

**EXEGETICAL AND THEOLOGICAL BASES FOR  
A CONSISTENTLY PRESUPPOSITIONAL  
APPROACH TO APOLOGETICS**

by

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Van Til and his followers have helped to break the apologetical shackles of humanistic philosophies by providing a Scriptural perspective for apologetics; however, their arguments are not exegetically corroborated. Consequently, the purpose of this dissertation is to show that the validity of a consistently presuppositional approach to apologetics rests solidly upon exegetical and theological bases which permeate the totality of divine revelation.

Chapters one and two provide some necessary prolegomena. Concerning the problem of elusive definition, it is noted that Christian apologetics historically has varied in emphases and grown in scope. A working definition of the contemporary discipline would be the philosophy of methodology pertaining to all forms of Christian communication. A brief discussion of the epistemological search for 'common ground' leads to the conclusion that fallen mankind suppresses truth and that his conscience is circumscribed. The apologist's crucial point of contact with the natural man resides in the latter's retention of the image of God to some degree. This alone makes the communication of truth possible.

Chapter three deals quite extensively with hamartiological complications including total depravity, inability, and Satanic opposition. Man, being bound to sin, self and Satan, is totally helpless and hopeless apart from Divine soteriological intervention. In addition, saved sinners, including apologists, are subject to anthropocentric hangover.

In the light of these ominous Scriptural conclusions, the apologist must always keep in mind the reality of soteriological theocentricity (i.e. ch. 4). God is the architect of salvation, and He also takes the initiative in salvation. The discussion of chapter five adds specificity by dealing with efficient provisions. The apologist needs a supernatural weaponry, and God has abundantly provided in the resources of His Spirit and His Word.

A Biblical apologetical methodology must be based upon all of this Scriptural data. Since the hamartiological condition of mankind is impenetrable in reference to any and all finite means, the aforementioned efficient provisions must be employed at all times. The Holy Spirit's working with the Word is the only power capable of subduing rebellious men. Chapter six, "Methodological Reflections," illustratively corroborates this theologically implicit apologetical methodology.



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## LIST OF ABBREVIATIONS

AB	Anchor Bible
<u>Ant</u>	F. Josephus, <u>Jewish Antiquities</u>
<u>ATB</u>	<u>Ashland Theological Bulletin</u>
<u>BAGD</u>	W. Bauer, W. F. Arndt, F. W. Gingrich, and F. W. Danker, <u>Greek-English Lexicon of the NT</u>
BDB	F. Brown, S. R. Driver, and C. A. Briggs, <u>Hebrew and English Lexicon of the OT</u>
BNTC	Black's NT Commentaries
<u>BSac</u>	<u>Bibliotheca Sacra</u>
<u>CB</u>	<u>Century Bible</u>
<u>CBO</u>	<u>Catholic Biblical Quarterly</u>
<u>CBSC</u>	<u>Cambridge Bible for Schools and Colleges</u>
<u>CECNT</u>	H. A. W. Meyer, <u>Critical and Exegetical Commentary on the NT</u>
<u>CJT</u>	<u>Canadian Journal of Theology</u>
<u>COTTV</u>	C. F. Keil and F. Delitzsch, <u>Commentary on the OT in Ten Volumes</u>
<u>CTM</u>	<u>Concordia Theological Monthly</u>
<u>EGT</u>	<u>The Expositor's Greek Testament</u>
<u>EvQ</u>	<u>Evangelical Quarterly</u>
<u>ExpTim</u>	<u>Expository Times</u>
<u>GTJ</u>	<u>Grace Theological Journal</u>
<u>HNTC</u>	Harper's NT Commentaries
<u>IB</u>	<u>Interpreter's Bible</u>
<u>ICC</u>	<u>International Critical Commentary</u>
<u>Int</u>	<u>Interpretation</u>
<u>JBL</u>	<u>Journal of Biblical Literature</u>
<u>JBR</u>	<u>Journal of Bible and Religion</u>
<u>JETS</u>	<u>Journal of the Evangelical Theological Society</u>
<u>JSS</u>	<u>Journal of Semitic Studies</u>
<u>JTS</u>	<u>Journal of Theological Studies</u>
<u>KB</u>	L. Koehler and W. Baumgartner, <u>Lexicon in Veteris Testamenti libros</u>
LSJ	H. G. Liddell, R. Scott, and H. S. Jones, <u>A Greek-English Lexicon</u>
LXX	The <u>Septuagint</u>
<u>MC</u>	<u>Modern Churchman</u>
<u>MT</u>	<u>Massoretic Text</u>
<u>NASB</u>	<u>New American Standard Bible</u>
<u>NCB</u>	<u>New Century Bible</u>
<u>NICNT</u>	<u>New International Commentary on the NT</u>
<u>NICOT</u>	<u>New International Commentary on the OT</u>
<u>NIDNTT</u>	<u>The New International Dictionary of NT Theology</u>
<u>NIV</u>	<u>New International Version</u>
<u>NT</u>	<u>New Testament</u>
<u>NovT</u>	<u>Novum Testamentum</u>

<u>NTC</u>	<u>W. Hendriksen, New Testament Commentary</u>
<u>NTS</u>	<u>New Testament Studies</u>
<u>OT</u>	<u>Old Testament</u>
<u>RevExp</u>	<u>Review and Expositor</u>
<u>RTR</u>	<u>Reformed Theological Review</u>
<u>SBB</u>	<u>Soncino Books of the Bible</u>
<u>SJT</u>	<u>Scottish Journal of Theology</u>
<u>SwJT</u>	<u>Southwestern Journal of Theology</u>
<u>ST</u>	<u>Studia Theologica</u>
<u>TB</u>	<u>Tyndale Bulletin</u>
<u>TDNT</u>	<u>Theological Dictionary of the NT</u>
<u>TDOT</u>	<u>Theological Dictionary of the OT</u>
<u>TNTC</u>	<u>Tyndale NT Commentaries</u>
<u>TOTC</u>	<u>Tyndale OT Commentaries</u>
<u>TWOT</u>	<u>Theological Wordbook of the OT</u>
<u>UBSGNT</u>	<u>United Bible Societies <u>Greek New Testament</u> (3rd ed.)</u>
<u>VE</u>	<u>Vox Evangelica</u>
<u>VT</u>	<u>Vetus Testamentum</u>



## CHAPTER I

### INTRODUCTION

On account of the prevalence of philosophical approaches to apologetics,<sup>1</sup> there is an acute need to delineate as thoroughly as possible the implicit system of apologetics which is contained in the Scriptures. The Church of Jesus Christ has been plagued for centuries by Greek philosophy, and this phenomenon is readily demonstrable in the field of apologetics. Bahnsen adequately surveys the situation when he asserts that "Socrates transferred the set of authority to man's autonomous reason; Roman Catholic and Arminian apologetics follow suit. . . ." <sup>2</sup> Consequently, Hughes' observations must be noted and heeded:

The construction of a system of apologetics that is distinctively Christian should be founded on the testimony of Scripture to the nature of reality in its divine, its human, and its cosmic aspects. It should, moreover be founded on the biblical testimony in its entirety, for the teaching concerning God, man, and the universe is plain and consistent throughout the whole of Scripture and is not dependent on the selection of a few isolated proof texts.<sup>3</sup>

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<sup>1</sup> For a summary of the contemporary apologetical situation see Horne's chart, "A SUMMARIZING OVERVIEW OF CONTEMPORARY APOLOGETIC TYPES," in Appendix I.

<sup>2</sup> Greg L. Bahnsen, "Apologetics," in Foundations Of Christian Scholarship: Essays in the Van Til Perspective, ed. by Gary North (Vallecito, CA: Ross House Books, 1976), p. 208. For evidence concerning these assertions see: *Ibid.*, pp. 195-208.

<sup>3</sup> Philip Edgcumbe Hughes, "Crucial Biblical Passages For Christian Apologetics," in Jerusalem and Athens: Critical Discussions on the Theology and Apologetics of Cornelius Van Til (N.p.: Presbyterian and Reformed Publishing Co., 1971), p. 131. In the light of Hughes' legitimate challenge, it seems incongruous that he only briefly surveys six passages.

### The Availability Of A Biblical Perspective

Presuppositional<sup>1</sup> apologists (especially Van Til and his apologetical progeny) have provided for the Church a Biblical perspective. Contemporary Christians are indebted to Van Til and his followers for breaking the apologetical shackles of humanistic philosophies by promoting a Scriptural perspective for apologetics. However, there are some contemporary scholars like Brown who would be quick to point out that "all too often Van Til assumes the defense of a biblical position without showing that it really is a biblical position."<sup>2</sup>

### The Need For A Thoroughly Biblical Presentation

#### Recognizing This Need

Ironically, "fundamentalists have developed a somewhat frenetic rationalism of their own and tend, all unwittingly, to conduct their warfare from the same ground as the radicals whom they oppose."<sup>3</sup> In the area of apologetics, this means that many, as evidenced by their arguments, pay only a lip-service to a presuppositional approach. Their actual apologetical methodology denies their professed system of apologetics.

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<sup>1</sup> This designation is being employed in the commonly accepted sense. Horne would use "revelational" as a designation of this particular type of apologetics since he differentiates philosophically between three forms of presuppositionalism. Cf. his chart in Appendix I and his discussion in Charles M. Horne, "A Biblical Apologetic Methodology," unpublished Th.D. dissertation (Winona Lake: Grace Theological Seminary, June 1963), pp. 36-81.

<sup>2</sup> Colin Brown, Philosophy And The Christian Faith (Chicago: Inter-Varsity Press, 1969), p. 249.

<sup>3</sup> Philip Edgcumbe Hughes, "The Creative Task of Theology," in Creative Minds in Contemporary Theology, ed. by Philip Edgcumbe Hughes (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1966), p. 17.

## Meeting This Need

### The purpose of the dissertation

*Propose*

It is the purpose of this dissertation to avoid the taint of the above accusation concerning methodology and yet to "show" contemporary scholars like Brown (see his challenge of Van Til above) that a presuppositional approach to apologetics is indeed the only really Biblical approach. In order to accomplish this, a different kind of presentation is demanded.

Such a presentation must be consistently presuppositional. For example, in a very real sense, the overriding presupposition of this dissertation is its thesis:<sup>1</sup> the validity of presuppositional apologetics rests solidly upon exegetical and theological bases which permeate the totality of Divine revelation. The passages surveyed and synthesized should confirm Scripturally the credibility of a consistently presuppositional approach to apologetics.

### The procedure of the dissertation

*AMEN - but what no philosophy*

The author is convinced that the only way to reach those with rationalistic inclinations in the area of apologetics is to display the exegetical and theological data and to pray that the Holy Spirit will apply His truth and change their direction. The polemic undergirding this procedure is well reflected in one of Whitefield's probing challenges to Wesley: "Give yourself to reading. Down with your carnal reasoning! Be a little child. . . ."<sup>2</sup> Scripturally speaking:

<sup>1</sup>This should become more obvious as the key presuppositions are stated (see below).

<sup>2</sup>George Whitefield, Whitefield's Journals, reprinted (N.p.: Banner of Truth, 1960), p. 1588.

Trust in the LORD with all your heart, and do not lean on your own understanding. In all your ways acknowledge Him, and He will make your paths straight. Do not be wise in your own eyes (Prov. 3:5-7a, NASB).<sup>1</sup>

"In all your ways" includes apologetical methodology.

The development of the thesis will resemble the construction of a pyramid in distinct but yet interrelated stages. The apex of this pyramid is a Scripturally reflected apologetical methodology, but the exegetical and theological bases upon which it and each successive stage rests constitute the architectural integrity of the whole structure.

Prior to any construction project there is the need for a building permit. Since the base of this particular pyramid is so formidable, is there any Divine sanction for such an apologetical construction project? Is there an epistemological connection which allows for at least the possibility of the communication of truth? Chapter two (i.e. An Epistemological Life Line) will deal with the procurement and the nature of that permit.

The broadest base of this pyramid will be treated in chapter three which deals with hamartiological complications. This compendium of Scriptural data might even be considered to be the massive and solid

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<sup>1</sup>The impact of the antithetical parallelism of v. 5 is surveyed by Toy when he notes: "Opposed to this posture of mind [i.e. v. 5a] is the leaning on one's own understanding (insight, wisdom) [i.e. v. 5b] as on a prop or staff (2 S. 1:6, Mic. 3:11; Job 24:23). The assumption is that man's intellect, apart from God, will not guide him aright" (Crawford H. Toy, ICC [New York: Charles Scribners' Sons, 1916], p. 60). Cf. A. Cohen, Proverbs, SBB (London: Soncino Press, 1946), p. 14. The truth of v. 7 "inculcates humility, and stands opposed to pride and self-confidence. . . . This verse connects immediately with the preceding one, and presents a good reason for following the advice there given. --עַל with the suff. becomes עָלָיו. —הַיָּחִיד has an emphatic sense, and it is inserted for this reason. The meaning is, he and none else" (Moses Stuart, A Commentary On The Book of Proverbs [Andover: Warren F. Draper, 1870], p. 168).

footing for the whole structure since defective apologetical methodologies are proportionally divergent in accordance with their hamartiological inadequacies. Selected Scriptural data will be analyzed and synthesized (this procedure will be employed for each chapter), and it is hoped that the Word will speak for itself and ultimately elicit a positive response from Bible students, especially apologists.

Upon this broad base of hamartiological complications will rest another very strategic base, the Biblical evidence for soteriological theocentricity (i.e. ch. 4). The burden of the chapter is to demonstrate that salvation is essentially God's business; therefore, this discussion along with the immediately preceding one are corollaries. Together they become determinative in the development of a Biblical apologetical methodology: "a correct apologetic methodology must be constructed upon a recognition of the Bible's teaching concerning the spiritual condition of the natural man and the gracious operations of the Spirit in the elect."<sup>1</sup>

Chapter five will build upon the previous base adding specificity. The Scriptural evidence pertains to God's ordained means of effecting salvation in those whom He has graciously chosen. The objective dynamic which He has ordained is His Word, and the subjective dynamic involves the essentially mysterious operations of the Spirit. These alone are sufficient to overcome men who are spiritually bankrupt (cf. ch. 3).

As already asserted, the apex, methodological reflections (i.e. ch. 6), will rest upon all of these bases. The word "reflections" is designed to acknowledge the implicit nature of this Scriptural data (i.e.

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<sup>1</sup>Horne, "Biblical Apologetic Methodology," p. 82.

\* there is no explicit apologetical methodology systematically delineated in the Scriptures). Nevertheless, certain examples will be discussed which will exhibit a great deal of compatibility with the antecedent theological conclusions, and these examples are worthy of imitation. Paul's testimony in 1 Corinthians 1-3 is particularly helpful in providing an apologetical pattern.

