαι αὐτοὺς],” Acts 28:27 (quote of Isa 6:10)
6. “How you turned to God from idols [πῶς ἐπεστρέψατε πρὸς τὸν θεόν ἀπὸ τῶν εἰδώλων],” 1 Thess 1:9
7. On man turning and then God turning, Deut 30:2-3!

God's corresponding action—the new birth:

1. “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God [Ἄμην ἀμήν λέγω σοι ἔὰν μή τις γεννηθῇ ἄνωθεν οὐ δύναται ἵδειν τὴν βασιλείαν τοῦ θεοῦ],” John 3:3
2. “Do not be amazed that I said to you, ‘You must be born again’” [μὴ θαυμάσῃς ὅτι εἶπόν σοι Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν],” John 3:7

Notice the interesting change in this regard in Deuteronomy:

1. BEFORE the blessing and curse of Deut 28:
 - a. Of love for God: “And you shall love the LORD your God with all your heart and with all your soul and with all your might,” Deut 6:5
 - b. Of circumcision of the heart: “Circumcise then your heart, and stiffen your neck no more,” Deut 10:16
2. AFTER the blessing and the curse of Deut 28:
 - a. Of circumcision of the heart: “Moreover the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, in order that you may live,” Deut 30:6
 - b. Of love for God: “Moreover the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, in order that you may live,” Deut 30:6
3. Some contextually interesting intermediary considerations in Deut 29-30:
 - a. God's salvific revelation in history: “You have seen all that the LORD did before your eyes in the land of Egypt to Pharaoh and all his servants and all his land; the great trials which your eyes have seen, those great signs and wonders,” Deut 29:2-3
 - b. Of the spiritual blindness of God's chosen people: “Yet to this day the LORD has not given you a heart to know, nor eyes to see, nor ears to hear,” Deut 29:4

E.g. in the NT consider the blindness of the disciples on the road to Emmaus as to the meaning of the death and resurrection of Jesus, Luke 24; it was a historic “parable” that needed to be interpreted for them
 - c. Of a negative reception of the curse: “And it shall be when he hears the words of this curse, that he will boast, saying, ‘I have peace though I walk in the stubbornness of my heart’...,” Deut 29:19;
 cf. Jer 23:17
 - d. Of the positive reception of the curse, Deut 30:1-3:
 - 1) God sets before His people “the blessing and the curse,” Deut 30:1
 - 2) God's people call them to mind, take them to heart, or (in the LXX), receive them in their heart, Deut 30:1
 - 3) God's people “turn” to the Lord with all their heart and all their soul (i.e. “they repent”), Deut 30:2
 - 4) God enacts his salvific work, as exemplified in a series of verbs attributed to Him, Deut 30:3-6:
 - a) “Bring back from captivity,” v. 3
 - b) “Have compassion,” v. 3
 - c) “Gather [out] from among the nations,” v. 3-4
 - d) “Bring to the promised land,” v. 5
 - e) “Circumcise the heart,” v. 6
 - f) Give “a love for Him,” v. 6

Some descriptions of the point-in-time conversion:

1. The condition “in which you were called,” 1 Cor 7:18, 20, 21, 22

2. “Because they repented at the preaching of Jonah,” Matt 12:41; Luke 11:32

Hence, biblical terminology for “conversion” follows in this pattern:

1. “Conversion,” Acts 15:3, a translation of the Greek ἐπιστροφὴν (*hapax*) meaning “the turning” (Lat conversionem)
2. “Converted,” Psa 51:15, a translation of the Hebrew *shuwb*, meaning to turn (Lat convertentur)
3. “Converted,” Matt 18:3, a translation of the Greek στρέψω, meaning to turn (Lat conversi)
4. “Converted,” John 12:40, a quote of Isaiah 6:10, “Othewise they might... understand with their hearts, and return and be healed,” a translation of the Greek στρέψω, meaning to turn (Lat convertantur)

Translations of the Word *shuwb* in Certain Isaiah Passages

Texts	Greek LXX	Migne's Clementine Vulgate	Eng Geneva; KJV	Brenton; Eng. Darby	Jewish Publication Society (1907)	NET	Young's; CSB	GNV; NLT	RSV; NIV; ESV	ERV (1885); ASV (1901)	NAS; NKJ	BBE (1949/1964)	New Jerusalem Bible*
Isa 6:10	ἐπιστρέψω	Conver-tatur	Convert	Be converted	Repent	Repent	Turn back	Turn	Turn	Turn again	Return	Be turned	Change their ways
Isa 55:7	ἐπιστρέψω	Rever-tatur	Returne	Return	Return	Return	Returnet h	Turn	Return	Return	Return	Come back	Turn back

Translations of the Phrase with *shuwb* in Deut 4:39

[Heb: וְהַשְׁבִּעַ לְכָבֵד אֱלֹהִים]

Texts	Greek LXX	Young's	NAS; NIV	NIV	Eng Geneva; KJV; Eng. Darby; NKJ	NET	ERV (1885); ASV; JPS; RSV; ESV	BBE (1949/1964)	TNK (1985); CSB	NLT	NAB**	New Jerusalem Bible*	Migne's Clementine Vulgate	GWN (1995)
Deut 4:39	ἐπιστραφήσῃ τῇ διανοίᾳ	Hast turned it back unto thy heart	Take it to your heart	Take to heart	Consider in thine heart	Carefully consider	Lay it to thine heart	Keep the knowledge deep in your hearts	Keep in mind	Keep it firmly in mind	Fix in your heart	Meditate on it carefully	Cogitato in corde tuo	Never forget
	ἐπιστρέψω	Turn back	Take	Take	Conside r	Conside r	Lay	Keep	Keep	Keep	Fix	Meditate	Cogito	Not forget

*Likewise, David Stern's Complete Jewish Bible translated this phrase: “Establish it in your heart”

Could not this verse be God calling to conversion the Israelite King (hence 2nd person singular), who is to write the Book of Deuteronomy (Deut 17:18)?

OT: Turn to God and His uniqueness, Deut 4:39; 6:4

NT: Turn to Jesus and His uniqueness, John 3:16; 5:24

Various Translations of the Word μετανοεῖτε in Matthew 3:2

Greek Byzantine Textform	ERV (1885); cf. ASV	English Geneva (1560); cf. KJV; Webster's; Darby; RSV; NAS; NKJ; ESV; NET; HCSB	Contemporary English Version ^x (1995)	God's Word for the Nations (1995)	Bible in Basic English (1949, 1964)	Young's Literal (1862, 1898)	IBS's French <i>Le Semeur*</i> (1992, 1999)	Douay-Rheims ^x (1899)	Latin Vulgate ^x (435)
Μετανοεῖτε	Repent ye	Repent	Turn back to God!	Turn to God and change the way you think and act	Let your hearts be turned from sin	Reform	Change	Do penance	paenitentiam agite
καὶ λέγων, Μετανοεῖτε· ἡγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν	saying, Repent ye; for the kingdom of heaven is at hand.	And said, Repent: for the kingdom of heauen is at hand.	He said, “Turn back to God! The kingdom of heaven will soon be here.”	Turn to God and change the way you think and act, because the kingdom of heaven is near.	Saying, Let your hearts be turned from sin; for the kingdom of heaven is near.	and saying, ‘Reform, for come nigh hath the reign of the heavens,’	Change, for the rule of the heavens is near.	And saying: Do penance: for the kingdom of heaven is at hand	et dicens paenitentiam agite adpropinquavit enim regnum caelorum

*My translation of “Il disait: —*Changez, car le règne des cieux est proche.”

How does point-in-time conversion fit within the context of predestination?

1. Eph 2:13 states that there was a time (in space and time) when we [specifically Gentiles, generally all men] were outside of Christ and salvation
Eph 2:13, “remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world.”
2. Then, at conversion, predestination finds its culmination, actualization, fulfillment, or completion!
3. So Paul could write of a time sequence in conversion: “in Christ before me”:
Rom 16:7, “Greet Andronicus and Junias, my kinsmen, and my fellow prisoners, who are outstanding among the apostles, who also were in Christ before me”
[οὐ καὶ πρὸ ἐμοῦ γεγόνασιν ἐν χριστῷ.]

Preliminary conclusion: Listen to Martin Luther as he described his conversion:

“I greatly longed to understand Paul’s Epistle to the Romans and nothing stood in the way but that one expression, ‘the justice of God,’ because I took it to mean that justice whereby God is just and deals justly in punishing the unjust. My situation was that, although an impeccable monk, I stood before God as a sinner troubled in conscience, and I had no confidence that my merit would assuage him. Therefore, I did not love a just and angry God, but rather hated and murmured against him. Yet I clung to the dear Paul and had a great yearning to know what he meant.

“Night and day I pondered until I saw the connection between the justice of God and the statement that ‘the just shall live by his faith.’ Then I grasped that the justice of God is that righteousness by which through grace and sheer mercy God justifies us through faith. Thereupon I felt myself to be reborn and to have gone through open doors into paradise. The whole of Scripture took on a new meaning, and whereas before the ‘justice of God’ had filled me with hate, now it became to me inexpressibly sweet in greater love. This passage of Paul became to me a gate to heaven....

“If you have a true faith that Christ is your Saviour, then at once you have a gracious God, for faith leads you in and opens up God’s heart and will, that you should see pure grace and overflowing love. This it is to behold God in faith that you should look upon his fatherly, friendly heart, in which there is no anger nor ungraciousness. He who sees God as angry does not see him rightly but looks only on a curtain, as if a dark cloud had been drawn across his face.”⁷⁹⁹

⁷⁹⁹ Roland Bainton, *Here I Stand: A Life of Martin Luther* (Nashville: Abingdon, 1950), 49-50.

Sample Antagonists to the Idea of Instantaneous Conversion:

Introduction: It goes without saying that there have been and are numerous antagonists to the concept of instantaneous conversion throughout the history of the churches. For example:

1. Gregory I (601):

“For it is certainly impossible to eradicate all errors from obstinate minds at one stroke, and whoever wishes to climb a mountain top climbs gradually step by step, and not in one leap. It was in this way that the Lord revealed Himself to the Israelite people in Egypt, permitting the sacrifices formerly offered to the Devil to be offered thenceforward to Himself instead. So He bade them sacrifice beasts to Him, so that, once they became enlightened, they might abandon one element of the sacrifice and retain another. For, while they were to offer the same beasts as before, they were to offer to God instead of to idols, so that they would no longer be offering the same sacrifices.”⁸⁰⁰

1. Innocent III (1199):

“For we do not believe that unto the truth faith of Christianity someone we know comes not by spontaneous method (*non spontaneus*), but in his own time, that he comes to the baptism of Christians.”⁸⁰¹

2. Thomas Aquinas (1275):

“The act of faith is not meritorious unless ‘faith . . . worketh by charity’ (Gal. 5:6). So, too, the acts of patience and fortitude are not meritorious unless a man does them out of charity, according to 1 Cor. 13:3: ‘If I should deliver my body to be burned, and have not charity, it profiteth me nothing.’”⁸⁰²

“By every meritorious act a man merits the increase of grace, equally with the consummation of grace which is eternal life. But just as eternal life is not given at once, but in its own time, so neither is grace increased at once, but in its own time, viz. when a man is sufficiently disposed for the increase of grace”⁸⁰³

3. Rome’s Council of Trent anathematized the concept of justification by faith and with it the Evangelical concept of being born again:

Writing against assurance of salvation based on justification by faith alone.⁸⁰⁴

Viewing faith alone or confidence alone in Christ’s atoning death on the cross as insufficient for salvation. For example:

“Against the Vain Confidence of the Heretics:

“But though it is necessary to believe that sins neither are remitted nor ever have been remitted except gratuitously by divine mercy for Christ’s sake, yet it must not be said that sins are forgiven or have been forgiven to anyone who boasts of his confidence and certainty of the remission of his sins resting on that alone, though among heretics and schismatics this vain and ungodly confidence may be and in our troubled times indeed is found and preached with untiring fury against the Catholic Church.”⁸⁰⁵

⁸⁰⁰Gregory I, “Letter to the Abbot Mellitus,” in Bede, *A History of the English Church and People*, trans. by L. Sherley-Price, rev. R. E. Latham (Harmondsworth, Middlesex, England: Penguin Books, 1979), 86-87.

⁸⁰¹Innocent III, Constitution: “*Licet perfida Iudeorum*” (15 Sept 1199), in Denzinger et al., *Symboles et Definitions de la Foi Catholique* (Paris: Cerf, 2005), §773. Translation mine.

⁸⁰²Thomas Aquinas, *Summa Theologica*, FS, Q[114], A[3], “Whether a man in grace can merit eternal life condignly?”

⁸⁰³Thomas Aquinas, *Summa Theologica*, FS, Q[114], A[8], “Whether a man may merit the increase of grace or charity?”. In this section he quoted Augustine: “On the contrary, Augustine says (super Ep. Joan.; cf. Ep. clxxxvi) that ‘charity merits increase, and being increased merits to be perfected.’ Hence the increase of grace or charity falls under merit.” By the way, in his next article, Aquinas argued against “Perseverance of the Saints.” In FS, Q[114], A[9], “Whether a man may merit perseverance?”, he wrote: “On the contrary, What we merit, we obtain from God, unless it is hindered by sin. Now many have meritorious works, who do not obtain perseverance; nor can it be urged that this takes place because of the impediment of sin, since sin itself is opposed to perseverance; and thus if anyone were to merit perseverance, God would not permit him to fall into sin. Hence perseverance does not come under merit.”

⁸⁰⁴“Decree Concerning Justification”; “Council of Trent”; available at: http://www.forerunner.com/chalcedon/X0020_15._Council_of_Trent.html; accessed: 8 Jan 2005; Internet.

⁸⁰⁵For example in “Canons Concerning Justification”: “Canon 9. If anyone says that the sinner is justified by **faith alone**, meaning that nothing else is required to cooperate in order to obtain the grace of justification, and that it is

Consider, however, Rom 4:18:

Rom 4:18, “In hope against hope he believed, in order that he might become a father of many nations, according to that which had been spoken, ‘So shall your descendants be.’”

The notation in the English Geneva Bible above the middle portion of Romans 8 reads, “Saved by hope.” Or consider the hymn by Norman J. Clayton, “My Hope Is in the Lord.”

4. **Friedrich Schleiermacher** decried the concept of knowing the date and time of one’s conversion;⁸⁰⁶ rather, he preferred the concept of “quiescent self-consciousness.”⁸⁰⁷

Further, Schleiermacher seemed to appreciate the use of the phrase “religious strangers” for those who were unsaved,⁸⁰⁸ sounding like some contemporary terminology: “unchurched,” pre-churched,” or “pre-Christian.”

5. **Emil Brunner** likewise expressed a distaste even for the word “conversion.”⁸⁰⁹

6. **Ronan Hoffman**, of the Catholic University of America, summarized his view of conversion:

“For, in repudiating the deeply rooted notion that the Church is to seek the general conversion of the human race, it is important to understand that this is not a repudiation of any former teaching which might be found in the Scriptures, in Patristic sources, or in the teachings of theology or the general councils. There is no such teaching; it has been merely an assumption, though admittedly widespread. Consequently, it is necessary to note carefully the absence of teaching on this point.”⁸¹⁰

From this quote, one is immediately led into the problems of historiography, with the few sources that have remained from the history of the Churches.⁸¹¹

7. **David J .Bosch**, telegraphed his antagonism to instantaneous conversion in his definition of evangelism:

“Conversion ‘involves a turning *from* and a turning *to*’—‘*from* a life characterized by sin, separation from God, submission to evil and the unfulfilled potential of God’s image, *to* a new life characterized by forgiveness

not in any way necessary that he be prepared and disposed by the action of his own will, let him be anathema. ... Canon 12. If anyone says that justifying faith is **nothing else than confidence in divine mercy**, which remits sins for Christ’s sake, or that it is **this confidence alone** that justifies us, let him be anathema” (*ibid.*).

⁸⁰⁶“The idea that every Christian must be able to point to the very time and place of his conversion is accordingly an arbitrary and presumptuous restriction of divine grace, and can only cause confusion” (Friedrich Schleiermacher, *The Christian Faith*, 2nd ed. [1831; Edinburgh: Clark, 1960], 487).

⁸⁰⁷“As a matter of fact, our relation to God is really a matter of quiescent self-consciousness, looking at itself reflected in thought and finding a consciousness of God included there” (*ibid.*, 478-79).

⁸⁰⁸“§296. On similar grounds, those who live within the neighborhood or vicinity of the congregation—as religious strangers, as it were—may also become subjects of similar activity [catechetics]. This requires a theory of how to deal with converts. For the more definitely the principles of catechetics are set forth the easier it will be to derive this theory from them.

§297. However, since this activity is not so naturally grounded certain indications should be drawn up for recognizing whether it is properly motivated. For it is possible to err in both directions here: in hasty self-confidence and in anxious hesitation.

§298. Conditionally, the theory of missions might also be attached here, one which is as good as completely lacking at the present time. It could most easily be attached if it were possible to assume that all efforts of this kind are successful only where a Christian congregation is in existence” (Friedrich Schleiermacher, *Brief Outline on the Study of Theology*, 2nd ed., trans. Terrence N. Tice [1830; Richmond, VA: John Knox Press, 1966], 102).

⁸⁰⁹“There are reasons for our dislike of the word Conversion; it has done and still does much mischief. We all know of particularly devout persons who pounce upon their amazed fellow men at work, on the street, in the street-car with the sudden question, Tell me, are you converted? This was not the manner and method of the New Testament. Jesus went through the villages and towns of Galilee, and cried, ‘Repent for the Kingdom of God is at hand.’ That the Christian life must be a daily repentance or conversion, was the first of Luther’s Ninety-five Theses, with which the Reformation began. ... This then is conversion: that we seek first the Kingdom of God; that God’s desire, namely, service to our neighbor, becomes our chief concern” (Emil Brunner, *Our Faith* [New York: Scribner’s, 1936], 99, 102).

⁸¹⁰Ronan Hoffman, [in response to: 1967: Are Conversion Missions Outmoded?] “Yes! Conversion and the Mission of the Church,” in Donald McGavran, ed., *Eye of the Storm: The Great Debate in Mission* (Waco, TX: Word, 1972), 73.

⁸¹¹See in the appendixes to Chapter 10, “Is It Possible to Study the Great Commission Hermeneutic in Patristic Era?”

of sins, obedience ... renewed fellowship with God in Trinity.⁸¹² Conversion is, moreover, an ongoing, lifelong process.”⁸¹³

8. Notice also the points given in describing “The Problem of Egocentric Thinking.” These points subtly and not-so-subtly undermine conversionism, among other things. The footnote, however, exemplifies another major point of disagreement as regards conversion.⁸¹⁴ In this case the issue comes down to objective versus subjective knowledge. The authors show that they do not like conversionism, because it presupposes objectivity, whereas they view everything as subjective. It is interesting that this writing is found in a booklet developed for use in higher education, which I have received for purposes of accreditation.

Conclusion: Could it be, however, that minimizing or ignoring the work of the Holy Spirit in conversion is one aspect of “sin against the Holy Spirit” from which one cannot be forgiven (Mark 3:29; Luke 12:10)? God’s work of converting a soul is quite something (2 Cor 3:7-18).

Further, could it not be that the unforgivable sin relates to the mishandling of the Bible, as noted in Psalm 19:12-13 in the context of God’s Special Revelation?

“Who can understand *his* errors? cleanse thou me from secret *faults*. Keep back thy servant also from presumptuous *sins*; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression” (Psalm 19:12-13 [KJV]).

⁸¹²The quote here cited by Bosch is taken from “Mission and Evangelism—An Ecumenical Affirmation” (Geneva: World Council of Churches, 1982).

⁸¹³David J. Bosch, *Transforming Mission*, 413. On the last sentence Bosch cited Paul Loffler, “The Confessing Community. Evangelism in Ecumenical Perspective,” *International Review of Mission*, vol 66 (1977), 339-48.

⁸¹⁴“Egocentric thinking results from the unfortunate fact that humans do not naturally consider the rights and needs of others. They do not naturally appreciate the point of view of others nor the limitations in their own point of view. They become explicitly aware of their egocentric thinking only if they are trained to do so. They do not naturally recognize their assumptions, the egocentric way they use information, the egocentric way they interpret data, the source of their egocentric concepts and ideas, the implications of their egocentric thought. They do not naturally recognize their self-serving perspective.

“As humans they live with the unrealistic but confident sense that they have fundamentally figured out the way things actually are, and that they have done this objectively. They naturally believe in their intuitive perceptions—however inaccurate. Instead of using intellectual standards in thinking, they often use self-centered psychological (rather than intellectual) standards to determine what to believe and what to reject. Here are the most commonly used psychological standards in human thinking.

“*It’s true because I believe it.*’ Innate egocentrism: I assume that what I believe is true even though I have never questioned the basis of my own beliefs.

“*It’s true because we believe it.*’ Innate sociocentrism: I assume that the dominant beliefs within the groups to which I belong are true even though I have never questioned the basis for many of these beliefs.

“*It’s true because I want to believe it.*’ Innate wish fulfillment: I believe in, for example, accounts of behavior that put me (or the groups to which I belong) in a positive rather than negative light even though I have not seriously considered the evidence for the more negative account. I believe what ‘feels good,’ what supports my own beliefs, what does not require me to change my way of thinking in any significant way, what does not require me to admit that I have been wrong.

“*It’s true because I have always believed it.*’ Innate self-validation: I have a strong desire to maintain beliefs that I have long held, even though I have not seriously considered the extent to which those beliefs are justified, given the evidence.

“*It’s true because it is in my selfish interest to believe it.*’ Innate selfishness: I hold fast to beliefs that justify my getting more power, money, or personal advantage even though these beliefs are not grounded in sound reasoning or evidence.

“Since humans are naturally prone to assess thinking in keeping with the above criteria, it is not surprising that we, as a species, have not developed a significant interest in establishing and teaching legitimate intellectual standards. It is not surprising that our thinking is flawed. We are truly a ‘self-deceived animal’” (Richard Paul and Linda Elder, *The Miniature Guide to Critical Thinking Concepts and Tools* [Dillon Beach, CA: Foundation for Critical Thinking, 2005], 6).

Conversion and the Appearance of Process:

Introduction—Conversion as Instantaneous or Conversion as a Process?

Strongly hinting at the instantaneity of conversion, Jesus said of Zaccheus:

“And Jesus said to him, ‘Today salvation has come to this house, because he, too, is a son of Abraham. For the Son of Man has come to seek and to save that which was lost’” (Luke 19:9-10)

1. Punctiliar elements:

a. Some terms for **instantaneous conversion**:

- 1) Justification (evangelism, conversion)
- 2) Repentance (turning)
- 3) Regeneration—the new birth
- 4) Illuminated, Heb 10:32 (cf. 2 Cor 4:6)

b. Biblical analogies for **instantaneous conversion**:

- 1) From uncircumcized to circumcised, Deut 30:6
- 2) From blind to seeing, John 9:39; 2 Cor 4:3-4
- 3) From darkness to light, Isa 8:20; 9:2; John 12:46; 2 Cor 4:3-4, 6; Eph 5:8; 2 Cor 4:6, “For God, who said, ‘Light shall shine out of darkness,’ is the One who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ.”

Two charts:

- (1) The phrase describing God’s shining forth in our hearts:
“Is the One who has shone in our hearts,” and;
- (2) The phrase describing the positive reception of that shining:
“To give the light of the knowledge.”

Translations of ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν in 2 Cor 4:6

Hath shined in our hearts	hath arisen in our hearts	who did shine in our hearts	[is he] who hath shone in our hearts	that shined in our hearts	who has shone in our hearts	who shined in our hearts	is the One who has shone in our hearts	that has shone into our hearts	has made this light shine in our hearts	He has shone in our hearts	caused light to shine in our hearts
Tyndale (1534); Geneva; Bishops, KJV;	Etheridge (Peshitta, 1849)	Young's (1862)	Rotherham (1868)	Noyes (1869)	Darby (1884); RSV; NKJ; NIV	ERV (1885); ASV	NAS (1977); NET	NJB (1985)	NLT (1996)	HCSB (2009)	MIT (2006)

Translations of πρὸς φωτισμὸν τῆς γνώσεως in 2 Cor 4:6

To Give the Light					To Be Illuminated		For the Enlightening		For the shining	To Bring the Light		To Show Us the Light	So We Could Know
for to geve the light of the know- ledge	to giue the light of the know- ledge	to give the light of the know- ledge	to give us the light of the know- ledge	to give us the light of the glorious know- ledge	that we should be illuminat- ed by the know- ledge	that we might be illuminat- ed with the know- ledge	for the enlighten- ing of the know- ledge	to enlighten them with the know- ledge	for the shining forth of the know- ledge	to bring to light the know- ledge	For that reason we bring to light the know- ledge	It shows us the light	so we could know
TYN (1534); Bishops	Geneva (1560); Noyes; ERV; ASV; RSV; NAS; HCSB; ESV	KJV (1611); Web- ster's; NKJ	NIV (1984, 2011)	NET (2006)	Ethereridge (Peshitta, 1849)	Murdock (Peshitta, 1851)	Young's (1862)	NJB (1985)	Darby (1884)	NABO (1991)	GWN (1995)	NIRV (1998)	NLT (2007)

- 4) From dead to living, Gal 2:19-20; Eph 2:5; Col 2:13; cf. Rom 4:17

In light of the root of the verb συζωποιέω (2 NT uses, no OT LXX uses; from which comes “made alive” in Eph 2:5 and Col 2:13):

And in light of the 442 OT LXX uses of ζάω,

And in light of the 140 NT uses of this verb,

And because it is in compound with the verb ποιέω (do, make),

Perhaps the English “co-created life in” may best be used to translate this important concept;

Hence, perhaps:

Eph 2:5, “even when we were dead in our transgressions, co-created life [in us] through Christ (by grace you have been saved)”

Col 2:13, “And when you were dead in your transgressions and the uncircumcision of your flesh, He co-created life in you through Him, having forgiven us all our transgressions”

Or even, picking up from the 1560 English Geneva translation of Heb 4:12, instead using the English verb “enliven”:

Eph 2:5, “even when we were dead in our transgressions, enlivened us in Christ (by grace you have been saved)”

Col 2:13, “And when you were dead in your transgressions and the uncircumcision of your flesh, He enlivened you through Him, having forgiven us all our transgressions”

Of the Greek word ζωποιέω (12 NT uses), to give life, to quicken: An incredible word, rich in NT meaning:

John 5:21 (NKJ), “For as the Father raises the dead and gives life [ζωποιέω] to them, even so the Son gives life [ζωποιέω] to whom He will.”

John 6:63, “It is the Spirit who gives life [ζωποιέω]; the flesh profits nothing; the words that I have spoken to you are spirit and are life [ή ζωή].”

Rom 8:11, “But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life [ζωποιέω] to your mortal bodies through His Spirit who indwells you.”

1 Cor 15:45, “So also it is written, ‘The first man, Adam, became a living soul.’ The last Adam became a life-giving spirit [πνεῦμα ζωποιοῦν].”

Gal 3:21, “Is the Law then contrary to the promises of God? May it never be! For if a law had been given which was able to impart life [ζωποιέω], then righteousness would indeed have been based on law.”

For example, the image of being brought from death to life is especially strong in

Rom 4:17, due to the *ex nihilo* parallelism involved:

Rom 4:17 (KJV), “(As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth [ζωοποιέω] the dead, and calleth those things which be not as though they were.”

- 5) From far off to being brought near by the blood of Christ, Eph 2:13
- 6) From ignorance to knowledge, 1 Pet 1:14 (cf. 1 Pet 1:8, 18)
- 7) From lost to found, Luke 15:6-7
- 8) From old to new, 2 Cor 5:17
- 9) From perishing to saved, 1 Cor 1:18; 2 Cor 2:15-16; 4:3-4 (cf. 2 Thess 2:10)
- 10) [From spiritually non-existent] to a new creation!
 - a) “A new creation,” 2 Cor 5:17; Gal 6:15 (NKJ)
 - b) “Created in Christ Jesus into good works,” Eph 2:10
 - c) “Put on the new man which was created according to God,” Eph 4:24 (NKJ)

Comparative Translations of Eph 4:24

Byzantine Textform	New King James (1982)	NET Bible (2004, 2005)	New American Bible (1899)	ABS' Contemp. English Version (1995)*	IBS's French <i>Le Semeur</i> (1992, 1999)**
καὶ ἐνδύσασθαι τὸν καυνὸν ἀνθρώπουν, τὸν κατὰ θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ διστόητι τῆς ἀληθείας.	and that you put on the new man which was created according to God, in true righteousness and holiness	and to put on the new man who has been created in God's image—in righteousness and holiness that comes from truth.	and put on the new self, created in God's way in righteousness and holiness of truth.	and make you into a new person. You were created to be like God, and so you must please him and be truly holy.	and to clothe yourselves of the new man, created conforming to the thinking of God, to live a life [that is] just and holy which is the product of the truth.

*Notice the CEV's aversion to the word "righteousness," along with the removal of imputed righteousness in this verse.

**My translation of “et à vous revêtir de l'homme nouveau, créé conformément à la pensée de Dieu, pour mener la vie juste et sainte que produit la vérité.”

d) Some parallel uses of “create”:

- (1) Requesting God’s creative work: “create in me a clean heart,” Psa 51:10
- (2) Combining the covenants, “creating in Himself one new man,” Eph 2:15

- 11) [From no faith] to faith that comes to dwell within, 2 Tim 1:5, “For I am mindful of the sincere faith within you, which first dwelt in your grandmother Lois, and your mother Eunice, and I am sure that *it is* in you as well”

On the Removal of the Verb “Dwell” [ἐνοικέω] in 2 Tim 1:5

[likewise note the removal of the “Manichean tendency”, the faith “dwelling in you”]

Byzantine	King James Version (1611, 1769)	New American Standard (1977)	ABS's Good News Translation (1992)	ABS's Contemporary English Version (1991)
ὑπόμνησιν λαμβάνων τὴς ἐν σοι ἀνυποκρίτου πίστεως, ἥτις ἐνώκησεν πρώτον ἐν τῇ μαμμῆ σου Λωΐδι καὶ τῇ μητρὶ σου Εὐνίκη, πέπεισμα δὲ ὅτι καὶ ἐν σοι	When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also	For I am mindful of the sincere faith within you, which first dwelt in your grandmother Lois, and your mother Eunice, and I am sure that <i>it is</i> in you as well	I remember the sincere faith you have, the kind of faith that your grandmother Lois and your mother Eunice also had. I am sure that you have it also.	I also remember the genuine faith of your mother Eunice. Your grandmother Lois had the same sort of faith, and I am sure that you have it as well.

*A paradox here: the same folk that have an aversion to the faith dwelling within a person by means of prayer (Rom 10:9-10), likewise believe that through special prayer with prescribed ritual, they can call down holiness to dwell in inanimate objects: holy water, holy Host, Holy icons, holy oil, consecrated garments, pilgrimage sites, etc.

12) [From outside of Christ] to Christ living “within”:

Gal 2:20, “I have been crucified with Christ; and it is no longer I who live [$\zeta\acute{\alpha}\omega$], but Christ lives [$\zeta\acute{\alpha}\omega$] in me; and the *life* which I now live [$\zeta\acute{\alpha}\omega$] in the flesh I live [$\zeta\acute{\alpha}\omega$] by faith in the Son of God, who loved me, and delivered Himself up for me”

Cf. James 4:5, “Or do you think that the Scripture speaks to no purpose: ‘He jealously desires the Spirit which He has made to dwell in us [$\delta\acute{o} \kappa\alpha\tau\acute{a}k\eta\sigma\epsilon\nu \acute{e}n \acute{h}\mu\mu\nu$]?’”

Speaking of the Holy Spirit (quoting Num 23:19), the last phrase literally says:
which He made to inhabit in us!

- (a) By the way, imagine what happens to the interpretation of this verse if one believes that the Pope is the “Vicar of Christ” on earth? Let’s see the progression:
 - (1) True Christians have life through Christ crucified (which sacrifice is offered daily by priests in communion with the Pope throughout the world)
 - (2) The Pope as “Vicar of Christ” (in the place of Christ, cf. vicarious atonement) via his name as “High Priest” (Lat. *Pontifex*) becomes both the sacrificer and vicariously the sacrificed
 - (3) Therefore it follows that the “life” in Christ comes only in, with, and by the Pope and his means of grace (e.g. the sacraments of Rome)
 - (a) Is this not the meaning of “growing in Him who is the head, Christ,” Eph 4:15?
 - (b) If that is not the meaning, then how does one differentiate between Christ and His supreme vicar on earth?
 - (4) Which seems to be the teaching of the 1994 *Catechism of the Catholic Church*⁸¹⁵
 - (5) Therefore, in Catholicism, without the intermediary role of the Roman Pontiff, there is not and can absolutely be no salvation⁸¹⁶
- (b) Quite an interesting [and blasphemous] progression:
 - (1) No wonder Pope Clement XIV called the non-Catholic gospel an “alien knowledge,”⁸¹⁷ likewise other Popes, cf. Pius IX’s *Qui Pluribus* (9 Nov 1846)
 - (2) And no wonder the Council of Trent anathematized virtually everything that Protestants, Baptists, and Evangelicals hold dear as regards their salvation
 - (3) And no wonder so many were sent to the fires over the years.

⁸¹⁵“1444. ... The office of binding and loosing which was given to Peter was also assigned to the college of apostles united to its head [the Pope]” (*Catechism of the Catholic Church*, ed. by Joseph Cardinal Ratzinger [Rome: Libreria Editrice Vaticana, 1994; London: Geoffrey Chapman, 1994], §1444).

“1547. The ministerial or hierarchical priesthood of bishops and priests, and the common priesthood of all the faithful participate, ‘each in its own proper way, in the one priesthood of Christ.’ ...”

“1548. In the ecclesial service of the ordained minister, it is Christ himself who is present to his Church as Head of his Body, Shepherd of his flock, high priest of the redemptive sacrifice, Teacher of Truth. This is what the Church means by saying that the priest, by virtue of the sacrament of Holy Orders, acts *in persona Christi Capitis*:

“It is the same priest, Jesus Christ, whose sacred person his minister truly represents. Now the minister, by reason of the sacerdotal consecration which he has received, is truly made like to the high priest and possesses the authority to act in the power and place of the person of Christ himself (*virtute ac persona ipsius Christi*) [citing Pius XII, Encyclical Letter: *Mediator Dei* (20 Nov 1947); AAS 39].

“Christ is the source of all priesthood: the priest of the old law was a figure of Christ, and the priest of the new law acts in the person of Christ” [citing Aquinas, *Summa Theologica*, III; Q22; A4].

“1549. Through the ordained ministry, especially that of bishops and priests, the presence of Christ as head of the Church is made visible in the midst of the community of believers. In the beautiful expression of St. Ignatius of Antioch, the bishop is *typos tou Patros*: he is like the living image of God the Father [citing St. Ignatius of Antioch, *Ad Trall.* 3, 1: 2Ch 10, 112; cf. *Ad Magn.* 6, 1:SCh 10, 124]” (*ibid.*).

⁸¹⁶Notice Footnote 82 in the Apostolic writing of Joseph Cardinal Ratzinger [now Benedict XVI]: “SECOND VATICAN COUNCIL, Decree *Ad gentes*, 2. The famous formula *extra Ecclesiam nullus omnino salvatur* [‘outside the church, no one at all is saved’] is to be interpreted in this sense (cf. FOURTH LATERAN COUNCIL, Cap. 1. *De fide catholica: DS 802*). Cf. also the *Letter of the Holy Office to the Archbishop of Boston: DS 3866-3872*” (Benedict XVI, *Spe Salvi* [30 Nov 2007], footnote 82 [online]; from: <http://www.ewtn.com/library/encyc/B16spesalvi.htm>; accessed: 7 Dec 2007).

⁸¹⁷“When men are enticed by novelty and led on by an eagerness for alien knowledge, they come together more eagerly for this very purpose and more willingly embrace it” (Clement XIV, *Cum Summi* [12 Dec 1769], §4; available at: <http://www.papalencyclicals.net/Clem14/c14cumsu.htm>; accessed 7 Jul 2009; Internet).

13) There is more to “Christ in you the hope of glory” (Col 1:27) than what one may realize!

c. Other teaching emphasizing instantaneous conversion:

1) Passing from condemnation to eternal life, John 5:24

Comparing Translations: John 5:24

Byzantine Textform	New American Standard (1977)	ABS's Contemp English Version (1995)	IBS's French <i>Le Semeur</i> (1992, 1999)*
Ἄμην ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων τῷ πεμψαντὶ με, ἔχει ζωὴν αἰώνιον· καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.	Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life	I tell you for certain that everyone who hears my message and has faith in the one who sent me has eternal life and will never be condemned. They have already gone from death to life.	Yes, truly, I assure you: the one who hears what I say and who places his confidence in the Father who sent me, possesses, from that time, eternal life and will not be condemned, he has already passed from death unto life.

*My translation of “Oui, vraiment, je vous l'assure: celui qui écoute ce que je dis et qui place sa *confiance dans le Père qui m'a envoyé, possède, dès à présent, la vie éternelle et il ne sera pas condamné; il est déjà passé de la mort à la vie.”

2) The removal of the veil of understanding, 2 Cor 3:14-16 (cf. Deut 29:4):

Comparing Translations: 2 Corinthians 3:14-16

Byzantine Textform	New American Standard (1977)	ABS' Contemp English Version (1995)	IBS's French <i>Le Semeur</i> (1992, 1999)*
ἀλλ’ ἐπωρώθη τὰ νοήματα αὐτῶν· ἄχρι γὰρ τῆς σήμερον τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει μὴ ἀνακαλυπτόμενον, ὃ τι ἐν χριστῷ καταργεῖται.	But their minds were hardened; for until this very day at the reading of the old covenant the same veil remains unlifted, because it is removed in Christ.	¹⁴ The people were stubborn, and something still keeps them from seeing the truth when the Law is read. Only Christ can take away the covering that keeps them from seeing.	But their spirit became unable to comprehend: today still, when they read the Old Testament, this same veil remains; it is not removed from them, for it is in union with the Christ that it is raised.
15 Ἀλλ’ ἔως σήμερον, ἡνίκα ἀναγινώσκεται Μωϋσῆς, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται.	15 But to this day whenever Moses is read, a veil lies over their heart;	¹⁵ When the Law of Moses is read, they have their minds covered over	¹⁵ Also, to this very day, all the times that the Israelites read the writings of Moses, a veil covers their spirit.
16 Ἡνίκα δ’ ἀν ἐπιστρέψῃ πρὸς κύριον, περιαρέεται τὸ κάλυμμα.	16 but whenever a man turns to the Lord, the veil is taken away.	¹⁶ with a covering that is removed only for those who turn to the Lord.	¹⁶ But, as it says in Scripture: When Moses turned himself toward the Lord, he removed the veil

*My translation of “Mais leur esprit est devenu incapable de comprendre: aujourd’hui encore, lorsqu’ils lisent l’Ancien Testament, ce même voile demeure; il ne leur est pas ôté, car c’est dans l’union avec le Christ qu’il est levé. ¹⁵ Aussi, jusqu’à ce jour, toutes les fois que les Israélites lisent les écrits de Moïse, un voile leur couvre l’esprit. ¹⁶ Mais, comme le dit l’Ecriture: *Lorsque Moïse se tournait vers le Seigneur, il ôtait le voile.*”

- 3) Being enlightened, Eph 1:18; 3:9; 2 Tim 1:10 (cf. Heb 6:4; 10:32)

Five Translations of the Gospel Call in Psalm 34:5

Greek	Greek Translated	Hebrew Translated #4	Hebrew Translated #3	Hebrew Translated #2	Hebrew Translated #1	Hebrew
Greek Orthodox	Brenton LXX	ESV (2016)	KJV (1611)	Fr. Gen (1605)*	Eng. Gen (1560)	Leningrad
προσέλθετε πρὸς αὐτὸν	Draw near to him,	Those who look to him	They looked vnto him,	Has he been looked upon?	They shal loke vnto him,	הַבִּיטוּ אֲלֵי
καὶ φωτίσθητε	and be enlightened:	are radiant,	and were lightned:	[by it] is one enlightened,	and runne [to him]:	וְגַדְרָה
καὶ τὰ πρόσωπά ὑμῶν οὐ μὴ καταισχυνθῆ	and your faces shall not [by any means] be ashamed	and their faces shall never be ashamed.	and their faces were not ashamed.	& their faces are not confused.	and their faces shal not be ashamed,	וְפָנֵיכֶם אַל־ וְחַפְרוּ:

*“He. L'a on regardé? on [en] est illuminé, Vav. & leurs faces ne sont point confuses.” (Berjon).

- 4) From “not” to “being,” Rom 4:7:

In salvation we have the analogy of *ex nihilo* regeneration—God taking a dead soul, even a soul that does not exist, and creating life within—a complete reshaping of one’s nature:

Rom 4:17 (KJV), “(As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were”

The implications are staggering:

No spiritual life is in any lost person before they hear the Gospel, repent and believe, and are regenerated through Christ during their life;

The preaching of the Gospel has an immense and unique life-giving impact, and must-needs be present and available to all, that they may be saved;

Although Christ died before the foundation of the world, people are not saved before the foundation of the world:

Nor are they saved at Infant Baptism, when they can neither hear nor respond to the gospel message, as the power of the gospel is bestowed when the spoken Word is heard and received

Although they are foreknown and predestined before the foundation of the world, it is the Gospel of Jesus Christ that creates light within them, as they hear it, with a hearing of faith

- 5) Being called, 1 Pet 1:15;

- 6) From being destined to wrath to seated with Christ in the heavenlies, Eph 2:3-6 (cf. Deut 32:12-13);

- 7) Rescued from the dominion of darkness, transferred to the kingdom of His beloved Son, Col 1:13-14.

- d. Three human analogies related to a **point-in-time conversion**:

Introduction: Each of these analogies indicate a change of relationship, while necessitating a point-in-time commitment.

- 1) **Adoption:**

- a) Point-in-time element: The difference between adoption and being a foster parent is the decision to establish a long term relationship between the child and the adoptive parents, with the legal relationship established on a certain day.
- b) Without the point-in-time element: The child continues in a foster situation, not considered adopted, the long-term commitment is uncertain at best.

- c) After the point-in-time element: “my son”, “my father”
- d) Rom 8:15; Gal 4:5; Eph 1:5
- 2) **Birth** (i.e. the new birth):
 - a) Point-in-time element: While the child is in the womb of his mother, he is still a child of the mother and father, but has not yet been birthed into the world. However, on a given day, not necessarily of the parent’s choosing, the child is born into the world and begins his life, commemorating the day of his birth for the rest of his life!
 - b) Without the point-in-time element: The child is not yet born, the expectation remains that the child will one day be born, but clearly it has not yet happened.
 - c) After the point-in-time element: birth announcements are sent out!
 - d) John 3:3-7; 1 Pet 1:3, 23 (cf. Deut 32:18, “You neglected the Rock who begot you, And forgot the God who gave you birth”)
- 3) **Marriage:**
 - a) Point-in-time element: The difference between marriage and living together are the vows that are made in public at a predetermined service for that purpose.
 - b) Without the point-in-time element: The couple are not said to be married, but rather to be living together, commitment is uncertain, and their children are said to be illegitimate.
 - c) After the point-in-time element: “I now declare you husband and wife”
 - d) Eph 5:22
- e. Five further biblical point-in-time analogies:
 - 1) **Circumcision:**
 - a) Point-in-time element: The procedure of circumcision is done quickly. Prolonging the process would be extremely painful and sadistic.
 - b) In Deuteronomy 30:6, God addressed the punctiliar aspect of the rebirth, also affirmed by Paul (cf. Deut 10:16; Rom 2:29; Phil 3:3; Col 2:11)
 - 2) **A New Creation:**
 - a) Point-in-time element: Creation of something from nothing (ex nihilo) must needs be a point-in-time event
 - b) Likewise a person being born into the family of God is a point-in-time event, cf. 2 Cor 5:17; Gal 6:15
 - 3) **Dead to Living:**
 - a) Point-in-time element: a dead person does not have the breath of the spirit in his nostrils to live (Gen 2:7), whereas a live person does
 - b) A spiritually dead person needs the breath of the Holy Spirit to pour down upon their soul (John 3:8), so that they may be born again (John 3:3, 7)
 - 4) **Act of Being Purchased** (bought or redeemed):
 - a) The language of redemption provides another point-in-time element
 - b) Although the concept of “kinsman redeemer” has been used by less-than-evangelical theologians through the years to describe salvation in a socio-economic-political sense, it remains a poignant example of point-in-time conversion
 - c) At one time Ruth was not redeemed by Boaz, then in time and history, the close relative of Boaz took off his sandal and said, “Buy it yourself” (Ruth 4:8), and thereupon the transaction was made
 - d) Likewise our price, though purchased in space and time on the cross, was foreordained before the foundation of the world (1 Pet 1:20), and is applied to every believer in space and time (2 Cor 6:2)
 - 5) **A Tree Transplanted:**
 - a) “And he shall be like a tree, transplanted by canals of water,” Psa 1:3
[LXX: καὶ ἔσται ὡς τὸ ξύλον τὸ πεφυτευμένον παρὰ τὰς διεξόδους τῶν ὑδάτων]
[Hebrew Codex Leningradensis: מִנְחָנֶת שְׁמַן עַל-פְּלֹנְגִּי נֵסֶת כְּהֵבָה]
 - b) “For he shall be like a tree transplanted by the waters,” Jer 17:8
[LXX: καὶ ἔσται ὡς ξύλον εὐθηνοῦν παρ’ ὕδατα]
[Hebrew Codex Leningradensis: מִשְׁמַן כְּעֵזֶר עַל-מִזְרָחָה כְּהֵבָה]

- 6) Water Had Become Wine:
- "And when the headwaiter tasted the water which had become wine," John 2:9
[BYZ: Ὡς δὲ ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγενημένον]
- f. Further analogies related to the spiritual [or supernatural] nature of conversion:
- The blowing of the wind, John 3:8
 - A barren woman bearing more children than one with a husband, Gal 4:27
- g. A synopsis of verbs related to God's work of justification in conversion:

Synopsis of Biblical Terms Related to Conversion

Biblical Analogies	Biblical Descriptions	Of New Things	Of Things Given	Of Things Removed	The Overflow
(1) περικαθαρίζω – circumcised [clean away]; (2) βλέπω – see; (n1) φῶς – [become] light; (3) ζάω – [become] alive, living; (4) γίνομαι – become (5) γίνομαι + ἐγγύς – become + near; (6) εὑρίσκω – found; (7) κτίζω – [re]created; (8) φυτεύω – transplanted [in Hebrew].	(9) ἐκλέγω – chosen [elect]; (10) καλέω – called; (11) φωτίζω – enlightened; (12) ζωοποιέω – made alive; (13) ῥύομαι – rescued; (14) σώζω – saved; (15) ἀγοράζω – purchased; (16) ἐξαγοράζω – redeemed-bought; (17) λυτρόω – redeemed-ransomed; (18) ποιέω + λύτρωσις – be redeemed.	(a1) καινός – new; (n2) καινός + κτίσις – new + creature; (n3) καρδίαν + καυτὴν – new + heart; (n4) πνεῦμα + καινὸν – new + spirit; (n5) καινός + ἄνθρωπος – new + man; (n6) ὄνομα + καινός – new + name.	(n4) πίστις + ἐνοικέω – faith + indwell; (p1) Χριστός + ἐν + σύ – Christ + in + you; (n5) ζωή + αἰώνιος – life + eternal; Rev 2-3	(n6) ἄγνοια to οἶδα – ignorance to knowledge; (n7) κάλυμμα + καταργέω – veil + done away	(30) πλουτίζω – enriched (31) περισσεύω – lavished [overflowing] Rev 2-3 (32) ὅμολογέω – confessed before the Father.

- h. Is there not a parallel transformation which will take place at death, when we are transformed [ἀλλάσσω] into the likeness of His glory?—hence, it is clear that the present likeness of our glory is not enough to see God (Rev 21:27), since it is utterly corrupt (Rom 3:23):

"Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable. Behold, I tell you a mystery; we shall not all sleep, but we shall all be changed [ἀλλάσσω], in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we shall be changed [ἀλλάσσω]. For this perishable must put on the imperishable, and this mortal must put on immortality." 1 Cor 15:50-53.

But we shall be changed!

2. Linear elements:

- a. Sanctification (aka. discipleship, mentoring, Christian growth, spiritual disciplines, and Christian education):
 - 1) This linear aspect of the Christian life, found in Matthew's Great Commission in the words "teaching them to obey" (Matt 28:20), however, does not negate the point in time element of:
 - a) Being won as a disciple, Matt 28:19; cf. Matt 27:57
 - b) Being baptized in space and time (a clearly punctiliar element of the Great Commission in Matthew)
 - 2) Furthermore, a sacramental or catechetic system of conversion confuses the punctiliar and the linear elements of conversion and growth in the grace of God:
 - a) The covenant notion of infant baptism confuses NT teaching on conversion (Calvin based it on 1 Cor 7:14):
 - (1) Infant baptizers relegate all the NT teaching and examples of adult baptism to the few exceptions of people actually changing religions to become a Christian (from Judaism, Islam, or paganism)
 - (2) The silent assumption, based on a concept imported from circumcision in the OT, becomes the overarching norm for the form of conversion in church life, both in ministry, worship forms, and practice!⁸¹⁸
 - b) So, is the child of the believer saved:
 - (1) Before the foundation of the world?
 - (2) At the point of conversion of the father [or mother], or in his seed or via her womb (as it were)?
 - (3) At the point of his physical conception or perhaps physical birth/delivery?
 - (4) Upon receiving the [Sacrament] of baptismal water poured or sprinkled on part of the head, or perhaps rubbed into their hair?
 - (5) Must the child then be converted at another time after reaching the age of accountability?
 - (6) Or must the child's surrogate faith be made personal through some kind of a progressive teaching program (Catechism), but then, don't even the progressive teaching programs have a punctiliar "graduation ceremony" (such as the Confirmation of the faith bestowed upon them by proxy in their infancy)?
 - (a) Is not conversion systematized and ritualized in these "cycle of life"? Can and does an eight year old child grasp the implications of the gospel, merely because everyone else his age is being funneled through a process of instruction?
 - (b) Do these routines not produce an antagonism to evangelism which demands instantaneous conversion?
 - (c) Is an instantaneous view of conversion merely the result of the interpretation of overly literalistic fundamentalistic-types?
 - (7) Can a person in this progressive system of salvation ever be assured of their salvation (the vainglory of the heretics), or is all of life a woeful pilgrimage with the hope that enough good works have been added to the merits of Christ, Mary, and the Saints, to merit heaven (albeit with obligatory time of further purging of certain sins in purgatory)?

⁸¹⁸OT Circumcision as a parallel to NT Baptism was one of the main arguments of John Calvin in his 1544 *Against the Anabaptists* [which was a treatise against the seven tenets of the 1527 Schleitheim Confession]. For example, "If therefore one now argues that it is against reason to baptize little children, who have neither faith nor repentance, because Baptism is the Sacrament of regeneration and of spiritual washing which we have in Jesus Christ, I respond that a similar thing may be said about circumcision" ("John Calvin's Brief Instruction against the errors of the [ana]Baptists" (1544): Preface and Part One, on the Baptism of Little Children: Introduction and translation by Thomas P. Johnston, Ph.D. Unpublished manuscript, being a translation of Jehan Calvin, "Brieve Instruction pour Armer tous Bons Fideles contre les Erreurs de la Secte Commune des Anabaptistes" [Geneva: Jehan Girard, 1544]).

- c) It is likely that all this confusion is why most infant baptizing churches shy away from speaking of conversion
 - (1) One thing that infant baptizing churches are assured of, however, is this: they are right and those who practice believer's baptism are wrong!
- d) Is this confusion enough to say that there is and can be no salvation for one who is relying on their infant baptism for assurance of their salvation?
 - (1) Likely... as they are relying on a human activity rather than faith alone, grace alone, Scriptures alone!
- 3) Works: Any one of a number of commands that include salvific overtones are hijacked as explanations of a works salvation, for example:
 - a) Need to be more righteous than the Pharisees:
Matt 5:20, "For I say to you, that unless your righteousness exceeds *the righteousness* of the scribes and Pharisees, you will by no means enter the kingdom of heaven."
Reason: one needs to be more righteous than the Pharisees to enter the kingdom of heaven
Response: not a righteousness of our own, but the externally imputed righteousness of Christ given to those who place their faith in Him alone for their salvation
 - b) Loving your enemies as a means of salvation:
Matt 5:44-45, "But I say to you, love your enemies, and pray for those who persecute you in order that you may be sons of your Father who is in heaven; for He causes His sun to rise on *the evil* and *the good*, and sends rain on *the righteous* and *the unrighteous*"
Luke 6:35, "But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He Himself is kind to ungrateful and evil *men*"
Reason: Because these verses specifically state, "in order that you may be sons of your Father in heaven who is in heaven" and "and you will be sons of the Most High"
Response: This was only spoken to those who are already disciples: "and after He sat down, His disciples came to Him. And opening His mouth He *began* to teach them, saying" (Matt 5:1-2) and "turning His gaze on His disciples" (Luke 6:20)

[See below for a more complete treatment of "Salvation and Works"]

- b. A look at some linear terminology at the point of conversion?
 - 1) Follow Me (start following Me, and keep following Me)
 - 2) Come to Me (come to Me, keep coming, and don't stop coming to Me)
 - 3) Abide in Me, John 15:4:
 - a) "Abide" or "remain":
 - (1) Does not "abide" assume that the person has not been abiding prior to first obeying the command to "abide"; it therefore necessitates a beginning (Tyndale, Geneva, Bishop's, KJV, Webster's, Darby, ESV, ASV, RSV, NAS, NKJ, etc.)
 - (2) "Remain", however, does seem to imply a beginning, but rather the continuation of a relationship that is already in existence (Young's, NAB [1970], NIV [1984], NJB [1985], CSB [2003], NLT [2004], NET [2005])
 - (3) Gingrich Lexicon:
⁸¹⁹*μένω—1. intrans. remain, stay J 7:9; 12:24; 15:4b; Ac 27:31; 1 Cor 7:11, 40; Hb 7:3. Live, dwell Lk 8:27; J 1:38; Ac 28:16. Continue, abide J 6:56; 12:46; 14:10; 15:4–7, 9f; 1 J passim; 2 J 9. Last, persist, continue to live or exist Mt 11:23; J 9:41; 21:22f; 1 Cor 13:13; 15:6; 2 Cor 3:11; Phil 1:25; Hb 13:1, 14; Rv 17:10—2. trans. wait for, await Ac 20:5, 23 [Cf. permanent] [p 125]*⁸¹⁹

⁸¹⁹From Bibleworks 7.0.

- (4) Louw-Nida (does not seem to allow for μένω to refer to the beginning of the action?):

4189 μένω (αορέμεινα impv μένον inf μέναι plpf 3 pl μεμενήκεισαν)
 (a) stay 85.55⁸²⁰
 (b) wait for 85.60⁸²¹
 (c) continue to exist 13.89⁸²²
 (d) keep on 68.11⁸²³

- b) A similar distinction can be made between the terms “turn” and “return”:

- (1) Which are often translated interchangeably by translators who: (1) don’t seem to understand the theological (soteriological) differences involved, or (2) impose their doctrinal presuppositions on the text
- (2) Notice for example the translations of the word “shuwb” (used 1,075 times in the OT, 694 of those in the qal stem, simply meaning “turn”), as in the most quoted OT passage in the NT, Isa 6:10 (cf. Ezek 33:11):

⁸²⁰“85.55 μένω ; ἐμμένω ; ἐπιμένω ; καταμένω: to remain in the same place over a period of time – ‘to remain, to stay.’ μένω: ἐκεὶ μένετε ἔως ἂν ἔξελθητε ἐκεῖθεν ‘stay there until you leave that place’ Mk 6.10; ἐὰν μὴ οὖτοι μείνωσιν ἐν τῷ πλοϊῷ ‘if these (sailors) don’t stay on the ship’ Ac 27.31. ἐμμένω: ἐνέμεινεν δὲ διετίαν ὅλην ἐν ίδιῳ μισθώματι ‘for two full years he stayed in a place he rented for himself’ Ac 28.30. ἐπιμένω: ἐπιμενώ δὲ ἐν Ἐφέσῳ ‘but I will stay (here) in Ephesus’ 1 Cor 16.8. καταμένω: οὐ ήσαν καταμένοντες ‘(the room) where they were staying’ Ac 1.13” (Louw-Nida Lexicon; ibid.).

⁸²¹“85.60 μένω ; ἀναμένω περιμένω προσδέχομαι ; ἐκδέχομαι: to remain in a place and/or state, with expectancy concerning a future event - ‘to await, to wait for.’ μένω: οὖτοι δὲ προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι ‘these went ahead and waited for us in Troas’ Ac 20.5. ἀναμένω: ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν ‘to wait for his Son from heaven’ 1 Th 1.10. περιμένω: ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρός ‘but to wait for the promise from the Father’ Ac 1.4. προσδέχομαι: ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ ‘he was one who was waiting for the kingdom of God’ Mk 15.43. ἐκδέχομαι: ἐκδεχομένων τὴν τοῦ ὄντος κίνησιν ‘waiting for the movement of the water’ Jn 5.3 (apparatus)” (ibid.).

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⁸²³“68.11 μένω ; διαμένω ; ἐπιμένω ; προσμένω ; ἐμμένω ; παραμένω: to continue in an activity or state – ‘to continue, to remain in, to keep on.’ μένω: μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ ‘one not remaining in the teaching of Christ’ 2 Jn 9; ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει ‘he who loves his fellow believer remains in the light’ 1 Jn 2.10. διαμένω: αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενεν κωφός ‘he made signs to them and remained unable to speak’ or ‘... remained dumb’ Lk 1.22. ἐπιμένω: ὡς δὲ ἐπέμενον ἐρωτώντες αὐτόν, ἀνέκυψεν καὶ εἶπεν αὐτοῖς ‘when they kept on questioning him, he straightened up and spoke to them’ Jn 8.7. It is also possible to understand ἐπιμένω in Jn 8.7 as continuing in a place (see ἐπιμένω, 85.55), and therefore one may translate ‘as they stood there.’ προσμένω: προσμένει ταῖς δέσησιν καὶ ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας ‘she continues in prayer and supplications day and night’ 1 Tm 5.5. It is possible that προσμένω differs from ἐπιμένω in focusing upon the continuity or extent of time involved. ἐμμένω: ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου ‘because they did not continue in my covenant’ He 8.9. In He 8.9 the implication of ‘to continue in a covenant’ is to adhere to the articles or stipulations of a covenant.

Accordingly, one may render He 8.9 as ‘because they did not remain faithful to my covenant.’ In Ac 14.22 (παρακαλοῦντες ἐμμένειν τῇ πίστει ‘encourage them to remain true to the faith’), it is also possible to translate the expression ‘to remain true to the faith’ as ‘to continue to believe.’ παραμένω: γεγονότες ἱερεῖς διὰ τὸ θανάτω κωλύεσθαι παραμένειν ‘because they were hindered by death from continuing their work as priests’ He 7.23.

Various Translations of the Word *shuwb* in Isaiah 6:10

Greek LXX	Migne's Clementine Vulgate*	Eng Geneva; KJV	Brenton; Eng. Darby	Jewish Publication Society (1907); NET	Young's; CSB	RSV; NIV; GNT; NLT; ESV	ERV (1885); ASV (1901)	NAS; NKJ	BBE (1949/1964)	New Jerusalem Bible*
ἐπιστρέφω	Convertatur	Convert	Be converted	Repent	Turn back	Turn	Turn again	Return	Be turned	Change their ways

- (3) The Greek translation of the Hebrew's simple word for turn is ἐπιστρέφω, generally meaning: to turn, turn around, return, turn back, or to be converted
- (4) To be “converted” (a 180° turn around from sin), has taken on theological implications of conversion, which non-conversionist theologians, translators, and churches do not appreciate, thus that translation is shunned in contemporary translations:
- (a) The same is true of the translations “turn back” and “repent”
- (5) To “turn to” does not imply that a person has had a prior relationship with God [through Christ]
- (6) Whereas to “return” seems to imply that the person had a prior relationship with God [in Christ], turned away from it, and is being asked to return to it⁸²⁴
- (a) This is the most mild theological translation of ἐπιστρέφω in Gingrich’s Greek Lexicon on that word
- (7) “Change their ways” in Rome’s New Jerusalem Bible follows their Pelagian theology of infant baptized man’s ability “to do what is pleasing to him.”⁸²⁵
- 4) Be transformed, Rom 12:2:
- Rom 12:2, “And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect.”
- 5) Similar verbal admonishments to sanctification are many and varied in the Bible!

3. Food for Thought:

- a. Is conversion ever a process?
- b. Is sharing the Gospel ever a process? If so, in what way?
[On faith and perseverance, see Hebrews 6:9-20]
- c. Is there such a thing as pre-evangelism?
John 4:38, “I sent you to reap that for which you have not labored; others have labored, and you have entered into their labor”

4. The need for a clear distinction between the saved and the lost:

- a. The priority of conversion—New Hampshire [Baptist] Confession (1833):

“7. Of Grace in Regeneration: We believe that, in order to be saved, sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind; that it is effected in a manner beyond our comprehension by the power of the Spirit, in connection with divine truth, so as to

⁸²⁴Notice how the Louw-Nida Lexicon favors this translation: “15.90 ἐπιστρέφω: to return to a point or area where one has been before, with probable emphasis on turning about – ‘to return to, to go back to.’ ἐπέστρεψαν εἰς τὴν Γαλιλαίαν ‘they returned to Galilee’ Lk 2.39” (from Louw-Nida Lexicon; BibleWorks 7.0).

⁸²⁵“We also believe and confess to our benefit that in every good work it is not we who take the initiative and are then assisted through the mercy of God, but God himself first inspires in us both faith in him and love for him without any previous good works of our own that deserve reward, so that we may both faithfully seek the sacrament of baptism, and after baptism be able by his help to do what is pleasing to him” (“Conclusion” of the Second Council of Orange [529]; available at: <http://www.fordham.edu/halsall/basis/orange.txt>; accessed: 5 June 2009; Internet.

secure the voluntary obedience to the gospel; and that its proper evidence appears in holy fruits of repentance, and faith, and newness of life.”⁸²⁶

- b. Repentance as instantaneous change of heart concurrent with justification, regeneration, and conversion. See also:
 - 1) In preaching of the prophets, Jer 25
 - 2) In the preaching of John the Baptist, Mark 1:4; Luke 3:3
 - 3) In the preaching of Jesus, Luke 13:3, 5
 - 4) In the Great Commission, Luke 24:47
 - 5) In the apostolic church, Acts 5:31
- c. Consider the need to make a distinction as taught in these verses:
 Jude 22-23 (NKJ), “And on some have compassion, making a distinction; but others save with fear, pulling *them* out of the fire, hating even the garment defiled by the flesh.”
 Lev 10:8-11, “The LORD then spoke to Aaron, saying, ‘Do not drink wine or strong drink, neither you nor your sons with you, when you come into the tent of meeting, so that you may not die-- it is a perpetual statute throughout your generations—and so as to make a distinction between the holy and the profane, and between the unclean and the clean, and so as to teach the sons of Israel all the statutes which the LORD has spoken to them through Moses.’”