### The Problem Of Elusive Definition

Prior to an expansion of the project at hand, the issues of definition must be addressed. Of course, the primary question is "What is apologetics?" A concise definition would sharpen the focus on the whole project; however, such a definition has eluded both ancient and contemporary apologists.<sup>1</sup> Ramm simply concedes that "no uniform phrase has been adopted to express the idea of Christian apologetics."<sup>2</sup> He does however draw some distinctions which are noteworthy:

Christian apologetics differ from an apology, which is a reply to a specific accusation; from a theodicy, which is an attempt to alleviate the problem of evil; and from Christian evidences, which attempts to show the supernatural imprimatur upon Christianity and its congruity with all types of facts.<sup>3</sup>

<sup>1</sup> Bahnsen issues a good reminder concerning this plight: Bahnsen, "Apologetics," in Foundations, pp. 191-93.

<sup>2</sup> Bernard L. Ramm, A Christian Appeal to Reason (Waco, TX: Word Books, 1972), p. 14. He also adds: "Nor have the Christian apologists agreed on any uniform method in developing Christian apologetics" (Ibid., pp. 14-15).

<sup>3</sup> Baker's Dictionary of Theology, s.v. "Apologetics," by Bernard Ramm, p. 55. For more observations on the relationship of apologetics to evidences, see: Cornelius Van Til, "Apologetics," unpublished course syllabus (Philadelphia: Westminster Theological Seminary, n.d.), pp. 1-2; and John C. Whitcomb, Jr., "The Limitations and Values of Christian Evidences. Part 4 of Contemporary Apologetics and the Christian Faith," BSac 135 (January-March 1978):25-33.

A historical survey<sup>1</sup> of apologetics reveals both changes in emphasis and most importantly an expansion in scope.<sup>2</sup> Based upon etymology, early Greek usage, and New Testament usage, an ἀπολογία was basically a defense.<sup>3</sup> The verb ἀπολογέομαι has been quite appropriately labeled a "judicial verb."<sup>4</sup> Peter's use of ἀπολογία (i.e. 1 Pet 3:15) has often been taken as determinative in defining the nature and scope of contemporary apologetics;<sup>5</sup> however, such a conception would ignore the term's subsequent development into a general term relating to an expanding historical discipline. 1973-8

The initial phase of this development may be noted in the early Christian apologists, yet the first usage of apologetics for a specific Christian discipline did not arise until 1834.<sup>6</sup> Therefore, it is best

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<sup>1</sup>For a good survey of the history of apologetics, see: Avery Dulles, A History of Apologetics (Philadelphia: Westminster Press, 1971). Also see: J. K. S. Reid, Christian Apologetics (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1969), pp. 36-210. For a brief survey, see: Bahnsen, "Apologetics," in Foundations, pp. 220-32.

<sup>2</sup>"Apologetics as an activity appears as a constantly dynamic and changing study . . ." (Frederic R. Howe, "A Comparative Study of the Work of Apologetics and Evangelism," BSac 135 [October-December 1978]: 307). It should be noted however that many of Howe's conclusions are invalid.

<sup>3</sup>See: Alfred Ernest Garvie, A Handbook of Christian Apologetics (New York: Charles Scribners Sons, 1913), pp. 1-2.

<sup>4</sup>James Hope Moulton and George Milligan, The Vocabulary of the Greek Testament, reprinted (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1972), p. 66.

<sup>5</sup>Cf. Frederic R. Howe, "Kerygma and Apologia," in Jerusalem and Athens: Critical Discussions on the Theology and Apologetics of Cornelius Van Til, ed. by E. R. Geehan (N.p.: Presbyterian and Reformed Publishing Co., 1971), passim; and his "A Comparative Study of the Work of Apologetics and Evangelism," pp. 304-10.

<sup>6</sup>Garvie, Handbook Of Apologetics, p. 2.

to evaluate the nature and scope of the contemporary discipline by the various schools of thought which have developed from that time onward.<sup>1</sup>

*LETTERS  
COMMENTS*

A study of that period leads to the conclusion that "apologetics not only defends but also commends the faith."<sup>2</sup> For this reason, it is important to insist, as Van Til consistently does, that there cannot be "any sharp distinction between witnessing to and defending the Christian faith."<sup>3</sup> Even in NT times it was often obvious that "proclamation was inseparable from defense."<sup>4</sup> Consequently, "apologetics is essentially an activity in the Church--indeed of the Church--closely related in spirit to preaching and evangelism."<sup>5</sup> Indeed, based upon the NT concept of "preaching"<sup>6</sup> and the contemporary dimensions of the discipline, apologetics circumscribes all such specific endeavors. A working definition of the contemporary discipline would be the philosophy of methodology pertaining to all forms of Christian communication (e.g. evangelism, preaching, Christian education, etc.).

<sup>1</sup> Incidentally, the roots of contemporary presuppositionalism may be noted throughout: Abraham Kuyper, Principles of Sacred Theology, trans. by J. Hendrik De Vries, reprinted (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1954).

<sup>2</sup> Reid, Christian Apologetics, p. 14.

<sup>3</sup> Van Til's response to Howe's "Kerygma and Apologia," in Jerusalem and Athens, p. 452. Cf. Ronald B. Mayers, "Both/And: The Uncomfortable Apologetic," JETS 23 (September 1980):231. It should be noted that even Howe is compelled to recognize this fact to a degree (cf. "A Comparative Study of the Work of Apologetics and Evangelism," p. 309).

<sup>4</sup> Greg L. Bahnsen, "The Encounter Of Jerusalem With Athens," ATB 13 (Spring 1980):6.

<sup>5</sup> J. V. Langmead Casserly, "Theology and Apologetics," CJT 3 (October 1957):227.

<sup>6</sup> Cf. Furnish's list of NT synonyms for the one overall activity: Victor Paul Furnish, "Prophets, Apostles, and Preachers: A Study of the Biblical Concept of Preaching," Int 17 (January 1963):52.



### The Introduction Of Key Presuppositions

It has already been intimated that presuppositions are inescapable,<sup>1</sup> so the issue becomes one of their validity or invalidity. The presuppositionalist therefore is concerned with the task of deriving his assumptions from the Scriptures. Conn, a presuppositionalist in regard to his apologetics, addresses the issue of the source of key presuppositions by affirming that "we declare ours to be those which the Bible itself provides for us."<sup>2</sup> If indeed this be the case, the validity of our presuppositions will be unassailable.

#### The Crucial Presupposition

The crucial presupposition is concerned with the locus of our authority--God's inscripturated revelation. It is difficult to improve upon Murray's statement of this primary assumption: "Scripture evidences itself to be the Word of God; its divinity is self-evidencing and self-authenticating."<sup>3</sup> In other words, "the self-testimony of Scripture is sufficient to establish authority. . . . The seeds of authority are internal to the objective content of biblical revelation because it is God-breathed."<sup>4</sup>

<sup>1</sup> Grier well reminds all of the ever present reality of "non-demonstrable assumptions": James M. Grier, Jr., "The Apologetical Value Of The Self-Witness Of Scripture," GTJ 1 (Spring 1980):71.

<sup>2</sup> Harvie Conn, Contemporary World Theology: A Layman's Guidebook (Nutley, NJ: Presbyterian and Reformed Publishing Company, 1973), p. ix.

<sup>3</sup> John Murray, "The Attestation of Scripture," in The Infallible Word, ed. by Ned B. Stonehouse and Paul Woolley (Philadelphia: Presbyterian Guardian Publishing Corporation, 1946), p. 45.

<sup>4</sup> Grier, "Apologetical Value Of Self-Witness," p. 72.

YOU CANNOT  
AVOID PRESUPPOSITIONS.

The apologetical implications emanating from this crucial presupposition are inestimable. Horne summarizes some of these when he appropriately asserts that "natural man must be forthrightly confronted with the absolutely authoritative pronouncements of their sovereign Creator, as recorded in the Bible. God's Word brings with it through the inner witness of the Spirit its own best self-attestation, shattering every claim of man to ultimacy."<sup>1</sup> Grier aptly corroborates:

A true defense of Christianity demands the open communication of self-authenticating Scripture to man. . . . It would be fruitless to defend a self-authenticating Scripture by abstract non-scriptural argument. . . . The internal evidence ought to be presented unashamedly from the starting point of the Bible as God's authoritative word. It ought to be presented with the force of an absolute demand and the prayer that God the Holy Spirit will open the blind eyes of the hearer so that he will see the overwhelming evidence and bow in repentance and faith.<sup>2</sup>

### The Corollary Presuppositions

#### Concerning theology

Already it should be quite obvious that theology and apologetics are intricately and inextricably related.<sup>3</sup> The real controversy (since 1834) has been over which is primary. Presuppositionalists rightly contend that "theology must supply the presuppositions of apologetics."<sup>4</sup>

<sup>1</sup>Horne, "Biblical Apologetic Methodology," p. 1.

<sup>2</sup>Grier, "Apologetical Value Of Self-Witness," p. 74.

<sup>3</sup>However, during the course of apologetical history, there have been some who would have denied this assertion. For a defense of the assertion, see: John M. Frame, "Theology," in Foundations Of Christian Scholarship: Essays in the Van Til Perspective (Vallecito, CA: Ross House Books, 1976), pp. 295-97; cf. pp. 297-329.

<sup>4</sup>This is Bahnsen's summary of Van Til's pre-eminent contribution to apologetics; Van Til's insistence upon the consistent application of this presupposition has launched an apologetical reformation (cf. Bahnsen, "Apologetics," in Foundations, p. 238). For some good arguments for the primacy of theology, see: Horne, "Biblical Apologetic Methodology," pp. 114-16.

IT GOES DOWN TO  
THE L-11 PRISON FOR  
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SIN OF KILLING  
MURDERERS

AWAY

Therefore, "let us no longer allow our apologetics to come far behind our theology."<sup>1</sup>

### Concerning epistemology

Nowhere is this primacy of theology as crucial for apologetical methodology as it is in the area of epistemology.<sup>2</sup> Bahnsen provides an appropriate introduction to the central issue:

Man must know God in order to find intelligibility in anything else. Man cannot gain knowledge by looking within himself for the final reference point or interpretive category of experience. Human knowledge is completely dependent upon the original knowledge of God, and thus God's revelation is foundational for man's epistemological endeavors.<sup>3</sup>

Socrates' (and his long string of<sup>h</sup> prideful disciples) insistence upon the autonomy of man's intellect leads to a fatal end,<sup>4</sup> because:

the sin-darkened mind, contrary to popular opinion, is a slave to certain very definite presuppositions. Failure to accept Scripture's teaching on this most important point lies at the base of the historical impotence of Christian apologetics and evangelical witness. . . . If one does not begin one's investigations of ancient, medieval, or modern philosophy with the biblical presupposition of

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<sup>1</sup> Horne, "Biblical Apologetic Methodology," p. 84.

<sup>2</sup> For a survey of the major theories of epistemology, see: Gordon H. Clark, A Christian View of Men and Things (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1952), pp. 286-323. All of Reymond's volume should also be studied, especially his development of what he refers to as the apologetical "pou stō" (e.g. pp. 30, 79-85): Robert L. Reymond, The Justification Of Knowledge: An Introductory Study In Christian Apologetic Methodology (Phillipsburg, NJ: Presbyterian and Reformed Publishing Company, 1979).

<sup>3</sup> Bahnsen, "Apologetics," in Foundations, p. 213.

<sup>4</sup> Ibid., p. 208. Rushdoony well notes: "Autonomous man has long reigned as unchallenged emperor in every area of human thought. . . . This reigning emperor, autonomous man and his philosophy, walks in actual poverty, though clothed with scarlet in the imaginations of his followers" [this statement well includes apologists with rationalistic tendencies] (Rousas John Rushdoony, Van Til [Philadelphia: Presbyterian and Reformed Publishing Co., 1960], p. 15).

the noetic effects of sin . . . , he will eventually establish a refuge for the apostate man.<sup>1</sup>

It is already obvious that this disease of prideful autonomy has afflicted both the designated recipients of truth and the disseminators of truth. Its contagion has resulted in a tragic apologetical epidemic:

Since apologists had surrendered the battle at the presuppositional level already, it is no surprise that we find them accommodating to the methods of idealistic philosophy . . . , higher criticism . . . , and Darwinian science. . . . The same arguments which appeared throughout the history of the church were again rehashed, with all the ensuing defects of the Socratic outlook thwarting their success.

By taking as its starting point an agreement with apostate thought and presuppositions, Christian apologetics has throughout its history ended up in captivity behind enemy lines. Having said "yes" to unbelieving epistemology or interpretation at the outset, the later attempt to say "but" and correct the conclusions of non-Christian thinking has been manifestly unsuccessful.<sup>2</sup>

By the "grace of God," we must never fall prey to these subtle temptations, because "to capitulate to the unregenerate demand for autonomy and submit the biblical revelation and its evidence to his viewpoint is to deny what Scripture says about him as a sinner whose mind is at enmity against God."<sup>3</sup> "The method is, then, not to reason to the full theistic position from a standpoint outside of it, but to stand within the Christian theistic position itself."<sup>4</sup>

<sup>1</sup> Jim S. Halsey, For A Time Such As This: An Introduction to the Reformed Apologetic of Cornelius Van Til (Philadelphia: Presbyterian and Reformed Publishing Co., 1976), pp. 100, 105-6. The rationalistic apologist must face up to the awesome responsibility encompassed by Halsey's last cited declaration (cf. above).

<sup>2</sup> Bahnsen, "Apologetics," in Foundations, pp. 230-31.

<sup>3</sup> Grier, "Apologetical Value Of Self-Witness," p. 74.

<sup>4</sup> Robert D. Knudsen, "Progressive and Regressive Tendencies in Christian Apologetics," in Jerusalem and Athens: Critical Discussions on the Theology and Apologetics of Cornelius Van Til, ed. by E. R. Geehan (N.p.: Presbyterian and Reformed Publishing Co., 1971), p. 283. Cf. Horne on metaphysical presuppositionalism: "Biblical Apologetic Methodology," p. 208.

Not  
→ ISSUE  
→ BUT  
→ MAN  
→ ARGUE

## The Charge of Circular Reasoning<sup>1</sup>

This charge has been adequately answered by competent scholars.<sup>2</sup>

There are two important parts to the rebuttal. First, "presuppositions are universal": "all epistemological authorities start with linguistic assertions that are self-referential."<sup>3</sup> Secondly, it is God who has established the particular circle under discussion; therefore, for the presuppositionalist, it is "a non-vicious circle."<sup>4</sup> "Man is God's creature and is dependent on God for knowledge through self-revelation. The evidence for the truth of God's revelation is internal to the revelation and is adapted to man in language form."<sup>5</sup> Consequently,

We move from the Scriptures, through the Scriptures, to the Scriptures. Many will condemn this . . . as arguing in a circle, or debating within a closed system. Our only rebuttal is that all arguing . . . is arguing in a circle. The only question becomes, Who has drawn the circle? Who has closed the system? Insofar as the circle is a Bible-centered one, it is also God-centered. And a

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<sup>1</sup>The usual form of this charge is characterized by Halsey, For A Time Such As This, on pp. 37-39.