5. The Main Issue—*Conversion as a Complete Change in Nature (and not merely a new or renewed relationship), or again the Creation of a New Creature with a New Nature:*

Spurgeon taught, “Our grand object is not the revision of opinions, but the regeneration of natures”⁸²⁷

Introduction 1: A change of nature is actually implied as the root meaning of the verb “to convert,” from which we get conversion.

- 1) Matt 18:3, “and said, ‘Truly I say to you, unless you are converted and become like children, you shall not enter the kingdom of heaven.’”
- 2) Acts 3:19 (KJV), “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.”

Introduction 2: Notice the importance of God’s creating act in conversion:

Creation = some thing that is not becoming something that is (cf. Heb 11:6):

- 1) 2 Cor 5:17
- 2) Eph 2:10
- 3) Eph 4:24
- a. From a depraved nature (see Appendix to this Chapter “Jesus on Total Depravity”):
 - 1) Deut 32:5, “They have acted corruptly toward Him, *They are* not His children, because of their defect; *But are* a perverse and crooked generation”
 - 2) Eph 2:1-3, “And you were dead in your trespasses and sins, in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest”
 - a) Dead in trespasses and sins
 - b) Sons of disobedience [Seg. fils de la rébellion]
 - c) By nature children of wrath
 - d) When we were dead in sins (2:5)
 - 3) Rom 7:24, “Wretched man that I am! Who will set me free from the body of this death?”
- b. To a new nature:
 - 1) Deut 30:6, “Moreover the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, in order that you may live”
 - 2) Jer 31:33, “But this is the covenant which I will make with the house of Israel after those days,’ declares the LORD, ‘I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people’”
 - 3) Jer 32:38, “And they shall be My people, and I will be their God; and I will give them one heart and one way, that they may fear Me always, for their own good, and for *the good of* their children

⁸²⁶See William L. Lumpkin, *Baptist Confessions of Faith*, rev. ed. (Valley Forge: Judson, 1959, 1969).

⁸²⁷Charles H. Spurgeon, *The Soul Winner* (New Kensington, PA: Whitaker House, 1995), 7.

after them. And I will make an everlasting covenant with them that I will not turn away from them, to do them good; and I will put the fear of Me in their hearts so that they will not turn away from Me.”

- 4) Ezek 11:19-20, “And I will give them one heart, and put a new spirit within them. And I will take the heart of stone out of their flesh and give them a heart of flesh, that they may walk in My statutes and keep My ordinances and do them. Then they will be My people, and I shall be their God”
- 5) Ezek 18:31, Cast away from you all your transgressions which you have committed, and make yourselves a new heart and a new spirit! For why will you die, O house of Israel?”
- 6) Ezek 36:26, “Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh.”
- 7) John 3:7, “Do not be amazed that I said to you, ‘You must be born again!’”
- 8) 2 Cor 5:17, “Therefore if anyone is in Christ, *he is* a new creature; the old things passed away; behold, new things have come”

Comparative Translations of “in Christ” in 2 Cor 5:17

[Consider: Is conversion a complete change of nature? Old nature to new nature?

Or is conversion merely the reconditioning, reconstitution, renewing, or tweaking of the old nature?]

κτίσις	Creatura	Creature							Creation						Person	
		Greek (Byzantine)	Latin Vulgate (435)	Tyndale (1534)	Geneva (1560)	King James (1611, 1769)	ERV (1885), ASV (1901)	Douay-Rheims (1899)*	NAS (1978)	French Le Semeur (1992, 1999)*	Darby (1884)	New American Bible* (1901)	RSV (1952)	NKJ (1982); cf. NIV (1984); ESV (2001)	New Jerusalem* (1985)	Holman Christ Stand (2003)
“Ωστε εἴ τις ἐν χριστῷ καὶ νέον γέγονε, τὰ πάντα.	si qua ergo in Christo nova creatura	Therfore yf eny man be in Christ he is a newe creature.	Therefore if anie man be in Christ, let him be a new creature.	Therefore if any man is in Christ, he is a new creature:	Wherefore if any man is in Christ, he is a new creature:	If then any be in Christ, he is a new creature:	Therefore if any man is in Christ, he is a new creature;	Therefore, the one who is united to the Christ is a new creature;	So if any one be in Christ, there is a new creature:	So whomever is in Christ, is a new creation:	Therefore, if any one be in Christ, there is a new creation:	So for anyone who is in Christ, he is a new creation:	Therefore, if anyone who is in Christ, he is a new creation:	So for anyone who is in Christ, there is a new creation:	Therefore if anyone who belongs to Christ has become a new person.	This means that anyone who belongs to Christ is a new person.
τὰ ἀρχαῖα παρῆλθεν, ιδού, γέγονεν καὶ νέα τὰ πάντα.	vetera transie- runt ecce facta sunt nova	Olde thynges are passed awaye beholde all things are be come newe.	Olde things are passed away: beholde, all things are become new.	old things are passed away; beholde, all things are become new.	the old things are passed away; beholde, all things are made new.	the old things are passed away, beholde, new things have come.	that which is old has disappeared, beholde: that new is already there	the old things have passed away; beholde, new things have become new:	the old things have passed away; beholde, new things have come.	the old things have passed away, beholde, all things have become new:	the old things have passed away; beholde, the new has come.	old things have passed away; beholde, all things have become new.	the old order is gone and a new being is there to see.	old things have passed away, and look, new things have come.	The old life is gone; a new life has begun!	The past is forgotten, and everything is new.

*French *Le Semeur*: “Ainsi, celui qui est uni au Christ est une nouvelle créature: ce qui est ancien a disparu, voici: ce qui est nouveau est déjà là.”

The Douay-Rheims shows the lack of clarity of the Vulgate on this verse. The New Jerusalem and the French *Le Semeur* show the emphases that the Rome wanted to emphasize—being united to the Christ (and therefore to His Vicar, the Pope).

- 9) Gal 2:20, “I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me”
- 10) Titus 3:5-7, “He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, whom He poured out upon us richly through Jesus Christ our Savior, so that being justified by His grace we would be made heirs according to *the hope of eternal life*”

- c. Is this not the distinction of the New Hampshire Confession [1833]?

“17. Of the Righteous and the Wicked: We believe that there is a radical difference and essential difference between the righteous and the wicked; that such as through faith are justified in the name of

the Lord Jesus and sanctified by the Spirit of our God, are truly righteous in his esteem; while such as continue in impenitence and unbelief are in his sight wicked, and under the curse; and this distinction holds among men both in and after death.”⁸²⁸

- d. If the above is true, *conversion is a complete change of or in nature*, then that changes everything:
 - 1) Conversion is more than merely relational change, reconciliation model of the atonement
 - 2) It would follow that the spiritually dead absolutely cannot worship God: what of worship evangelism?
 - 3) It would also follow that the spiritually dead absolutely cannot “seek God”: what of seeker services?
 - 4) The only thing that breaks through a spiritually dead soul is the Word of God (and its Gospel) via the work of the Holy Spirit; neither relationship, nor lifestyle, nor service, nor apologetics will open dead eyes, if the Holy Spirit working through the Word of God has not *first* done His convicting (John 16:8) and salvific work (1 Pet 1:23)!
 - (a) Does the Holy Spirit breaking into the dead soul of a lost person by the power of the Gospel, creating light within, and bringing them to the point of individually turning to God for salvation (without beforehand receiving the waters of baptism) constitute “semi-Pelagianism” as appears to be the accusation of the Second Council of Orange (529)?
 - (b) If the power of the Gospel acting on the naked soul without any physical props (i.e. the Holy Water of Baptism) is considered semi-Pelagianism, which was anathematized by the council, so may it be!
 - (c) Any view of Total Depravity that does not allow the Holy Spirit to break into the individual soul via the power of the Gospel without any physical props is itself non-biblical, non-Great Commission, and non-evangelistic!
 - 5) By the way, neither can spiritually dead people do good works in the eyes of God (Isa 64:6; Rom 3:10-12); there goes works for salvation!
 - e. Key doctrines, Rom 4:25:
 - 1) Total depravity—total corruption on the inside (“who was delivered over because of our transgressions”)
 - 2) Imputed righteousness—Christ’s righteousness imputed to us from the outside (“and was raised because of our justification,” cf. 2 Cor 5:21)
 - 3) By the way, these are among the issues that separate the Substitutionary Atonement from the Reconciliation Model and/or Ransom Theory of the Atonement
- Consider for example the following translations of 2 Cor 5:21...

Interesting Translations of 2 Cor 5:21

[the only difference in original texts for this verse is the “For” (γὰρ) near the beginning of the verse]

Byzantine Textform	NKJ (1982)	GNB [‡] (1993)	NJB [‡] (1985)	Message (1993)	GWN (1995)	CEV [‡] (1991)
Τὸν γὰρ μὴ γνόντα ἀμαρτίαν, ὑπὲρ ἡμῶν ἀμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γενώμεθα δικαιοσύνη θεοῦ ἐν αὐτῷ.	For He made Him who knew no sin <i>to be</i> sin for us, that we might become the righteousness of God in Him.	Christ was without sin, but for our sake God made him share our sin in order that in union with him we might share the righteousness of God.	For our sake he made the sinless one a victim for sin, so that in him we might become the uprightness of God.	How? You say. In Christ. God put on him the wrong who never did anything wrong, so we could be put right with God.	God had Christ, who was sinless, take our sin so that we might receive God's approval through him.	Christ never sinned! But God treated him as a sinner, so that Christ could make us acceptable to God.

⁸²⁸Lumpkin, William L. *Baptist Confessions of Faith*, rev. ed. (Valley Forge: Judson, 1959, 1969).

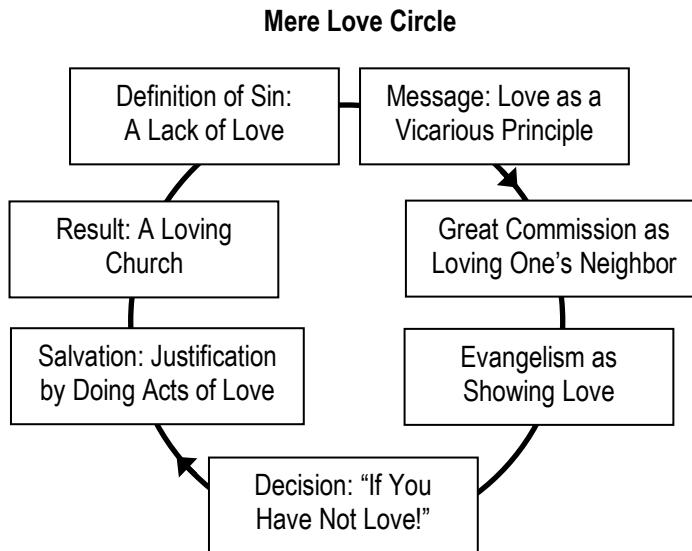
- f. Another paradox—the same people who are convinced of the “mystery” of the bread and the cup being mysteriously transformed (converted) into the very body and the blood of Christ, via a simple prayer of the priest, every time the Mass is sung (because of a literalistic reading of John 6), are also vehemently against the “mystery” of conversion by faith alone (through prayer alone) as being a complete change in nature!

6. Examples of Shallow Conceptions of Conversion:

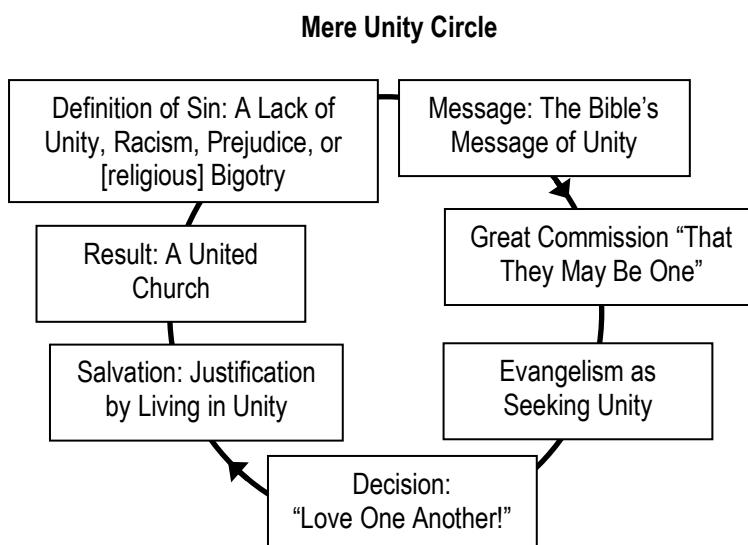
- a. **Mere Love:** Horace Bushnell, “the Father of American Liberalism,” wrote:

“Love is principle essentially vicarious in its own nature, identifying the subject with others, so as to suffer their adversities and pains, and taking on itself the burden of their evils.”⁸²⁹

Please note this chart which tries to explain the full cycle of this emphasis on love.⁸³⁰ In this conception of salvation, sin is often downgraded to people “looking for love in the wrong places,” rather than (1) following their own lustful natures, and (2) rebelling against the righteous law of God:



- b. **Mere Unity:** Notice this same cycle when applied to the emphasis on unity as is evident in the contemporary ecumenical movement:



⁸²⁹Horace Bushnell, *The Vicarious Sacrifice, Grounded in Principles of Universal Obligation* (New York: Scribner, 1866), 42.

⁸³⁰See Johnston, *Charts for a Theology of Evangelism*, Chart 63, “Six Theological Circles in a Theology of Evangelism,” 100-01.

c. **Roman Catholic:**

- 1) Imagine, for example, the immense theological shift involved in using only or primarily Mary's *Magnificat* (Luke 1:46-55) for a theology of conversion:

“And Mary said:
 ‘My soul exalts the Lord,
 ‘And my spirit has rejoiced in God my Savior.
 ‘For He has had regard for the humble state [NJB, humiliation; NAB, lowliness] of His
 bondslave;
 ‘For behold, from this time on all generations will count me blessed.
 ‘For the Mighty One has done great things for me;
 And holy is His name.
 ‘And His mercy is upon generation after generation
 ‘Toward those who fear Him.
 ‘He has done mighty deeds with His arm;
 ‘He has scattered *those who were proud in the thoughts of their heart* [NJB, the arrogant of
 heart]
 ‘He has brought down rulers from *their* thrones,
 ‘And has exalted those who were *humble* [NJB and NAB, lowly].
 ‘He has filled *the hungry* [NJB, the starving] with good things;
 ‘And sent away *the rich* empty-handed.
 ‘He has given help to Israel His servant,
 ‘In remembrance of His mercy,
 ‘As He spoke to our fathers,
 ‘To Abraham and his offspring forever” (NAS)

What would likely be emphasized?

- (1) Humility, the Cardinal Virtue for the Greek Stoics, vv 48, 52
 - (2) Pride (the opposite of humility), which happens to be Rome's first Cardinal Sin, v 51:
 - (a) Remembering that teaching or believing “Assurance of Salvation” is considered “pride”, and is therefore breaking the First Cardinal sin of Catholicism
 - (b) Also considering that “Assurance of Salvation” is one of the backbones of New Testament evangelism and Evangelicalism
 - (c) Therefore Rome's primary view of salvation involves a humble recognition of:
 - [1] The Roman Church
 - [2] Mary as the Mediatrix of all the graces of God through Christ
 - [3] The Pope as the Vicar of Christ [in the place of Christ], and
 - [4] Humbly receiving the sacraments from their hands.
 - (3) Fasting for forgiveness and salvation, v 53
 - (4) Voluntary poverty, versus the [embarrassment of] riches, v 53
- 2) Likewise, consider the writings of Thomas Aquinas:
 - a) Who perpetuated the notion of the Gospel as a “New Law”⁸³¹

⁸³¹“Nevertheless the New Law contains certain things that dispose us to receive the grace of the Holy Ghost, and pertaining to the use of that grace: such things are of secondary importance, so to speak, in the New Law; and the faithful need to be instructed concerning them, both by word and writing, both as to what they should believe and as to what they should do. Consequently we must say that the New Law is in the first place a law that is inscribed on our hearts, but that secondarily it is a written law” (Thomas Aquinas, *Summa Theologica*, FS, Q[106], On the Law of the Gospel, Called the New Law”, A[1]. Whether the New Law is a written law?”, “I answer that”). See also FS, Q[106], A[2], “Whether the New Law Justifies,” in which Aquinas quotes Augustine to argue for a works salvation: “Wherefore, as Augustine says (De Spir. et Lit. xviii), ‘the Apostle calls this letter which is written outside man, a ministration of death and a ministration of condemnation: whereas he calls the other letter, i.e. the Law of the New Testament, the ministration of the spirit and the ministration of justice: because through the gift of the Spirit we work justice, and are delivered from the condemnation due to transgression.’”

Which insight he received from Peter the Lombard's "masterful" *Four Books of Sentences*, Book 1, Distinction 1, Chapter 1⁸³²

- b) Who placed in the sacraments, of which the Eucharist is the most important, the instrumentality of the reception of grace and the power to infuse character.⁸³³

7. The Appearance of Process:

Contrary to conversion being a complete change in nature, the Engel Scale is often used to show that conversion is a process. This scale describes the spiritual awareness of an individual from no awareness of the Gospel (-7) to his involvement in propagating the Gospel (+3). While discerning the spiritual awareness of a person allows the soul-winner to move him towards conversion and beyond, it is the Holy Spirit's role to open their eyes to understand the role of Jesus (cf. 2 Cor 4:3-4). Therefore, while the Engel Scale is helpful in understanding the spiritual state of individuals, it does not change the instantaneous nature of conversion!

Biblical terminology for various elements of the conversion often overlap in their meaning and usage. This is because of the wider semantic range of many words whose meaning systematic theology has defined in a more narrow way. For example in the writings of Paul faith/belief is a prerequisite for justification/salvation/ redemption (note the order of sanctification and justification in 1 Cor 6:11). Other authors and differing contexts my necessitate different terminology to refer to the same concepts. Thus the ideas presented in salvation include a range of terms whose meaning often overlaps with other word usage.

There are, however, several levels of these terms. First of all there is the 'fear of the Lord' which is strongly developed in the Old Testament, primarily in wisdom literature, yet is not foreign to the New Testament. Second, repentance/confession leading to forgiveness is another biblical emphasis involving the conversion process. Third, the major highlight of the New Testament as regards the conversion process is the need for faith or belief on the part of the individual seeking a right relationship with God. These concepts are major emphases of the Apostles John and Paul, and yet they are not foreign to the Old

⁸³²"While considering the contents of the Old and New Law again and again by diligent chase [indagine], the preventient grace of God has hinted to us, that a treatise on the Sacred Page is [versari] chiefly about things and/or signs" (Peter the Lombard, *Four Books of Sentences*, Book 1, "On the Unity and Trinity of God," Distinction 1, Chapter 1, "Every doctrine concerns things and/or signs"; available at: <http://www.franciscan-archive.org/lombardus/opera/ls1-01.html> (online); accessed 16 May 2006; Internet).

⁸³³Thomas Aquinas confused conversion by attributing the power of effecting change in the soul to the giving and receiving of sacraments: "On the contrary, If sacramental grace confers nothing in addition to the grace of the virtues and gifts, it is useless to confer the sacraments on those who have the virtues and gifts. But there is nothing useless in God's works. Therefore it seems that sacramental grace confers something in addition to the grace of the virtues and gifts.

"I answer that, As stated in the FS, Q[110], AA[3],4, grace, considered in itself, perfects the essence of the soul, in so far as it is a certain participated likeness of the Divine Nature. And just as the soul's powers flow from its essence, so from grace there flow certain perfections into the powers of the soul, which are called virtues and gifts, whereby the powers are perfected in reference to their actions. Now the sacraments are ordained unto certain special effects which are necessary in the Christian life: thus Baptism is ordained unto a certain spiritual regeneration, by which man dies to vice and becomes a member of Christ: which effect is something special in addition to the actions of the soul's powers: and the same holds true of the other sacraments. Consequently just as the virtues and gifts confer, in addition to grace commonly so called, a certain special perfection ordained to the powers' proper actions, so does sacramental grace confer, over and above grace commonly so called, and in addition to the virtues and gifts, a certain Divine assistance in obtaining the end of the sacrament. It is thus that sacramental grace confers something in addition to the grace of the virtues and gifts" (Thomas Aquinas, *Summa Theologica*, TP, Q[62], A[2]).

Further, for Aquinas, the sacrament was the instrumental cause of grace: "I answer that, A thing is said to be in another in various ways; in two of which grace is said to be in the sacraments. First, as in its sign; for a sacrament is a sign of grace. Secondly, as in its cause; for, as stated above (A[1]) a sacrament of the New Law is an instrumental cause of grace" (Thomas Aquinas, *Summa Theologica*, TP, Q[62], A[3]).

Likewise, to Aquinas, the sacraments imprint character on the soul of man: "On the contrary, The Apostle says (2 Cor. 1:21,22): "He . . . that hath anointed us is God; Who also hath sealed us, and given the pledge of the spirit in our hearts." But a character means nothing else than a kind of sealing. Therefore it seems that by the sacraments God imprints His character on us.

"I answer that, As is clear from what has been already stated (Q[62], A[5]) the sacraments of the New Law are ordained for a twofold purpose; namely, for a remedy against sins; and for the perfecting of the soul in things pertaining to the Divine worship according to the rite of the Christian life" (Thomas Aquinas, *Summa Theologica*, TP, Q[63], A[1]).

Testament. Lastly, commitment is discussed, an issue which finds much comment in all of biblical literature. Commitment includes the idea of following Christ and obedience.

To omit any of the above terminology in a discussion of salvation would do an injustice to the breadth of biblical revelation. No study, including this one, will capture the full depth of the conversion process, as space becomes a limitation and as spiritual insight becomes a limitation (“For we know in part and prophecy in part,” 1 Cor 13:9). This study is then directed toward being a launching pad for further discussion and research in this very important area.

To conclude this section, an overview of salvation and several “add-ons” for salvation will be discussed. These regrettably shift the emphasis from the finished work of Christ to some outward action necessary for salvation or they result in a two-level salvation as some have opportunity to involve themselves in the “necessary action” and others don’t. Of major importance is not to add or delete from the Scriptures.⁸³⁴

A. Definition of an Unsaved Person:

Introduction: It is first of all necessary to determine the spiritual state of the unsaved in order to remember that they need conversion! Two types of possible definitions:

- The first is a theological definition which can be easily ascertained from Scripture.
- The second is a pragmatic definition designed to enable the personal evangelist to determine the spiritual condition of the contact.⁸³⁵

- According to Scriptures an unsaved person is spiritually lost (Luke 19:10), dead in their trespasses and sins (Eph 2:1-3), walking according to the futility to his mind (Eph 4:17), without God and without hope (Eph 2:12), and doomed for judgment (John 5:24) and hell (Rev 20:15).

Translations of first two phrases in Ephesians 4:19

Byzantine Textform*	Latin Vulgate Revised	English Geneva	English Standard Version	New International Version	Douay-Rheims ^x	New Jerusalem Bible	French Le Semeur**	Cont English Version ^x
οἵτινες ἀπλγηκότες ἔαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ	Qui desperantes semet ipsos tradiderunt in pudicitiae	Which being past feling, haue giuen them selues vnto wantonnesse	They have become callous and have given themselves up to sensuality	Having lost all sensitivity, they have given themselves over to sensuality	Who despairing, have given themselves up to lasciviousness	Their sense of right and wrong once dulled, they have abandoned all self-control	Having lost all moral sense, they have given over themselves to poor conduct	and they are so greedy that they do all kinds of indecent things.

*The verb ἀπαλγέω is a *hapax legomena* in the LXX and the New Testament; however, the verb ἀλγέω is found 6 times in the LXX (3 of which are in the Book of Job).

**My translation of, “Ayant perdu tout sens moral, ils se sont livrés à l’inconduite.”

They cannot understand the essence of the Scriptures, because there is a veil over their eyes, 2 Cor 3:14; 4:3-4; taken alive to do the will of the Devil (2 Tim 2:26); in fact, Satan even snatches the seed of the Gospel sown in their heart, lest it bear fruit and they be saved, Matt 13:19; Mark 4:15; Luke 8:12.

⁸³⁴T. Johnston, *Mindset*, Chap 1, I.B.4., Deviating from God’s Word,” notes many the biblical injunctions against adding or subtracting from God’s Word.

⁸³⁵In T. Johnston, *Mindset*, Chap 2, II.C.11., the holy Spirit may allow the spiritual condition of the heart to be in evidence.

Comparing Translations: 2 Corinthians 4:3-4

Byzantine Text	New American Standard (1977)	ABS' Contemporary English Version (1995)	IBS's French <i>Le Semeur</i> (1992, 1999)
Εἰ δὲ καὶ ἔστιν κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολαύμένοις ἔστιν κεκαλυμμένον·	And even if our gospel is veiled, it is veiled to those who are perishing,	³ If there is anything hidden about our message, it is hidden only to someone who is lost.	And if our Gospel remains “veiled”, is it not so only for those who are going to perdition,
⁴ ἐν οἷς ὁ θεὸς τοῦ αἰώνος τούτου ἐτύφλωσεν τὰ νοήματα τῶν ἀπίστων, εἰς τὸ μὴ αὐγάσαι αὐτοῖς τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ χριστοῦ, ὃς ἔστιν εἰκὼν τοῦ Θεοῦ.	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.	⁴ The god who rules this world has blinded the minds of unbelievers. They cannot see the light, which is the good news about our glorious Christ, who shows what God is like.	⁴ for the unbelieving. The god of this world has blinded their spirit and prevents them thusly to see shine the light of the Good News that causes the glory of Christ to radiate, he who is the image of God.

*My translation of, “Et si notre Evangile demeure «voilé», il ne l'est que pour ceux qui vont à la perdition,⁴ pour les incrédules. Le dieu de ce monde a aveuglé leur esprit et les empêche ainsi de voir briller la lumière de la Bonne Nouvelle qui fait resplendir la gloire du Christ, lui qui est l'image de Dieu.”

2. Sometimes it is difficult to know, when sharing the Gospel with somebody, exactly where they are spiritually. The following list are some biblical thermometers which can help determine where an individual is with the Lord. This will allow the personal evangelist to help and encourage the person spiritually in the most effectively way.

However, according to the Scriptures, to be saved an individual must (only several salient items could be mentioned among the many possible entries):

To Be Truly Saved, One Must...

- a. Believe in the Lord Jesus Christ, Acts 16:30-31
- b. Be born again, John 3:5-7 (cf. 1 Pet 1:3, 23)
- c. Have assurance of salvation, John 5:24, 1 John 5:13 (important to the Evangelism Explosion Gospel outline)⁸³⁶
- d. Be seeking God, Isa 55:6-7, Amos 5:4, 6, Matt 7:7
- e. Be living life in obedience to Jesus Christ and His commands, John 14:21, 1 John 2:3-4
- f. Be practicing righteousness, 1 John 2:29
- g. Be bearing the fruits of repentance, Matt 7:15-23, Luke 3:7-9, John 15:1-6.
- h. Be spiritually fruitful in the lives of others, Isa 5:1-6, 27:2-4, John 15:1-6, 16
- i. Eagerly await the coming of Jesus, 2 Tim 4:8 (i.e. “love His appearing;” e.g. 1 Thess 1:9-10)

With any weakness in any of these biblical injunctions, there is either a need for salvation or for revival in the life of the individual. God will use His obedient servants to have an positive impact in the lives of others, Jude 22-23

Conclusion: The [ana]Baptist Balthasar Hubmaier explained the total depravity of man in a Gospel tract published in 1525:

“First, Christ, when he teaches a Christian life, says: amend your lives and believe in the gospel. Now to amendment of life belongs the taking heed to our way, and remembering our sins of commission and omission. Then we will confess that we have disobeyed God, and will come to Him for help. We find that there is no health in us, but rather poison, wounds and all impurities. And this has clung to us from the beginning: we are conceived and born in it. Of this lament Job, David, Jeremiah, John and other godly men. Moreover, man finds in himself neither help nor comfort nor medicine with which he may heal himself. So he must despair of himself, like a man fallen among murderers. A man who comes to a knowledge of his real self is a miserable thing.”⁸³⁷

⁸³⁶The Evangelism Explosion style diagnostic questions are found in T. Johnston, *Mindset*, Chap 7, II.C.2.b.1, “Some Sample Questions;” whereas the Evangelism Explosion Gospel outline is found in Chap 7, IV.C.b., “The Evangelism Explosion Gospel Presentation.”

⁸³⁷Balthasar Hubmaier, “A Summary of the Entire Christian Life,” W. O. Lewis, ed., trans. by G. D. Davidson [Liberty, MO: Archives, William Jewell College Library], 1:59-63.

B. The Fear of God:

Introduction:

- a. God's universal work of self-revelation is linked to His creation, Rom 1:18-20
- b. The created order itself calls forth for the worship of the Lord of hosts, and the fear of His name, Mal 1:11, 14 (cf. Psa 19:6-7; 113:3)
- c. God's universal work in the conscience of mankind, Rom 2:14-15, Prov 20:27
- d. The fear of God described by a proper understanding of God's righteous judgment:

"The eyes of the LORD are in every place,
Watching the evil and the good" (Prov 15:3)

New Testament terms:

- a. φοβέομαι—be fearful, have fear
- b. φοβερός—(used in Hebrews), terrify
- c. ὁ φόβος—fear

1. Pride and the fear of God are opposing attitudes, Rom 11:20
2. Fallen man does not fear God, Rom 3:18 (quote of Psa 36:1)
3. The Holy Spirit puts a fear of God in some, John 16:8:
 - a. The fear of God precipitated God's moving Peter to speak to Cornelius, Acts 10:2
 - b. Peter states that the fear of God is a prerequisite for God welcoming a person (unto salvation), Acts 10:35
4. The fear of God and evangelism:
 - a. The fear of God is a preparation for repentance, Job 33:17-18, 22
 - b. The fear of God is a result of evangelism, Psa 40:3; 67:7
5. A fear of God shows openness to the Gospel, Luke 23:40
6. A repentant (humble) heart often results from the fear of God, 2 Cor 7:11
 Could this not be the genuine response of a soul that is obeying the command to seek?
 Isa 55:6-7; Matt 7:7-8, 14.

Prime Candidates for Evangelism⁸³⁸

- a. The contrite heart, Psa 51:17; cf. Psa 34:18
- b. The contrite and humble, Isa 57:15
- c. The afflicted soul, Isa 58:10 (cf. Psa 18:27; 22:24, 26; 74:21)
- d. The brokenhearted, Psa 147:3; Isa 61:1
- e. Those who sigh and groan over all the abominations which are being committed, Ezek 18:4
- f. The god fearer, Acts 10:2; 13:6, 43
- g. The devout, Acts 2:5; 10:2 (does not automatically lead to conversion, Acts 13:50)
- h. One who seeks to hear (a godly curiosity), Acts 13:7; 28:22; cf. Luke 19:2
- i. One who listens, Acts 16:14
- j. One who has humility before the judgments in the Bible, Gal 3:24-25
- k. One who knows that they are a sinner, Mark 2:17
- l. Notice the appropriate response, "God, be merciful to me, the sinner!" Luke 18:13

It is only at this point that the message of the Gospel of Jesus Christ is dear to lost souls!

Listen to the thoughts of Luther on this point:

"Wherefore when I see a man that is bruised enough already, oppressed with the law, terrified with sin, and thirsting for comfort, it is time that I should remove out of his sight the law and active righteousness, and that I should set before him by the Gospel the Christian and passive righteousness, which excluding Moses with his law, offereth the promise made in Christ, who came for the afflicted

⁸³⁸See also Chapter 12, "Profile of the Open Heart" and Chapter 18, "Levels of Openness," "The Open Person," "Profile of an Open Heart."

and for sinners. Here is man raised up again and conceiveth good hope, neither is he any longer under the law, but under grace (Rom vi. 4).⁸³⁹

In light of this need for humility before the law, it is therefore clear why arrogance is the chief obstacle for those who are not ready to receive the Gospel...

Those Not Ready to Listen to the Gospel

- a. The proud, Prov 16:5; James 4:6; 1 Pet 5:5
- b. The haughty, Prov 16:18; 18:12
- c. Those who think themselves righteous, Matt 9:13; Mark 2:17; Luke 5:32
- d. Those who think themselves well, Luke 5:31
- e. Those with ulterior motives, Acts 24:25-27

These persons will not be receptive to their total depravity or for the need for imputed righteousness, without the prior tenderizing work of the Holy Spirit softening and tenderizing their hearts through the Word of God!

7. The Christian needs to walk in a continued fear of God:
 - a. In general, Eph 5:21; 1 Pet 2:17 (e.g. Acts 5:5, 11)
 - b. In lifestyle, 2 Cor 7:1
 - c. In conduct, Heb 4:1; 1 Pet 2:17
 - d. “Work out your salvation with fear and trembling,” Phil 2:12

C. Repentance, Confession and Forgiveness:

1. Definitions:

Introduction:

- 1) The wide range of terms in this section points to the breadth and depth of biblical teaching on this subject. Each term carries with it a nuance and application to contribute to a greater understanding of the concept.
- 2) Russian Baptists speak of the act of conversion as “repentance”, highlighting its importance in the new birth.

2. Biblical terms dealing with repentance:

- 1) *nacham* - to be sorry, to console oneself, e.g. Job 42:6
- 2) *shuwb* - to turn back, return, e.g. Ezek 33:9, 11
- 3) μεταμέλομαι (6 NT uses) - change one’s mind, regret, repent, e.g. Matt 21:29, 32
- 4) ἡ μετάνοια - change of mind, repentance, conversion, e.g. 2 Pet 3:9—John does not use this term, but Luke-Acts has this term 11 times.
- 5) μετανοέω - change one’s mind, repent, be converted, e.g. Acts 2:38 (cf. Mark 1:15)—Luke’s Gospel has this word 9 times and the Book of Acts 5 times). John’s Gospel does not use it, but Revelation has it 10 times.
- 6) ἐπιστρέφω - turn, turn around, turn back, be converted, e.g. 1 Thess 1:9—John’s Gospel uses this word once, and Luke-Acts uses this word 18 times
- 7) Summary remarks: Totals in use of a term for repentance in the New Testament: John 1 use, Luke-Acts 38 uses. Incredible that their language of conversion is different!

3. Biblical terms used for confession:

- 1) *yadah* - confess, give praise, glorify, e.g. Psa 32:5 (twice)
- 2) antonym: *kasah* - to cover, e.g. Psa 32:5
- 3) δόμολογέω - confess, promise, declare, praise, e.g. 1 John 1:9
- 4) εξομολογέω - promise, confess, praise, e.g. James 5:16

⁸³⁹Martin Luther, *A Commentary on St. Paul’s Epistle to the Galatians* (1535; 1575; Westwood, NJ: Revell, n.d.), 24.

- c. Biblical terms used for forgiveness:
 - 1) *nasah* - to lift, carry, take (forgive, 17 times), e.g. Exod 34:7; Psa 32:1a, 5
 - 2) *kaphar* - to cover over, pacify, make propitiation, e.g. Deut 21:8 (twice)
 - 3) *salach* - to forgive, pardon, e.g. 1 Kg 8:30, 34, 36, 39, 50
 - 4) *kasah* - to cover, e.g. Psa 32:1b
 - 5) *sallach* - ready to forgive, forgiving, e.g. Psa 86:5
 - 6) antonym: *chashab* - to think, account, e.g. Psa 32:2a
 - 7) ἀφίημι - let go, cancel, remit, leave, forgive, e.g. Matt 6:12; 1 John 1:9
 - 8) ή ἄφεσις - release, pardon, cancellation, forgiveness, e.g. Luke 24:47; Col 1:14
 - 9) ή πάρεστις - letting pass, passing over, e.g. Rom 3:25 (only usage)
 - 10) χαρίζομαι - show favor or kindness, give as a favor, to be gracious to someone, to pardon, e.g. 2 Cor 2:7, 10 (thrice); Eph 4:32 (twice)
- 2. The importance of repentance:
 - a. Old Testament teaching regarding repentance:
 - 1) God desires men to repent, Ezek 18:32; 33:9, 11 (e.g. Jer 18:7-11)
 - 2) Repentance is part of God's message for man, Ezek 3:16-20; 33:9, 11
 - 3) Repentance is necessary to receive compassion, Prov 28:13
 - 4) Repentance is necessary for forgiveness, 2 Sam 12:13; Isa 55:6-7
 - 5) Repentance demands a humble heart, Ezek 20:43; 36:32
 - 6) Affliction of soul often precedes confession, Psa 32:3-7; 38:5-8, 18
 - 7) Repentance is necessary for salvation, Isa 30:15
 - b. New Testament teaching concerning repentance:
 - 1) Repentance has an important place in the Gospel message:
 - a) John the Baptist preached repentance, Matt 3:2; Mark 1:4; Luke 3:3; Acts 19:4
 - b) Jesus preached concerning the need for repentance, Matt 4:18; Mark 1:15; Luke 13:3, 5 (cf. Matt 11:20)
 - c) The apostles preached repentance for the forgiveness of sins, Acts 2:38; 3:19; 5:31; 17:30; 26:20
 - d) Repentance was one prong of the Apostle Paul's Gospel message, Acts 20:21
 - e) The disciple of Christ is to preach repentance, Luke 24:47 (cf. Mark 6:12)
 - f) An angel in the last times will herald a warning soliciting repentant hearts, Rev 14:6-7)
 - 2) Repentance is an appropriate response to the Gospel message, Matt 11:20ff.
 - 3) An attitude of repentance is necessary to properly recognize sin, e.g. John 9:39-41
 - 4) Repentance leads to salvation, Acts 11:18; 2 Cor 7:10

Possible Theological Bias in Translating 2 Corinthians 7:10a

Byzantine	English Geneva	New American Standard	New Jerusalem Bible*	French <i>Le Semeur</i>	Contemp English Version*
Ἡ γὰρ κατὰ θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον κατεργάζεται.	For godly sorowe causeth repentance vnto salvation, not to be repented of	For the sorrow that is according to the <i>will of</i> God produces a repentance without regret, <i>leading to</i> salvation	For to be distressed in a way that God approves leads to repentance and then to salvation with no regrets	In fact, the sorrow that is good in the eyes of God produces a change of attitude which leads to salvation and that we do not regret	When God makes you feel sorry enough to turn to him and be saved, you don't have anything to feel bad about.
	Quite literal	Addition of some interpretive (see italicized text)	Adds interpretive, separates repentance from salvation	Adds increased interpretive nuance for κατὰ θεὸν; eliminates the word repentance; follows NJB by turning εἰς into "which leads"; changes regret into a verb	Ignore nominative of "sorrow" [feel sorry], as subject; making accusative "God" the subject; change accusative noun, "salvation" into passive verb, not a result of repentance; remove "no regret"

*My translation of, “En effet, la tristesse qui est bonne aux yeux de Dieu produit un changement d’attitude qui conduit au salut et qu'on ne regrette pas”

- 5) Repentance is essential for the forgiveness of sins, Acts 2:38; 3:19
- 6) Baptism is a tangible sign of repentance from a past life of sin, Luke 3:3
- 7) All heaven rejoices over a sinner who repents, Luke 15:7, 10, 22-24, 32
- 8) True repentance is evidenced through a tangible change of heart and life, Matt 3:8; Luke 3:8; Acts 26:20
3. The place of confession for forgiveness:
 - a. Definition: Confession expresses to God in verbal form the contrite attitude of the heart for sin committed, and the heartfelt desire to turn from that sin.
 - b. Confession is openly admitting sin, Psa 32:5; 41:4
 - c. Only the Godhead has the authority to forgive sins, Acts 9:6 (cf. Jer 31:34)
 - d. Biblical confession for forgiveness is directed to God, Psa 32:5; 1 John 1:9
 - e. There is a place for confession among Christians, James 5:16 (cf. Gal 6:2)
4. Examples of repentance:
 - a. False repentance:
 - 1) Cain, Gen 4:13-14
 - 2) The people of Israel, Deut 1:41-43
 - 3) Saul, 1 Sam 15:24-25
 - 4) Judas, Matt 27:3-10
 - 5) Esau, Heb 12:15-17
 - b. True repentance:
 - 1) King David, Psa 51:17
 - 2) The Prodigal Son, Luke 15:17-19
 - 3) The Tax Gatherer, Luke 18:13
5. Results of repentance, confession and forgiveness:
 - a. A clean heart, Isa 1:18; Psa 32:1; 103:12; 1 John 1:9
 - b. A fear of the Lord due to His forgiveness, Psa 130:4
 - c. The fruits of repentance, Luke 3:7-9

6. A Biblical Pattern for Repentance, comparing verbs necessitating God's actions and man's:

God and Man in Isaiah 55:6-7

Verse	Man	God
v. 6	Seek the Lord	While He may be found,*
	Call upon Him	While He is near.
v. 7	Let the wicked forsake his way, And the unrighteous man his thoughts;	
	Let him return to the Lord, And to our God,	And He will have mercy on him; For He will abundantly pardon.

*God has appointed a time when men may seek Him for salvation; the question is: when is that time?

a. Discussion Questions:

- 1) Origination:
 - a) For someone to heed the command “seek the Lord” does it not first necessitate someone communicating that command?
 - b) If so, from whence does the command originate? The evangelist? The prophet Isaiah? God? The Holy Spirit who accompanies and empowers His Word? All four? (cf. Matt 10:40; Luke 10:16; et al.)
 - c) Can any of these four communicators be left out of the equation? If so, what will happen to the power of the Word of God?
- 2) Posited obedience:
 - a) If a person obeys the command of the evangelist who says: “Seek the Lord”, whom is the person obeying? The evangelist? The prophet Isaiah? God? The Holy Spirit? Or all four?
- 3) Timing:
 - a) When is the opportunity found? Is it all the time, or is it upon the hearing of the Word through reading, through a pastor, missionary or evangelist? When does Paul say is the opportune time (2 Cor 6:2)?
 - b) When is God near? Is He not near as He accompanies the proclamation of His Word? How does this relate to the Kingdom of God being near, when the Gospel is proclaimed, and even if it is rejected (Luke 10:10-11)?
- 4) Response urged:
 - a) How can a lost person be told to seek the Lord, when elsewhere we read that none are seeking after God (Rom 3:11)?
 - (1) Is not the difference the communication of the Gospel which allows something from the outside, the Word of God, to perform its work in the soul of men (1 Thess 2:1)?
 - b) Does man have to act first before God? Or is man acting second, as he is responding to God's command, as communicated through His spokesperson?
 - (1) Does verse 7 make man's forsaking and turning a prerequisite for God to have mercy and pardon?
 - (2) Is not the response desired in verse 7 at the heart of all decisional preaching of the Gospel?
 - (3) In the order of the verbs, God seems like He is responding to man, and then having mercy and pardoning; yet Jesus often said, “Let he who has a ear hear!” Therefore, it seems that God has to give a hearing of faith or a hearing of obedience to some with whom He is dealing, which would roughly allow them to be seed sown in one of the last three soils in the Parable of the Sower
 - 5) This same discussion could apply to most decisional preaching linked with a promise in the Bible, such as Jer 35:15

D. Faith, Salvation, and Justification:

1. The inherent power of the Gospel to bring justification “from faith to faith”:

Translating Rom 1:14-17

Byzantine Textform	My translation of 1669 French Geneva ⁸⁴⁰	New King James, 1982	New American Standard, 1977	New Jerusalem Bible,* 1985	Contemporary English Version, [†] 1995 ⁸⁴¹
¹⁴ Ἐλλησίν τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις ὁφειλέτης εἰμί.	¹⁴ I am a debtor as much to Greeks, as to barbarians, as much to wise, as to the ignorant.	¹⁴ I am a debtor both to Greeks and to barbarians, both to wise and to the unwise.	¹⁴ I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish.	¹⁴ I have an obligation to Greeks as well as barbarians, to the educated as well as the ignorant,	¹⁴⁻¹⁵ It doesn't matter if people are civilized and educated, or if they are uncivilized and uneducated. I must tell the good news to everyone. That's why I am eager to visit all of you in Rome.
¹⁵ οὕτως τὸ κατ' ἔμὲ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι.	¹⁵ Therefore, inasmuch as is in my, I am ready to evangelize unto you also who are in Rome.	¹⁵ So, as much as is in me, <i>I am</i> ready to preach the gospel to you who are in Rome also.	¹⁵ Thus, for my part, I am eager to preach the gospel to you also who are in Rome.	¹⁵ and hence the eagerness on my part to preach the gospel to you in Rome too.	
¹⁶ Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον τοῦ χριστοῦ· δύναμις γὰρ θεοῦ ἐστιν εἰς σωτηρίαν παντὶ τῷ πίστεύοντι, Ἰουδαίῳ τε πρώτον καὶ Ἐλληνι.	¹⁶ For I take no shame in the Gospel of Christ, seeing that it is the power of God unto salvation to every believer, to the Jew first, then also to the Greek.	¹⁶ For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.	¹⁶ 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.	¹⁶ For I see no reason to be ashamed of the gospel; it is God's power for the salvation of everyone who has faith -- Jews first, but Greeks as well –	¹⁶ I am proud of the good news! It is God's powerful way of saving all people who have faith, whether they are Jews or Gentiles.
¹⁷ Δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται, Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.	¹⁷ For in it is in all fullness revealed the righteousness of God of faith in faith: as it is written, Thus the righteous shall live of faith.	¹⁷ For in it the righteousness of God is revealed from faith to faith; as it is written, "The just shall live by faith."	¹⁷ For in it <i>the</i> righteousness of God is revealed from faith to faith; as it is written, "But the righteous man shall live by faith."	¹⁷ for in it is revealed the saving justice of God: a justice based on faith and addressed to faith. As it says in scripture: Anyone who is upright through faith will live.	¹⁷ The good news tells how God accepts everyone who has faith, but only those who have faith.* It is just as the Scriptures say, "The people God accepts because of their faith will live."**

*Notation: *but only those who have faith*: Or “and faith is all that matters.”

**Notation: *The people God accepts because of their faith will live*: Or “The people God accepts will live because of their faith.”

⁸⁴⁰¹⁴ Je suis debiteur tant aux Grecs, qu'aux Barbares, tant aux sages qu'aux ignorans. 15 Ainsi, entant qu'en moi est, je suis prest d'evangelizer à vous aussi qui estes à Rome. 16 Car je ne prens point à honte l'Evangile de Christ, veu que c'est la puissance de Dieu en salut à tout croyant, au Juif premierement, puis aussi au Grec. 17 Car en lui se revele tout à plein la justice de Dieu de foi en foi: selon qu'il est écrit, Or le juste vivra de foi" (from: <http://biblegeneve.com/bibles-php/index.php?version=nt1669-cm>; accessed 29 June 2006); Internet).

⁸⁴¹From: http://www.biblegateway.com/passage/?book_id=52&chapter=1&version=46; accessed: 3 March 2008; Internet. The ABS 1995 CEV parallels the French 1992, 1999 *Le Semeur*, available through the IBS, for example [translation mine]: “¹⁴ I owe myself to all men, civilized or not, taught or ignorant. ¹⁵ This is why I desire to announce the Gospel to you, to you who are in Rome. ¹⁶ For I am proud of the Gospel: it is the power of God by which he saves all those who believe, Jews to begin [with] and also the non-Jews. ¹⁷ In fact, this Gospel reveals to us that which comprises the righteousness that God grants: she [it] is received by faith and nothing but by faith [Notation: Some understand: “She [it] is received by faith and lived [out] by faith, as it is said...” (“D'autres comprennent: *elle est reçue par la foi et vécue dans la foi, comme il est dit...*”), as if is said in the Scriptures: *The just will live by faith*] [Notation: Hab 2:4, Other translation: “he who is righteous by faith, will live” (“Ha 2.4. Autre traduction: *celui qui est juste par la foi, vivra.*”), original French: “14 Je me dois à tous les hommes, civilisés ou non, instruits ou ignorants. 15 Voilà pourquoi je désire aussi vous annoncer l'Evangile, à vous qui êtes à Rome. 16 Car je suis fier de l'Evangile: c'est la puissance de Dieu par laquelle il *sauve tous ceux qui croient, les *Juifs d'abord et aussi les non-Juifs. 17 En effet, cet Evangile nous révèle en quoi consiste la justice que Dieu accorde: elle est reçue par la foi et rien que par la foi, comme il est dit dans l'Ecriture: *Le juste vivra par la foi*” (from <http://www.biblegateway.com/passage/?search=Romans%201%20&version=32>; accessed: 25 Aug 2006; Internet).]

2. Biblical Terms for faith:

- a. *aman* and cognates:
 - 1) *aman* - to confirm, support (believe), Psa 78:22, 32
 - 2) *emeth* - firmness, faithfulness, truth, Num. 12:7
 - 3) *emunah* - faith, Lam. 3:23; Hab. 2:4
 - b. *batach* - trust, Psa 78:22; Prov 3:5-6
 - c. *chasa* - trust, Psa 46:1
 - d. *chakah* - to wait, await, Isa 8:17
 - e. *qavah* - to wait for, Isa 40:31, Jer 14:22
 - f. *sabar* - to wait, hope, Psa 119:166
 - g. *seber* (from *sabar*) - a hope, Psa 146:5
 - h. *tiqvah* - a hope, Psa 71:5
 - i. *tocheleth* - a hope, Psa 39:7
 - j. *yachal* - to wait, await (hope), Job 13:15, Psa 38:15; 42:5, 13
 - k. ἡ ἐλπὶς - expectation, hope, 1 Thess 1:3; 5:8, 1 Pet 1:21 (faith and hope)
 - l. ἐλπίζω - to expect, to hope (for), Matt 12:21
 - m. πιστεύω - believe, Acts 16:30-31
 - n. ἡ πίστις - faith, Rom 11:17; Heb 11:1
 - 1) Rom 4:20-22, “yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith, giving glory to God, and being fully assured that what God had promised, He was able also to perform. Therefore IT WAS ALSO RECKONED TO HIM AS RIGHTEOUSNESS.”
 - 2) Heb 11:1-3, 6, “Now faith is the assurance of *things* hoped for, the conviction of things not seen. For by it the men of old gained approval. By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible. And without faith it is impossible to please *Him*, for he who comes to God must believe that He is, and *that* He is a rewarder of those who seek Him.”
 - o. Summary remarks: John’s Gospel uses the verb πιστεύω approximately 95 times. Luke uses it 9 times, and Acts 35 times. John’s Gospel does not use the noun πίστις at all, but Luke-Acts uses it 25 times.
3. Aspects of faith:
- a. “The faith” as a body of truth, 1 Tim 4:1
 - b. A definition of faith, Heb 11:1
 - c. The need for faith, Heb 11:6
 - d. Faith and assurance of the promise, Rom 4:20-22
 - e. The link between faith and hope, Rom 8:24

Sample Translations of Rom 8:24

Byzantine Text	KJV (1611)	NA27	RSV (1952)	ABS' CEV® (1991)
Τῇ γὰρ ἐλπίδι ἐσώθημεν· ἐλπὶς δὲ βλεπομένη οὐκ ἔστιν ἐλπὶς· ὅ γάρ βλέπει τις, τί καὶ ἐλπίζει;	For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?	τῇ γὰρ ἐλπίδι ἐσώθημεν· ἐλπὶς δὲ βλεπομένη οὐκ ἔστιν ἐλπὶς· ὅ γάρ βλέπει τις ἐλπίζει;	For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees?	And this hope is what saves us. But if we already have what we hoped for, there is no need to keep on hoping.
	The KJV improved the English Geneva (not shown) by translating the final question phrase-by-phrase, following the Byzantine punctuation	The critical edition Greek removed the rhetorical emphasis of the two-part question in the last phrases	The removal of the instrumentality of hope for salvation is noted by changing the preposition from “by” to “in” and adding “this” not found in the text; the change in the Greek can be noted by comparing the last phrases in the KJV and RSV	Removing any use of the verb “see” appears to completely change the power and message of the text; neither does this translation make an effort to translate (1) phrase-by-phrase; or (2) the place of the negation; the sense of the text is quite altered

4. The basis for or object of genuine faith:

a. Examples of false bases for faith:

1) Faith in a burning in the bosom (Mormons), establishing that:

- a) Joseph Smith is the prophet of a new dispensation; or
- b) The Book of Mormon is true.

2) Faith in the Host being transubstantiated into the very Body of Jesus (Roman Catholic), as a true fact and as the primary means of truly “receiving Christ”

b. God’s Word as the foundation for faith,⁸⁴² Rom 10:17; 1 Pet 1:23:

Historical Note: A focus on the sufficiency of the Word of God guided the city of Bern, Switzerland, in its Reform away from Rome in 1528 (which led Rome to attack it via the Cappel wars):

“1. The holy catholic church, whose sole head is Christ, has been begotten from the word of God, in which it also continues, nor does it listen to the voice of any stranger.

“2. The Church of Christ establishes no laws or statutes beyond the Word of God. Thus the traditions of men, which are called by us precepts of the Church, bind our consciences only insofar as they are founded or have been commanded in the Word of God.”⁸⁴³

1) God’s Word, the Bible, 1 Thess 2:13 (cf. Psa 119:42; Heb 11:3)

2) God’s promises, Rom 4:18-25; Gal 4:28

3) The word of the Gospel, Acts 15:7

On the Translation of Acts 15:7

Byzantine Textform	Tyndale (1534); [Wycliffe 2 nd ed]; Eng Geneva; KJV; Webster’s; Young’s; Darby; ERV; DRA [‡] ; ASV; RSV; NAS; NKJ; [NAB]; ESV	Bible in Basic English (1949; 1964)	NIV (1984)	NJB [*] (1985)	ABS Good News Translation [*] (1993); NLT; NET	ABS Contemp English Version [*] (1991)
διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου, καὶ πιστεῦσαι	that the getyls by my mouth shuld heare the worde of the gospel and believe	that by my mouth the good news might be given to the Gentiles so that they might have faith	that the Gentiles might hear from my lips the message of the gospel and believe	the gentiles were to learn the good news from me and so become believers	to preach the Good News to the Gentiles so that they could hear and believe	to preach the good news to the Gentiles. God did this so that they would hear and obey him.
Considerations	Literal translations	Drop the phrase “word of”, change the verb “to hear” to “to be given” and “to believe” to “to have faith”	Create a break from the Tyndale history by removing the instrumental “by”, changing “mouth” to “lips”, and “word” to “message”	Change “to hear” to “to learn”, “by my mouth” to “from me”, change the verb “believe” into “become believers”	Remove the “by my mouth” replacing it with “to preach”	Remove the “by my mouth” replacing it with “to preach”, include a period to break up the thought, change “believe” to “obey”

4) The words of Christ, John 5:47

5) The truth, 2 Thess 2:12

c. God, John 14:1; Heb 11:6 (cf. James 2:19)

⁸⁴²T. Johnston, *Mindset*, Chap 1, IV.C., “Salvation and the Word of God,” covered this area in detail.

⁸⁴³“The Ten These of Bern” (trans. by James T. Dennison, Jr.), Chapter XVII, “Concerning the Keys of the Kingdom of Heaven,” in James T. Dennison, Jr., ed., *Reformed Confessions of the 16th and 17th Centuries in English Translation*, volume 1: 1523-1552 (Grand Rapids: Reformation Heritage, 2008), 41-42.

- d. The person of Christ, John 1:12; 8:30; 9:35; 14:1; Rom 3:22; Gal 2:16; 1 Pet 1:8; 1 John 3:23; 5:13
- e. Believe that God sent Jesus, John 5:24; 11:42
- f. The finished work of Christ, Rom 4:23-25; 1 Cor 15:1-4 (cf. 1 Thess 4:14)
- g. The “name” of Christ, John 1:12

Jesus as the Object of Faith in John 6:47

NKJ	GOT	NA27	NAS
"Most assuredly, I say to you, he who believes in Me has everlasting life."	ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ ἔχει ζωὴν αἰώνιον.	Ἄμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων ἔχει ζωὴν αἰώνιον.	"Truly, truly, I say to you, he who believes has eternal life."

There is a significant difference between “believing in the act of believing,” or “believing in the faith, as a religious body of knowledge passed on by Holy Tradition,” and “believing in Christ, Christ alone, His work alone, and His words alone.” Unfortunately, modern textual criticism removes the use of these words for Jesus to confirm Him as the unique object or source of faith.

5. The instrumentality of faith for salvation:

Introduction—Example One—The Woman with the hemorrhage:

NAS, Matt 9:22, ‘But Jesus turning and seeing her said, ‘Daughter, take courage; your faith has made you well’ [lit “your faith has saved you”]. At once the woman was made well’ [lit “and the woman was saved at that very hour”] (cf. Luke 8:48)

Fr. GEN, Matt 9:22, “Alors Jesus s'estant retourné, et la regardant, dit, Aye bon courage, [ma] fille, ta foi t'a sauvée. Et en ce mesme instant la femme fut guérie.”

Comparing Translations: Matthew 9:22 (cf. Luke 8:48)

Byzantine Textform	Young's Literal (1862, 1989)	New American Standard (1977)	IBS's French Le Semeur (1992, 1999)*	ABS's Contemp English Version‡ (1991)
δέ Ἰησοῦς ἐπιστραφεὶς καὶ ἵδων αὐτὴν εἶπεν	And Jesus having turned about, and having seen her, said,	But Jesus turning and seeing her said,	Jesus turned around and, when he perceived her, he told her:	Jesus turned. He saw the woman and said,
Θάρσει θύγατερ·	'Be of good courage, daughter,	'Daughter, take courage;	Take courage, my daughter:	"Don't worry!
ἡ πίστις σου σέσωκέν σε	thy faith hath saved thee,'	your faith has made you well'	because you had faith in me, you are healed.	You are now well because of your faith." [reversed subject and object]
καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.	and the woman was saved from that hour.	At once the woman was made well	At that same instant, he woman was healed.	At that moment she was healed.

*My translation of “Jésus se retourna et, quand il l'aperçut, il lui dit: --Prends courage, ma fille: parce que tu as eu foi en moi, tu es guérie. A l'instant même, la femme fut guérie.”

Introduction—Example Two—The Ethiopian Eunuch: the verb “believe” with a qualifier, “with all your heart”:

NKJ, Acts 8:37, “Then Philip said, ‘If you believe with all your heart, you may.’ And he answered and said, ‘I believe that Jesus Christ is the Son of God.’”

Greek Orthodox Text: εἶπε δὲ ὁ Φίλιππος: εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστιν ἀποκριθεὶς δὲ εἶπε· πιστεύω τὸν νίνον τοῦ Θεοῦ εἶναι τὸν Ἰησοῦν Χριστόν.

Notice:

- 1) “If”—here we have a qualification on the level of faith necessary; clearly there are times in the NT when belief does not appear to be salvific, John 12:42-43; 8:31ff.; 2:23-25; Acts 8:13; cf. Matt 7:21-23
- 2) “You believe”—here the word used 100 times in the Book of John (BYZ text) is clarified;
- 3) “With the whole heart”—here we have the distinction between an “easy-believism” and “true faith”; it must be “with the whole heart”!
- 4) Notice that this text is therefore important, not just for believer’s baptism, but also for clarifying belief.

As to the exclusion of this verse:

- 1) It is curious, to this author, that Metzger's notes for the exclusion of Acts 8:37 reads as follows:

"8:37 omit verse {A}

"Ver. 37 is a Western Addition, not found in p^{45, 74} Aleph A B C 33 81 614 vg syr^{p, h} cop^{sa, bo} eth, but read with many minor variations, by E, many minuscules, it^{gig, h} vg^{mss} syr^h with * cop^{G67} arm. There is no reason why scribes should have omitted the material, if it had originally stood in the text. ..."

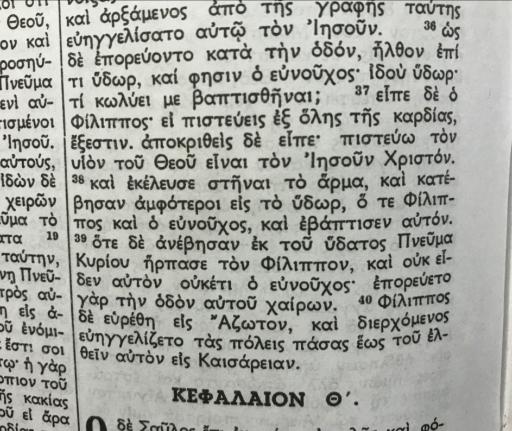
"Although the passage does not appear in the late medieval text on which Erasmus chiefly depended for his edition (ms. 2), it stands in the margin of another (ms. 4), from which he inserted it into his text because he 'judged that it had been omitted by the carelessness of scribes (*arbitror omissum librariorum incuria*)'⁸⁴⁴

- 2) Meanwhile, it is clearly found in my modern Greek Orthodox text without any brackets or footnotes!

- a. The need for faith for salvation, Acts 15:7-11; Rom 1:16-17; 3:21-25; 9:30-32; Eph 2:8-9; Heb 11:1-3, 6; 1 Pet 1:9
- b. The need for faith in Christ for salvation, John 1:12; 3:16, 18; Acts 16:30-31; 1 John 5:13 (cf. Acts 4:12)
- c. The need for faith in the Gospel for salvation, Mark 1:15 (e.g. Heb 4:2)
- d. The need for faith for justification, Rom 3:30; 5:1; Gal 3:8, 22; Phil 3:8-9:
 - 1) e.g. Phil 3:9, "and be found in Him, not having my own righteousness, which *is* from the law, but that which *is* through faith in Christ, the righteousness which is from God by faith"

Translating the last phrase in Phil 3:9

[Notice perhaps the loss of simplicity over time]



Original Greek	"Through faith"	"By faith"	"In faith"	"That depends on faith"	"On the basis of faith"	"Based on faith"	"That is in fact based on Christ's faithfulness"	"Depends on faith"
Byzantine Textform	Tyndale (1534); Geneva; Bishops; Darby	KJV (1611); Young's; ERV; ASV; NKJ; NIV	Douai-Rheims ^x (1899)	RSV (1952); ESV	NAS (1977)	NJB ^x (1985); CSB	NET (2006)	NLT (2007)
τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει	"I meane the rightewesnes which cometh of God thorowe fayth"	"the righteousnesse which is of God by faith"	"which is of God, justice in faith"	"the righteousness from God that depends on faith"	"the righteousness which comes from God on the basis of faith"	"an uprightness from God, based on faith"	"a righteousness from God that is in fact based on Christ's faithfulness"	"For God's way of making us right with himself depends on faith"

My literal word-for-word translation: "the of God righteousness upon the faith"

My paraphrase "the righteousness of God upon the moment of saving faith"—that's when it all happens ☺

⁸⁴⁴Bruce M. Metzger, *A Textual Commentary on the Greek New Testament* (London: United Bible Societies, 1971), 359-60.

2) Heb 11:4:

(NAS) "By faith Abel offered to God a better sacrifice than Cain, through which he obtained the testimony that he was righteous, God testifying about his gifts, and through faith, though he is dead, he still speaks."

(NEG) "C'est par la foi qu'Abel offrit à Dieu un sacrifice plus excellent que celui de Caïn; c'est par elle qu'il fut déclaré juste, Dieu approuvant ses offrandes; et c'est par elle qu'il parle encore, quoique mort."