<sup>2</sup>Cf. Cornelius Van Til, The Defense of the Faith (Philadelphia: Presbyterian and Reformed Publishing Co., 1955), pp. 99ff., 179ff.; Van Til, "Apologetics" syllabus, pp. 61-65; Murray, "Attestation," in Infallible Word, pp. 7-10; John M. Frame, "Scripture Speaks for Itself," in God's Inerrant Word: An International Symposium On The Trustworthiness Of Scripture (Minneapolis: Bethany Fellowship, Inc., 1974), pp. 170-80; Rousas John Rushdoony, "The Quest For Common Ground," in Foundations Of Christian Scholarship: Essays in the Van Til Perspective (Vallecito, CA: Ross House Books, 1976), pp. 27-38; and John C. Whitcomb, Jr., "Contemporary Apologetics and the Christian Faith. Part II: Christian Apologetics and the Divine Solution," BSac 134 (July-September 1977):197-200. Even Carnell admits to the necessity of "circular reasoning": Edward John Carnell, An Introduction to Christian Apologetics: A Philosophic Defense Of The Trinitarian-Theistic Faith (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1948), pp. 91-101.

<sup>3</sup>Grier, "Apologetical Value Of Self-Witness," p. 75.

<sup>4</sup>Ibid.      <sup>5</sup>Ibid., p. 76.

God-centered mind is always closed, in the most beautiful sense. Our appeal is for more closed minds, more arguing in terms of God's circle.<sup>1</sup>

In the light of this, let us proceed to the Scriptures, the locus of all authority.<sup>2</sup>

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<sup>1</sup>Harvie M. Conn, Contemporary World Theology: A Layman's Guidebook (Nutley, NJ: Presbyterian and Reformed Publishing Company, 1973), p. ix.

<sup>2</sup>However, remembering that "the Christian who adopts such a Bible-centered apologetic . . . must prepare himself for intense criticism, even from fellow Christians. To subordinate rationalistic argumentation to the supremacy of Scripture is to cut across the grain of all natural inclinations and invites the accusation of bigotry and obscurantism" (Whitcomb, "Contemporary Apologetics and the Christian Faith. Part II," pp. 199-200). Just how inherent and subtle are these rationalistic inclinations may be observed from the writings of semi-presuppositionalists (i.e. inconsistent presuppositionalists, or better, semi-rationalists); for example, cf. Mayers, "Both/And: The Uncomfortable Apologetic," pp. 234-37.

## CHAPTER II

### AN EPISTEMOLOGICAL LIFE LINE

Prior to an extended survey of the awesome hamartiological complications which confront the apologist (cf. chapter 3), it is necessary to point out that there is an extremely thin epistemological life line which makes the communication of truth possible. At first glance the need to make this point might seem to be unnecessary; however, the subsequent evidence pertaining to the effects of the Fall upon all men is so staggering that some have concluded that such a life line is totally dry-rotted. Relating to apologetics, the central issue in this area of controversy is that of 'common ground.'

#### The Limitations of Natural Man's Knowledge and Conscience

It must be noted at the outset that the larger context of universal condemnation (i.e. Rom 1:18-3:20)<sup>1</sup> colors any particular assertions made within the immediate contexts:

There is general agreement as to the structure of this part of the Epistle. St. Paul has just stated what the Gospel is; he now goes on to show the necessity for such a Gospel. The world is lost without it. . . . The summary conclusion of the whole section is given

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<sup>1</sup>McClain's simple but accurate outline of this portion is still one of the best available: Alva J. McClain, Romans Outlined and Summarized, sixth ed. (Winona Lake: BMH Books, 1971), pp. 10-11; cf. pp. 16-21 for explanations.



in the two verses, iii. 19, 20: it is that the whole world, Gentile and Jew alike, stands guilty before God.<sup>1</sup>

### His Knowledge Suppressed

#### Salient observations from Romans 1:18-32

##### Preliminary contextual observations

In discussions relating to 'natural theology,' this passage has become an eminent one.<sup>2</sup> For this reason an interaction with the text (brief though it may be) is demanded.<sup>3</sup>

Contextually, the  $\gamma\alpha\rho$  indicates that "verse 18 goes clearly with verse 17 and, at the same time serves as a transition to verses 19ff."<sup>4</sup>

<sup>1</sup>William Sanday and Arthur C. Headlam, A Critical And Exegetical Commentary On The Epistle To The Romans, ICC (New York: Charles Scribner's Sons, 1915), pp. 40, 41. Cf. C. E. B. Cranfield, The Epistle To The Romans, vol. I, ICC (Edinburgh: T. & T. Clark, 1979), p. 104. Although various groups of men are mentioned throughout Paul's argument, the essential applicability throughout the passage is to mankind in general. Cf. Ibid., pp. 105-06; William R. Newell, Romans Verse by Verse (Chicago: Moody Press, 1938), pp. 25-26; and R. C. H. Lenski, The Interpretation of St. Paul's Epistle to the Romans (Minneapolis: Augsburg Publishing House, 1936), pp. 92, 94-95. On the continuity of the argument, see: Leander A. Keck, "The Function of Rom 3:10-18: Observations and Suggestions," in God's Christ and His People: Studies in Honour of Nils Alstrup Dahl, ed. by Jacob Jervell and Wayne A. Meeks (Oslo: Universitetsforlaget, 1977), pp. 151-53.

<sup>2</sup>Of the particularly significant verses, Johnson notes that "among theologians Romans 1:18-23 is principally known as the classic New Testament passage on natural theology, and over it have raged the fires of many a theological conflict" (S. Lewis Johnson, Jr., "Paul and the Knowledge of God," BSac 129 [January-March 1972]:63). For some important bibliography on this debate, see: Ibid., p. 63, n. 5. Cf. Henry's chapter on "The 'Common Ground' Controversy": Carl F. H. Henry, God Who Speaks And Shows: Preliminary Considerations, vol. I of God, Revelation and Authority (Waco, TX: Word Books, 1976), pp. 395-409.

<sup>3</sup>For a survey of early interactions with the Greek and Latin texts of the passage, see: William Vandermarck, "Natural Knowledge Of God In Romans: Patristic And Medieval Interpretation," TS 34 (March 1973):37-46.

<sup>4</sup>Matthew Black, Romans, NCB, ed. by Ronald E. Clements and Matthew Black (Greenwood, SC: Attic Press, 1973), p. 48. "Note in Romans Paul's use of  $\gamma\alpha\rho$ , now argumentative, now explanatory, now both

MAN'S KNOWLEDGE OF  
THE TRUTH IS PURPOSEFULLY  
(CONSCIOUSLY) SUPPRESSED  
(vol. 122)



The parallelism is obvious<sup>1</sup> but so also is the transition to a new phase of argument. Lightfoot's interpretive paraphrase illustrates the thrust of this particular transition: "A righteousness of God is revealed, being required for the state of mankind; for a wrath of God is revealed and extends to all."<sup>2</sup>

The subsequent context to the assertions made in Romans 1:18-23 is also significantly important.<sup>3</sup> Verses 24ff. look back upon the obvious rebellion revealed in the immediately preceding revelation; the διό of verse 24 "indicates that the retribution finds its ground in the antecedent sin and is a just infliction for the sin committed."<sup>4</sup> Consequently, Romans 1:24-32 deals with the "penal retribution for their apostasy."<sup>5</sup> The essence of this divine retribution is seen in the

as here" (A. T. Robertson, "The Epistles Of Paul," vol. IV of Word Pictures In The New Testament [Nashville: Broadman Press, 1931], p. 327). On the various possibilities of interpretive referents for γάρ, see: C. E. B. Cranfield, "Romans 1:18," SJT 32 (September 1968):330-32.

<sup>1</sup> "Both ἀποκαλύπτεται and ὁργὴ θεοῦ are counterparts of ἀποκαλύπτεται and δικαιοσύνη θεοῦ in v. 17" (Lenski, Romans, p. 89).

<sup>2</sup> J. B. Lightfoot, Notes On The Epistles Of St. Paul (Winona Lake: Alpha Publications, n.d.), p. 251.

<sup>3</sup> For a good discussion of the exegetical implications of Romans 1:18-32, see: S. Lewis Johnson, Jr., "God Gave Them Up; A Study in Divine Retribution," BSac 129 (April-June 1972):124-33). On the major syntax which weaves together the threefold παρέδωκεν, note Lenski: "Διό in this verse [1:24] is followed by διὰ τοῦτο in v. 26, and by καθὼς κτλ., in v. 28; thus three statements describe the divine punishment for the rejection of God" (Romans, p. 107). For a refutation of the claim that this threefold παρέδωκεν is strictly progressive, see: Sanday and Headlam, Romans, p. 45.

<sup>4</sup> John Murray, The Epistle To The Romans, vol. 1, NICNT (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1965), p. 43.

<sup>5</sup> Heinrich August Wilhelm Meyer, Critical And Exegetical Handbook To The Epistle To The Romans, trans. by John C. Moore and Edwin Johnson, the translation rev. and ed. by William P. Dickson, in vol. V of CECNT (reprinted, Winona Lake: Alpha Publications, 1979), p. 62.

παρέδωκεν of verse 24 (which is repeated in vv. 26 and 28). "The basic meaning of the vb. [i.e. παραδίδωμι] in the NT is to deliver up to judgment and death."<sup>1</sup> It is used specifically of God's judgment on sinners,<sup>2</sup> and herein, obviously "in a judicial sense."<sup>3</sup> Indeed, the repetition of these "words sound to us like clods on the coffin. . . ."<sup>4</sup>

Undeniably, the surrounding context of Romans 1:18-23 is hamartologically burdensome.<sup>5</sup> The extended passage (i.e. vv. 18-32) speaks of mankind's intellectual futility, spiritual darkness, incredible stupidity, false religion, gross immorality, and social depravity.<sup>6</sup> Armed with these contextual insights, the exegete is more likely to arrive at an essentially balanced interpretation of the epistemological assertions contained in Romans 1:18-32.

<sup>1</sup> NIDNTT, s.v. "Judgment," by T. McComiskey, 2:368.

<sup>2</sup> TDNT, s.v. "παραδίδωμι," by Friedrich Buchsel, 2:170.

<sup>3</sup> Johnson, "God Gave Them Up," p. 128. For adequate refutations of viewing the term in this context only in a "permissive sense" or a "privative sense," see: Ibid., pp. 126-28, cf. p. 128, nn. 15, 18; Murray, Romans, 1:44-45; and Henry Alford, Alford's Greek Testament, vol. II (Grand Rapids: Guardian Press, 1976), p. 323.

<sup>4</sup> A. T. Robertson, "The Epistles Of Paul," vol. IV of Word Pictures In The New Testament (Nashville: Broadman Press, 1931), p. 330. Concerning apologetics, the content relating to the third παρέδωκεν is very explicit: "God gave them up to an abandoned mind . . . 'a reprobate, God-rejected, mind'; meeting their disapprobation with His just and fatal reprobation (δοκιμαζειν, ἀδοκιμος)" (Handley C. G. Moule, The Epistle To The Romans [Grand Rapids: Zondervan Publishing House, n.d.], p. 52).

<sup>5</sup> Cf. Johnson, "Paul and the Knowledge of God," pp. 61-63.

<sup>6</sup> Cf. Hughes' excellent hamartiological synthesis: "Crucial Biblical Passages For Christian Apologetics," pp. 136-38.

## Selected exegetical observations

"The wrath of God is being revealed from heaven against all the godlessness and wickedness of men . . ." (Rom 1:18, NIV). The leading verb ἀποκαλύπτεται is best taken in a general sense as "reveal, disclose, bring to light" and in the passive, as here, "be revealed."<sup>1</sup> What is being revealed is simply delineated as the ὀργή θεοῦ. This ὀργή is "God's attitude towards defiant sin."<sup>2</sup> The prepositional phrase introduced by ἐπί with its compound objects<sup>3</sup> would substantiate such an understanding of ὀργή θεοῦ.<sup>4</sup> "The wrath which is being revealed is no nightmare of an indiscriminate, uncontrolled, irrational fury, but the wrath of the holy and merciful God called forth by, and directed against, men's ἀσέβεια and ἀδικία."<sup>5</sup>

This data must be harmonized with the present tense of ἀποκαλύπτεται in order to determine the historical scope of application.

<sup>1</sup> For the classification of this verb as it occurs in both Romans 1:17 and 18 within the general category of usage, see: BAGD, p. 92. On the implications of this being a Divine passive, see: Lenski, Romans, p. 90.

<sup>2</sup> Newell, Romans Verse by Verse, p. 26.

<sup>3</sup> Generally speaking, ἀσέβειν would indicate a "direct disregard of God," and ἀδικίαν would intimate a "wickedness of conduct" (Ibid., p. 27). The use of these α-privatives enforces the major thrust of this section dealing with the spiritual bankruptcy of mankind. On these particular negations, see: Lenski, Romans, p. 92. All of these α-privatives are significant for apologetics (cf. ἀναπολογήτους, v. 20; ἀσύνετος, v. 21; εἰς ἀκαθαρσίαν τοῦ ἀτιμάζεσθαι, v. 24; etc.). Concerning the scope of the prepositional phrase under discussion in 1:18, the πᾶσαν must not be overlooked.

<sup>4</sup> On the importance of this ἐπί and the objects "against which God's wrath is directed," see: Cranfield, Romans, 1:111.

<sup>5</sup> Ibid. For good refutations of attempts at weakening the force of ὀργή θεοῦ herein, see: Ibid., pp. 108-09; Cranfield, "Romans 1:18," pp. 332-33; Johnson, "Paul and the Knowledge of God," p. 65; and Murray, Romans, 1:35-36.

Extremely restrictive and extremely inclusive interpretations have been proposed<sup>1</sup> along with several hybrids.<sup>2</sup> However, the view which seems to harmonize the most data considers ἀποκαλύπτεται to be a continuous present<sup>3</sup> finding its explanation in the subsequent context:

But what revelation of divine wrath is meant? Paul himself supplies the information in ver. 24 ff., in which is described what God in His sufficiently well-grounded (vv. 19-23) wrath did (παρέδωκεν αὐτούς). God's wrath therefore is revealed from heaven in this way, that those who are the objects of it are given up by God to terrible retribution. . . .<sup>4</sup>

The attributive participial clause which modifies the anarthrous ἀνθρώπων<sup>5</sup> of verse 18 confronts the reader with one of the most important epistemological assertions in Scripture: men "suppress the truth in unrighteousness" (NASB). Κατεχόντων is the key word. The verb κατέχω has demonstrated a wide spectrum of usage throughout its history.<sup>6</sup> Some of this semantical diversity is due to the two different ways in which the κατά prefix could color the root ἔχω (i.e. whether it is simply

<sup>1</sup> Cf. Meyer's brief survey in: Romans, pp. 54-55.