- e. Saving faith [or the effective reception of the promise] as a gift of God, 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"

Comparing Translations: Galatians 3:23-25

Byzantine Textform	New American Standard (1977)	IBS's French <i>Le Semeur</i> (my translation)*	ABS's Contemp English Version** (1995)**
Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν, ὑπὸ νόμου ἐφρουρούμεθα, συγκεκλεισμένοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆμαι. ²⁴ Ωστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς χριστόν, ἵνα ἐκ πίστεως δικαιωθῶμεν. ²⁵ Ἐλθούσης δὲ τῆς πίστεως, οὐκέτι ὑπὸ παιδαγωγόν ἔσμεν.	<p>But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed.</p> <p>²⁴ Therefore the Law has become our tutor to lead us to Christ, that we may be justified by faith.</p> <p>²⁵ But now that faith has come, we are no longer under a tutor</p>	<p>Before the establishment of the regiment of the faith, we were imprisoned by the Law and under its surveillance, while waiting for the regiment of the faith which was to be revealed.</p> <p>²⁴ Hence, the Law was like a guardian responsible to lead us to Christ so that we may be declared righteous before God by the faith.</p> <p>²⁵ But since the regiment of the faith was established, we are no longer in submission to this guardian.</p>	<p>The Law controlled us and kept us under its power until the time came when we would have faith.</p> <p>²⁴ In fact, the Law was our teacher. It was supposed to teach us until we had faith and were acceptable to God.</p> <p>²⁵ But once a person has learned to have faith, there is no more need to have the Law as a teacher.</p>

*My translation of, "Avant que soit instauré le régime de la foi, nous étions emprisonnés par la *Loi et sous sa surveillance, dans l'attente du régime de la foi qui devait être révélée. ²⁴ Ainsi, la Loi a été comme un gardien chargé de nous conduire au Christ pour que nous soyons déclarés justes devant Dieu par la foi. ²⁵ Mais depuis que le régime de la foi a été instauré, nous ne sommes plus soumis à ce gardien."

**Again, this translation is very suspicious, due to removing the cornerstone of Evangelical theology: justification by faith and imputed righteousness on the basis of faith alone.

Comparing Translations of Philippians 3:8-9

Byzantine Textform	New King James (1982)	Contemp English Version ^x (1991)	Good News Translation ^x (1993)
<p>Ἄλλὰ μὲν οὖν καὶ ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως χριστοῦ Ἰησοῦ τοῦ κυρίου μου· δι'</p> <p>ὅν τὰ πάντα ἔζημιώθην, καὶ ἡγοῦμαι σκύβαλα εἶναι, ἵνα χριστὸν κερδήσω,⁹ καὶ εὑρέθω ἐν αὐτῷ,</p> <p>μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου,</p> <p>ἀλλὰ τὴν διὰ πίστεως χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει.</p>	<p>Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord,</p> <p>for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ⁹ and be found in Him,</p> <p>not having my own righteousness, which <i>is</i> from the law,</p> <p>but that which <i>is</i> through faith in Christ, the righteousness which is from God by faith;</p>	<p>Nothing is as wonderful as knowing Christ Jesus my Lord.</p> <p>I have given up everything else and count it all as garbage. All I want is Christ⁹ and to know that I belong to him.</p> <p>I could not make myself acceptable to God by obeying the Law of Moses.</p> <p>God accepted me simply because of my faith in Christ.</p>	<p>Not only those things; I reckon everything as complete loss for the sake of what is so much more valuable, the knowledge of Christ Jesus my Lord.</p> <p>For his sake I have thrown everything away; I consider it all as mere garbage, so that I may gain Christ⁹ and be completely united with him.</p> <p>I no longer have a righteousness of my own, the kind that is gained by obeying the Law.</p> <p>I now have the righteousness that is given through faith in Christ, the righteousness that comes from God and is based on faith</p>

Three clear translation struggles seem to emanate from the theological perspective of Rome, as noted in the last two translations: (1) "in Him" as it sounds too Manichean; (2) because Rome has imposed its "New Law", then the word "law" must refer to the Law of Moses only; and (3) righteousness is not through faith alone nor by faith alone, without a priest acting as intermediary to declare absolution, thus the grace of faith is transferred from the Virgin Mary, Mediatrix of all graces, through the Vicar of Christ, and to the priest as his faithful dispenser of righteousness. On the other hand, Rome's ecclesiology resonates with v. 8 because they can find there an affirmation of the Benedictine "Vow of [voluntary] Poverty." Translation can be more complex than at first glance.

- e. Notice the omission of faith as Aquinas discussed the requirements for the justification of the ungodly⁸⁴⁵

6. The New Birth:

- a. Receiving Christ, John 1:12; Rev 3:20 (cf. Col 2:6)
- b. Born of the Spirit, John 1:12-13; 3:3-8 (cf. 1 Pet 1:23)
- c. Christ abiding in the Christian, John 14:20; 15:4; 17:23, 26; Col 1:27 (cf. 1 John 4:12)
- d. Being "in Christ," 2 Cor 5:17 (cf. 2 Cor 3:18)

⁸⁴⁵"I answer that, The aforesaid four things required for the justification of the ungodly are simultaneous in time, since the justification of the ungodly is not successive, as stated above (A[7]); but in the order of nature, one is prior to another; and in their natural order the first is the infusion of grace; the second, the free-will's movement towards God; the third, the free-will's movement towards sin; the fourth, the remission of sin.

"The reason for this is that in every movement the motion of the mover is naturally first; the disposition of the matter, or the movement of the moved, is second; the end or term of the movement in which the motion of the mover rests, is last. Now the motion of God the Mover is the infusion of grace, as stated above (A[6]); the movement or disposition of the moved is the free-will's double movement; and the term or end of the movement is the remission of sin, as stated above (A[6]). Hence in their natural order the first in the justification of the ungodly is the infusion of grace; the second is the free-will's movement towards God; the third is the free-will's movement towards sin, for he who is being justified detests sin because it is against God, and thus the free-will's movement towards God naturally precedes the free-will's movement towards sin, since it is its cause and reason; the fourth and last is the remission of sin, to which this transmutation is ordained as to an end, as stated above (AA[1],6)" (Aquinas, *Summa FS Q[113], A[10]*, "Whether the infusion of grace is naturally the first of the things required for the justification of the ungodly?").

7. The results of faith in Christ:⁸⁴⁶

a. Salvation to the uttermost, Heb 7:25

Translations of παντελής in Hebrews 7:25

Extent or completeness of Christ alone's ability to save—or must the believer add something himself?

Utterly (may imply a complete change of nature)		Fully (may also imply issues of this life)		Forever (implies eternal emphasis of salvation)							Present and Future	Unclear
Geneva* (1560)	Bishop's (1595); KJV; Web- ster's; ERV; NKJ; ESV	Darby (1884); NIV; NET	Cam- bridge (1949)	Tyndale (1534)	Ethe- ridge (1849)	Murdock (1851); Norton; DRA*; NAS	Young's (1862)	RSV (1952); NRSV	NAB* (1991); GWN; CSB	New Living Trans (2000)	ABS' Good News Trans* (1993)	NJB* (1985)
Perfectly	To the utter- most	Com- pletely	Fully	Ever	To eternity	For ever	To the very end	For all time	Always	Once and forever	Now and Forever	Absolute
Wherefore, he is able also perfectly to saue them that come vnto God by him, seeing he euer liueth, to make interces-sion for them	Wherefore he is able also euer to saue them to the vttermost that come vnto God by hym, seyng he euer living to intercede for them	Whence also he is able to be the saviour of those who approach by him to God through him, always living to intercede for them	So that he is fully able to be the saviour of all who come to God through him, because he is ever living to make prayer to God for them	Wherfore he is able to save them that come vnto god by him seynge he ever lyveth to make interces-sion for vs	And he is able to save for eternity them who come vnto god by him unto seynge he ever lyveth to make interces-sion for vs	And he is able to vivify for ever, them who come to God by him; for he always liveth, and offereth up prayers on their behalf	and he is able to draw near to God through him unto God -- ever living to make interces-sion for them	whence also he is able to save to the very end, those who always liveth, and sendeth up prayers for them	Conse- quently he is able for all time to save those who draw near to God through him, since he always lives to make interces-sion for them	Therefore, he is always able to save those who approach God through him, since he lives forever to make interces-sion for them	Therefore he is able, once and forever, to save those who come to God through him. He lives forever to intercede with God on their behalf	And so he is able, now and always, to save those who come to God through him is absolute, since he lives for ever to intercede for them

*The marginal note in the Geneva Bible for this verse reads: "The frute of this Priesthode is to saue & that fully and perfectly, not by supplying that yet wanteth, but by taking away the Lawe which is unperfect by reason of our infirmities."

- b. Adoption as sons, Gal 3:25
- c. A transformed life, 2 Cor 5:17 (cf. 2 Cor 3:18)
- d. Fruit in accordance with faith, Matt 7:16-20
- e. Good works in accordance with God's Word, Eph 2:10; James. 2:17
- f. The practice of righteousness, 1 John 2:29
- 8. Some interesting uses of the verb σωζω (to save):
 - a. 1 Cor 9:22 (English Geneva [my revision]), "I am made all things to all men, that [by all means] I might [] save some"
 - 1) Paul's complete effort of means has the purpose of bringing God's salvation to as many as possible
 - 2) The verb is conjugated as "I might save", affirming both God's use of and the essential nature of Paul in the salvation process

⁸⁴⁶In these notes, Chapter 11, God, Prayer, and Fasting in Evangelism: God's in Evangelism., "F. God Bestows the Blessings of Salvation," has greater depth on the results of genuine faith.

- b. 1 Tim 4:16 (English Geneva), “for in doing this thou shalt bothe save thy self, and them that heare thee”
- 1) Paul combines salvation as the continuation of faith toward Timothy, with both the beginning of faith and continuation of faith to his hearers
 - 2) Note the combination of “save” and “hearing”
9. On the trend to replace “justify” (foreign imputation of a complete righteousness) with “declare righteous” (declarative righteousness,a.k.a. declaring absolution for individual sins) as the legal/forensic translation of δικαιόω, following the *Louw-Nida Lexicon*,⁸⁴⁷ for example:

Comparative Translations of δικαιόω in Romans

Verse s	Greek Byzantine	Latin Vulgate (1965)	KJV (1611/ 1769)	ASV (1901)	NASB (1977)	NIV (1984)	GNT* (1993)	CEV* (1991)	NET (2006)	ESV (2008)	French Segond 21 (2007)	Total uses of “Justify”
Rom 2:13	δικαιωθή - σονται	iustifica-buntur	shall be justified	shall be justified	will be justified	who will be declared righteous	that people are put right	God accepts those who	will be declared righteous	who will be justified	qui seront déclarés justes	5
Rom 3:4	ἄν δικαιωθῆς	Ut iustificeris	thou mightest be justified	That thou mightest be justified	Thou mightest be justified	you may be proved right	You must be shown to be right	Your words will be proven true	so that you will be justified	That you may be justified	Ainsi tu as été trouvé juste	5
Rom 3:20	οὐ δικαιωθήσεται	non iustifica-bitur	there shall no flesh be justified	no flesh will be justified	no flesh will be justified	no one will be declared righteous	no one is put right	God does not accept people simply	no one is declared righteous	no human being will be justified	personne ne sera considéré comme juste	4
Rom 3:24	δικαιούμενοι	lustificati	Being justified	being justified	being justified	and are justified	all are put right	he freely accepts us	they are justified	are justified	et ils sont gratuitement déclarés justes	7
Rom 3:26	δικαιοῦντα	et iustificans	and the justifier of him which believeth in Jesus	and the justifier of him that hath faith in Jesus	and the justifier of the one who has faith in Jesus	and the one who justifies those who have faith in Jesus	and that he puts right everyone who believes in Jesus	when he accepts people who have faith in Jesus	the justifier of the one who lives because of Jesus' faithfulness	the justifier of the one who has faith in Jesus	en déclarant juste celui qui a la foi en Jésus	7
Rom 3:28	δικαιοῦσθαι	enim iustificari hominem per fidem	that a man is justified by faith	that a man is justified by faith	that a man is justified by faith	that a man is justified by faith	a person is put right with God only through faith	that people are acceptable to God	that a person is declared righteous by faith	that one is justified by faith	l'homme est déclaré juste par la foi	6
Rom 3:30	ὅς δικαιώσει	qui iustificat	which shall justify	and he shall justify	who will justify	who will justify	he will put the Jews right with himself on the basis of their faith, and will put the Gentiles right...	and he accepts	he will justify	who will justify	qui déclarera les incircuncis justes	7

⁸⁴⁷“34.46 δικαιόω ; δικαίωσις, εως f; δικαιοσύνη, ης f: to cause someone to be in a proper or right relation with someone else - ‘to put right with, to cause to be in a right relationship with.’ Some scholars, however, interpret δικαιόω, δικαίωσις, and δικαιοσύνη in the following contexts as meaning ‘forensic righteousness,’ that it to say, the act of being declared righteous on the basis of Christ’s atoning ministry, but it would seem more probable that Paul uses these expressions in the context of the covenant relation rather than in the context of legal procedures” (BibleWorks 7.0: *Louw-Nida Lexicon*).

Verse s	Greek Byzantine	Latin Vulgate	King James Version	ASV	NASB	NIV	Good News Trans [*]	Cont English Version [*]	NET	ESV	French Segond 21	Total uses of "Justify"
Rom 4:2	ἐδικαιώθη	iustificatus	were justified	was justified	was justified	was justified	he was put right	He became acceptable to God	was declared righteous	was justified	a été considéré juste	6
Rom 4:5	τὸν δικαιοῦντα	qui iustificat impium	him that justifieth the ungodly	him that justifieth the ungodly	Him who justifies the ungodly	trusts God who justifies the wicked	and who believe in the God who declares the guilty to be innocent	God accepts sinners only because they have faith in him.	the one who declares the ungodly righteous	who justifies the ungodly	en celui qui déclare juste l'impie	6
Rom 5:1	Δικαιωθέντες	Iustificati ergo ex fide	being justified by faith	Being therefore justified by faith	having been justified by faith	since we have been justified through faith	Now that we have been put right with God through faith	By faith we have been made acceptable to God.	since we have been declared righteous by faith	since we have been justified by faith	Ainsi donc, déclarés justes sur la base de la foi	6
Rom 5:9	δικαιωθέντες	multo igitur magis nunc iustificati in sanguine ipsius	Much more then, being now justified by his blood	Much more then, being now justified by his blood	Much more then, having now been justified by His blood	Since we have now been justified by his blood, how much more	By his blood we are now put right with God; how much more, then,	¶ But there is more! Now that Christ has accepted us because of Christ sacrificed his life's blood	Much more then, because we have now been declared righteous by his blood	Since, therefore, we have now been justified by his blood	Puisque nous sommes maintenant considérés comme justes grâce à son sang	6
Rom 6:7	δεδικαίωται	iustificatus est a peccato	is freed from sin	is justified from sin	is freed from sin	has been freed from sin	we are set free from the power of sin	We know that sin does not have power	has been freed from sin	has been set free from sin	est libéré du péché	1
Rom 8:30 (1)	ἐδικαιώσεν	hos et iustificavit	them he also justified	them he also justified	He also justified	he also justified	he put right with himself	God then accepted the people	he also justified	he also justified	il les a déclarés justes	7
Rom 8:30 (2)	ἐδικαιώσεν	quos autem iustificavit	whom he justified	and whom he justified	whom He justified	those he justified	[untranslated]	[untranslated]	those he justified	those whom he justified	ceux qu'il a déclarés justes	7
Rom 8:33	Θεὸς δικαιῶν	Dei qui iustificat	<i>It is God that justifieth</i>	<i>It is God that justifieth</i>	God is the one who justifies	It is God who justifies	God himself declares them not guilty	If God says his chosen ones are acceptable to Him	It is God who justifies	It is God who justifies	C'est Dieu qui les a déclarés justes !	6
Uses of "Justify"	15/15	15/15	14/15	15/15	14/15	11/15	0/15	0/15	7/15	14/15	0/15	86/135 (59%)
Primary Translation	—	—	Justify (14/15)	Justify (15/15)	Justify (14/15)	Justify (11/15)	Put right (10/15)	Accepts/ are acceptable (11/15)	Declare righteous (7/15)	Justify (14/15)	Declare righteous (10/15)	—
Secondary Translation	—	—	Is freed (1/15)	--	Is freed (1/15)	Declared righteous (2/15)	Declares innocent/ not guilty (2/15)	Made acceptable (1/15)	Justify (7/15)	Set free (1/15)	Consider righteous (3/10)	—

*The Church of Rome's unpositive attitude to the concept of justification by faith is evident in the Good News Translation's and the Contemporary English Version's rearrangement of phrases and tenses likely to accommodate for the "Sacrament of Penance", whereby those who confess are declared absolved of sin if they perform the penance assigned by the particular priest, acting on behalf of the Church, God, and His Holy Spirit. Both of these translations bear the Catholic imprimatur and nihil obstat. Surprisingly, the French Segond 21, published in 2007 by the hitherto quite conservative Geneva Bible Society, follows this unfortunate precedent. By comparison, the 1910 Louis Segond uses the French verb "justifier" 13/15 times.

Nor has “liberal” Protestantism warmly accepted the concept of the Substitutionary Atonement imbedded in the term “justify” and in the verb associated with it (*λογίζομαι*):

“These traditional theological explanations of the death of Christ have less authority that we are accustomed to suppose. The fundamental terms and ideas—‘satisfaction,’ ‘substitution,’ ‘imputation,’ ‘merit’—are post-biblical ideas, and are alien from the spirit of the gospel.”⁸⁴⁸

10. Perhaps an equally or more important trend in Bible translation relates to a verb, used in parallel to the concept of justification, that being the verb sometimes translated “reckoning” (*λογίζομαι*):

While there are 19 uses of the verb in the Book of Romans, for space reasons, we will consider only one, Rom 4:6, and the variety and liberty that has been utilised when translating this important verb:

On the translation of *λογίζομαι* in Romans 4:6
(arranged chronologically by translation terminology)

Byzantine Greek	Latin Vulgate*	Nova Vulgata*	Wycliffe (1388)	Tyndale (1534)	Geneva (1560); Bishops; KJV; NKJ	Etheridge (1849); ASV; RSV; NAS (1977) [°]	Noyes (1869)	Douai-Rheims ^{**} (1899)	BBE (1949)	NIV (1984, 2011); NAB ^{**} ; NAS (1995); NET; MIT; CSB	NJB ^{**} (1985)	GWN (1995)	ESV (2011)
λογίζομαι	Accepto + fero	Reputato	Accept + give	Ascribe	Impute	Reckon	Accept as	Repute	Put + to account	Credit	Attribute	Approve	Count
φό δ θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων	ui Deus accepto fert iustitiam sine operibus	cui Deus reputat iustitiam sine operibus	whom God acceptith, he yyueth to hym riytwis-nesse with outen werkis of the lawe	vnto whom god ascribeth rightewes -nes without dedes	vnto whome God imputeth righteous -nes without workes	to whom Aloha reckonet h righteous -ness without works	whom God accepteth as righteous without works	to whom God reputeth justice without works	to whose account God puts righteousness without works	to whom God credits righteousness apart from works	if God attributes uprightness to that person, apart from any action undertaken	God approves of people without their earning it	to whom God counts righteousness apart from works

*The Latin Vulgate, Clementine, with Migne glosses, translated the exact same Greek verb, *λογίζομαι*, using *imputo* in Rom 4:8, “cui non imputavit Dominus peccatum.”; in which case, Wycliffe translated this term “arettide,” which is defined as “1. to attribute; to impute; to place blame upon;

2. to regard, consider, reckon; 3. to pay heed, perceive, find.”⁸⁴⁹

**Consecrated by the Vatican II proclamation, “Ratione Habita” (Synod of Bishops, Oct 28, 1967); commissioned by Paul VI (1965); the NT was completed in 1971; *Nova Vulgata* was authorized by John Paul II (*Scripturarum Thesaurus*, Apr 25, 1979).

[°]The more complete contingent of translations with similar translations is: Etheridge (1849); Murdock; Young’s; Rotherham; Darby; ERV; ASV; RSV; NAS (1977).

⁸⁴⁸Walter Rauschenbusch, *A Theology for Social Gospel* (New York: Macmillan, 1917; Nashville: Abingdon, 1978), 242–43; see also Horace Bushnell, *The Vicarious Sacrifice, Grounded in Principles of Universal Obligation* (New York: Scribner, 1866), 42–43.

⁸⁴⁹“Middle English Dictionary Entry: aretten (v.)”; available at: <http://quod.lib.umich.edu/cgi/m/mec/med-idx?type=id&id=MED2191> (online); accessed: 28 Jan 2013; Internet.

E. Commitment:

1. Biblical terms for man's commitment:

Introductory comments:

- 1) This is not an exhaustive listing
- 2) Each of these are active verbs or verbal groups by which the hearer is urged to respond to the Gospel
- 3) In this list no term is exclusive of all the truth, and no term is all inclusive of all the entire concept

a. Passages with a punctiliar [point-in-time, once-and-for-all] emphasis:

- 1) Teaching:
 - a) To be born again:
Two words: γεννάω ἀνωθεν, John 3:3; 7;
One word: ἀναγεννάω, 1 Pet 1:3; 23.
 - b) To be reconciled, 2 Cor 5:20
 - c) To become as I am (refering to Paul) [γενέσθαι τοιούτους ὅποιος κἀγώ εἰμι], Acts 26:29 (cf. 1 Cor 11:1)
 - d) To believe, John 5:24; Rom 3:22; 1 Cor 14:22; 1 Thess 2:13; 1 Tim 4:12; 1 Pet 2:7; Jude 1:5; cf. Acts 13:39
 - e) To believe in Christ, John 3:16; 9:35; Acts 16:31; Phil 1:29
 - f) To call on the name of the Lord, Rom 10:13, cf. Joel 2:32; Rom 10:14
 - g) To circumcise your heart, Deut 10:16; Jer 4:4
 - h) To come, Isa 55:1-3; Rev 22:17 (cf. Matt 22:4, "come to the wedding feast," Luke 14:17)
 - i) To come to Christ, Matt 11:28; John 6:65; 7:37 (e.g. John 1:39, 46; 4:29)
 - j) To come to know Christ, John 14:9; 1 John 2:3-4 (cf. Phil 3:8, "to know Christ")
 - k) To come to know God, John 8:55
 - l) To confess with your mouth ... and believe in your heart ..., Rom 10:9-10
 - m) To confess Christ before men, Matt 10:32; Luke 12:8 (e.g. John 9:22)
 - n) To follow Jesus, Matt 19:21; Mark 1:17; Luke 9:59; 18:22; John 8:12 (cf. Acts 17:34)
 - o) To hear and act upon the words of Christ, Matt 7:24; Luke 6:47
 - p) To hear and hold fast the word (ἀκούσαντες τὸν λόγον κατέχουσιν), Luke 8:15
 - q) To hear and receive the word (οὕτινες ἀκούουσιν τὸν λόγον καὶ παραδέχονται), Mark 4:20
 - r) To hear and understand the word (τὸν λόγον ἀκούων καὶ συντείς), Matt 13:23
 - s) To join oneself to the Spirit: 1 Cor 6:17 "But the one who joins himself to the Lord is one spirit *with Him*"
 - t) To know the Lord, Jer 31:34, cf. Heb 8:11
 - u) To know the name of the Lord, Psa 9:10, "And those who know Thy name will put their trust in Thee; For Thou, O LORD, hast not forsaken those who seek Thee."

- v) To look and be radiant [be enlightened], Psa 34:6

**Have You Looked Upon Him?
And Be Enlightened! Psa 34:6**

Hebrew	Greek Orthodox Text	1605 French Geneva	Translation	1560 English Geneva	KJV	1885 ERV	1890 Darby	1901 ASV
הַבִּיטוּ אֶלְיוֹן	προσέλθατε πρὸς αὐτὸν	L'a-on regardé?	Has he been looked to?	They shal look vnto him,	They looked unto him,	They looked unto him,	They looked unto him,	They looked unto him,
וְנִרְאָה	καὶ φωτίσθητε,	on [en] est illuminé,	[by it] one is illuminated,	and runne [to him]:	and were lightened:	and were lightened:	and were enlightened,	and were lightened:
וְפָנֵיכֶם אֶל־יְהֹוָה:	καὶ τὰ πρόσωπα ὑμῶν οὐ μὴ καταισχυνθῆ.	& leurs faces ne sont point confuses.	& their faces will not be confused.	and their faces shal not be ashamed,	and their faces were not ashamed.	and their faces shall never be confounded.	and their faces were not confounded.	and their faces shall never be confounded.

- w) To look and live, Num 21:9
- x) To look and be saved, Isa 45:22
- y) To receive Him [Christ], John 1:12; cf. Rev 3:20
- z) To repent, Matt 3:2; 4:17; Mark 6:12; Luke 3:8; 13:3, 5; 15:7, 10; 24:47.
- aa) To repent and be baptized, Acts 2:38
- ab) To repent and believe, Mark 1:15, cf. Matt 21:32
- ac) To repent and be converted, Acts 3:19 (KJV)
- ad) To seek the Lord, Psa 9:10; Isa 55:6; Matt 7:7
- ae) To take warning, Ezek 3:21 (of the righteous)
- af) To turn, Acts 14:15
- ag) To turn from his wickedness, Ezek 3:19
- ah) To turn (ἐπιστρέφω) to the Lord, 2 Cor 3:16.

2) Examples:

- a) Believed, Acts 14:1, 23
- b) Brought to the Lord, Acts 11:24
- c) Followed Paul and Barnabas, Acts 13:43
- d) Joined him (Paul) and believed, Acts 17:34
- e) Received the word (with great eagerness), Acts 17:11 (cf. John 17:8)
- f) Receive the word of God, Acts 8:14; 11:1 (cf. 1 Thess 2:13)
- g) Was listening ... and responded (προσέχειν, to the things spoken by Paul), Acts 16:14
 - (1) Was listening, Acts 14:9
- h) Who believed turned to the Lord, Acts 11:21
- i) Who received his [Peter's] word, Acts 2:41
- j) Won many disciples, Acts 14:21

3) Of the OT men of faith:

- a) Having seen, having welcomed, having confessed, Heb 11:13
- b. Passages with verbs that imply a linear emphasis (by the way, some of these can be turned into works):
 - 1) To abide in Christ, John 15:1-8
 - 2) To be transformed, Rom 12:2
 - 3) To act upon the words of Christ, Matt 7:24; Luke 6:47
 - 4) To believe and know the truth, 1 Tim 4:3
 - 6) To follow Christ, John 8:12 (a linear concept which necessitates a beginning, cf. Acts 17:34)
 - 7) To hold fast to the word which was preached, 1 Cor 15:2

- 8) To keep (obey) Christ's commandments, John 14:21 (cf. 1 John 2:3-6; 5:2)
 - 9) To lay aside the old self ... put on the new self, Eph 4:22, 24 (cf. Col 3:9-10)
 - 10) To love the Lord your God with all your heart, and soul, and strength, Matt 22:37
 - 11) To love your neighbor as yourself, Matt 22:39; cf. Lev 19:18
 - 12) To love one another, John 13:34-35
 - 13) To seek first the kingdom of God, Matt 6:33
 - 14) To walk in a manner worthy of the Lord, Col 1:10
2. God's instantaneous commitment according to His promises:
- Introduction: Why are (have) Baptists and Evangelicals been so obsessed with instantaneous conversion, "You must be born again"? Here's the reason:
- a. He will bring about the new birth, John 1:12-13; 3:3-8
 - b. He will give His Spirit, Acts 2:38-39 (cf. Joel 2:28-29; Ezek 36:26-28)
 - c. He will seal by His Spirit, 2 Cor 1:22; Eph 1:13; 4:30 (cf. Rom 8:9)
 - d. He will save, Rom 10:9, 13 (cf. 2 Tim 1:9; Tit. 3:5)
 - e. He will not condemn, but give eternal life, John 3:16; 5:24 (cf. Deut 30:6; Rom 5:9; 1 Thess 1:10)
 - f. He will make the person a new creature, 2 Cor 5:17
 - g. He will sprinkle clean from sin, remove the heart of stone, give a heart of flesh, etc., Ezek 36:26-28 (cf. Jer 31:34)
 - h. He will transfer from the kingdom of darkness to the kingdom of His beloved Son, Col 1:13-14
 - i. He will transform the Christian, 2 Cor 3:18
 - j. He will remove the veil to allow an understanding of Scripture, 2 Cor 3:16
 - k. He will make the new Christian "salt and light," Matt 5:13-15

**Variant Translations of Verses on Christ Being “in” the Believer
[Was not this “Manichean tendency” wrongfully attacked by Augustine?]**

Text	Byzantine Textform	English Geneva (1560)	New American Standard (1977)	New Jerusalem Bible* (1985)	IBS' French <i>Le Semeur</i> (1992, 1999)*	ABS' Contemp English Version* (1995)
2 Cor 13:5	Ἐαυτοὺς πειράζετε εἰ ἔστε ἐν τῇ πίστει, ἔαυτοὺς δοκιμάζετε. Ἡ οὐκ ἐπιγινώσκετε ἔαυτούς, ὅτι Ἰησοῦς χριστὸς ἐν ὑμῖν ἐστίν; εἰ μή τι ἀδόκιμοι ἔστε	Proue your selues whether ye are in the faith: examine your selues: knowe ye not your owne selues, howe that Iesus Christ is in you, except ye be reprobates?	Test yourselves to see if you are in the faith; examine yourselves! Or do you not recognize this about yourselves, that Jesus Christ is in you—unless indeed you fail the test?	Put yourselves to the test to make sure you are in the faith. Examine yourselves. Do you not recognise yourselves as people in whom Jesus Christ is present? - unless, that is, you fail the test	Do therefore yourselves your own examination, and test yourselves, to see if you live in the faith. Do you not recognize that Jesus Christ is among you? Unless, perhaps, that this examination results in a stalemate for you.	Test yourselves and find out if you really are true to your faith. If you pass the test, you will discover that Christ is living in you. But if Christ isn't living in you, you have failed.
Eph 3:16-17[18]	Ἐνα δῶῃ ὑμῖν, κατὰ τὸν πλούτον τῆς δόξης αὐτοῦ, δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον, ¹⁷ κατοικῆσαι τὸν χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν.	That he might graunte you according to the riches of his glorie, that ye may be strengthened by his Spirit in the inner man, ¹⁷ That Christ may dwell in your hearts by faith, that ye, being rooted and grounded in loue,	that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man; ¹⁷ so that Christ may dwell in your hearts through faith; <i>and that</i> you, being rooted and grounded in love,	In the abundance of his glory may he, through his Spirit, enable you to grow firm in power with regard to your inner self, ¹⁷ so that Christ may live in your hearts through faith, and then, planted in love and built on love,	I ask him that he grant you, according to the measure of his glorious riches, to be strengthened with power by His Spirit in your inner being. ¹⁷ That [the] Christ live in your hearts by [the] faith. Rooted and solidly founded in love,	God is wonderful and glorious. I pray that his Spirit will make you become strong followers ¹⁷ and that Christ will live in your hearts because of your faith. Stand firm and be deeply rooted in his love.
Col 1:27	οἵς ἡθέλησεν ὁ Θεὸς γνωρίσαι τι τὸ πλούτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὃς ἐστιν χριστὸς ἐν ὑμῖν, ἡ ἐπίς τῆς δόξης:	To whome God wolde make knownen what is the riches of this glorious mysterie among the Gentiles, which riches is Christ in you, the hope of glory,	to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, <i>which riches is Christ in you, the hope of glory.</i>	It was God's purpose to reveal to them how rich is the glory of this mystery among the gentiles; it is <i>Christ among you, your hope of glory.</i>	For God wanted to make them know what is the glorious wealth that is enclosed in the secret of his plan for the non-Jew. And here is this secret: the Christ is in you [<i>note among you</i>], he in whom are focused the hope of glory <i>which is to come.</i>	God did this because he wanted you Gentiles to understand his wonderful and glorious mystery. And the mystery is that Christ lives in you, and he is your hope of sharing in God's glory.

Original French *Le Semeur*, translation mine: 1 Cor 13:5, “Faites donc vous-mêmes votre propre critique, et examinez-vous, pour voir si vous vivez dans la foi. Ne reconnaissiez-vous pas que Jésus-Christ est parmi vous? A moins, peut-être, que cet examen n'aboutisse pour vous à un échec”; Eph 3:16-17[18], “Je lui demande qu'il vous accorde, à la mesure de ses glorieuses richesses, d'être fortifiées avec puissance par son Esprit dans votre être intérieur. ¹⁷ Que le Christ habite dans votre cœur par la foi. Enracinés et solidement fondés dans l'amour”; Col 1:27, “Car Dieu a voulu leur faire connaître quelle est la glorieuse richesse que renferme le secret de son plan pour les non-Juifs. Et voici ce secret: le Christ est en vous [*note parmi vous*], lui en qui se concentre l'espérance de la gloire à venir.”

3. The total impact of this commitment upon man's life, Deut 6:5 (cf. Matt 22:36-37; 2 Cor 5:17):

- a. Upon the mind, Prov 1:7 (cf. 1 Cor 1:21-24)
- b. Upon the emotions, John 16:33; Phil 4:7
- c. Upon the will, Phil 2:12-13; 2 Tim 1:7
- d. Upon the body, Rom 6:19; 1 Cor 9:27

Also Check Out—Hearing to Believe...

- a. See the Appendix to Chapter 2, “Hearing to Believe—The Hearing of Faith”
- b. See also my *Charts for a Theology of Evangelism*, Chart 37, “A [The] Verbal Order of Salvation,” 66-69.

F. Sample Commands Related to Salvation:

1. Prior to salvation:
 - a. "Seek and you will find," Matt 7:7; Luke 11:9; cf. Acts 17:27
 - b. "Seek the Lord while He may be found," Isa 55:6
 - c. "Call upon Him while he is near," Isa 55:6
 - d. "Let the wicked forsake his way, And the unrighteous man his thoughts," Isa 55:7
 - e. "Let him return to the LORD, And He will have compassion on him; And to our God, For He will abundantly pardon," Isa 55:7
 - 1) It seems that the *shub* (qal) should preferably be translated "turn" as in repent, cf. Ezek 33:11; 1 Thess 1:9
 - f. In this case the progression in Isaiah 55:6-7 leads seamlessly to the New Testament teaching related to salvation...
2. Commands related to the point of salvation:
 - a. Believe in God, believe also in Me, John 14:1
 - b. Believe in the light, John 12:36
 - c. Believe in the Lord Jesus, and you shall be saved, Acts 16:31
 - d. Believe the works [of Christ], John 10:38; 14:11
 - 1) The works of Christ are the apologetic!
 - e. Only believe, Mark 5:36; Luke 8:50
 - f. Repent, Luke 13:3, 5
 - g. Repent and be baptized, Acts 2:38
 - h. Repent and believe, Mark 1:15
 - i. Enter by the narrow door, Matt 7:13; Luke 13:24
3. Commands related to the continuation of salvation:
 - a. Seek ye first the kingdom of God and His righteousness, Matt 6:33; cf. Luke 12:31
 - b. Abide in My, John 15:4-9
 - c. But put on the Lord Jesus Christ, Rom 13:14
 - d. Make no provision for the flesh in regard to *its* lusts, Rom 13:14
 - e. Put on the full armor of God, Eph 6:11
 - f. Unless you repent, Rev 2:16, 21, 22; 3:3, 19
 - g. Often New Testament commands related to sanctification are mixed and matched with the NT commands for salvation by sacramental or anti-conversionist Christians:
 - 1) Which does not comply with the individual contexts of the commands
 - 2) Which leads to confusion and the elimination of the NT emphasis on a punctiliar salvation

H. Salvation and Works:

1. The theoretical basis for a works salvation:
 - a. Works salvation must allow for man to have the ability to:
 - 1) Save himself, or
 - 2) Reach out to the light of Christ within, or
 - 3) To respond to some level of grace given
 - b. However, total depravity and total inability negate the possibility of the same, therefore, those who believe in some level of a works salvation, must deny total depravity and total inability
 - c. Likewise, those who believe in a works salvation must posit other means of salvation, other than Scriptures alone, faith alone and grace alone:
 - 1) The Ordinances have been the favorite of those who believe in a sacramental salvation
 - 2) Others also posit love, the beatitudes, etc., as adding to grace or replacing grace altogether
 - d. Simultaneously, those who believe in a works salvation cannot accept:
 - 1) A finished or completed faith (with assurance), as it is always in process, never really sure
 - 2) Therefore, verses on being justified by faith or blameless are shunned as incomprehensible, for example see the Catholic translations of Psa 18:32[33]

Protestant and Catholic Translations of Psalm 18:32[33] Compared

LXX	Latin Vulgate	Protestant		Equivocal?			Catholic			
		Geneva (1560)	KJV (1611, 1769); cf. ASV; NKJ, NIV; NLT; CSB	Bible in Basic English (1949, 1964)	Revised Standard (1952)	NET (2004)	Douay-Rheims (1899); [‡] cf. NAS	New American (1901) [‡]	New Jerusalem (1985) [‡]	ABS' Good News Trans (1993) [‡]
		Vpright	Perfect*	Straight	Safe	Removes the obstacles in	Blameless	Unerring	Free from blame	Safe
ὁ θεὸς ὁ περιζωνύων με δύναμιν καὶ ἔθετο ἀμωμον τὴν ὁδὸν μου	Deus qui accingit me fortitudine et posuit inmaculata m viam meam	God girdeth me with strength, and maketh my way vpright.	<i>It is</i> God that girdeth me with strength, and maketh my way perfect.	God puts a strong band about me, guiding me in a straight way	the God who girded me with strength, and made my way safe	The one true God gives me strength; he removes the obstacles in my way	God who hath girt me with strength; and made my way blameless.	This God who girded me with might, kept my way unerring	This God who girds me with strength, who makes my way free from blame	He is the God who makes me strong, who makes my pathway safe

*The Holy Spirit born-again Albigenses of the 13th-14th Centuries were called "Parfaits" or Perfect ones.

2. The Old Testament basis for a works salvation:

- a. Obedience of God's commands as the source of life—"that you may live" in the Pentateuch:
 Lev 18:5, "So you shall keep My statutes and My judgments, by which a man may live if he does them; I am the LORD"
 Deut 4:1, "And now, O Israel, listen to the statutes and the judgments which I am teaching you to perform, in order that you may live and go in and take possession of the land which the LORD, the God of your fathers, is giving you."
 Deut 5:33, "You shall walk in all the way which the LORD your God has commanded you, that you may live, and that it may be well with you, and that you may prolong *your* days in the land which you shall possess."
 Deut 8:1, "All the commandments that I am commanding you today you shall be careful to do, that you may live and multiply, and go in and possess the land which the LORD swore *to give* to your forefathers."
 Deut 30:15-16, "See, I have set before you today life and prosperity, and death and adversity; in that I command you today to love the LORD your God, to walk in His ways and to keep His commandments and His statutes and His judgments, that you may live and multiply, and that the LORD your God may bless you in the land where you are entering to possess it."
- b. "The LORD will establish you as a holy people to Himself, as He swore to you, if you will keep the commandments of the LORD your God, and walk in His ways," Deut 28:9
- c. "And it will be righteousness for us if we are careful to observe all this commandment before the LORD our God, just as He commanded us," Deut 6:25
- d. "Keefe my commandements, and thou shalt liue, and mine instruction as the apple of thine eyes," Prov 7:2 (Geneva)
- e. "If a man observes them [statutes and ordinances of God] he will live," Ezek 20:11
- f. "By which if a man observes them [God's commandments and ordinances] he shall live," Neh 9:29
- g. "The LORD has rewarded me according to my righteousness; According to the cleanness of my hands He has recompensed me. For I have kept the ways of the LORD, And have not wickedly departed from my God. For all His ordinances were before me, And I did not put away His statutes from me. I was also blameless with Him, And I kept myself from my iniquity. Therefore the LORD has recompensed me according to my righteousness, According to the cleanness of my hands in His eyes"
 (Psalm 18:20-24; contra, see v. 32):
 - 1) "*It is* God who arms me with strength, And makes my way perfect," Psa 18:32 (NKJ)

3. Several NT verses sometimes used to prove a works salvation:
 - a. "By your endurance you will gain your lives," Luke 21:19
 - b. "...Those who practice such things shall not inherit the kingdom of heaven," Gal 5:21
(cf. Rom 14:18; 1 Cor 6:10)
 - c. "You see that a man is justified by works, and not by faith alone," James 2:24
 - d. "...Faith without works is dead," James 2:26
4. A response to works salvation:
 - a. No man can observe the statutes of God, Psa 14:1, 3, 53:1, 3; Prov 20:9; Ezek 20:25
(cf. Rom 3:23)
 - b. If works could save Christ died in vain, Gal 2:21
 - c. If works are added to faith, then Christ's death is worthless, Gal 5:2
 - d. Those that add works to faith:
 - 1) Are separated from Christ, Gal 5:4
 - 2) Have fallen from grace, Gal 5:4

Three Definitions of ἐκπίπτω in the Louw-Nida Lexicon
[Does theology advise translation in Galatians 5:4?]

Louw-Nida Definition #1*	Louw-Nida Definition #2	Louw-Nida Definition #3
15.120 ἀποπίπτω ; ἐκπίπτω: to fall from a particular point or location – 'to fall, to fall from, to fall off.' ἀποπίπτω: καὶ εὐθέως ἀπέπεσαν αὐτοῦ ἀπὸ τῶν ὄφθαλμῶν ὡς λεπίδες 'and immediately there fell from his eyes something like scales' Ac 9.18 . ἐκπίπτω: καὶ τὸ ἄνθος ἔξεπεσεν 'and the flower falls' 1 Pe 1.24 .	34.26 παραπίπτω ; ἐκπίπτω ; ἀποστρέφομαι ; ἀφίσταμαι (and 2nd aorist active): to abandon a former relationship or association, or to dissociate (a type of reversal of beginning to associate) – 'to fall away, to forsake, to turn away.' παραπίπτω: παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν 'once they fall away, (it is impossible) to bring them back to repent again' He 6.6 . ἐκπίπτω: τῆς χάριτος ἔξεπέσατε 'you have turned away from the grace (of God)' Ga 5.4 . Note, however, that the underlying structure of the expression τῆς χάριτος ἔξεπέσατε really involves 'turning away from God who has shown grace.' For another interpretation of ἐκπίπτω in Ga 5.4 , see 90.72. ἀποστρέφομαι: πολὺ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι 'how much less (shall) we (escape) if we turn away from the one (who speaks) from heaven' He 12.25 . ἀφίσταμαι: ἐν τῷ ἀποστήναι ἀπὸ θεοῦ ζῶντος 'that he will turn away from the living God' He 3.12 .	90.72 ἐκπίπτω: to no longer experience a state or condition – 'to be outside of, to experience no longer.' τῆς χάριτος ἔξεπέσατε 'you no longer experienced (God's) grace' Ga 5.4 . For another interpretation of ἐκπίπτω in Ga 5.4 , see 34.26.

*Notice how God has guarded the translation of this term by giving natural examples of falling off.

Translations of τῆς χάριτος ἔξεπέσατε [from ἀπόκηπτω] in Gal 5:4

Greek Byzantine Textform	Latin Vulgate	French Geneva (1669)*	New American Standard (1977)	French <i>Le Semeur</i> (1992, 1999)**	Good News Trans* (1993)	Cont English Version* (1995)
Κατηργήθητε ἀπὸ τοῦ χριστοῦ, οἵτινες ἐν νόμῳ δικαιουόντες· τῆς χάριτος ἔξεπέσατε.	evacuati estis a Christo qui in lege iustificamini a gratia excidistis	Christ is nullified on your behalf of you all who want to be justified by the Law, and you are deprived of grace.	You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace.	You who seek to make yourselves be declared righteous by God in accomplishing the Law, you are separated from Christ. You are no longer under the regiment [dispensation] of grace	Those of you who try to be put right with God by obeying the Law have cut yourselves off from Christ. You are outside of God's grace.	And if you try to please God by obeying the Law, you have cut yourself off from Christ and his wonderful kindness.
Lewis Latin Dictionary (1890): <i>excidō</i> 1. to fall out, drop down, fall away; Fig., to fall out, fall away, slip out, escape; To pass away, be lost, perish, disappear, be forgotten; Of persons, to be deprived of, lose, miss, forfeit, fail to obtain 2. to cut out, cut off, hew out, cut down; to raze, demolish, lay waste, destroy; Fig., to drive out, extirpate, banish	Larouse French-English Dictionary on "déchu": fallen, deposed, to be deprived of	"Severed from" seems a good translation; most other English Bibles translate the term "fallen from" most common translation in English Bibles, e.g. Wycliffe, Geneva, KJV, ASV, NAS, NKJ, NIV, ESV, CSB	(1) Rearrange order of phrases; (2) Turn "justify" into descriptive declarative righteousness, rather than imputed righteousness; (3) Turn the verb "fallen from" into a muted negative phrase, "no longer under the regiment of" to force the application only to the OT Law	(1) Rearrange order of phrases; (2) Turn "justify" into the ambiguous "be put right"; (3) The term "Law" can easily be equivocated to mean OT Law alone, and not Rome's New Law; (4) Turn the verb "fallen from" into the reflexive "you have cut yourselves off from" which implies a self-imposed relational separation	(1) Rearrange order of phrases; (2) Turn "justify" into "please God by obeying"; (3) "severed from" is translated "cut off from" (4) Again the reflexive implies a self-imposed relational separation, such as those who separate from Rome are [somewhat] cut off from God's grace	

*My translation of, "Christ est aneanti à l'egard de vous tous qui voulez estre justifiez par la Loi, et vous estes décheus de la grace."

**My translation of, "Vous qui cherchez à vous faire déclarer justes par Dieu en accomplissant la Loi, vous êtes séparés du Christ: vous n'êtes plus sous le régime de la grâce."

Analysis: It is clear that there is a theological wrestling match in this verse, as to what happens when one seeks their justification in the works of the Law. In this sense, this verse parallels the teaching of Romans 10:3.

- e. In fact, works for salvation are the invention of men, Col 2:21-22 (cf. Isa 29:13; Gal 1:10; 5:11; 6:12-14)
- 5. Salvation and works (Reformation principles of salvation):

Introduction: Paul uses some of this most pointed language when he deals with the ineffectiveness of works:

- 1) "Mud", "rubbish" or "dung," Phil 3:8 (*τὸ σκύβαλον*)
- 2) "Might also get themselves castrated!" [from *ἀποκόπτω*] Gal 5:12 (CSB)

- a. The grace of God alone allows salvation (*sola gratia*), Rom 4:3-5, 16; 11:6; Eph 2:8-9; Titus 3:5
- b. Faith in God alone allows salvation (*sola fides*), John 3:16; 5:24; Acts 16:30-31; Gal 2:16; Eph 2:8-9
- c. Salvation is not as a result of works, Rom 3:19-20, Gal 2:16; Eph 2:8-9; Col 2:20-23
- d. The inability to consistently perform works should lead to repentance. Ezek 18:23, 32
- e. Works necessarily result from salvation, Eph 2:10
- f. Seeking salvation by works nullifies salvation by grace, Gal 5:4

Please note faith and works in the following translations...

**Translations in the French *Le Semeur* possibly obscuring
justification “Not By Works” in the Pauline epistles!**

	Greek (N-A, 27 th)	NASB	IBS' French <i>Le Semeur</i> (1992, 1999; trans mine)	ABS' Cont English Version [®] (1995)
	δικαιόω [& δικαιοσύνη]	Justify (Imputed Righteousness)	Declare righteous (Declarative righteousness)	Be made acceptable (Restorative Righteousness)
Rom 1:16-17	<p>¹⁶ Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον, δύναμις γὰρ θεοῦ ἔστιν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίος τε πρώτον καὶ Ἑλληνι.</p> <p>¹⁷ Δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται, Ὁ δὲ δικαιος ἐκ πίστεως ζήσεται.</p>	<p>¹⁶ 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.</p> <p>¹⁷ 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."</p>	<p>¹⁶ For I am proud of the Gospel: it is the power of God by which he saves all those who believe, the Jews first and also the non-Jewish.</p> <p>¹⁷ In effect, this Gospel reveals to us in what consists the righteousness with which God agrees: she is received by faith and nothing but by faith as is said in the Scripture: <i>The righteous will live by faith.</i></p>	<p>¹⁶ I am proud of the good news! It is God's powerful way of saving all people who have faith, whether they are Jews or Gentiles.</p> <p>¹⁷ The good news tells how God accepts everyone who has faith, but only those who have faith. It is just as the Scriptures say, "The people God accepts because of their faith will live.</p>
<p>French <i>Le Semeur</i> text: "¹⁶ Car je suis fier de l'Evangile: c'est la puissance de Dieu par laquelle il *sauve tous ceux qui croient, les *Juifs d'abord et aussi les non-Juifs. ¹⁷ En effet, cet Evangile nous révèle en quoi consiste la justice que Dieu accorde: elle est reçue par la foi et rien que par la foi, comme il est dit dans l'Ecriture: <i>Le juste vivra par la foi.</i>"</p>				
Rom 3:19-20	<p>¹⁹ οἵδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει τοῖς ἐν τῷ νόμῳ λαλεῖ, ἵνα πᾶν στόμα φραγῇ καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ θεῷ.</p> <p>²⁰ διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σάρξ ἐνώπιον αὐτοῦ, διὰ γὰρ νόμου ἐπίγνωσις ἀμαρτίας.</p>	<p>¹⁹ Now we know that whatever the Law says, it speaks to those who are under the Law, that every mouth may be closed, and all the world may become accountable to God;</p> <p>²⁰ because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.</p>	<p>¹⁹ Now, we know it, that whatever the Scripture says in the *Law, she addresses it to those who live under its regiment of the Law. It is done this way so that no one may have any reply and that the whole world may be recognized as guilty before God.</p> <p>²⁰ For no one will be declared righteous before him because he would have fulfilled the works demanded by the Law. In fact, the Law gives only the knowledge of sin.</p>	<p>¹⁹ We know that everything in the Law was written for those who are under its power. The Law says these things to stop anyone from making excuses and to let God show that the whole world is guilty.</p> <p>²⁰ God doesn't accept people simply because they obey the Law. No, indeed! All the Law does is to point out our sin.</p>
	<p>French <i>Le Semeur</i> text: "¹⁹ Or, nous le savons, ce que l'Ecriture dit dans la *Loi, elle l'adresse à ceux qui vivent sous le régime de la Loi. Il en est ainsi pour que personne n'ait rien à répliquer et que le monde entier soit reconnu coupable devant Dieu. ²⁰ Car personne ne sera déclaré juste devant lui parce qu'il aura accompli les œuvres demandées par la Loi. En effet, la Loi donne seulement la connaissance du péché."</p>			
Rom 9:32	<p>Διὰ τί; ὅτι οὐκ ἐκ πίστεως ἀλλ' ὡς ἐξ ἔργων· προσέκοψαν τῷ λίθῳ τοῦ προσκόμματος</p>	<p>Why? Because they did not pursue it by faith, but as though it were by works. They stumbled over the stumbling stone.</p>	<p>For what reason? Because they sought to be declared righteous not by counting on faith, but as if righteousness could come forth from practicing the Law. They butted against the stone that makes one fall.</p>	<p>And why not? It was because they were trying to be acceptable by obeying the Law instead of by having faith in God. The people of Israel fell over the stone that makes people stumble,</p>
	<p>French <i>Le Semeur</i> text: "Pour quelle raison? Parce qu'ils ont cherché à être déclarés justes non pas en comptant sur la foi, mais comme si la justice pouvait provenir de la pratique de la Loi. Ils ont buté contre la pierre qui fait tomber."</p>			

	Greek (N-A, 27 th)	NASB	Le Semeur (trans mine)	Contemp English Version ^x
Rom 10:2-4	<p>² μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον θεοῦ ἔχουσιν ἀλλ' οὐ κατ' ἐπίγνωσιν.</p> <p>³ ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δικαιοσύνην καὶ τὴν ἴδιαν [δικαιοσύνην], ζητοῦντες στήσαι, τῇ δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπετάγησαν.</p> <p>⁴ τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι.</p>	<p>² For I bear them witness that they have a zeal for God, but not in accordance with knowledge.</p> <p>³ For not knowing about God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God.</p> <p>⁴ For Christ is the end of the law for righteousness to everyone who believes.</p>	<p>² For I render testimony of them: they have an ardent zeal for God, but they are lacking discernment.</p> <p>³ Not aware of the manner in which God declares men righteous and in seeking to be declared righteous in their own way, they did not submit to God in accepting the way in which he declares us righteous.</p> <p>⁴ For the Christ put an end to the regiment of the Law so that all those who believe be declared righteous.</p>	<p>² I know they love God, but they don't understand</p> <p>³ what makes people acceptable to him. So they refuse to trust God, and they try to be acceptable by obeying the Law.</p> <p>⁴ But Christ makes the Law no longer necessary for those who become acceptable to God by faith.</p>

French Le Semeur text: "2 Car je leur rends ce témoignage: ils ont un zèle ardent pour Dieu, mais il leur manque le discernement. 3 En méconnaissant la manière dont Dieu déclare les hommes justes et en cherchant à être déclarés justes par leurs propres moyens, ils ne se sont pas soumis à Dieu en acceptant le moyen par lequel il nous déclare justes. 4 Car le Christ a mis fin au régime de la *Loi pour que tous ceux qui croient soient déclarés justes."

2 Cor 3:9	⁹ εἰ γὰρ τῇ διακονίᾳ τῆς κατακρίσεως δόξα, πολλῷ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης δόξη.	⁹ For if the ministry of condemnation has glory, much more does the ministry of righteousness abound in glory.	⁹ In fact, if the ministry which eventuated in the condemnation of men was glorious, how much more glorious is the one which guides men to be declared righteous by God!	⁹ If something that brings the death sentence is glorious, won't something that makes us acceptable to God be even more glorious?
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French Le Semeur text: "9 En effet, si le ministère qui a entraîné la condamnation des hommes a été glorieux, combien plus glorieux est celui qui conduit les hommes à être déclarés justes par Dieu!"

Gal 2:16 (vv 17-21 on next page)	<p>¹⁶ εἰδότες [δὲ] ὅτι οὐ δικαιοῦται ἀνθρωπος ἐξ ἔργων νόμου</p> <p>ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ,</p> <p>καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν,</p> <p>ἴνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ</p> <p>καὶ οὐκ ἐξ ἔργων νόμου,</p> <p>ὅτι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σάρξ.</p>	<p>¹⁶ nevertheless knowing that a man is not justified by the works of the Law</p> <p>but through faith in Christ Jesus,</p> <p>even we have believed in Christ Jesus,</p> <p>that we may be justified by faith in Christ,</p> <p>and not by the works of the Law;</p> <p>since by the works of the Law shall no flesh be justified.</p>	<p>¹⁶ However, we have understood that we are declared righteous before God, not because we accomplish the works that are commanded in the Law, but uniquely by the faith in Jesus Christ.</p> <p>It is why we have, we also, placed our confidence in Jesus Christ</p> <p>to be declared righteous by the faith</p> <p>and not because we had accomplished what the Law decrees.</p> <p>For, as it is said in the Scriptures: <i>No one will be declared righteous before God because he would have accomplished that which is ordained by the Law.</i></p>	<p>¹⁶ But we know that God accepts only those who have faith in Jesus Christ.</p> <p>No one can please God by simply obeying the Law.</p> <p>So we put our faith in Christ Jesus,</p> <p>and God accepted us because of our faith.</p>
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French Le Semeur text: "16 Cependant, nous avons compris que l'on est déclaré juste devant Dieu, non parce que l'on accomplit les œuvres que commande la *Loi, mais uniquement par la foi en Jésus-Christ. C'est pourquoi nous avons, nous aussi, placé notre *confiance en Jésus-Christ pour être déclarés justes par la foi et non parce que nous aurions accompli ce qu'ordonne la Loi. Car, comme le dit l'Ecriture: Personne ne sera déclaré juste devant Dieu [Psa 143:2] parce qu'il aura accompli ce qu'ordonne la Loi."

	Greek (N-A, 27 th)	NASB	Le Semeur (trans mine)	Contemp English Version*
Gal 2:17-21	<p>¹⁷ εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ εὑρέθημεν καὶ αὐτοὶ ἀμαρτωλοί, ἀρά Χριστὸς ἀμαρτίας διάκονος; μὴ γένοιτο.</p> <p>¹⁸ εἰ γὰρ ἀ κατέλυσα ταῦτα πάλιν οὐκοδομῶ, παραβάτην ἐμαυτὸν συνιστάνω.</p> <p>¹⁹ ἔγώ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα θεῷ ζήσω.</p> <p>Χριστῷ συνεσταύρωμαι.</p> <p>²⁰ ζῶ δὲ οὐκέτι ἔγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκὶ, ἐν πίστει ζῶ τῇ τοῦ ιδίου τοῦ Θεοῦ τοῦ ἀγαπήσαντος με καὶ παραδόντος ἐαυτὸν ὑπὲρ ἐμοῦ.</p> <p>²¹ Οὐκ ἀθετῶ τὴν χάριν τοῦ Θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.</p>	<p>¹⁷ "But if, while seeking to be justified in Christ, we ourselves have also been found sinners, is Christ then a minister of sin? May it never be!</p> <p>¹⁸ "For if I rebuild what I have once destroyed, I prove myself to be a transgressor.</p> <p>¹⁹ "For through the Law I died to the Law, that I might live to God.</p> <p>²⁰ "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the <i>life</i> which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me.</p> <p>²¹ "I do not nullify the grace of God; for if righteousness comes through the Law, then Christ died needlessly."</p>	<p>¹⁷ But if, in seeking to be declared righteous in union with the Christ, we have shown by that very thing that we were sinners as the Gentiles, does that signify that the Christ is an accomplice of sin? Far from that!</p> <p>¹⁸ For if I reestablish in force the regimen of the Law that I abandoned, therefore I myself place myself in the position of a man who transgresses the Law</p> <p>¹⁹ For it is by the Law that I am dead to the regimen of the Law in order to live for God.</p> <p>²⁰ It is no longer me who lives, it is the Christ who lives in me. My life as a man, I live it now by the faith in the Son of God who, because of love for me, gave himself unto death in my place.</p> <p>²¹ Therefore, I do not reject the grace of God in returning to the Law. In fact, if it is obedience to the Law that permits being declared righteous, then Christ died for nothing!</p>	<p>¹⁷ When we Jews started looking for a way to please God, we discovered that we are sinners too. Does this mean that Christ is the one who makes us sinners? No, it doesn't!</p> <p>¹⁸ But if I tear down something and then build it again, I prove that I was wrong at first.</p> <p>¹⁹ It was the Law itself that killed me and freed me from its power, so that I could live for God. I have been nailed to the cross with Christ.</p> <p>²⁰ I have died, but Christ lives in me. And I now live by faith in the Son of God, who loved me and gave his life for me.</p> <p>²¹ I don't turn my back on God's undeserved kindness. If we can be acceptable to God by obeying the Law, it was useless for Christ to die.</p>
	<p>French Le Semeur text: "¹⁷ Mais si, en cherchant à être déclarés justes dans l'union avec le Christ, nous avons montré par là même que nous étions des pécheurs comme les païens, cela signifie-t-il que le Christ est complice du péché? Loin de là! ¹⁸ Car si je remets en vigueur le régime de la Loi que j'ai abandonné, alors je me place moi-même dans la situation d'un homme qui transgresse la Loi. ¹⁹ Car c'est par la Loi que je suis mort au régime de la Loi afin de vivre pour Dieu. En effet, j'ai été crucifié avec le Christ. ²⁰ Ce n'est plus moi qui vis, c'est le Christ qui vit en moi. Ma vie en tant qu'homme, je la vis maintenant dans la foi au Fils de Dieu qui, par amour pour moi, s'est livré à la mort à ma place. ²¹ Ainsi, je ne rejette pas la grâce de Dieu en revenant à la Loi. En effet, si c'est l'obéissance à la Loi qui permet d'être déclaré juste, alors le Christ est mort pour rien!"</p>			
Gal 3:2	<p>² τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν· ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε ἢ ἐξ ἀκοῆς πίστεως;</p>	<p>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?</p>	<p>² I will ask you only one question: by what title did you receive the Holy Spirit? Is it because you accomplished the Law, or because you welcomed with faith the Good News that you heard?</p>	<p>I want to know only one thing. How were you given God's Spirit? Was it by obeying the Law of Moses or by hearing about Christ and having faith in him?</p>
	<p>French Le Semeur text: "² Je ne vous poserai qu'une seule question: A quel titre avez-vous reçu le Saint-Esprit? Est-ce parce que vous avez accompli la Loi, ou parce que vous avez accueilli avec foi la Bonne Nouvelle que vous avez entendue?"</p>			
Gal 3:4	<p>³ οὐτῶς ἀνόητοί ἔστε, ἐναρξάμενοι πνεύματι νῦν σαρκὶ ἐπιτελέσθε;</p> <p>⁴ τοσαῦτα ἐπάθετε εἰκῇ; εἴ γε καὶ εἰκῇ.</p>	<p>³ Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?</p> <p>⁴ Did you suffer so many things in vain-- if indeed it was in vain?</p>	<p>³ Do you lack at this point intelligence? After having begun by the Spirit of God, is it through counting on your own resources that you will arrive at perfection?</p> <p>⁴ Have you done all these experiences for nothing? If again, it was for nothing!</p>	<p>³ How can you be so stupid? Do you think that by yourself you can complete what God's Spirit started in you?</p> <p>⁴ Have you gone through all of this for nothing? Is it all really for nothing?</p>
	<p>French Le Semeur text: "³ Manquez-vous à ce point d'intelligence? Après avoir commencé par l'Esprit de Dieu, est-ce en comptant sur vos propres ressources que vous allez parvenir à la perfection? ⁴ Avez-vous fait tant d'expériences pour rien? Si encore, c'était pour rien!"</p>			
Gal 3:6	<p>⁶ Καθὼς Ἀβραὰμ ἐπίστευσεν τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.</p>	<p>⁶ Even so Abraham believed God, and it was reckoned to him as righteousness</p>	<p>⁶ Thus, it was already so for Abraham, for the Scripture declares in his case: <i>He had confidence in God and God, in placing his faith to his credit, declared him righteous.</i></p>	<p>The Scriptures say that God accepted Abraham because Abraham had faith.</p>
	<p>French Le Semeur text: "⁶ Or, il en a déjà été ainsi pour *Abraham, car l'Ecriture déclare à son sujet: <i>Il a eu *confiance en Dieu et Dieu, en portant sa foi à son crédit, l'a déclaré juste</i> [Gen 15:6]."</p>			

	Greek (N-A, 27 th)	NASB	Le Semeur (trans mine)	Contemp English Version*
Eph 2:9	⁹ οὐκ ἔξ ἔργων, ἵνα μή τις καυχήσται.	⁹ not as a result of works, that no one should boast.	⁹ it is not the fruit of works that you may have accomplished. No one has therefore any reason to be proud of themselves.	⁹ It isn't something you have earned, so there is nothing you can brag about.
Eph 2:14-15*	<p>¹⁴ Αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἐν καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ,</p> <p>¹⁵ τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας, ἵνα τοὺς δύο κτίσῃ ἐν αὐτῷ εἰς ἕνα καινὸν ἄνθρωπον ποιῶν εἰρήνην</p>	<p>¹⁴ For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility</p> <p>¹⁵ by abolishing in His flesh the enmity, <i>which is</i> the Law of commandments contained in ordinances, that in Himself He might make the two into one new man, <i>thus</i> establishing peace</p>	<p>¹⁴ For we owe our peace to him [Mic 5:4]. He has, in fact, reinstated the unity between the Jews and non-Jews and demolished the wall that separated them: in delivering his body to death, he annulled the effects of that which made of them enemies,</p> <p>¹⁵ that is to say of the Law of Moses, in his commandments and his rules. He wanted thusly to create one sole and new humanity beginning from the Jews and non-Jews that he united to himself, by establishing peace.</p>	<p>¹⁴ Christ has made peace between Jews and Gentiles, and he has united us by breaking down the wall of hatred that separated us. Christ gave his own body</p> <p>¹⁵ to destroy the Law of Moses with all its rules and commands. He even brought Jews and Gentiles together as though we were only one person, when he united us in peace.</p>

*Note that the New Jerusalem Bible translated the beginning of Eph 2:14 as "For he is the peace between us"

Some issues are:

Notice how long the verses are in the *Le Semeur* and *Contemporary English Translation*, as they seem to have injected numerous theological equivocations into the text and outright obscuring paraphrases—making crooked the straight ways of the Lord, Acts 13:10?