<sup>2</sup> E.g. Sanday and Headlam, Romans, p. 41.

<sup>3</sup> Cf. BAGD, p. 579; Johnson, "Paul and the Knowledge of God," p. 65; and Black, Romans, pp. 48-49.

<sup>4</sup> Meyer, Romans, p. 54. Cf. Johnson who also points to the revelation associated with the threefold παρέδωκεν and concludes that "the revelation of the divine wrath is seen in man's own history and experience" ("Paul and the Knowledge of God," p. 66). For the only contrary viewpoint worthy of mention (i.e. the wrath of God seen through the continued presentation of the Gospel), see: Cranfield, "Romans 1:18," pp. 333-35.

<sup>5</sup> Lenski's comment and commentary is worthy of mention: "Ἀνθρώπων without the article is all-comprehensive, it includes all humanity and excepts no one" (cf. respectively Romans, pp. 92, 94-95).

<sup>6</sup> Cf. BAGD, pp. 422-23; TDNT, s.v. "κατέχω," by Hermann Hanse, 2:829-30; and Moulton and Milligan, Vocabulary Of The Greek Testament, pp. 336-37.

perfective--"possess, hold fast" or whether it retains its basal force of "down"). In the light of the immediate context the perfective sense of "hold fast" is to be rejected.<sup>1</sup> The force of κατέχω in Romans 1:18 is to hold down, to restrain, to suppress, or to hinder,<sup>2</sup> or to hold in prison (i.e. incarcerate).<sup>3</sup> Robertson's illustration vividly portrays the impact of the verb in this context, when he states that the idea is to "put in a box and sit on the lid."<sup>4</sup>

That which is locked up in this box is declared to be τὴν ἀλήθειαν.<sup>5</sup> Paul's use of ἀλήθεια herein is clarified by its contextual setting: "The ἀλήθεια is correctly interpreted in the sense of divine truth generally; the mode of revelation, in which it is presented to man's knowledge, is furnished by the context, here, by ver. 19f., as the truth apparent by natural revelation in the works of God."<sup>6</sup> Thiselton concurs and expands this important sub-category of Pauline usage:

Paul . . . uses alētheia in a . . . definitely broader sense, to mean God's revelation of his will or even of his Being either through the law or even, at one point, through creation. This use is characteristic of the first two chapters of Romans. Men . . . "suppress the truth" (Rom. 1:18), and exchange the truth about God for a lie (pseudei) (1:25). Hence there will be wrath for those who do not obey the truth (2:8). . . . The truth at issue here is not

<sup>1</sup>For adequate argumentation, see: Cranfield, Romans, 1:112, n. 5.

<sup>2</sup>Combine: Murray, Romans, 1:36-37; and Johnson, "Paul and the Knowledge of God," p. 67.

<sup>3</sup>"It is also used in a bad sense . . . of 'holding illegally,' 'holding in prison' (with ἐν) in R 1:18; 7:6" (TDNT, s.v. "κατέχω," 2:829).

<sup>4</sup>Robertson, "Epistles of Paul," p. 328.

<sup>5</sup>For an excellent and balanced survey of the semantical history of ἀλήθεια related to its Hebrew and Greek backgrounds, see: NIDNTT, s.v. "Truth," by A. C. Thiselton, 3:874-901. Cf. esp. the Pauline uses of ἀλήθεια (pp. 884-88).

<sup>6</sup>Meyer, Romans, p. 56.

unregenerate man will  
face God's condemnation not  
only for its rejection of Christ,  
but also for its suppression  
of truth.

primarily the truth of the gospel. Men are without excuse for Paul not, as for John, because they lay claim to a knowledge which would allow them to recognize the Messiah, but because they reject the truth about God as creator and judge. Paul does not say that the whole Gentile world has wilfully rejected gospel-truth, but that it has wilfully suppressed (katechein) what may be seen about God and his sovereign claims from creation: "the invisible attributes of God are plainly seen, namely, his eternal power and deity" (Rom. 1:20).<sup>1</sup>

Preliminary epistemological implications relating to the whole participial clause of Romans 1:18 readily surface. Concerning this evident suppression (i.e. κατεχόντων) of truth, Johnson offers an important twofold conclusion: "This meaning is well suited to express the reaction which men in their unrighteousness offer to the manifested truth. It also implies that men have some knowledge of the truth, but in spite of that they stifle it."<sup>2</sup> Characteristically, men "prevent the truth from exerting its power in the heart and the life."<sup>3</sup>

Paul's argument progresses with the διότι clause of verse 19. There are two possible ways to construe this διότι with the immediately preceding context:

It is difficult to decide whether this verse should be understood as giving the reason for God's wrath (so vindicating God's fairness) or as justifying the language of the preceding participial clause by showing that men do indeed have sufficient knowledge of the truth to warrant their being described as trying to suppress it. Though the former alternative is commonly accepted, it might perhaps be claimed

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<sup>1</sup> NIDNTT, s.v. "Truth," 3:885.

<sup>2</sup> Johnson, "Paul and the Knowledge of God," p. 67. On this important significance of κατεχόντων, cf. David L. Turner, "Cornelius Van Til and Romans 1:18-21: A Study In The Epistemology Of Presuppositional Apologetics," GTJ 2 (Spring 1981):52.

<sup>3</sup> Lenski, Romans, p. 92; cf. pp. 92-93 for expanded commentary.

for the latter alternative that it yields a rather better articulated sequence of thought. . . .<sup>1</sup>

The latter syntactical alternative is preferable and certainly does fit the continuity of argumentation:

Verse 19 explains how it can be said that men hinder the truth in unrighteousness; they hinder the truth because there is a manifestation of the truth to them, and the truth manifested to them is described as "that which is known of God." The content of this knowledge is defined in verse 20.<sup>2</sup>

Much interpretive contention has arisen over the meaning of τὸ γνωστόν τοῦ θεοῦ. Concerning γνωστός in Romans 1:19, there have been three historical interpretations, the first two of which vie for the pre-eminence: (1) τὸ γνωστόν = that which is known of God, (2) τὸ γνωστόν = that which may be known about God, and (3) τὸ γνωστόν = γνώσις.<sup>3</sup> Advocates of the second position are prompted to a meaning which is not the prominent one in the NT nor the LXX apparently because of the import of these words (i.e. should the first option be retained).<sup>4</sup> However, the normal usage of γνωστός in the NT (e.g. Acts 1:19; 2:14;

<sup>1</sup> Cranfield, Romans, 1:113. For advocates of the former syntactical relationship, see: Meyer, Romans, pp. 56-57; and Lenski, Romans, p. 95.

<sup>2</sup> Murray, Romans, 1:37. Cf. Johnson, "Paul and the Knowledge of God," pp. 67-68.

<sup>3</sup> John Peter Lange, The Epistle Of Paul To The Romans, trans. by Philip Schaff, in Commentary On The Holy Scriptures, ed. by John P. Lange (Grand Rapids: Zondervan Publishing House, n.d.), p. 82. For an inconclusive interaction with the two major interpretations, see: James Denney, "St. Paul's Epistle To The Romans," in vol. II of EGT, ed. by W. Robertson Nicoll (reprinted, Grand Rapids: Wm. B. Eerdmans Publishing Co., 1970), p. 592. Denney, however, does at least conclude: "What is meant in either case is the knowledge of God which is independent of such a special revelation as had been given to the Jews" (Ibid.).

<sup>4</sup> Cf. TDNT, s.v. "γνωστός," by Rudolph Bultmann, 1:719. For some bibliography supporting this position, see: BAGD, p. 164; and Black, Romans, p. 50.



15:18; etc.) would indicate that it refers to an objective knowledge and that this is also the sense in Romans 1:19.<sup>1</sup> Coupled with the objective genitive τοῦ θεοῦ the phrase is best rendered as "that which is known about God."<sup>2</sup>

The prepositional phrase ἐν αὐτοῖς and the subsequent dative αὐτοῖς, subordinate to the respective forms of φανερώω, probably should be viewed from Johnson's perspective: "The expression, 'manifest in them' and 'manifest it to them,' imply that the revelation has entered into the minds and consciousness of men."<sup>3</sup> Consequently, "they have the γινωσκὸν τοῦ θεοῦ, which renders them inexcusable."<sup>4</sup>

"For since the creation of the world God's invisible qualities--his eternal power and divine nature--have been clearly seen, being understood from what has been made . . ." (Rom 1:20, NIV). This verse obviously reveals the substance of the knowledge about God which manifests itself in and unto men.<sup>5</sup> Beginning with the rare prepositional phrase

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<sup>1</sup> Johnson, "Paul and the Knowledge of God," p. 68. Lenski asserts that γινωσκός in the NT "always denotes what is known" (Romans, p. 95). For other strong defenses of this meaning, see: Meyer, Romans, p. 57; Alford, Alford's Greek Testament, 2:321-22; and Philip Schaff's editorial note in Lange, Romans, p. 79, n. 3.

<sup>2</sup> Cf. Lenski, Romans, p. 96.

<sup>3</sup> Johnson, "Paul and the Knowledge of God," p. 68. For dogmatic assertions on this perspective, see: Alford, Alford's Greek Testament, 2:322; Meyer, Romans, p. 57; and Lenski, Romans, p. 96. For a presentation of the other perspective (i.e. "among them"), see: Cranfield, Romans, 1:113-14.

<sup>4</sup> Meyer, Romans, p. 57.

<sup>5</sup> On the progressive development of Paul's argument, remember that he is making a succession of affirmations, each explained or confirmed by the following (cf. Turner, "Cornelius Van Til and Romans 1:18-21," pp. 51-52). Specifically, the γὰρ clause of verse 20 "confirms and amplifies the statement that God has manifested Himself to men" (Johnson, "Paul and the Knowledge of God," p. 68).



ἀπὸ κτίσεως κόσμου,<sup>1</sup> it is best in the light of the immediate context to view it as "'from the very beginning'" (i.e. "since the creation of the world," NIV).<sup>2</sup> Therefore, this temporal connotation complements the present tenses of καθορᾶται and νοούμενα and emphasizes the continuity of the presence of this general revelation.

Καθορᾶται has been taken by some in the sense of "looking down on, taking a survey of, and so apprehending or perceiving";<sup>3</sup> however, the κατὰ prefix is probably intensive denoting that which is "clearly discerned":<sup>4</sup> "Stress is laid upon the perspicuity afforded by the things that are made . . . they are 'clearly seen.'"<sup>5</sup> The subordinate adverbial participial phrase offers internal syntactical options;<sup>6</sup> however, Lenski's survey represents the traditional interpretation which is compatible with the overall development of Paul's argument:

<sup>1</sup> "The phrase seems to occur nowhere else in LXX. or N.T." (E. H. Gifford, The Epistle Of St. Paul To The Romans [London: John Murray, 1886], p. 70). For comparisons and contrasts with similar prepositional phrases in the NT, see: Ibid.

<sup>2</sup> Lightfoot, Notes On The Epistles Of St. Paul, p. 252. Cf. Johnson, "Paul and the Knowledge of God," p. 68. Alford points to the "historic aorist" (i.e. ἐφανερώσεν) of verse 19 as the origination of this manifestation in creation (Alford's Greek Testament, 2:322).

<sup>3</sup> Cf. Alford, Alford's Greek Testament, 2:322.

<sup>4</sup> Lightfoot, Notes On The Epistles Of St. Paul, p. 252. He well compares Job 10:4 in the LXX. Robertson comments: "Present passive indicative of kathoraō (perfective use of kata-), old word, only here in N.T., with direct reference to aorata" ("Epistles of Paul," p. 329). On the striking oxymoron (i.e. "unseen"/"clearly seen"), see: Lenski, Romans, p. 120.

<sup>5</sup> Murray, Romans, 1:39.

<sup>6</sup> For an adequate discussion of τοῖς ποιήμασιν νοούμενα καθορᾶται, see: Cranfield, Romans, 1:114-15. His own conclusion is somewhat forced; cf. e.g. Ibid., p. 115, n. 1.

ΤΟΙΣ ποιήμασι is the dative of means with the act of perceiving; "the things made (by God)" are the means by which our minds see the unseen things regarding God. We see the things made, see them with our physical eyes [i.e. καθοράται], but they convey more to us than their own undeniable existence; having a mind, by mental perception [i.e. νοούμενα] and by means of the visible we fully see the invisible, God's omnipotence and divineness. This is natural theology which is universal in scope.<sup>1</sup>

The implications of the appositional ἢ τε ἀϊδιος αὐτοῦ δυνάμις καὶ θεϊότης<sup>2</sup> are astounding, but "we must not tone down the teaching of the apostle in this passage":<sup>3</sup>

"The invisible things" referred to at the beginning of the verse are now distinctly specified as God's "eternal power and divinity". . . . The statement . . . is inclusive of a great many invisible attributes and reflects on the richness of the manifestation given in the visible creation of the being, majesty, and glory of God.<sup>4</sup>

These astounding assertions are brought back into a sharp judicial and hamartiological perspective commencing with the εἰς τὸ εἶναι clause of verse 1:20b and continuing with the clauses introduced by διότι in verse 21.<sup>5</sup> The force of εἰς with the articular infinitive conveys

<sup>1</sup> Lenski, Romans, p. 99.

<sup>2</sup> For a brief survey of the key words with some comparisons and contrasts between θεϊότης and θεότης, see: Robertson, "Epistles of Paul," pp. 328-29. For a historical review on "the argument from the nature of the created world to the character of its Author," see: Sanday and Headlam, Romans, p. 43.

<sup>3</sup> Murray, Romans, 1:40. Yet, it must be remembered in the light of the context that "Paul does not teach that there exist rational means of proving from creation that God exists" (Charles Kingsley Barrett, A Commentary On The Epistle To The Romans, in HNTC, Henry Chadwick, gen. ed. [New York: Harper & Brothers, 1957], p. 35). Even some contemporary Roman Catholic scholars are obliged to affirm this; cf. David M. Coffey, "Natural Knowledge Of God: Reflections On Romans 1:18-32," TS 31 (December 1970):682.

<sup>4</sup> Murray, Romans, 1:39-40.