In Rom 1:16:

Changing the clearly negative “not ashamed” and replacing it with the “I am proud of” is an obvious change in emphasis, as is the replacement of “Greek” to “non-Jewish”;

The removal of the causative “for” removes the power from the Gospel, making the power of God the causation of salvation

In Rom 1:17:

In order to accommodate the Catholic approach to attaining righteousness, the Gospel itself could not be left alone as the instrument of receiving righteousness. Extreme glosses were necessary.

Here the noun “righteousness” must pick up the emphasis which we will later see with the verb “justify”—not as an instant declaration of God on the basis of faith alone, but by a certain method or manner (for example as is found in the sacraments of the Roman church)

It is not righteousness that is revealed, but rather a Gospel is revealed that teaches a righteousness with which God agrees (hence opening the door to righteousness by a Gospel of works).

Hence is nullified the great verse for Martin Luther and many others!

Rom 9:32, adding the words “the Law” to works:

Provides the interpretation that it applied only to Jews and the Old Testament Law, and

Not to the penances nor to the many the ecclesial laws (the New Law) of the Roman Catholic church

Rom 10:3:

At the beginning of the verse, translating “God’s righteousness” into the phrase “the manner in which God declares righteous” again accommodates Roman practice by which priests pronounce absolution from sin (hence they declare righteous) in confessionalists across the world.

Translating “the righteousness of God” into the phrase “God in accepting the way in which he declares us righteous” at the end of the verse again uses another word to interpret “the way” in which he declares just, which may be, again, in the confessionalists all across the world.

In 2 Cor 3:9, rules as a ministry of condemnation has to adjusted to accommodate Roman Catholic canon law, by which a person is saved. Therefore conveniently, the words “which eventuated in … of men” are added as explanatory injections in the text to remove the theological emphasis of Paul against dead rules.

Again in 2 Cor 3:9, changing “righteousness of God” to “declared righteous by God” removes imputed righteousness, while the addition of “guides men to be declared righteous” changes man’s achieving his own righteousness to a method or manner as in Romans 9-10.

Gal 3:2-4 provides a parallel to all these other verses in downgrading “the hearing of faith,”⁸⁵⁰ and removing the term “works.” Two changes are especially unsavory in these verses:

Changing, “are you now being perfected by the flesh,” to, “is it through counting on your own resources that you will arrive at perfection”; and

Turning the negative, “Did you suffer so many things in vain” to imply religious rites [the Sacraments] by translating into the positive, “Have you done all these experiences for nothing”!

Gal 3:6:

Barely a word in this verse is untouched by complicity and the sophisticated rearrangement of words and terms, with what seems like a definite purpose to change theological emphases

Note the addition of the phrase, “for the Scripture declares in his case”

This passage is made to apply to Abraham alone, by the addition of “in his case”, therefore removing him as being an example to all who believe

Note that the verb “to believe” is replaced with “to have confidence”, and later, “his faith”

Note the repetition of “God”, taking the emphasis away of Abraham’s example

Note the avoidance of the verb “to reckon”, replacing it with the split verbal phrase and a second verb “carrying … to his credit, declared”

Also note the avoidance of use of the noun “righteousness”, replacing it with an adjective “righteous”

It seems like some will use any multiple of words and verbs to avoid the simple translation of the Greek καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην as “and it was reckoned to him as righteousness”

Perhaps clouding the proper understanding is the Vulgate’s use of the verb *reputo* (used 7 times in Romans 4), primarily meaning “to think over, reflect”; but with a large enough semantic range to be equivocal

Conclusions:

It would seem that the above verses have been turned into equivocal verses, having two meanings, one for Protestants and one for Catholics, and likely even favoring a Catholic interpretation.

Therefore eliminating the usefulness of these verses to teach justification by faith alone, which was the main message of the Book of Romans

Rather than speaking about the righteousness of God, Rom 9:32 was reinterpreted as referring only to the OT Law

Inserting the words “manner” and “method” in Rom 10:3, changes its emphasis, rendering it equivocal. Gal 3:4, shows how the meaning of a verse can be twisted. It changes from the vanity of things suffered to the validity of [religious] experiences done.

By the way, this type of translation seems to be systemic in the *Le Semeur* Bible. Could it not be an example of the United Bible Society honoring its agreement with the Roman Catholic church in 1968 and 1987?⁸⁵¹

⁸⁵⁰For the most part, the French *Le Semeur* follows the French *Bible de Jerusalem*. In Gal 3:2, the English New Jerusalem Bible reads as such, “There is only one thing I should like you to tell me: How was it that you received the Spirit—was it by the practice of the Law, or by believing in the message you heard?” Notice the removal of the term “works of the law” and the rearrangement of “hearing of faith.”

⁸⁵¹Most importantly (from 1968 agreement), “(II) Procedures: (C) Organizational Structure: (1) Working Committee. ‘Consisting of 4 to 6 persons equally divided between Protestant and Roman Catholic constituencies and possessing four essential characteristics: (a) equal standing, (b) complementary abilities, (c) mutual respect, and (d) capacity to work together.’” Notice also, “(I) Technical features: (A) Textual: (1) Common Texts. ‘Though a critical text must form the basis of any adequate translation, it is recognized that conservative tendencies in both Roman Catholic and Protestant constituencies require that certain passages on the New Testament found in the *Textus Receptus*, but no longer supported by the consensus of modern critical judgment, be included in the text of the translation.’” (Thomas F. Stransky, C.S.B. and John B. Sheerin, C.S.B., “Guiding Principles for Interconfessional Cooperation in Translating the

However...

6. Works have no place in salvation:
 - a. Works will never justify sinful man, Prov 20:9; Rom 3:19-20; 4:2-5; Gal 2:16, “By the works of the Law shall no flesh be justified.”
 - b. Works will never save sinful man, Rom 4:5; Eph 2:8-9
 - c. If works justifies sinful man, then Christ died in vain:
Gal 2:21 (NKJ), “I do not set aside the grace of God; for if righteousness *comes* through the law, then Christ died in vain”
 - d. God sanctifies man, not works, Ezek 20:12
 - e. A clear conscience does not imply no sin, 1 Cor 4:4; Heb 9:9, “works cannot make a worshiper perfect in conscience.”
 - f. The blood of Christ saves us from “dead works” to serve the living God, Heb 9:14
7. Of good works:
 - a. All the “good works” of the Christian are God’s, not man’s good works:
 - 1) John 3:20-21, “wrought in God”

Comparative Translations of John 3:21

Greek (N-A, 27 th)	NASB	French Ecumenical (TOB, 1988)	God's Word to the Nations (1995)	IBS' French <i>Le Semeur</i> (1992, 1999)**	ABS' Contemp English Version ^x (1995)
²¹ Ο δὲ ποιῶν τὴν ἀληθείαν ἔρχεται πρὸς τὸ φῶς, ὅντα φωνερωθῆ αὐτοῦ τὰ ἔργα, ὅτι ἐν θεῷ ἐστιν εἰργασμένα.	²¹ But he who practices the truth comes to the light, that his deeds may be manifested as having been wrought in God.	²¹ He who does the truth comes to the light so that his works may be manifested, they were accomplished in God.	²¹ But people who do what is true come to the light so that the things they do for God may be clearly seen	²¹ But he who has a conduct which conforms to the truth comes to the light so that it can be clearly seen that all that he does, he accomplishes it in communion with God.	But everyone who lives by the truth will come to the light, because they want others to know that God is really the one doing what they do.

*French Traduction Oecumenique de la Bible, “Celui qui fait la vérité vient à la lumière pour que ses œuvres soient manifestées, elles qui ont été accomplies en Dieu.”

**French *Le Semeur*, “Mais celui qui a une conduite conforme à la vérité vient à la lumière pour qu'on voie clairement que tout ce qu'il fait, il l'accomplit dans la communion avec Dieu”; in the Roman Catholic system, the Christian cooperates with the grace of God (given through the sacraments of the Church). Therefore the Christian has to receive some credit for his good works, as is made possible through this unfortunate amplification of the text.

- 2) Eph 2:10, “which He has prepared beforehand that we should walk in them”
- 3) 1 Cor 15:10, “yet not I but the grace of God in me”
- 4) 2 Cor 3:5-6, “Not that we are adequate in ourselves to consider anything as *coming* from ourselves, but our adequacy is from God, who also made us adequate as servants of a new covenant, not of the letter, but of the Spirit; for the letter kills, but the Spirit gives life.”
- b. Therefore...
 - 1) God gets the glory for all the good good works of the Christian, not the Christian himself
 - 2) There is no implicit or explicit merit in the good works of the Christian
 - 3) Our boast is not in us, in our merits, or in our meritorious behavior, nor in that of any other human being, but in the Lord alone, Jer 9:24; 1 Cor 1:30-31; 2 Cor 1:17
8. Some items commonly added to salvation:

Introduction: Note the classic statement, Acts 15:1, “Unless you are circumcised according to the custom of Moses, you cannot be saved.”

 - a. **Circumcision:** In the New Testament period, this was the most common measure added to salvation. To be really saved, one had to be circumcised (a sign of following the Law of Moses). Proponents of this view were called Judaizers. The Church discussed this in Acts 15, and the Apostle Paul repudiated this view in the book of Galatians.

Bible,” *Doing the Truth in Charity*, Ecumenical Documents 1 [New York: Paulist, 1982], 159-67). For more details on the history of this agreement, please see the comments at the end of Chapter 8.

- b. **Baptism:** Some believe that baptism comes through faith *and* baptism (please note 1 Cor 1:17; 10:1-5).⁸⁵²
- c. **Speaking in tongues:** Some feel that salvation is made secure and sure through an actual manifestation of the indwelling Holy Spirit, such as speaking in tongues.⁸⁵³
- d. **Perfectionism:** A continual subservience to the idea that any sin will cause the Christian to lose his/her salvation, adds a sinless perfectionism to salvation and God's grace (please note 1 John 2:1-2 written to Christians).
- e. **Sacramentalism:** Salvation comes through faith *and* adherence to the church sacraments or codes of faith.⁸⁵⁴
- f. **Sabbath:** To the practicing Seventh Day Adventist, there is a formidable commitment to keeping the Sabbath (Saturday), as well as to other OT particulars, which are added to faith alone, grace alone.
- g. **Poverty:** Even a self-imposed lifestyle of "poverty" can be added to salvation, when it is demanded of others in the name of salvation. Note that this is one of the Benedictine vows which defined Western monastic movement, imposing a Greek stoicism onto Christian salvation.
- h. **Conclusion:** There seems to be no end to the possibilities of those things which can be added to salvation other than salvation by faith alone in Jesus Christ alone by the grace of God alone. Most of the items that are added are good, and a majority of them are found in the Scriptures. It then becomes a matter of not exceeding what has been written (cf. Rev 22:18)

9. Defining salvation:

Salvation comes by the grace of God to the contrite heart who, quickened by the Word of God, repents of his sin as detestable to God and believes in Jesus Christ and His blood as the sole and complete atonement for his sin, accepting the full pardon found only in the cross and blood of Jesus Christ, receiving the imputed righteousness of Christ, and submitting himself by faith to the lordship of Christ and the words of the Bible in daily life.

⁸⁵²The following is teaching on baptism in the Anglican Book of Common Prayer (Article 27 of the 39 "Articles of Religion"). This statement has characteristics of being a response to believers baptism:

"Baptism is not only a sign of repentance, and a mark of difference, whereby Christian men are discerned from other that be not christened, but it is also a sign of Regeneration or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promise of forgiveness of sin, and the adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed. Faith is confirmed, and Grace increased by virtue of prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ."

⁸⁵³In a very interesting conversation with a student, Logan Cauthen, I learned that among Pentecostals and Charismatics there can grow a significant hierarchy based on the spiritual gifts that one has or does not have. The result is a cult of persons and their gifts, along with others becoming insignificant for lack of gifts—not to speak of those who are saved and have not received the gift of the Holy Spirit (i.e. speaking in tongues), and therefore cannot understand or interpret Scripture, being merely "natural" and not "spiritual" (1 Cor 2:14).

⁸⁵⁴The Roman Catholic, Eastern Orthodox and Lutheran churches adhere to a sacramental understanding of salvation. In Roman Catholic theology, grace funnels down from the hierarchy of the Church to the laity by means of the sacraments. An interesting "sacramental" works salvation is practiced by various pseudo-Christian sects, such as the Mormons and Jehovah's Witnesses.

Chapter 9 Appendixes

Jesus on Total Depravity—An Expanded Study

Introduction:

Was it not the doctrine of total depravity that led Medieval historians to conclude that the Albigenses of the 13th Century were basically pessimistic, and that their society would not have survived in Southern France, even had there been no genocide through crusade and inquisition?⁸⁵⁵

Man's Depraved Nature is the Moral Opposite of God (Deuteronomy 32:4-5)

Hebrew	English (NAS)	Greek	Latin	French Geneva (1605)	My translation of French
הַצֹּוֹר קָנִים פָּעֵל בְּכָל־דֶּرֶכְיוֹ מִשְׁפָּט אֵל אֱמִינָה וְאָנוֹ שָׁלֵל צַדִּיק וּשְׁרֵת הָרוֹא:	The Rock! His work is perfect, For all His ways are just; A God of faithfulness and without injustice, Righteous and upright is He.	θεός ἀληθινὰ τὰ ἔργα αὐτοῦ καὶ πάσαι αἱ ὁδοὶ αὐτοῦ κρίσεις θεὸς πιστός καὶ οὐκ ἔστιν ἀδικία δίκαιος καὶ ὄστιος κύριος	Dei perfecta sunt opera et omnes viae eius iudicia Deus fidelis et absque ulla iniquitate iustus et rectus	L'œuvre du Rocher est parfait : Car toutes ses voies sont jugement; Le Dieu Fort est vérité, & sans iniquité, Il est juste et droit.	The Work of the Rock is perfect: For all his ways are judgment; The Strong God is truth & without iniquity, He is righteous and just.
שְׁחַת לְ לֹא בָנֵי מַוְמָם הָרוּ עֲקָשׂ וּפְתַלְתָּלָה: בָּתְרָה	They have acted corruptly toward Him, They are not His children, because of their defect; But are a perverse and crooked generation	ἡμάρτοσαν οὐκ αὐτῷ τέκνα μωμητά γενεὰ σκολιὰ καὶ διεστραμμένη	peccaverunt ei non filii eius in sordibus generatio prava atque perversa	Ils se sont corrompus envers lui, leur tache n'est point des enfans d'icelui : c'est une generation perverse & révèche.	They have corrupted themselves towards him, The stain is not that of his children: It is a perverse and surly generation.

An Expansion of Man's Depravity (Isaiah 59:6b-8):

Hebrew	Greek (LXX)	Latin Vulgate	English (NAS)
בְּמַעַשְׁיָהֶם מַעַשְׁיָהֶם מַעַשְׁרָאָנוּ וְפָעַל חַמֵּס בְּכַפְרָה: רְגִילָהּ לְרֻעָ וּרְצִי וַיִּמְתַּהֵּר לְשָׁפֵךְ רַם נָקִי	τὰ γὰρ ἔργα αὐτῶν ἔργα ἀνομίας οἱ δὲ πόδες αὐτῶν ἐπὶ πονηρίαν τρέχουσιν ταχινοὶ ἔκχέαι αἵμα	opera eorum opera inutilia* et opus iniquitatis in manibus eorum pedes eorum ad malum currunt et festinant ut effundant sanguinem innocentem	Their works are works of iniquity, And an act of violence is in their hands. Their feet run to evil, And they hasten to shed innocent blood;

**inutilis* is a Latin adjective meaning "useless" or "unprofitable."

⁸⁵⁵“Founding themselves upon this one-sided Medieval documentation, the modern theologians (from Döllinger to Father Dondaine, O.P.), the historians of religion (from Söderberg to Runciman), and the historians (from Arno Post to Christine Thouzellier) who studied and wrote on the subject up to the middle of the 20th Century, ended quite naturally to one consensual opinion, leaving the phenomena of the Cathars as a well-ordered question: catharism was a foreign body in Western Christianity and, as such, it was given over to failure. Heirs of Persian Manichaeanism and of the intervening *Mazdéism* of the Paulicians and Bogomils, it was characterized by a dualist doctrine of Oriental origin which it taught. Unrealistic, pessimistic, fundamentally anti-social, it had no chance of surviving in Western Christianity and very understandable repression of which it was the object—crusade and Inquisition—had only but accelerated the process of internal degeneration which would have without a doubt led to its disappearing.

“Paradoxically, it was in the publication and study of the inquisition archives that opened the first flaw of this wall of certainty” (Anne Brenon, *Les Archipels Cathares* [Cahors, France: Dire, 2000], 13. Translation mine).

Hebrew	Greek (LXX)	Latin Vulgate	English (NAS)
מְחַבּוֹתֵיהֶם מְחַבּוֹת אָוֹן שָׁר וּשְׁבָר בְּמִסְלָה: דָּרָךְ שָׁלֹום לֹא יָרַע וְאַין מִשְׁפָט בְּמַעֲלֹותָם לְהַמְּלָאָם כָּל דָּרָךְ בָּהּ לֹא יָרַע: שָׁלֹום:	καὶ οἱ διαλογισμὸὶ αὐτῶν διαλογισμοὶ ἀφρόνων σύντριμμα καὶ ταλαιπωρίᾳ ἐν ταῖς ὁδοῖς αὐτῶν καὶ ὁδὸν εἰρήνης οὐκ οἴδασιν καὶ οὐκ ἔστιν κρίσις ἐν ταῖς ὁδοῖς αὐτῶν αἱ γὰρ τρίβοι αὐτῶν διεστραμέναι ἀς διοδεύουσιν καὶ οὐκ οἴδασιν εἰρήνην	cogitationes eorum cogitationes inutiles vastitas et contritio in viis eorum viam pacis nescierunt et non est iudicium in gressibus eorum semitae eorum incurvatae sunt eis omnis qui calcat in ea ignorat pacem	Their thoughts are thoughts of iniquity, Devastation and destruction are in their highways. They do not know the way of peace, And there is no justice in their tracks; They have made their paths crooked, Whoever treads on them does not know peace

1. REGARDING THE EVIL GENERATION:

Passage	Representative Group	Description
As antecedent, Deut 31:27	People of Israel—direct address	כִּי אָנֹכִי יוֹדֵעַ אֶת־מִרְאֹךְ וְאֶת־עָרֹבֶךְ תְּקַשֵּׁה “For I know your rebellion (4805) and your stubbornness (7186)”
As antecedent, Deut 31:29	People of Israel—direct address	“You will act corruptly (7843) and turn (6593) from the way . . . you will do that which is evil (7451a)
As antecedent, Deut 32:5	Generation (dor)	הָזֶר עֲקָשׁ וּפְחַלְתָּל Perverse (6141, ‘aqash—twisted and perverted acts of sinful men) and crooked (6618, pchaltil—tortuous)
As antecedent, Deut 32:20	Generation (dor), sons (ben)	כִּי דָרְךָ תְּהַפְּכַת הַמֹּה בְּנֵים לְאָרָכֵן בְּבָבָן: “For they are a perverse (8419) generation, sons in whom there is no faithfulness (3808, 529)”
As antecedent, Judges 2:19	People of Israel	יַשְׁבּוּ וְהַשְׁתַּחוּ מִאָבוֹתֶם “They would turn back () and act more corruptly () than their fathers”
Psalm 78:8	Generation...generation	הָזֶר סָמֵךְ וּמָרֵה And not be like their fathers, A stubborn and rebellious generation, A generation that did not prepare its heart, And whose spirit was not faithful to God.
Matt 12:39	Generation (γενεά)	γενεά πονηρά καὶ μοιχαλῖς An evil and adulterous generation craves for a sign; and yet no sign will be given to it but the sign of Jonah the prophet; evil (πονηρός) and adulterous (μοιχαλίς)
Matt 16:4	Generation (γενεά)	γενεά πονηρά καὶ μοιχαλῖς An evil and adulterous generation seeks after a sign; and a sign will not be given it, except the sign of Jonah; evil (πονηρός) and adulterous (μοιχαλίς)
Mark 8:12	Generation (γενεά)	Why does this generation seek for a sign, Truly I say to you, No sign will be given to this generation
Mark 9:19	Generation (γενεά)	ὦ γενεά ἀπιστος O unbelieving (ἀπιστος) generation
Luke 9:41	Generation (γενεά)	ὦ γενεά ἀπιστος καὶ διεστραμμένη You unbelieving (ἀπιστος) and perverted (διαστρέφω) generation
Luke 11:29	This generation... generation (γενεά... γενεά)	ἢ γενεά αὔτη γενεά πονηρά ἔστιν This generation is a wicked generation; Wicked (πονηρός)
Luke 24:25	Men	And He said to them, “O foolish men and slow of heart to believe in all that the prophets have spoken!”
John 3:19-20	Men (ανθρωποι)	Loved darkness (σκότος)... for their deeds were evil (ἥν γὰρ πονηρὰ αὐτῶν τὰ ἔργα)... he who does evil (ὁ φαῦλα πράσσων)
John 7:7	The world (κόσμος)	...for its deeds are evil (ὅτι τὰ ἔργα αὐτοῦ πονηρά ἔστιν)
Acts 2:41 (as follow-up advice)	Generation (γενεά)	σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης “Be saved from this perverse generation”; perverse (σκολιός□)
Acts 7:51	Men	You men who are stiff-necked and uncircumcised in heart and ears are always resisting the Holy Spirit; you are doing just as your fathers did.

Other antecedents: Gen 6:5; Ex. 32:7—"corrupt", 9—"they themselves are a stiff-necked [obstinate] people (yam)" - **הָיוּ נָגָרִים עַמְּקָשָׁה-עֲרָבָה** (also Exo 33:3, 5; 34:9; 9:6, 13; Isa 48:4; see also: Rom 1:18; Eph 4:17-19, 22).

2. REGARDING THE PHARISEES:

Passage	Person/Group	Description
As antecedent, Num 32:14	Brood of sinful men (σύστρεμμα ἀνθρώπων ἀμαρτωλῶν)	"Now behold, you have risen up in your fathers' place, a brood of sinful men, to add still more to the burning anger of the LORD against Israel"
Matt. 3:7 (John the Baptist)	Pharisees (Φαρισαῖος) and Sadducees (Σαδδουκαῖος)	"You brood of vipers (Γευνήματα ἔχιδνῶν)"
Luke 3:7 (John the Baptist)	Crowds (ὄχλος)	"You brood of vipers (Γευνήματα ἔχιδνῶν)"
Matt 12:34	Pharisees (12:24-25)	"You brood of vipers (Fr. "race de vipers"; Gk. Γευνήματα ἔχιδνῶν), how can you, being evil (πονηρὸς ὄντες), speak what is good? For the mouth speaks out of that which fills the heart."
Matt 23:13ff	Scribes, Pharisees (γραμματεῖς καὶ Φαρισαῖοι)	Hypocrites (ὑποκριταί), 13, 14, 15, 23, 25, 27, 28 (ὑποκρίσεως), 29 Blind (τυφλοί), 16, 17, 19, 24, 26 Foolish and blind (Μωροὶ καὶ τυφλοί), 17 From within are filled with robbery and self-indulgence (ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀδικίας), 25 From within filled with dead men's bones and all uncleanness (ἔσωθεν δὲ γέμουσιν ὁστέων νεκρῶν καὶ πάσῃς ἀκαθαρσίᾳς), 27 From within are filled with hypocrisy and lawlessness (ἔσωθεν δέ μεστοί ἔστε ὑποκρίσεως καὶ ἀνομίας), 28
Matt 23:33	Scribes and Pharisees	ὄφεις, γευνήματα ἔχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεένης "You serpents, you brood of vipers, how will you escape the sentence of hell?"
Luke 11:39-40	Pharisees (Φαρισαῖος)	τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας But your inward part is full of robbery and wickedness; You fools! ("Αφρονες")

3. REGARDING THAT WHICH COMES OUT OF THE HEART (i.e. from within man):

Two NT passages with inset references to the Ten Commandments:

Matthew 15:19 (NASU), "But the things that proceed out of the mouth come from the heart, and those defile the man. For out of the heart come evil thoughts, murders [Ex. 20:13; Dt. 5:17], adulteries [Ex. 20:14; Dt. 5:18], fornications, thefts [Ex. 20:15; Dt. 5:19], false witness [Ex. 20:16; Dt. 5:20], slanders."

Mark 7:20-23 (NASU), "That which proceeds out of the man, that is what defiles the man. "For from within, out of the heart of men, proceed the evil thoughts, fornications, thefts [Ex. 20:15; Dt. 5:19], murders [Ex. 20:13; Dt. 5:17], adulteries [Ex. 20:14; Dt. 5:18], deeds of coveting [Ex. 20:17; Dt. 5:21] and wickedness, as well as deceit [Ex. 20:16; Dt. 5:19], sensuality, envy, slander, pride and foolishness. All these evil things proceed from within and defile the man."

James 3:6-8, "And the tongue is a fire, the very world of iniquity; the tongue is set among our members as that which defiles the entire body, and sets on fire the course of our life, and is set on fire by hell. ⁷ For every species of beasts and birds, of reptiles and creatures of the sea, is tamed, and has been tamed by the human race. ⁸ But no one can tame the tongue; it is a restless evil and full of deadly poison.

Notice this OT antecedent with sin literally multiplying from out of the heart of man:

Gen 6:5[6] (Brenton's translation of LXX), "And the Lord God, having seen that the wicked actions of men were multiplied upon the earth, and that every one in his heart was intently brooding over evil continually,"

Note Brenton's use of the verb "multiplied" [Greek πληθύνω; Heb נִבְרָא] in this verse, shows that the LXX translated the Hebrew as a verb;

Whereas the Hebrew text [Leningradensis] reads "was great" [Heb נִבְרָא], pointed as an adjective, thereby removing the fact that an active verb was used with wickedness as the subject.

Gen 6:5 (My trans of LXX), "And the Lord God seeing that the wickedness of men multiplied upon the earth, and [that] the careful disposition of his heart was evil all the day,"

Likewise, sin as the acting agent in the heart of man is found throughout the Bible, e.g. personified in Gen 4:7, "sin is crouching at the door"; Psa 36:1 (NAS), "Transgression speaks to the ungodly within his heart"; Rom 6:12, "do not let sin reign in your mortal body, that you should obey it in its lusts"; 7:11, "sin... deceived me"

Chart on the next page compares these lists of sins, in order with other listings of sins and their antithetical (for the sake of comparison).

Note comparison with terms and order of the Ten Commandments (also note Septuagint translations of OT terms):

Matt 15:19	Mark 7:20-23 (Byz and Critical Greek have a different order)	Exodus 20	Deut 5	Ezekiel 16:49*	Seven Cardinal Sins (opposite of Greek Cardinal Virtues)	Matt 5 Beatitudes (as NT virtues)
1) Evil thoughts (διαλογισμοὶ πονηροὶ)	1) Evil thoughts (οἱ διαλογισμοὶ οἱ κακοὶ)				(7) Lust	(6) Pure in heart
2) Murders (φόνοι)	4) Murders (φόνοι)	20:13, "You shall not murder"	5:17, "You shall not murder"		(3) Anger (by implication of Matt. 5:21-22)	(7) Peacemakers
3) Adulteries (μοιχεῖαι)	5) Adulteries (μοιχεῖαι)	20:14, "You shall not commit adultery"	5:18, "You shall not commit adultery"			
	6) Deeds of coveting (πλεονεξίαι)	20:17, "You shall not covet your neighbor's house . . ."	5:21, "You shall not covet your neighbor's wife . . ."			
4) Fornications (πορνεῖαι)	2) Fornications (πορνεῖαι)					
5) Thefts (κλοπάι)	3) Thefts (κλοπάι)	20:15, "You shall not steal"	5:19, "You shall not steal"			
	7) Wickedness (πονηρίαι)					
6) False witness (ψευδομαρτυρίαι)		20:17, "You shall not bear false witness against your neighbor"	5:20, "You shall not bear false witness against your neighbor"			
	8) Deceit (δόλος)					
	9) Sensuality (ἀσέλγεια)					
	10) Envy (όφθαλμὸς πονηρός)		Cf. 5:21		(2) Envy	(3) Meek
7) Slanders (βλασphemίαι)	11) Slander (βλασphemία)	Cf. 20:17	Cf. 5:20			
	12) Pride (ὑπερηφανία)			(1) Arrogance	(1) Pride	(1) Poor in spirit
	13) Foolishness (ἀφροσύνη)					
				(3) Careless ease	(4) Dejection	
				(4) Did not help the poor and needy (cf. Dan 4:27)	(5) Avarice (opposite of almsgiving, cf. Tobit 12:9, Sirach 3:30; 12:3)**	
				(2) Abundant food	(6) Gluttony	(4) Hunger and thirst for righteousness
						(2) Mourn; (5) Merciful; (8) Persecuted for the sake of righteousness

For other lists of sins, see Rom 1:28-32; 1 Cor 6:9-10; Gal 5:19-21; Col 3:8-9; 1 Tim 6:3-5; etc.

*(full text) Ezekiel 16:49 (NAS), "Behold, this was the guilt of your sister Sodom: she and her daughters had arrogance, abundant food, and careless ease, but she did not help the poor and needy."

Building from the Roman Catholic notion of salvation, as noted in the 5th so-called "Cardinal Sin" (greed, which is used against capitalism, and to approve societal living [vow of poverty], hence socialism) notice these passages affirming a salvation by acts of Charity and Almsgiving:

Tobith 4:10 (NJB); "For **almsgiving delivers from death and saves people from passing down to darkness."

**Tobith 12:9 (word translated alms and almsgiving found 14 times in Tobith, and 9 times in Sirach):

(Douay-Rheims American Ed., 1899) "For **alms delivereth from death**, and the same is that which **purgeth away sins**, and maketh to find mercy and life everlasting."

(The American Bible), "for **almsgiving saves one from death and expiates every sin**. Those who regularly **give alms** shall enjoy a full life."

(The New Jerusalem Bible), "**Almsgiving saves from death and purges every kind of sin**. Those who **give alms** have their fill of days."