<sup>5</sup> Johnson appropriately notes that the διότι encompasses the argument contained in verse 21-23 giving "a more detailed consideration of the human response to the divine revelation in nature" ("Paul and the Knowledge of God," p. 71).

more than merely result.<sup>1</sup> It denotes "secondary or conditional purpose."<sup>2</sup> Once again, Divine sovereignty and human responsibility coalesce according to Scriptural precedent. 'Αναπολογήτους (i.e. αν + απολόγητος) is "a forensic term" (cf. Rom 2:1) and it paints the following picture: "Arraigned before the bar of divine justice they have nothing to say."<sup>3</sup> The reason for this silence is further spelled out in verse 21.<sup>4</sup>

"For . . . they neither glorified him as God nor gave thanks to him" (Rom 1:21a, NIV). These objectively negated active verbs (i.e. ἐδόξασαν and ἠύχαρίστησαν) signify that this was "not unfortunate ignorance but culpable rebellion."<sup>5</sup> In addition, such a conclusion is not only reinforced by the preceding revelation but also by a reminder of it in the concessive participle γινόντες with its object τὸν θεόν (i.e. "even though they knew God," NASB).<sup>6</sup> "The knowledge of God must in this context be the knowledge derived from the manifestation given in the

<sup>1</sup> For excellent arguments on this point and its application to this context, see: Alford, Alford's Greek Testament, 2:322; Murray, Romans, 1:40; 40-41, n. 39; Johnson, "Paul and the Knowledge of God," p. 69; Barrett, Romans, p. 36; et al.

<sup>2</sup> Sanday and Headlam, Romans, p. 44; note their answer to Burton and others.

<sup>3</sup> Lightfoot, Notes On The Epistles Of St. Paul, p. 252. Cf. Johnson's expanded discussion ("Paul and the Knowledge of God," pp. 69-71).

<sup>4</sup> Cf. Murray's comments: Romans, 1:41.

<sup>5</sup> Barrett, Romans, p. 37.

<sup>6</sup> For pertinent discussions, see: Turner, "Cornelius Van Til and Romans 1:18-21," p. 16; and Johnson, "Paul and the Knowledge of God," p. 71.

ex to ειναι

MAN'S responsible

visible creation."<sup>1</sup> This is the evidence men actively trample under foot.

"With the verb emataiōthēsan . . . Paul begins his description of man's regression."<sup>2</sup> They were "rendered futile"<sup>3</sup> ἐν τοῖς διαλογισμοῖς. After an excellent usage survey of διαλογισμός,<sup>4</sup> Schrenk concludes that "the sense of 'evil thoughts' is predominant in the NT" (e.g. Mark 7:21; Matt 15:19; Luke 5:22, 6:8).<sup>5</sup> Lenski considers the διαλογισμοῖς herein "as being equivalent to rationalizing"; therefore, "although men knew God, they became empty in their reasonings about God."<sup>6</sup> Newman and Nida's paraphrases of the Pauline phraseology present the following ideas: "'when they think, they think nothing,' 'when they think, it has no value at all,' or 'they think complete foolishness.'"<sup>7</sup>

<sup>1</sup> Murray, Romans, 1:41.

<sup>2</sup> Johnson, "Paul and the Knowledge of God," p. 71. "It is the story of passage from knowledge and light to ignorance and darkness" (Ibid., p. 72). Note the strong contrast introduced by ἀλλά.

<sup>3</sup> Sanday and Headlam, Romans, p. 44. For significant usage surveys of ματαιόω and its import herein, see: Cranfield, Romans, 1:117-18; and Lightfoot, Notes On The Epistles Of St. Paul, pp. 252-53, where he points to conceptual parallels in 2 Kgs 17:5, Ps 94:11, Jer 2:5, 1 Cor 3:20, etc.

<sup>4</sup> TDNT, s.v. "διαλογισμός," by Gottlob Schrenk, 2:96-97. Note its employment in the LXX for דַּבָּר (Ibid., p. 96).

<sup>5</sup> Ibid., p. 97. Schrenk further concludes that this predominantly negative sense "shows how strong is the conviction that the sinful nature of man extends to his thinking and indeed to his very heart" (Ibid.). This argument will be developed more fully in the next chapter.

<sup>6</sup> Lenski, Romans, p. 103.

<sup>7</sup> Barclay M. Newman and Eugene A. Nida, A Translator's Handbook on Paul's Letter To The Romans, in vol. XIV of Helps For Translators (London: United Bible Societies, 1973), p. 24. They also stress that this is "not ignorance" but "failure to think right or correctly about moral issues" (Ibid., p. 25).

Quickly following this revelation and supplementing it come the words "and their foolish heart was darkened" (NASB). Firmly based upon a primary usage of לֵב in the OT,<sup>1</sup> "Paul uses καρδία to denote a man's inward hidden self as thinking, willing and feeling subject."<sup>2</sup> Specificity is added through the qualifying ἀσυνετός (i.e. ἀ- privative + συνετός from συνήμι, cf. בִּינָה in OT)<sup>3</sup> showing "that it is the intellectual element of their inner lives which here is particularly in mind."<sup>4</sup> This crucial faculty is ἐσκοτίσθη (i.e. "darkened").<sup>5</sup> Undeniably, "the intellect is not a part of human nature somehow exempted from the general corruption, not something which can be appealed to as an impartial arbiter capable of standing outside the influence of the ego and returning a perfectly objective judgment" (emphasis added).<sup>6</sup> Verses 22 and 23 darken the picture even more: "Although they claimed to be wise, they became fools . . ." (NIV).

<sup>1</sup>Cf. TDNT, s.v. "לֵב, לֵבָב in the OT," by Friedrich Baumgartel, 3:606-07; and W. David Stacey, The Pauline View Of Man In Relation to its Judaic and Hellenistic Background (London: MacMillan & Co., 1956), pp. 194-97.

<sup>2</sup>Cranfield, Romans, 1:118. "Kardia is the most comprehensive term for all our faculties whether feeling (Rom 9:2), will (I Cor 4:5), intellect (Rom 10:6)" (Robertson, "Epistles of Paul," p. 329).

<sup>3</sup>Cf. Joseph Henry Thayer, Greek-English Lexicon Of The New Testament (Grand Rapids: Zondervan Publishing House, n.d.), pp. 82, 604, 605. Again, the hamartiological complications inherent in such words will be discussed in the next chapter.

<sup>4</sup>Cranfield, Romans, 1:118.

<sup>5</sup>For a brief survey of σκοτάζω, σκοτίζω, and σκοτώ and the significance of ἐσκοτίσθη herein, see: Lightfoot, Notes On The Epistles Of St. Paul, p. 253. This factor, of course, counteracts natural φῶς/φωτίζω in man (e.g. John 1:4, 9; etc.). On the natural light of mankind, cf. e.g.: Homer A. Kent, Jr., Light In The Darkness: Studies In The Gospel Of John (Winona Lake: BMH Books, 1974), p. 29. Later it will be seen that any vestiges of light Satan seeks to shroud (cf. 2 Cor 4:3-4 below).

<sup>6</sup>Cranfield, Romans, 1:118.

terms  
relating to the  
intellectual aspect  
of man.

There is not  
a pure undistorted  
intellect.

Epistemological implications from Romans 1:18-32

Two extremes must be avoided concerning this passage. First, it must not be denied that there is a revelation of God in nature. "There is a clear revelation of God's eternal power and deity in the creation. And even though man, unaided by the Holy Spirit, does not profit from it, the revelation does not cease to be revelation."<sup>2</sup> Secondly, and more importantly, this revelation in nature must not be extracted from the context of Romans 1:18-32 and exalted in function, because "the 'Bible of nature' is insufficient to save sinners."<sup>3</sup>

1. natural  
REV-785  
& salvation

2 - n.e.  
insufficient  
to save  
sinners.

The hamartiological assertions contained in this passage must be hermeneutically determinative:

It was the design of God that this glorious theater of the majesty and splendor of God should lead man to an unmistakable sense of His eternal power and divinity. However, while the mirror of the opera Dei is transparent and clear, and the divine wisdom and power are displayed for all to see, man does not understandingly interpret what he sees because of sin.<sup>4</sup>

Since man "suppresses the truth," he certainly may not be regarded as a truth-seeker.<sup>5</sup> He "refuses to honor God-in-his-revelation and formulates a life-and-world perspective more congenial to his standpoint of

Amos /

<sup>1</sup> Even Markus Barth finds himself opposed to the stringent view of Karl Barth in this area: "Speaking Of Sin (Some Interpretive Notes On Romans 1:18-3:20)," SJT 8 (September 1955):289.

<sup>2</sup> Johnson, "Paul and the Knowledge of God," p. 70. "It serves simply the negative purpose and function of preserving man's responsibility before God, because it heightens the conviction of sin and brings to consciousness the state of inexcusability" (Ibid., pp. 70-71).

<sup>3</sup> Ibid., p. 73. On the severe limitations of 'natural theology,' cf. Henry, God, Revelation And Authority, 1:399; 2:122-23.

<sup>4</sup> Johnson, "Paul and the Knowledge of God," p. 73.

<sup>5</sup> See Newell's argument relating to κατεχόντων (v. 18): Romans Verse by Verse, p. 27. Cf. Hughes' excellent argument: "Crucial Biblical Passages For Christian Apologetics," pp. 134-38.

CRUCIAL ARGUMENT /  
MAKES MAN MORE  
ACCOUNTABLE AND  
FOR HIS RESPONSIBILITY

revolt."<sup>1</sup> To some degree this revealed fact may be generalized and applied to "the question of common ground and the response the apologist may anticipate from the sinner. . . ."<sup>2</sup>

As one considers the "debate over whether rational powers are completely defective in consequence of the fall of man,"<sup>3</sup> the pursuit of 'common ground' becomes all the more elusive. Indeed, the faculties of men are "darkened" (cf. Rom 1:21b again). Lest epistemological nihilism be conceded, one half-step back to the right must be taken. That step involves the strategic 'common ground' of the image of God. Concerning communication between believers and unbelievers with radically different world and life views,<sup>4</sup> "the fact remains, however, that the underlying knowledge of God common to all persons is there only on the basis of the imago Dei":<sup>5</sup>

However much the moral earthquake of the fall impaired the imago, it did not wholly demolish it. But because of the fall, man as sinner can maintain the line of revelational continuity only in and through special revelation, since he perversely thwarts the general revelation which universally confronts him. Although bracketed by the knowledge of God, man as sinner chooses not to know him

<sup>1</sup> Henry, God, Revelation And Authority, 1:402; cf. Reymond's epistemological "pou stō": The Justification Of Knowledge, pp. 30, 79-85; for his excellent comments on Romans 1:18-32, see pp. 24-27.

<sup>2</sup> Reymond, The Justification Of Knowledge, p. 25.

<sup>3</sup> Henry, God, Revelation And Authority, 2:136; cf. pp. 135-37 where the views of Calvin and Clark are discussed. Concerning this 'common ground' debate, Clark definitely overestimates natural man's potential in reference to his reason and logic, and it would seem at times he has strongly influenced Henry's thinking. However, Henry is repeatedly forced back to the testimony of Scripture: "the consequences of man's fall . . . are more serious than" many philosophers and logicians have postulated (Ibid., p. 135).

<sup>4</sup> Cf. Henry's full discussion: Ibid., 1:402.

<sup>5</sup> Ibid. Cf. his total discussion on the imago Dei as the locus of 'common ground' (pp. 405-09).

(Rom. 1:28) and distorts God's nature and will. The imago-content is reduced, distorted and even falsified as it is incorporated into conjectural philosophical and religious perspectives, yet it is never wholly eradicated.<sup>1</sup>

### His Conscience Circumscribed

#### Salient observations from Romans 2:12-16

##### Preliminary contextual observations

"In 2:1-16 the principles of divine judgment are propounded."<sup>2</sup>

Although the passage maintains the development of a universal anthropology and hamartiology, specific groups of mankind are compared and contrasted to verify these principles relating to universal culpability.<sup>3</sup>

The general principle of judgment is summarized in the Biblically familiar truth of Romans 2:11: "For there is no partiality with God" (NASB). The relationship of this affirmation is connected to Paul's illustrative argument in verses 12-16; the  $\gamma\acute{\alpha}\rho$  of 2:11 is the first of four in quick succession.<sup>4</sup> Consequently, the  $\gamma\acute{\alpha}\rho$  of verse 12 introduces the explanation of the principle of verse 11, the  $\gamma\acute{\alpha}\rho$  of verse 13 amplifies verse 12, and "the  $\gamma\acute{\alpha}\rho$  . . . of verse fourteen looks, not at verse thirteen, but back to verse twelve. The Gentiles, too, have a law by which they

<sup>1</sup> Ibid., pp. 405-06.

<sup>2</sup> S. Lewis Johnson, Jr., "Studies in Romans. Part V: The Judgment of God," BSac 130 (January-March 1973):26. Cf. Newell's "seven Great Principles Of God's Judgment" in Romans Verse by Verse, p. 54); and cf. Denney on the purpose of verses 1-10 ("St. Paul's Epistle To The Romans," p. 595).

<sup>3</sup> Contrast Murray's rejection of any general application (Romans, 1:54-56). Murray's own hermeneutical difficulties with the statements introduced by the  $\delta\iota\omicron$  in 2:1 and the  $\gamma\acute{\alpha}\rho$  of 2:14 are sufficient refutations of his restricted perspective on the whole passage (cf. respectively: Romans, 1:56, p. 72, n. 22).

<sup>4</sup> Cf. Lightfoot, Notes On The Epistles Of St. Paul, p. 260.



are to be judged."<sup>1</sup> Remembering that "the purpose of Paul in the verses . . . is to accuse both Gentiles and Jews of the guilt of sin" (cf. Rom 3:9),<sup>2</sup> Esser's survey of Paul's usage of νόμος in Romans helps to frame these particular assertions into their larger context:

ROMANS  
2

Whether they live within the Jewish law, or outside it, both groups will meet the same judgment, without respect of persons (vv. 11f., 16), according to their works. Destruction and death await all men (Rom. 3:23, 27; 7:10, 11c, 13), for no one has put into practice his knowledge of what is good. . . .<sup>3</sup>

It will be seen that "Paul had come to regard conscience as performing in the Gentile world roughly the same function as was performed by the Law amongst the Jews."<sup>4</sup>

#### Selected exegetical observations

Only the salient factors of Romans 2:14-15 will be surveyed herein.<sup>5</sup> Several interpretations of Romans 2:14a have been proposed.<sup>6</sup> One view gaining popularity is that the ἔθνη refers to saved gentiles. This view is summarized by Colin Brown when he suggests that this "passage may well refer to Gentile believers who have responded to the gospel without having had the law and who thus fulfill the promise of the new

<sup>1</sup> Johnson, "The Judgment of God," pp. 30-31.

<sup>2</sup> Ibid., p. 26.