Sirach 3:3-4 (NJB): "Whoever respects a father **expiates sins, whoever honours a mother is like someone amassing a fortune."

Sirach 3:30 (NJB): "Water puts out a blazing fire, **almsgiving expiates sins."

Sirach 7:10 (NJB): "do not neglect to give **alms"

Sirach 29:12 (NJB): "Stock your store-rooms with **almsgiving; this will save you from all misfortune."

Sirach 40:17 (NJB): "Charity is a very paradise of blessing and **almsgiving endures for ever."

Cf. salvation according to the virtues (as in ancient Greek philosophy), see my study on salvation according to the book of James

4. MAN IS BY NATURE EVIL

Matt 7:11, "If you then, being evil (εἰ οὖν ὑμεῖς πονηροὶ ὄντες), know how to give good gifts to your children"; parallel in Luke 11:13 (εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες); see parallel in Matt 12:34

Eph 2:1-3, "And you were dead in your trespasses and sins, in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath (καὶ ἡμεν τέκνα φύσει ὥργης), even as the rest."

Some OT parallels (see also below):

Gen 6:5, "Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually."

וְכָל־הַיּוֹם
καὶ πᾶς τις διανοεῖται ἐν τῇ καρδίᾳ αὐτοῦ ἐπιμελῶς ἐπὶ τὰ πονηρὰ πάσας τὰς ἡμέρας

Gen 8:21, "The LORD smelled the soothing aroma; and the LORD said to Himself, "I will never again curse the ground on account of man, for the intent of man's heart is evil from his youth; and I will never again destroy every living thing, as I have done"

הַלֵּב מְכֻל וְאֱנֶש הָיו (אָתָּה נִצְחָן; αθεῖα ἡ καρδία παρὰ πάντα καὶ ἀνθρωπός ἐστιν)

Consider, for example, this very interesting

translation of the Ten Commandments in the 1534 French Olivetan Bible. It reads:

6. You will not be a murderer;
7. You will not be adulterer;
8. You will not be a liar;

For in the heart (spoken to God's chosen and circumcised people), see also:

Deut 31:21, "Then it shall come about, when many evils and troubles have come upon them, that this song will testify before them as a witness (for it shall not be forgotten from the lips of their descendants); for I know their intent

which they are developing today, before I have brought them into the land which I swore"

Deut 31:27, "For I know your rebellion and your stubbornness; behold, while I am still alive with you today, you have been rebellious against the LORD; how much more, then, after my death?"

Deut 31:29, "For I know that after my death you will act corruptly and turn from the way which I have commanded you; and evil will befall you in the latter days, for you will do that which is evil in the sight of the LORD, provoking Him to anger with the work of your hands."

B	Honnez ton pere et ta mere/come se Seigneur ton Dieu te comande: assy que tes lours soient proches/ e affin qu'il te soit bren sur la terre laquelle le Seigneur ton Dieu te donne.
S	Tune seras point meurtrier.
S	Tune seras point adultere.
S	Tune seras point forron.
L	Tune diras point faulx tefolgnage contre ton prochain.
P	Tu ne causeras point la scime de ton prochain/ tu ne desireras point la malice de ton prochain/ ne son chape/ ne son serv/ ne sa servante/ ne son dorur/ ne son asne/ ne quelconque chose qui soit a ton prochain.
R	

Total depravity in Deut 32:

Deut 32:5, "They have acted corruptly (תְּהִשָּׁא; ὑμάρτοσαν) toward Him, *They are not His children* (בָּנֵי; μωμητά), because of their defect; *But are a perverse* (שָׁקֵע; σκολια) and crooked (לֹטֶלֶת; διεστραμμένη) generation."

Deut 32:16-17, "They made Him jealous with strange gods; With abominations they provoked Him to anger. They sacrificed to demons who were not God, To gods whom they have not known, New gods who came lately, Whom your fathers did not dread."

Deut 32:20, "Then He said, I will hide My face from them, I will see what their end *shall be*; For they are a perverse generation (תְּהִשָּׁא הַדָּרְתָּה כִּי γενεὰ ἔξεστραμμένη ἐστίν), Sons in whom is no faithfulness (בָּנִים לֹא-אמְן בָּנִים; οὐκ ἔστιν πίστις).

Deut 32:28, "For they are a nation lacking in counsel, And there is no understanding in them."

Deut 32:31-32, "For their vine is from the vine of Sodom, And from the fields of Gomorrah; Their grapes are grapes of poison, Their clusters, bitter. Their wine is the venom of serpents, And the deadly poison of cobras."

Psalm 40:12, "For evils beyond number have surrounded me; My iniquities have overtaken me, so that I am not able to see; They are more numerous than the hairs of my head; And my heart has failed me."

Psalm 65:3 (NAS), "Iniquities prevail against me; As for our transgressions, Thou dost forgive them." (SEG) "Les iniquités m'accablent: Tu pardonneras nos transgressions."

Psalm 64:6(7) (NEG), "La pensée intime, le coeur de chacun est un abîme." (NAU), "For the inward thought and the heart of a man are deep [an abyss]."

Psalm 73:7 (NEG), "L'iniquité sort de leurs entrailles" (NAU), "Their eye bulges from fatness" (BGT), ἔξελεύσεται ὡς ἐκ στέατος ἡ ἀδικία αὐτῶν (VUL), prodiat quasi ex adipe iniquitas eorum

Eccl 9:4, "... Furthermore, the hearts of the sons of men are full of evil and insanity is in their hearts throughout their lives..."

Extent of sin:

Psalm 14:1-3, "The fool has said in his heart, "There is no God." They are corrupt, they have committed abominable deeds; There is no one who does good. The LORD has looked down from heaven upon the sons of men, To see if there are any who understand, Who seek after God. They have all turned aside; together they have become corrupt; There is no one who does good, not even one."

Psalm 53:1-3, "The fool has said in his heart, 'There is no God.' They are corrupt, they have committed abominable deeds; There is no one who does good. The LORD has looked down from heaven upon the sons of men, To see if there are any who understand, Who seek after God. They have all turned aside; together they have become corrupt; There is no one who does good, not even one."

Eccl 7:20, "Indeed, there is not a righteous man on earth who *continually* does good and never sins."

Man due to general revelation is by nature inexcusable:

Rom 1:20 (Darby), "—for from [the] world's creation the invisible things of him are perceived, being apprehended by the mind through the things that are made, both his eternal power and divinity,—so as to render them inexcusable."

Comparing Translations of ἀναπολόγητος in Romans 1:20

Greek Byzantine Textform	Latin Vulgate* (Migne)	Young's (1862); Darby; DRA*; McDonald	Wycliffe (2 nd ed) 1388	Tyndale (1534); Geneva; Bishops; KJV; ERV; ASV; RSV; NAS; NKJ; NIV; NET; ESV; CSB	NJB* (1985); NAB*; GWN; NLT	BBE (1949)
ἀναπολόγητους	Inexcusabiles	Being inexcusable	May not be excused	Without excuse	These people have no excuse	No reason for wrongdoing
Explanation		Of man's being inexcusable by nature	Affirmation of God's sure judgment	God's judgment of people's lack of regard	Man's judgment of certain people's lack of regard	Of man's weakened rational powers
Theological Category Communicated		Adam as Federal Head	Adam as Federal Head	Federal or Natural Headship	Adam as Natural Head	Pelagian
Τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν νοούμενα καθοράται, ἢ τε ἀίδοις αὐτοῦ δύναμις καὶ θειότης, εἰς τὸ ἔναται αὐτοὺς ἀναπολόγητους·	Invisibilia enim ipsius, a creatura mundi, per ea quae facta sunt, intellecta, conspicuntur: semperita quoque ejus virtus, et divinitas: ita ut sint inexcusabiles.	for the invisible things of Him from the creation of the world, by the things made being understood, are plainly seen, both His eternal power and Godhead—to their being inexcusable;	For the vnuysible thingis of hym, that ben vndurstondu, ben biholdun of the creature of the world, bi tho thingis that ben maad, yhe, and the euerlastynge vertu of hym and the godhed, so that thei mowe not be excusid.	So that his invisible thinges: that is to saye his eternall power and godhed are vnderstonde and sene by the workes from the creacion of the worlde. So that they are without excuse	ever since the creation of the world, the invisible existence of God and his everlasting power have been clearly seen by the mind's understanding of created things. And so these people have no excuse:	For from the first making of the world, those things of God which the eye is unable to see, that is, his eternal power and existence, are fully made clear, he having given the knowledge of them through the things which he has made, so that men have no reason for wrongdoing:

5. JESUS KNEW WHAT WAS IN MAN

John 2:24-25, "But Jesus, on His part, was not entrusting Himself to them, for He knew all men, and because He did not need anyone to testify concerning man, for He Himself knew what was in man."

Cf. Ezekiel 11:5, "Then the Spirit of the LORD fell upon me, and He said to me, 'Say, "Thus says the LORD, 'So you think, house of Israel, for I know your thoughts.''"

Cf. Proverbs 28:26, "He who trusts in his own heart is a fool, But he who walks wisely will be delivered.

Being simultaneously described and condemned, the Bible describes sin as both relating to the internal nature of man, as well as the his external actions.

Sin from within (i.e. accusation of Manicheanism, reverse dualism—cannot be holy objects because the material world is not inherently sinful?).⁸⁵⁶

[Expressly repeated by Jesus in Matthew 23 and Luke 19]

Deut 31:29 (NKJ), "For I know that after my death you will become utterly corrupt, and turn aside from the way which I have commanded you; and evil will befall you in the latter days, because you will do evil in the sight of the LORD, to provoke Him to anger through the work of your hands."

Psa 14:1-3, "The fool has said in his heart, "There is no God." They are corrupt, they have committed abominable deeds; There is no one who does good. The LORD has looked down from heaven upon the sons of men To see if there are any who understand, Who seek after God. They have all turned aside, together they have become corrupt; There is no one who does good, not even one."

⁸⁵⁶Notice this description of Augustine's view of evil: "With Augustin's Platonizing view of creation is closely connected his theory of evil and his doctrine of divine providence. Evil with him, as with the Platonists, has no substantial existence. It is only privation of good. It is wanting in essence, substance, truth,—is in short mere negation, and so cannot have God for its efficient cause or author, or be referred to God" (Albert H. Newman, "An Introductory Essay on the Manichæan Heresy," in Philip Schaff, ed., *Nicene and Post-Nicene Fathers* [Edinburgh: T & T Clark; Grand Rapids: Eerdmans]; available at: <http://www.ccel.org/ccel/schaff/npnf104.doc>; accessed: 24 April 2007; Internet).

- Psalm 36:1-4, "Transgression speaks to the ungodly **within his heart**; There is no fear of God before his eyes. For it flatters him in his own eyes, Concerning the discovery of his iniquity *and the hatred of it*. The words of his mouth are wickedness and deceit; He has ceased to be wise *and to do good*. He plans wickedness upon his bed; He sets himself on a path that is not good; He does not despise evil" (cf. Proverbs 6:18)
- Psalm 38:3, "There is no soundness **in my flesh** because of Your indignation; There is no health in my bones because of my sin" (cf. Ps 38:4-5).
- Psalm 38:7 (KJV), "For **my loins** are filled with a loathsome disease: and *there is* no soundness **in my flesh**."
- Psalm 55:15, "Let death come deceitfully upon them; Let them go down alive to Sheol, For evil is **in their dwelling, in their midst.**"
- Psalm 58:1-3, Do you indeed speak righteousness, O gods? Do you judge uprightly, O sons of men? No, in heart you work unrighteousness [Seg., "dans le coeur, vous cosommez des iniquités"]; On earth you weigh out the violence of your hands. The wicked are estranged from the womb; These who speak lies go astray from birth."
- Psalm 81:12, "So I gave them over to the stubbornness **of their heart** [בְּשִׁירָה לֵב, KJV—"their own hearts' lust"], To walk in their own devices."
- Psalm 95:10, "For forty years I loathed *that* generation, And said they are a people who err **in their heart**, And they do not know My ways."
- Psalm 101:4; "**A perverse heart** shall depart from me; I will know no evil."
- Ps 119:25, "My soul cleaves to the dust; Revive me according to Thy word"
- Proverbs 6:14, "Who *with* perversity **in his heart** devises evil continually."
- Eccl 9:4, "... Furthermore, the hearts of the sons of men are **full of evil** and insanity is **in their hearts throughout their lives.** ..."
- Jeremiah 4:14, "Wash your heart from evil, O Jerusalem, That you may be saved. How long will your **wicked thoughts lodge within you?**"
- Matthew 9:4, "Why are you thinking **evil in your hearts?**"
- Mark 7:23, "All these evil things **proceed from within** and defile the man."
- Rom 7:8, 13, "But sin, taking opportunity through the commandment, produced **in me** coveting of every kind; ... Therefore did that which is good become *a cause of death* for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful"
- Rom 7:14, 17-18, "For we know that the Law is spiritual; but I am of flesh, sold into bondage to sin. . . . So now, no longer am I the one doing it, **but sin which indwells me**. For I know that nothing good dwells in me, that is, in my flesh; for the wishing is present in me, but the doing of the good *is not*."
- Rom 7:20, "But if I am doing the very thing I do not wish, I am no longer the one doing it, **but sin which dwells in me.**"

Rom 7:21, "I find then the principle that evil is present in me, the one who wants to do good"
 Εὑρίσκω ἂρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλὸν, ὅτι ἐμοὶ τὸ κακὸν παράκειται.

Translations of παράκειμαι in Rom 7:21

Does not παράκειμαι mean "to lie next to"?

Greek	French Geneva (1616)	MacDonald (2008)	BBE	NAS (1977); NKJ	Young's (1862)	Tyn-dale (1534); Geneva; Bish-ops; KJV; DRA; NET	Wycliff e (1382, 1388)	Rother-ham (1868)	Ethe-ridge (1849); Mur-dock	NIV (1984); CEB	RSV (1952); ESV	NJB*	CSB	Darby	ERV; ASV	NAB (1991)
ὅτι ἐμοὶ τὸ κακὸν παράκειται	"evil clings to me"	"evil is in bed with me"	"evil is present in me"	"that evil is present in me"	"with me the evil is present"	"evil is present with me"	"for to me evil thing lies* to"	"that, unto me, the wrong lieth near"	"be-cause evil is near to me"	"evil is right there with me"	"evil lies close at hand"	"evil is close at my side"	"evil is with me"	"that with *me* evil is there"	"evil is present"	"evil is at hand"
Apparently no major Greek variant	French: "le mal est attaché à moi"; cf. Psa 119:25	Uses the preposition "in" instead of "with"	Uses the preposition "with" instead of "in"	Lit: "evyll is present with me"	**"lith" from "lay" 1388: "for yuel thing lieth to me"				i.e. a hand-width away?				The "with me" is removed	The "with me" is removed		

Translation issues appear to be:

Emphasis on evil in a humanized sense "lying beside" (cohabitating) or "being present"

If "present", then preposition issue: "present in me" or "present with me"

If merely close, how close? "Close at hand," "at hand," "present," or merely "there"?

Appears that the main issue in translation is the Outside locus of sin (nearness) versus the inside locus of sin (from within)!⁸⁵⁷

Rom 7:22-23, "For I joyfully concur with the law of God in the inner man, but I see a different law in the members of my body, waging war against the law of my mind, and making me a prisoner of the law of sin which is in my members."

Eph 2:2, "in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience."

Col 3:5 (CSB), "Therefore, put to death whatever in you is worldly: sexual immorality, impurity, lust, evil desire, and greed, which is idolatry"; (ESV), "Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry"; (NEG), "Faites donc mourir ce qui, dans vos membres, est terrestre, la débauche, l'impureté, les passions, les mauvais désirs, et la cupidité, qui est une idolâtrie"

James 1:14, "But each one is tempted when he is carried away and enticed by his own lust [his own evil desire]."

6. NO ONE IS GOOD BUT GOD:

Mark 10:18, "Why do you call Me good? No one is good except God alone" (cf. Matthew 19:17, "And He said to him, 'Why are you asking Me about what is good? There is only One who is good; but if you wish to enter into life, keep the commandments.'")

Luke 18:19, "Why do you call Me good? No one is good except God alone."

Antecedent Scripture: Psalm 14; 53

Subsequent Scripture: Romans 3:9-20, 23

⁸⁵⁷In my experience, the Louw-Nida Lexicon is a sure give away to a less than Evangelical position. For example, on the verb at issue: "85.23 πάρειμι ; παράκειμαι: to be present at a particular time and place – 'to be present, to be here, to be there, to be at hand.' πάρειμι: παρῆσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ 'at that time, some persons were present' Lk 13.1. παράκειμαι: τὸ κακὸν παράκειται 'evil is present' Ro 7.21" (Louw-Nida Lexicon; Bibleworks 9.0).

7. FATHER WAS THE DEVIL—contra Fatherhood of God concept:

John 8:44, "You are of *your* father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. Whenever he speaks a lie, he speaks from his own *nature*; for he is a liar, and the father of lies"

The only way to have God as our Father is to receive the gift of salvation in Jesus by faith, John 1:11-13

8. LEVEL OF SINFULNESS OF PRESENT GENERATION:

Luke 13:1-5

From conception, Ps. 51:5

From the womb, Ps. 58:3

The tongue, James 3:8

9. MAN'S NATURE AS FLESH AND SIN:

Rom 8:10-11, "If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness. But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you."

10. SIN AS AN ACTION, WORK, SOMETHING DONE, OR PRACTICED:

[logically incompatible with sin as a negation: how can you practice or do a negation?]

Lev 4: 2 "Speak to the sons of Israel, saying, 'If a person sins unintentionally in any of the things which the LORD has commanded not to be done, and commits any of them,'"

Deut 9:18, "And I fell down before the LORD, as at the first, forty days and nights; I neither ate bread nor drank water, because of all your sin which you had committed in doing what was evil in the sight of the LORD to provoke Him to anger."

Deut 31: 18 "But I will surely hide My face in that day because of all the evil which they will do, for they will turn to other gods."

Deut 31: 29 "For I know that after my death you will act corruptly and turn from the way which I have commanded you; and evil will befall you in the latter days, for you will do that which is evil in the sight of the LORD, provoking Him to anger with the work of your hands."

Isa 59:6, "Their webs will not become clothing, Nor will they cover themselves with their works; Their works are works of iniquity, And an act of violence is in their hands"

Rom 4:17 (quote of Psa 32:1), "Blessed are those whose lawless deeds have been forgiven, And whose sins have been covered"

1 John 3:4, "Everyone who practices sin also practices lawlessness; and sin is lawlessness"

Rev 21:27, "and nothing unclean and no one who practices abomination and lying, shall ever come into it, but only those whose names are written in the Lamb's book of life"

11. SIN AS AN OBJECT:

So closely is sin related to its medium that an object created by Aaron was called "sin" by Moses. Hence, there exist objects and media of sin from which the Christian is to flee, since he is called to flee from sin.

Deut 9:21 (NKJ), "Then I took your sin, the calf which you had made, and burned it with fire and crushed it *and* ground *it* very small, until it was as fine as dust; and I threw its dust into the brook that descended from the mountain"

Notice the emphatic nature of the Greek Orthodox text, with its punctuation:

Deut 9:21 (GOT), καὶ τὴν ἀμαρτίαν ὑμῶν, ἣν ἐποιήσατε, τὸν μόσχον, ἔλαβον αὐτὸν καὶ κατέκαυσα αὐτὸν ἐν πυρὶ

Deut 9:21 (My translation), "And your sin, that which you made [2nd pers pl], even the calf, I took it and burned it with fire..."

I.e. this object was more than merely a "vain thing" (Psa 119:137), it personified, was evidence of, embodied, and even contained their sin

The Ownership and Locus of Sin in Deut 9:21

English Geneva (1560)	KJV (1611); cf. Bishops, Onkelos, Webster's, ERV, ASV, JPS, NKJ; Stern; NLT	Young's (1862...)	Douai-Rheims [‡] (1899)	Bible in Basic English (1949...)	RSV (1952); cf. NAS, NAU; ESV
And I tooke your sinne, <i>I meane</i> the calfe which ye had made,	And I tooke your sinne, the calfe which ye had made	and your sin, which ye have made—the calf—I have taken,	And your sin that you had committed, that is, the calf, I took,	And I took your sin, the image which you had made,	Then I took the sinful thing, the calf which you had made,
NIV (1984); cf. TNIV	NJB [‡] (1985)	JPS Tanakh (1985); cf. NET	NRSV (1989)	NAB [‡] (1991)	CSB (2005)
Also I took that sinful thing of yours, the calf you had made,	That work of sin, the calf you had made,	As for that sinful thing you had made, the calf, I took it	Then I took the sinful thing you had made, the calf,	Then, taking the calf, the sinful object you had made,	I took the sinful calf you had made,

12. SIN AS SOMETHING THAT ENSLAVES:

[logically incompatible with sin as a negation: how can you be enslaved to a negation?]

John 8:34, "Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is the slave of sin."

Rom 6:16-20, "Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness? But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, and having been freed from sin, you became slaves of righteousness. I am speaking in human terms because of the weakness of your flesh. For just as you presented your members as slaves to impurity and to lawlessness, resulting in further lawlessness, so now present your members as slaves to righteousness, resulting in sanctification. For when you were slaves of sin, you were free in regard to righteousness."

13. SIN PERSONIFIED:

Psalm 36:1-4, "Transgression speaks to the ungodly within his heart"

Rom 6:12, "Therefore do not let sin reign in your mortal body so that you obey its lusts"

Rom 7:8, "But sin, taking opportunity through the commandment, produced in me coveting of every kind"

Rom 7:11 for sin, taking an opportunity through the commandment, deceived me and through it killed me"

Rom 7: 20, "But if I am doing the very thing I do not want, I am no longer the one doing it, but sin which dwells in me"

14. THE BATTLE:

Rom 7:22-23, "For I joyfully concur with the law of God in the inner man, but I see a different law in the members of my body, waging war against the law of my mind, and making me a prisoner of the law of sin which is in my members."

Gal 5:16-17, "But I say, walk by the Spirit, and you will not carry out the desire of the flesh. For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please"

15. SOME NEGATIONS REGARDING MAN'S SINFUL STATE:

Some sample verses: Psalm 14:1-4; Psalm 53:1-4; Eccl 7:20; Romans 3:10-20...

Regarding goodness:

"There is no one who does good," Psa 14:1; 53:1

"There is no one who does good, not even one," Psa 14:3; 53:3

"There is none who does good, not even one," Rom 3:12

"No one is good except God alone," Mark 10:18; Luke 18:19

Regarding righteousness:

"Indeed, there is not a righteous man on earth who *continually* does good and who never sins," Eccl 7:20

"As it is written, "There is none righteous, not even one," Rom 3:10

Regarding understanding:

"There is none who understands," Rom 3:11

Regarding seeking God:

"There is none who seeks for God," Rom 3:11

Regarding usefulness:

"All have turned aside, together they have become useless," Rom 3:12

INADEQUATE VIEWS OF SIN

16. SIN AS MERE SICKNESS—often used to seek to prove an outside locus of sin:⁸⁵⁸

2 Kings 4:40, "So they poured *it* out for the men to eat. And as they were eating of the stew, they cried out and said, 'O man of God, there is death in the pot.' And they were unable to eat"

Psalm 38:3-5, 7, "There is no soundness in my flesh because of Your indignation; There is no health in my bones because of my sin. For my iniquities are gone over my head; As a heavy burden they weigh too much for me. My wounds grow foul *and* fester Because of my folly. ... For my loins are filled with burning, And there is no soundness in my flesh."

Jer 30:12-13 (ASV), "For thus saith Jehovah, Thy hurt is incurable, and thy wound grievous; There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines."

Of the fruit in the midst of Garden of Eden:

Gen 2:16-17, "And the LORD God commanded the man, saying, 'From any tree of the garden you may eat freely;¹⁷ but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die.'"

Gen 3:1-5, "Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, 'Indeed, has God said, "You shall not eat from any tree of the garden"?'² And the woman said to the serpent, 'From the fruit of the trees of the garden we may eat;³ but from the fruit of the tree which is in the middle of the garden, God has said, "You shall not eat from it or touch it, lest you die."⁴ And the serpent said to the woman, 'You surely shall not die!⁵ For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil.'

Was Satan not putting in Eve's mind a type of black magic fetishism, which in Catholicism is baptized into white magic fetishism in the likenesses of Mary, angels, and all the saints.

17. SIN AS MERE NEGATION—used to posit that sin is not a work (as in Isaiah 59:6 above):

[Again, how can someone "practice" a negation?]

Lawlessness: 1 John 3:4, "Everyone who practices sin also practices lawlessness; and sin is lawlessness."

Lack of godliness and righteousness: Rom 1:18, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness"

Lack of... Rom 1:31, "without understanding, untrustworthy, unloving, unmerciful"

Lack of the glory of God: Rom 3:23, "fallen short of the glory of God" (GEN, "are deprived of the glory of God")

Futility: Rom 8:20-21, "20 For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God."

However, in the OT the following terms are used to describe real people doing real things that are sinful:

"Evildoers" (NAS 20 times; NKJ 17 times);

"Workers of iniquity" (NAS 5 times; NKJ 21 times);

"Wrongdoers" (NAS 2 times); etc.

E.g. Psalm 37:1, "Do not fret because of evildoers, Be not envious toward wrongdoers."

18. SIN AS MERE WEAKNESS:

[Sin is more than the mere frailty of human nature, e.g. "To err is (merely) human"]

Rom 8:26, "In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words."

⁸⁵⁸For example: "It was love, the love of God which was so concerned for man's welfare that He carefully marked the only danger spot in this exquisite garden of God. 'Eat of every other tree,' said God, 'but not this one. There is death in this one.'

"Somehow in a way known only to God Himself, sin, that mysterious element of evil unleashed in the universe, had innoculated that particular tree and God in love warned His creature not to partake of it. It was love which moved God to seek out man after he had made that fatal blunder and against God's warning eaten of that tree. It was love which made God, perhaps in tones of stark disappointment, cry out, 'Where art thou, Adam?' and then begin the long weary, planning in preparation for man to return to Himself" (Billy Graham, "The Love of God," *Hour of Decision Sermons*, no. 52 [Minneapolis: Billy Graham Evangelistic Association, 1955], 5).

The Ten Commandments: Godward and Manward Foci

The Ten Commandments—Godward—Focal Emphasis

"So he answered and said, 'You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind,' and 'your neighbor as yourself'" (Luke 10:27) Considering, then, the priority of our relationship to God: what are the most important markers in our relationship with God for God?

Commandment	Foci	Application	Implication
#1—You shall have no other gods before Me*	Focal Person	Also, "You shall have no other God before My face"; the first and primary commandment, from which flow all the rest, with built in accountability, "before God's face." Notice that God's proper name, LORD is not used, but rather His title, "God".	Options: (1) Puts God first as link to other commands; (2) Hints that following commands represent (a) the result of following after other gods or (b) the names or temptations of other gods. Is this not implying spiritual or demonic forces "at work in the sons of disobedience" (Eph 2:1-3)?
#2—You shall not make for yourself a carved image	Physical	No making, forming, or worshipping of a physical manifestation for the Divine Essence; repeated by Isaiah in Isa 44, 46; reiterated by Paul in Rom 1	Could there be a "god of physical manifestation" or a demonic force committed to leading mankind to create and worship any physical manifestation in disobedience to this command?
#3—You shall not take the name of the LORD your God in vain	Verbal	Honor must be carefully maintained in the verbal communication of God's Name, Person, or role; it is stated negatively to prohibit dishonor of the same	Rather than praising or honoring the name of God, could there not be a "god of cursing" or a "cursing God demon" that will do anything at all possible to cause us to curse God in direct disobedience to this command?
#4—Remember the Sabbath day, to keep it holy	Use of Time	Prioritizing weekly time for worship; one day per week ($1/7^{\text{th}}$) = 14.3% or 1¼ hours per day—in other words a significant amount of time seeking the Lord!	Could there not be a "god of business" or a "time-consuming demon" who will do anything in his power to cause us to use our time in any way possible other than to stop and worship God weekly, or even daily?

*God described Himself in the prior verse: "I am the LORD your God who brought you out of the land of Egypt, out of the house of bondage" (Deut 5:6).

The Ten Commandments—Manward—Cycle of Life Emphasis

1 Cor 10:6, "Now these things became our examples, to the intent that we should not lust after evil things as they also lusted" [the words for "lust" can also be translated as desire, crave, or covet] Could these not be ordered chronologically as lessons parents should be teaching their children?

Commandment	Lifecycle	Application	Implication
#5—Honor your father and your mother	Early childhood	In early childhood is taught and learned respect for parents. Lessons that will later have an immense impact on all of life!	Could there be a "god of dishonoring parents" of a "demon of defiance" [of authoritative figures] that seeks to subjugate the minds of mankind to self-centered rebellion from a young age?
#6—You shall not murder	Late childhood	As a child grows and develops socially, comes jealousy and rage leading to hatred, which is murder.	Could there be a "god of murder" or a "demon of hatred and rage" that is sent to assail humankind from a young age leading to everything from subtle to horrific acts of brutality?
#7—You shall not commit adultery	Adolescence	As children then enter adolescence they encounter a variety of sexual temptations.	Could there be a "god of adultery" or a "demon of sexual indiscretion" that moves in the hearts of mankind to walk him into a host of sexual sins
#8—You shall not steal	Early adulthood	When a young person is released from their parent's home to live on his own, they face need in a new way. This life circumstance can lead to stealing.	Could there be a "god of stealing" or a "demon of theft," wherein the deception of theft enters a person and causes them to desire, conspire, and accomplish the theft? And after being done once, is it not easier the second time?
#9—You shall not bear false witness	Adulthood	Lying, while an issue from childhood, becomes a cloaked dagger in adults, as they shield themselves behind facades of failure or accomplishment.	Could not the lying tongue derive from a "god of lies" or a "demon of deception" who tempts men to deceive one another and seek to deceive God Himself? And once a tongue becomes accustomed to lying, lies can constantly pour out of the heart and off the tongue!
#10—You shall not covet	Old age	In the latter years the subtle nature of selfishness and greed can grow in prominence as adults hide behind their possessions.	Desiring what we do not have is a growing problem throughout life. It is born in jealousy, accompanied by greed, and leads to hatred—the problem encountered in the 6 th Commandment.

A spiritual interpretation of a spiritual concept from the inspired Words of God does not appear out of order here, but rather seems to unlock the mystery of sin and its immense power over mankind, and also point out our need for a completely spiritually-derived and spiritually-empowered salvation!

If breaking any of these commandments is accompanied and orchestrated by such dark spiritual forces, whether they be called “demons” or not, it is no wonder why, when these sins are perpetrated (through breaking these commandments), they are humanly impossible overcome—and believing that it is humanly possible to overcome them is another great deception (as in any works-based models for salvation)! Rather mankind is given over to a complex web of spiritual bondage and repression (Isa 59:3-8). For these beings, greater than men (Psa 8:5), have power, greater than that of men, that manipulate man’s thoughts and actions to drive him into unending evil (Gen 6:5).

Indeed, mankind is in need of an powerful salvation, in which he is not only freed from the penalty of sin, but from its awful power! And is it not just that kind of a salvation that is made available in Jesus Christ through the power of (1) the blood of Christ, (2) the resurrection of Christ, and (3) the indwelling Holy Spirit? Halleluiah, what a Savior! What a salvation!

Further, this understanding of sin and salvation may perhaps explain why the dilemma of Paul is real in Romans 7 (from a spiritual point-of-view), and why from a human-based, works-based, or carnal-based approach to salvation the dilemma cannot be accepted as real in Paul’s life—since they feel that he had the right “stuff” to become a “saint” and to “work out His salvation with fear and trembling” without the complete and fully responsible work of the Holy Spirit through the Word of God.