<sup>3</sup> NIDNTT, s.v. "Law," by Hans-Helmut Esser, 2:446. It is against this dark background that the only hope for man is introduced (i.e. Rom 3:21ff.).

<sup>4</sup> Margaret E. Thrall, "The Pauline Use of ΣΥΝΕΙΔΗΣΙΣ," NTS 14 (October 1967):124.

<sup>5</sup> For some good bibliography discussing the substantial exegetical challenges of these two verses, see: Black, Romans, pp. 57-58; and Cranfield, Romans, 1:155, n. 2.

<sup>6</sup> For a good survey of these, see: Cranfield, Romans, 1:155-56.

covenant . . ." (i.e. cf. Rom 2:15 with Jer 31:33).<sup>1</sup> Nevertheless, due to the thrust of the immediate and larger contexts and the unspecified anarthrous ἔσθιν,<sup>2</sup> the traditional conception of this passage should not be rejected prematurely:

The proposition is then that there are Gentiles who do not have the law and yet by nature do the things of the law. . . . There is no good reason to suppose that this does not apply collectively to the Gentiles who do not have the law in the sense defined above.<sup>3</sup>

Much of the hermeneutical tension felt by advocates of the optional position mentioned above is eased by stressing that the whole syntactical unit (i.e. Rom 2:14a) is governed by ὅταν. Gentile deeds and actions which conform to God's ethical standard are by no means the rule: "They do not, of course, always do so, for ὅταν means 'whenever' and refers only to such instances as occur."<sup>4</sup> Gentiles "are a law for themselves, even though they do not have the law" (Rom 2:14b, NIV) upon those occasions when they "do instinctively the things of the law" (Rom 2:14a, NASB). Verse 15a provides further amplification.<sup>5</sup> The continuation of careful phraseology prevents a radical conception of the overall assertion; Alford well points out that τὸ ἔργ. τοῦ νόμου = τὰ τοῦ νόμου

<sup>1</sup> Colin Brown's editorial addition to: NIDNTT, s.v. "God," by J. Schneider, 3:77; cf. his addition to: NIDNTT, s.v. "Conscience," by Hans-Cristoph Hahn and Colin Brown, 1:350. Also, note Turner's consideration of this view: David L. Turner, "Ephesians 2:3c and Peccatum Originale," GTJ 1 (Fall 1980):209-10.

<sup>2</sup> Cf. Johnson, "The Judgment of God," p. 31.

<sup>3</sup> Murray, Romans, 1:73.

<sup>4</sup> Lenski, Romans, p. 163. Cf. Johnson, "The Judgment of God," p. 32; and Alford, Alford's Greek Testament, 2:332. For complementary restrictions pertaining to τὰ τοῦ νόμου, see: Murray, Romans, 1:73.

<sup>5</sup> Note the force of οἵτινες: "In that they (hoitines). 'The very ones who,' qualitative relative" (Robertson, "The Epistles of Paul," p. 337).

above [i.e. 2:14]. . . . If it had here been τὰ ἔργα τοῦ νόμου, it might have been understood to mean the whole works of the law, which the indefinite ὅταν prevents above."<sup>1</sup> Johnson surveys the thrust and significance of Romans 2:14-15a when he says:

What is their law, and in what sense may they be said to do it? The law that the Gentiles have is the moral law, written in their very constitutions. The word φύσει . . . refers to one's basic constitution, not to what one is taught or acquires (cf. Eph. 2:3; Gal. 4:8). By nature, not by an external law such as the Mosaic Law, the Gentiles do perform moral acts.<sup>2</sup>

The genitive absolute συμπαραστάσης αὐτῶν τῆς συνειδήσεως introduces an important additional piece of information.<sup>3</sup> Συμπαραστρέω means to "testify or bear witness with,"<sup>4</sup> and the compounded σύν in this context points to the concept of a "joint witness."<sup>5</sup> "The phrase is almost exactly repeated in ch. ix.1 συμπαρτ. μοι τῆς συνειδ. μου. In both cases the conscience is separated from the self and personified as a further witness standing over against it."<sup>6</sup>

<sup>1</sup> Alford, Alford's Greek Testament, 2:332. On τὸ ἔργον τοῦ νόμου, cf. Sanday and Headlam, Romans, p. 60. On τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, see: Murray, Romans, 1:74-75.

<sup>2</sup> Johnson, "The Judgment of God," p. 130. For surveys of φύσις, see: Turner, "Ephesians 2:3c and Peccatum Originale," pp. 206-12; TDNT, s.v. "φύσις," by Helmut Koster, 9:251-77; and NIDNTT, s.v. "Nature," by Gunther Harder, 2:656-62. For observations pertaining to φύσει in Romans 2:14, cf. Murray, Romans, 1:73; Meyer, Romans, p. 92; and Cranfield, Romans, 1:156-57.

<sup>3</sup> "This is a new argument, not a mere continuation of the ἐνδειξις above" (Alford, Alford's Greek Testament, 2:333). Cf. the NIV's addition of "also" at this point.

<sup>4</sup> BAGD, p. 778 (cf. Rom 9:1 and the Holy Spirit's ministry in Rom 8:16).

<sup>5</sup> Murray, Romans, 1:75.

<sup>6</sup> Sanday and Headlam, Romans, p. 60. Cf. NIDNTT, s.v. "Conscience," by Hahn and Brown, 1:350.

THE CONSCIENCE  
STANDS AGAINST US

"συνείδησις was one of the few terms introduced by Paul from the Greek world which had not been already coloured by Jewish ideas (there is only one example of the word in LXX--Eccl. 10:20)."<sup>1</sup> However, this fact should not be used as a license to incorporate in a wholesale fashion Greek philosophical freight (as some have indeed done).<sup>2</sup> In didactic passages dealing with anthropology and hamartiology, Paul never anchors himself to the world's perspective nor even to a 'Rabbinic' perspective.<sup>3</sup> This also applies to συνείδησις; the term is not used by Paul here (i.e. Rom 2:15)<sup>4</sup> nor anywhere else in the NT as a technical term rooted in Stoic philosophy.<sup>5</sup> Positively, "the idea of conscience was implicit in the Hebrew word לֵב."<sup>6</sup>

<sup>1</sup> Bruce F. Harris, "ΣΥΝΕΙΔΗΣΙΣ (Conscience) In The Pauline Writings," *WTJ* 24 (May 1962):176. Harris' survey of συνείδησις is one of the most balanced to be found; consequently, it should be studied in detail (*Ibid.*, pp. 173-86). For a brief survey of the distribution of NT usage, see: Denney, "St. Paul's Epistle To The Romans," p. 598.

<sup>2</sup> For bibliography on the various semantical and background perspectives, see: *NIDNTT*, s.v. "Conscience," by Hahn and Brown, 1:353.

<sup>3</sup> Cf. Stacey's commendable research, especially his six conclusions: *The Pauline View Of Man*, pp. 222-41. Three of the six will have a bearing upon several key terms throughout this dissertation: "Paul's approach to anthropology was synthetic, not analytic"; "Paul uses some words with exactly the same meaning as their Old Testament equivalents, without change or development"; and "Other terms, which Paul developed, and to which he added his own original sense, have an Old Testament basis" (*Ibid.*, pp. 222-26).

<sup>4</sup> I.e. "the 'locus classicus' for the general sense of συνείδησις" (Harris, "ΣΥΝΕΙΔΗΣΙΣ," p. 177).

<sup>5</sup> *Ibid.*, pp. 174-75; Stacey, *The Pauline View Of Man*, pp. 209-10; and Cranfield, *Romans*, 1:159-60. For a mediating position, see: Thrall, "The Pauline Use Of ΣΥΝΕΙΔΗΣΙΣ," pp. 119-25.

<sup>6</sup> Harris, "ΣΥΝΕΙΔΗΣΙΣ," p. 177. Cf. e.g. Job 27:6, 2 Sam 24:10; also cf. the concept in Jesus' teachings: Matt 6:22ff.; Luke 12:56ff.; etc.

Συνείδησις is generally rendered "moral consciousness, conscience":<sup>1</sup>

The root idea of the word is "community in knowledge," as in the original verb συνειδέσθαι; εἰδέσθαι (root ϜΙΔ) includes both immediate awareness, and knowledge by acquaintance, and the compound form was used earliest in the sense of "consciousness of something," with the idea of complicity occasionally added.<sup>2</sup>

Various adjectives in the NT "combine both positive and negative ideas with conscience."<sup>3</sup> These qualifiers help to temper Paul's acceptance "of conscience as universal."<sup>4</sup>

The function of συνείδησις is best estimated in a comparison with the volitional center of man: "Mind and conscience are distinct (cf. Titus 1:15 'even their mind and conscience is defiled')--νοῦς is that which creates a purpose or act: συνείδησις is that which judges a purpose or act."<sup>5</sup> Now a problem arises when this God-given conscience<sup>6</sup> must operate in conjunction with a norm,<sup>7</sup> especially since it has been affected by the Fall.<sup>8</sup> On the one hand, it must be pointed out that the Fall has greatly circumscribed the conscience not only in unbelievers but also in believers (e.g. cf. the usages of συνείδησις in 1 Cor 10): "Paul condemns the idea that conscience alone is an invariable and

<sup>1</sup>BAGD, p. 786. <sup>2</sup>Harris, "ΣΥΝΕΙΔΗΣΙΣ," p. 175.

<sup>3</sup>Ibid., p. 179.

<sup>4</sup>Cf. Stacey's reluctant concession in this area: The Pauline View Of Man, p. 208.

<sup>5</sup>Harris, "ΣΥΝΕΙΔΗΣΙΣ," p. 128.

<sup>6</sup>For argumentation on this unavoidable implication, see: Ibid., pp. 179-80.

<sup>7</sup>On this essential requirement, cf. Lenski, Romans, p. 167.

<sup>8</sup>For an attempt at interacting with this extremely difficult problem, see: Harris, "ΣΥΝΕΙΔΗΣΙΣ," pp. 180-81.

distinction  
between  
conscience  
& mind

infallible guide."<sup>1</sup> Yet, on the other hand, "The conscience is part of the equipment, as it were, given to us by God. . . . Conscience in the non-Christian can still provide considerable knowledge of God's standards for the life."<sup>2</sup> Remembering that in Romans 2:14-15 "the moral responsibility of the Jew before God is compared with that of the Gentile,"<sup>3</sup> "the function of this statement is parallel to that about knowledge of God in 1:19--to state the basis on which they are without excuse."<sup>4</sup> This perspective on the function of συνείδησις in Romans 2:14-15 is confirmed by Thrall when she argues that "the Law proves that all men are guilty. . . . Some positive indication that Paul thought of the operation of συνείδησις as parallel to the function of the Law is provided in Rom. ii.15."<sup>5</sup>

The last part of verse 15 "describes the conscience in operation."<sup>6</sup> The subject of this compound genitive absolute is λογισμῶν, variously rendered as men's calculations, reasonings, reflections, or thoughts.<sup>7</sup> Here it must be stressed that these are internal rather than external disputations;<sup>8</sup> these internal "reasonings act in a reciprocal

<sup>1</sup> NIDNTT, s.v. "Conscience," by Hahn and Brown, 1:351. For expansion, cf. *Ibid.*, pp. 352-53; and for a particular application of this truth to Romans 2:14-15, cf. Lenski, Romans, p. 167.

<sup>2</sup> Harris, "ΣΥΝΕΙΔΗΣΙΣ," p. 186. <sup>3</sup> *Ibid.*, p. 177.

<sup>4</sup> Keck, "The Function of Rom 3:10-18," p. 153.

<sup>5</sup> Thrall, "The Pauline Use Of ΣΥΝΕΙΔΗΣΙΣ," p. 124.

<sup>6</sup> Johnson, "The Judgment of God," p. 33.

<sup>7</sup> BAGD, p. 476.

<sup>8</sup> "The λογισμοί are properly 'thoughts' conceived in the mind, not 'arguments' used in external debate" (Sanday and Headlam, Romans, p. 61). For their extended refutation of the alternate view, see: *Ibid.*, pp. 61-62. Cf. Lenski, Romans, pp. 170-71.

way. . . . The reasonings operate back and forth between themselves. They do it whenever conscience acts; in fact, this is its activity."<sup>1</sup> The  $\eta$   $\kappa\alpha\iota$  connecting the verbals is important and should be construed as having the following force: "'or even,' 'or it may be,' implying that  $\alpha\pi\omega\lambda$ . is the exception,  $\kappa\alpha\tau\eta$ . the rule."<sup>2</sup> Via summary, the ideas of Romans 2:15b stand out in Newman and Nida's expansion: "Their thoughts sometimes accuse them and sometimes defend them . . . for example, 'sometimes their thoughts say, You did wrong, and sometimes their thoughts say, You did right.'"<sup>3</sup>

#### Epistemological implications from Romans 2:12-16

Concerning Romans 2:12-16, Lightfoot has aptly pointed out through paraphrase that "'their heart is their statute-book; their conscience is their witness; their reflections are their prosecutors or their advocates; God Himself is their Judge.'"<sup>4</sup> The passage presents "a double witness to moral truth"<sup>5</sup> (cf. comments on  $\sigma\upsilon\mu\beta\alpha\sigma\tau\epsilon\upsilon\sigma\iota\varsigma$  above). However, when Paul says "that the gentiles [sometimes] do what the law requires he is not saying that they are good people after all."<sup>6</sup>

<sup>1</sup> Lenski, Romans, p. 168.

<sup>2</sup> Sanday and Headlam, Romans, p. 62. For obvious theological commentary, see: Johnson, "The Judgment of God," p. 33.

<sup>3</sup> Newman and Nida, A Translator's Handbook on Paul's Letter To The Romans, p. 41.

<sup>4</sup> Lightfoot, Notes On The Epistles Of St. Paul, p. 261.

<sup>5</sup> Johnson, "The Judgment of God," p. 33. For a review of law and conscience, see: Ibid., pp. 32-33.

<sup>6</sup> Keck, "The Function of Rom 3:10-18," p. 153. Cf. G. C. Berkouwer, Man: The Image of God, trans. by Dirk W. Jellema (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1962), pp. 169-71.

Also, when he refers to their conscience, even as a factor contributing to their accountability, he does not do so in a hamartiological vacuum.<sup>1</sup> Johnson correctly places the assertions of Romans 2:14-16 alongside those observed in Romans 1:18-32, concluding:

What has been said of the revelation of God in nature may also be said of the second source of the knowledge of God, the revelation of God in conscience (cf. Rom. 2:15-16). This "guardian appointed for man," "this inner witness and monitor," by which man is given a native sense of the will of God, is by reason of sin a faulty sense also. It, too, cannot save sinners.<sup>2</sup>

In reflecting on the epistemological life line of the first two chapters of Romans, it is extremely frayed.<sup>3</sup> Nevertheless, some of the surprising assertions made in Romans 1:19-20 and 2:14-15 do dimly reflect a thread back to the only epistemological bench mark making the communication of special revelation possible--the image of God.<sup>4</sup>

### The Importance Of The Image Of God

#### In Natural Man

At the outset it must be conceded that "the Bible does not define for us the precise content of the original imago."<sup>5</sup> Biblical theology provides bits and pieces of important data; however, through a subsequent systematic integration a few viable deductions emerge.

<sup>1</sup> Cf. Johnson, "The Judgment of God," p. 33.

<sup>2</sup> Johnson, "Paul and the Knowledge of God," pp. 73-74.

<sup>3</sup> Cf. Henry, God, Revelation And Authority, 2:129-30; Brown's editorial note to: NIDNTT, s.v. "God," by J. Schneider, 3:77; and Horne, "A Biblical Apologetic Methodology," pp. 116-31.

<sup>4</sup> Cf. Henry, God, Revelation And Authority, 2:130.

<sup>5</sup> Henry, God, Revelation And Authority, 2:125. Cf. John F. A. Sawyer, "The Meaning Of תצלם אלהים ('In The Image Of God') In Genesis I-XI," JTS 25 n.s. (October, 1974):426.



When one surveys צֶלֶם and דְּמוּת along with their alternating prepositions בְּ and לְ in their respective contexts of Genesis,<sup>1</sup> difficulties immediately surface. First, semantical surveys of צֶלֶם and דְּמוּת point respectively to "a concrete shape or form" and "something which can be visualized."<sup>2</sup> Objectively, Craigen concludes:

It has the best credibility that man was made in the very image of God and somehow well resembles his Creator. The fact of a proper resemblance cannot be simply set aside into some figurative or metaphorical understanding. Some concept of form and shape and substantiality is involved in the terms and thereby in the concept. Unless it be granted that here in these contexts image and likeness take on a semantic flavor not discernible in any other usage.<sup>3</sup>

Without development, he opens a new door when he suggests that "the use of archetype/ectype may be the most descriptive terms to use in wrestling with the subject."<sup>4</sup> It would seem that this suggestion has potential credibility in the area of systematic theology. For example, man, the ectype, was created in the דְּמוּת צֶלֶם of the special Divine Agent in creation, the pre-incarnate Λόγος who IS εἰκών τοῦ θεοῦ (cf. Col 1:15-17); He is the Archetype. After the Fall, in God's gracious plan the Λόγος became ἄρξ (John 1:14, note therefore certain affinities with the ectype due to being made in the εἰκών τοῦ θεοῦ, e.g. communicable attributes) through unfathomable condescension (Phil 2:6-8) in order to make re-creation κατ' εἰκόνα τοῦ κτίσαντος αὐτόν (Col 3:10)

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<sup>1</sup>The amount of research in this area at times seems to be infinite; however, for a study consistently dedicated to an objective approach, see: Trevor Craigen, "צֶלֶם and דְּמוּת: An Exegetical Interaction," unpublished seminar paper (Winona Lake: Grace Theological Seminary, Fall 1980).

<sup>2</sup>Craigen, "צֶלֶם and דְּמוּת," pp. 8, 11. Cf. J. Maxwell Miller, "In The 'Image' And 'Likeness' Of God," JBL 91 (September 1972):291-93.

<sup>3</sup>Craigen, "צֶלֶם and דְּמוּת," p. 33.

<sup>4</sup>Ibid.

possible (and the eschatological climax may be noted in passages like 1 Cor 15:45-49); etc. This whole area is worthy of much study and research.

Secondly, from the Genesis account it must be stressed that man was made in the image of God (carefully notice עֵצָה and בְּצַלְמֵ in these passages).<sup>1</sup> Thirdly, the force of the alternating prepositions suggests that "there is no semantic distinction between בְּדִמְיוֹתָ and בְּדִמְיוֹתָ" and that "the same is probably true of the other pair, בְּצֵלֶם and בְּצֵלֶם, although there is no corresponding pair of sentences to prove this in Gen. i-xi."<sup>2</sup>

Davis appropriately concludes that in the early chapters of Genesis "the Hebrew terms selem ('image') and d<sup>e</sup>mût ('likeness') are best regarded as essentially synonymous."<sup>3</sup>

Fourth, and most importantly "after the Fall, man is still said to be in God's image (Gn. 9:6) and likeness (Jas. 3:9); nonetheless he requires to be 'renewed . . . after the image of him that created him' (Col. 3:10; cf. Eph. 4:24)."<sup>4</sup> The Scriptural facts cannot be disputed (בְּצֵלֶם אֱלֹהִים עָשָׂה אֱתָהּ אָדָם [Gen 9:6b] and τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν θεοῦ γεγονότας [Jas 3:9b; note the basal significance of the perfect

<sup>1</sup> Cf. Ibid., pp. 26-29; and Sawyer, "The Meaning Of בְּצֵלֶם אֱלֹהִים," pp. 422, 424.

<sup>2</sup> Sawyer, "The Meaning Of בְּצֵלֶם אֱלֹהִים," p. 421; cf. his entire discussion on pp. 421-23.

<sup>3</sup> John J. Davis, Paradise to Prison: Studies in Genesis (Winona Lake: BMH Books, 1975), p. 81.

<sup>4</sup> Derek Kidner, Genesis: An Introduction and Commentary (Downers Grove, IL: Inter-Varsity Press, 1967), p. 51. Cf. Sawyer, "The Meaning Of בְּצֵלֶם אֱלֹהִים," p. 425.

tense in the participle from  $\gamma(\nu\omicron\mu\alpha\iota^1)$ ). These facts constitute the core of any suggested epistemological life line.<sup>2</sup> "There is some sense in which the image of God must persist even in fallen man."<sup>3</sup> Halsey feels this inevitable tension when he argues:

At no point does man, acting upon his adopted principle of autonomy, interpret or discern anything correctly--Scripture is express on this truth (I Cor. 2:14; 1:20, 21; 3:19). . . . One who holds to scriptural teaching concerning the depravity of man must maintain that the faculties are corrupt and defiled, but this doctrine does not imply their complete annihilation (emphasis added).<sup>4</sup>

### The Implications Of The Image Of God

#### In Natural Man

Many identifications have been suggested for the image of God in man.<sup>5</sup> For example, "some would conclude . . . that Genesis itself clearly indicates that the image of God consists in man's dominium, his lordship over the other creatures which surround him, and which are

<sup>1</sup> I.e. "It is the strong way of saying that a thing is" (H. E. Dana and Julius R. Mantey, A Manual Grammar of the Greek Testament [Toronto: Macmillan Company, 1955], p. 202).

<sup>2</sup> Schaeffer has well emphasized this important point with its utmost implications for apologetics. Cf. Francis A. Schaeffer, Genesis in Space and Time (Downers Grove, IL: Inter-Varsity Press, 1972), pp. 50-52; Escape From Reason (London: Inter-Varsity Fellowship, 1968), p. 88; and The God Who Is There (Chicago: Inter-Varsity Press, 1968), p. 178. Cf. Henry's historical survey of this important point: God, Revelation And Authority, 1:397ff.

<sup>3</sup> Horne, "Biblical Apologetic Methodology," p. 84. Historically, the vagueness of this absolutely valid conclusion has given rise to the "remnants" or "vestiges" controversies. For an adequate survey of these, see: Berkouwer, Man: The Image of God, pp. 119ff.

<sup>4</sup> Halsey, For A Time Such As This, p. 30. Cf. Schaeffer, Genesis in Space and Time, p. 100.

<sup>5</sup> For surveys, see: Davis, Paradise To Prison, pp. 80-81; Miller, "In The 'Image' And 'Likeness' Of God," pp. 291-99; Henry, God, Revelation And Authority, 2:137-42; and Berkouwer, Man: The Image of God, pp. 70ff.

subject to him."<sup>1</sup> However, his dominion should rather be regarded as "a direct consequence of the image of God in him."<sup>2</sup> Other suggestions fall short exegetically, theologically, and/or simply in scope.<sup>3</sup> It must be admitted again (see above) that it is impossible to isolate the precise content of the image, since it appears to be "a cohesive unity of interrelated components that interact with and condition each other."<sup>4</sup>

Nevertheless, certain implications with important bearings upon apologetics may be drawn. For example, it would seem that man being created in the image of God would intimate a potential for divine-human relationships. But, what about the Fall? Henry has answered, "The fall has not altered the fact of divine-human relationships; it has, however, modified the quality content of those relationships."<sup>5</sup>

On the horizontal plane, the retention of the image of God in natural man makes possible to some degree communication of truth between the believer and unbeliever. Via review, "Traditionally God's image in man has been identified centrally in terms of man's rational and moral aptitudes."<sup>6</sup> However, quite often too much is presupposed: "All distinctly human experience presupposes the law of noncontradiction and the

<sup>1</sup> Berkouwer, Man: The Image of God, p. 70.

<sup>2</sup> Davis, Paradise To Prison, p. 81. Cf. Berkouwer, Man: The Image of God, pp. 71-72.

<sup>3</sup> E.g. cf. refutations of the popular analogia relationis (i.e. "I"/"thou") view: Sawyer, "The Meaning Of בְּצַלְמֵ אֱלֹהִים," p. 422; and Berkouwer, Man: The Image of God, pp. 72-74.

<sup>4</sup> Henry, God, Revelation And Authority, 2:125.

<sup>5</sup> Ibid., 1:403.

<sup>6</sup> Henry, God, Revelation And Authority, 2:125. For some good points of defense for this traditional perspective, see: Ibid., pp. 125-28; cf. 1:395-409.

irreducible distinction between truth and error. . . ." <sup>1</sup> For example, "Gordon Clark moves us beyond the emphasis on merely formal a priori elements of human knowing by insisting that the very forms of reason and morality may and must, in fact be viewed as belonging also to the content of the divine image in man." <sup>2</sup> This is where exegesis and theology must overrule mere philosophy and the supposedly universal 'laws' of logic. Because of the Fall the perspective of the natural man is different from that of the submissive child of grace--"their two approaches have no common epistemological axiom." <sup>3</sup> In addition, it has already been seen and will be seen to a greater degree in the next chapter that the Fall has affected all the faculties of man to various degrees. This exegetical fact has often been disregarded in discussions of epistemology and apologetics.

In conclusion, there remains only one fragile thread to our epistemological life line:

The common ground between believers and unbelievers lies not in a supposed common epistemology but in a common bearing of God's image. This metaphysical common ground, involving as it does the sensus deitatis, becomes the proper point of contact in apologetics and evangelism. Men are accessible to the gospel because they are God's image-bearers and live in God's universe which constantly testifies to them of God. <sup>4</sup>

Therefore, it will be necessary next to probe deeper into our destitute nature in order to discover why a consistently presuppositional approach to apologetics is the only one which bears God's imprimatur. The following citation is a fitting transition:

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<sup>1</sup> Ibid., 2:126; cf. pp. 134-35.      <sup>2</sup> Ibid., 2:133.

<sup>3</sup> Ibid., 1:396.

<sup>4</sup> Turner, "Cornelius Van Til and Romans 1:18-21," p. 57.

The fall of man was a catastrophic personality shock; it fractured human existence with a devastating fault. Ever since, man's worship and contemplation of the living God have been broken, his devotion to the divine will shattered. Man's revolt against God therefore affects his entire being; he is now motivated by an inordinate will . . . he devotes human reasoning to the cause of spiritual rebellion. . . . His revolt against God is at the same time a revolt against truth and the good . . . (emphasis added).<sup>1</sup>

<sup>1</sup>Henry, God, Revelation And Authority, 2:134-35.

## CHAPTER III

### HAMARTIOLOGICAL COMPLICATIONS

The Scriptures make it crystal clear that merely finite efforts pertaining to the reception and dissemination of essential spiritual truths are impotent. This valid conclusion is based upon oppressive internal and external realities pertaining to the bondage of the faculties of post-Fall mankind. An understanding of these internal and external hamartiological complications is the fundamental prerequisite for the development of an apologetical methodology which harmonizes theologically with the breadth of Scripture.

#### Internal Complications

##### The Scriptural Evidence For Original Sin

##### And Total Depravity

Hamartiology, including original sin and total depravity,<sup>1</sup> was appropriately looked upon by Jonathan Edwards as "that great important

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<sup>1</sup> These two theological designations will not always be sharply differentiated due to the historical progress of systematic studies pertaining to hamartiology. Technically, and yet generally speaking, original sin is the particularly appropriate terminology for the hamartiological bridge which connects every man's natural sinful state with his polluted roots traced all the way back to the historical Fall (e.g. cf. Eph 2:3, Ps 51:7 [Heb], etc. with Gen 3 and Rom 5:12ff.). Total depravity involves both individual depth and universal scope: "By human depravity we mean that man in his natural state is completely polluted by sin affecting his disposition in such a way that it, in itself, is incapable of change. . . . In extent, human depravity involves the whole individual and in scope it involves the whole human race" (John J. Davis, "Regeneration In The Old Testament," unpublished Master of Theology thesis [Winona Lake: Grace Theological Seminary, June 1964], p. 84).

doctrine":<sup>1</sup>

I look on the doctrine as of great importance; . . . For, if the case be such indeed, that all mankind are by nature in a state of total ruin, . . . then doubtless the great salvation by Christ stands in direct relation to this ruin, as the remedy to the disease; and the whole gospel or doctrine of salvation, must oppose it; and all real belief, or true notion of that gospel must be built upon it.<sup>2</sup>

Consequently, the doctrine is an apologetical bench mark. From one vantage point, "if this doctrine of total depravity is not clearly understood in its full Biblical delineation, then one's apologetic system is bound to be woefully defective."<sup>3</sup> However, from a biblically commended vantage point, "anyone who sees clearly the Scriptural portrayal of man's sinful condition cannot fail to develop a thorough-going revelational apologetic."<sup>4</sup> The burden of this section will be to sample exegetically this "Scriptural portrayal of man's sinful condition" working towards inescapable apologetical conclusions.

#### Man's polluted roots

##### The realities of the Fall

Substantive exegesis will not be undertaken in this area, since hermeneutical divergencies are not due to a lack of exegetical presentations. All such divergencies from these essentially perspicuous

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<sup>1</sup> Jonathan Edwards, Original Sin, ed. by Clyde A. Holbrook (New Haven and London: Yale University Press, 1970), p. 102.

<sup>2</sup> Ibid., p. 103. Cf. David N. Steele and Curtis C. Thomas, Romans: An Interpretive Outline (Philadelphia: Presbyterian and Reformed Publishing Company, 1963), pp. 152-53.

<sup>3</sup> Horne, "Biblical Apologetic Methodology," p. 83. On sin as bondage, see: Herman N. Ridderbos, Paul: An Outline Of His Theology, trans. by John Richard DeWitt (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1975), pp. 113-14.

<sup>4</sup> Horne, "Biblical Apologetic Methodology," p. 96.



Obduracy 1  
 passages are due to the invalid presuppositions of various forms of destructive criticism. Obduracy rejects the historicity and/or the obvious implications and consequences of the Fall narrative. For example, Toy, after citing some pertinent verses from Proverbs which obviously relate to mankind's sinful condition, not only denies a development of a doctrine of human depravity in the OT but boldly concludes that "there is, in OT, no reference of human peccability to the event described in Gen. 3."<sup>1</sup>

Based upon the Scriptural data, however, one must conclude with Culver that:

The nature of sin and its origin in the present world order are plainly presented in the Bible in Genesis 1-3. The basic nature of sin at its beginning was disobedience to God's command. It entered at the opening of the human race's course on earth in the sin of the first man.<sup>2</sup>

The reminders from Genesis 2 and 3. An understanding of the historical facts relating to the beginning of human history is absolutely essential to the formulation of a proper anthropology and hamartiology.

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<sup>1</sup> Crawford H. Toy, The Book of Proverbs, ICC (New York: Charles Scribner's Sons, 1899), p. 386; cf. p. 60. Basically, Toy and others simply refuse to recognize the Scriptural evidence, while other negative critics resort to attacks which may be well labeled as blasphemous; cf. e.g. D. R. G. Beattie, "What is Genesis 2-3 About?" ExpTim 92 (October 1980):8-10. For a valid presuppositional rejection of all such contrivances, see: Davis, Paradise to Prison, pp. 85-86.

<sup>2</sup> Robert D. Culver, "The Nature and Origin of Evil," BSac 129 (April-June 1972):112. Culver rightly points out that Rom 5:12, 14, 19 summarizes the whole teaching. For a study of some allusions to Gen 2-3 within the OT (e.g. Ezek 28:12-19), see: Norman C. Habel, "Ezekiel 28 and the Fall of the First Man," CTM 38 (September 1967):516-24.

The larger context. Thematically, Genesis presents the basic truths concerning God, man, sin and salvation.<sup>1</sup> "Man before God" is the primary burden;<sup>2</sup> for example, consider: (1) man's constitution (1:26; 2:7), (2) man's calling (1:26, 2:8-17; 3:22), (3) man's fall (3:6-7), (4) man's plight (3:16ff.), etc.<sup>3</sup> The hamartiological realities of the Fall and its consequences are determinative upon the rest of the book:

From the moment of the Fall, the mortal effects of sin are a major theme of Genesis, showing its immediate divisiveness manward and Godward, its increasing hold on man, which culminated in the general depravity evident at the Flood, and its various outbursts in presumption at Babel, decadence at Sodom, and, in the family circle, all the manward sins of the decalogue.<sup>4</sup>

The immediate context. In Genesis 2:16-17 it is recorded that God clearly instructed (i.e. really charged, commanded, ordered) Adam as follows: "You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die" (NIV). The permission and prohibition are meticulously concise:

The free enjoyment of all [note מכל] the trees is strongly expressed by the intensive idiom, אכל האכל. So much the more precise, therefore, is the limitation of the freedom. . . . The question arises: what is meant by the threatening: "In the day that thou eatest thereof thou shalt surely die" [בְּיוֹם אֲכַלְהָּ תָּמוּת מוֹת תָּמוּת].<sup>5</sup>

<sup>1</sup> Cf. Kidner's survey of "The Theology Of Genesis": Genesis, pp. 32-41.

<sup>2</sup> Ibid., p. 34.      <sup>3</sup> Ibid.      <sup>4</sup> Ibid., p. 39.

<sup>5</sup> John Peter Lange, Genesis, trans. and ed. by Philip Schaff, in Commentary On The Holy Scriptures (Grand Rapids: Zondervan Publishing House, n.d.), pp. 206-07.

The answer to this question will be postponed briefly; however, at this juncture, it must be noted that God's positive and negative charges were absolutely clear.

The immediate context of chapter three may be surveyed through Davis' descriptive outline:

- good outline
- "I. The Tempter (v. 1)
  - "II. The Temptation (vv. 1-5)
    - "A. Doubt of God's Word (vv. 1-3)
    - "B. Denial of God's Word (vv. 4, 5)
  - "III. The Fall (v. 6)
  - "IV. The Effects of the Fall (vv. 7-24)
    - "A. Effects on the Entire Human Race (vv. 7-13, 22-24)
      - "1. Sense of guilt (v. 7)
      - "2. Separation from God (vv. 8-13)
    - "B. Effects on the Serpent (vv. 14, 15)
    - "C. Effects on Women (v. 16)
    - "D. Effects on Man (vv. 17-20)"<sup>1</sup>

A few crucial observations from the opening verses of the chapter are ample to establish the realities of the Fall.

Concerning the temptation (i.e. vv. 1-5), the serpent's opening words to Eve are significant: אַף כִּי-אָמַר אֱלֹהִים לֹא תֹאכְלֶנּוּ מִכָּל עֵץ הַגָּן.

"The sense" of אַף כִּי "would be, 'Is it really true that . . .?'"<sup>2</sup> The implication of the מִכָּל is "that perhaps God was not being completely fair with Adam and Eve, despite the fact that He had granted them access to all other trees."<sup>3</sup>

The serpent's subtle tactics were successful, for Eve's response in verses two and three (i.e. her Pesher of the original commands)<sup>4</sup> indicates a questioning of God's intentions in reference to her and her

<sup>1</sup> Davis, Paradise to Prison, pp. 86-94.

<sup>2</sup> Ibid., p. 88.      <sup>3</sup> Ibid.

<sup>4</sup> "Eve's representation of God's command was to say the least not accurate" (Edward J. Young, Genesis 3 [London: Banner Of Truth Trust, 1966], p. 30).

husband. Of particular significance is her addition of וְלֹא תִבְעַר בּוֹ<sup>1</sup> and her employment of the וְאָ clause,<sup>2</sup> both recorded in verse three.

The obvious implication of Eve's slanted rehearsal of God's directives is that she apparently felt "that God's prohibition had been too stringent. While not completely agreeing with the matter as phrased by the serpent, nevertheless, in her own heart, she was in agreement with him in thinking that God after all, had been too strict with her."<sup>3</sup>

With this open door,<sup>4</sup> the serpent boldly "denied God's promise of punishment."<sup>5</sup> This stark denial<sup>6</sup> was immediately followed by an explanatory half-truth (v. 5).<sup>7</sup> Taking these together,

notice the direct contradiction. God said in the day you eat you shall die; Satan said in the day you eat you will be like God.<sup>8</sup>

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<sup>1</sup>"In her eagerness to make her point, the woman enlarges on the actual injunction; cf. ii 17" (E. A. Speiser, Genesis, AB [Garden City, NY: Doubleday & Company, Inc., 1964], p. 23). For the possibility of an extended signification of וְאָ herein, see: U. Cassuto, A Commentary On The Book Of Genesis, vol. I, trans. by Israel Abrahams (Jerusalem: The Magnes Press, 1961), p. 145; cf. Young, Genesis 3, pp. 30-31.

<sup>2</sup>Davis, Paradise to Prison, p. 88.

<sup>3</sup>Young, Genesis 3, p. 31.

<sup>4</sup>Young well notes, "Having won the first round with Eve he is now in a position to deliver his knock-out blow" (Ibid., p. 33).

<sup>5</sup>Davis, Paradise to Prison, p. 89. "The Hebrew construction is extremely emphatic, just as emphatic as that of God's promise to punish disobedience" (Ibid.).

<sup>6</sup>On the significance of the word order (לֹא-מִוֹת תִּמְוֹתֶיךָ), see: H. C. Leupold, Exposition Of Genesis, vol. I (Grand Rapids: Baker Book House, 1942), p. 149.

<sup>7</sup>For commentary on the tragic irony of this half-truth, see: Schaeffer, Genesis in Space and Time, pp. 81-82.

<sup>8</sup>Ibid., p. 81.

His intended message to Eve was basically that "God is envious, inasmuch as He grudges the highest good to man."<sup>1</sup>

"Eve was faced with a choice, she pondered the situation and then she put her hand into the history of man and changed the course of human events."<sup>2</sup> Verse six "pictures not the genesis of sin but its full development and definite expression."<sup>3</sup> With dispatch this "full development" was realized through the actions indicated by the leading verbs: . . . וַתֹּאכַל . . . וַתִּתֵּן . . . וַתֵּרָא.<sup>4</sup> The hamartiological coup de grace came with the final affirmation: וַתִּתֵּן בְּיַד אִשָּׁה עֵמָּה וַיֹּאכַל. Cassuto well observes that "here, too, we have extreme brevity, and this terseness likewise betokens the celerity with which the deed was performed."<sup>5</sup> By comparing Adam's immediate involvement in this transgression with subsequent Scriptural amplifications (e.g. 1 Tim 2:14;<sup>6</sup> Rom 5:12, etc.), Davis rightly concludes that "Adam, who chose permanent separation from God instead of from Eve, represented the entire human race."<sup>7</sup>

A word needs to be said about verse seven, since some would conclude from it that "it is clear that the snake spoke the truth and God

<sup>1</sup> John Skinner, A Critical and Exegetical Commentary on Genesis, ICC (New York: Charles Scribner's Sons, 1917), p. 75.

<sup>2</sup> Schaeffer, Genesis in Space and Time, p. 85.

<sup>3</sup> Leupold, Exposition Of Genesis, 1:151.

<sup>4</sup> On the progressive actions of Eve as they generally pattern all sins committed by men, see: Ibid., pp. 151-52. Cf. Davis, Paradise to Prison, p. 90.

<sup>5</sup> Cassuto, Commentary On The Book Of Genesis, 1:148.

<sup>6</sup> On the nuances of difference between Eve's and Adam's participation in this first transgression, see: Leupold, Exposition Of Genesis, 1:152-53.

<sup>7</sup> Davis, Paradise to Prison, p. 90.

did not."<sup>1</sup> Such a blasphemous assertion and other attempts to soften God's promised punishment (e.g. Speiser's rendering of "you shall be doomed to death" for מוֹת תָּמוּת in 2:17)<sup>2</sup> fail to recognize the full-orbed concept of death in the Bible. God's statement in Genesis 2:17 is not to be restricted to mean immediate physical death based upon מוֹת תָּמוּת and בְּיוֹם אֲכָלְהָ. Death in the Scriptures carries with it an essential idea of separation.<sup>3</sup>

Theologically, death may be qualified by such terms as spiritual, physical, and eternal, and, at times, a combination of qualifying concepts is intended. For Adam and Eve, at least the first two steps of death<sup>4</sup> are involved in this first transgression. Leupold integrates the data and assigns proper priorities to these aspects of death:

Dying is separation from God. That separation occurred the very moment when man by his disobedience broke the bond of love. If physical death ultimately closes the experience, that is not the most serious aspect of the whole affair. The more serious is the inner spiritual separation.<sup>5</sup>

Therefore, Hoyt well concludes that the death of Genesis 2 and 3 "was an immediate spiritual death which is the kernel out of which physical death causally comes; that is to say, spiritual separation takes place

<sup>1</sup>Beattie, "What is Genesis 2-3 About?", p. 8.

<sup>2</sup>Speiser, Genesis, p. 17. On the various proposed "'solutions'" to the alleged problem, see: Cassuto, Commentary On The Book Of Genesis, 1:124-25; and Lange, Genesis, p. 207.

<sup>3</sup>Herman A. Hoyt, "The Place And Meaning Of Death In The Bible Especially In Its Relation To Sin," unpublished Th.B. thesis (Ashland, OH: Ashland Theological Seminary, n.d.), p. 88.

<sup>4</sup>Cf. Schaeffer's terminology and discussion: Genesis in Space and Time, pp. 74-75.

<sup>5</sup>Leupold, Exposition Of Genesis, 1:128.

immediately . . . ; physical death is a result of spiritual death in the material realm."<sup>1</sup>

The theological context. Based upon the valid presupposition of the historicity of these chapters and illumined by NT explanations of them,<sup>2</sup> the theological realities of the Fall emerge:

Adam went through a unique experience. . . . When Adam sinned, he fell from an estate of being good into an estate of being evil. He was created by God as a creature of whom it could be said that he was "very good." From this estate in which he was created by God he fell into an estate of sin and misery and by his disobedience plunged all men into that same estate of sin and misery. That is not true of me. My sin has not plunged all men into an estate of sin and misery. Furthermore, by my sin I did not fall from an estate of being "very good" into an estate of evil. I and all men like me were born into that miserable estate of sin, and when we sinned we simply showed that we were in such an estate. By sinning Adam became a sinner; by sinning we do not become sinners, we are already sinners. Sin does not cause us to fall from the estate wherein we were created, for we were born into a fallen estate. With Adam, however, the case was quite different. His sin brought him into a fallen estate. By disobedience he fell; by disobedience we simply show that we are already fallen.<sup>3</sup>

The reminders from Romans 5:12ff. Any doubts regarding the universal implications of Adam's original transgression vanish when Romans

<sup>1</sup> Hoyt, "Place And Meaning Of Death In The Bible," pp. 92-93; cf. pp. 94-95. Gen 5 completes the historical picture of this first sin: "Reading Genesis 5, like walking through a cemetery, produces a solemnity of soul. . . . Adam did not die physically the moment he ate the fruit--spiritual death, separation from God, was the immediate result--but according to 5:5, 'he died.' The same thing--'and he died'--is said of seven other patriarchs in this chapter. Death reigned, and God's word was fully vindicated" (Davis, Paradise to Prison, pp. 104-05).

<sup>2</sup> For further argument on these essential points, see: Young, Genesis 3, pp. 48-65. Young rightly asserts that "we make no apology for referring to the further revelation of the New Testament; indeed, only by so doing can we properly understand the chapter which we are now studying. And the New Testament makes it clear that the events of Genesis three are historical" (Ibid., p. 58). This will become obvious in the subsequent survey of Rom 5:12ff.

<sup>3</sup> Ibid., pp. 60-61.

5:12ff. is surveyed. This passage is one of the most explicit in the NT concerning the theological significance of Genesis 2:16ff. and 3:1ff.:

"The presence of the Fall narrative of Genesis lies on the very surface of this section of Romans and needs no further demonstration."<sup>1</sup> Furthermore, "Paul engages in a preliminary explanation of the relation of Adam to all mankind."<sup>2</sup>

Exegetical problems. At the end of a comparatively thorough discussion of the exegetical problems which relate to the essential theological issue of Romans 5:12-21, Johnson admirably concedes (as each one of us must) that, "this crux interpretum . . . is still bathed in a mystery that I have not penetrated, and there are problems beyond me."<sup>3</sup> These exegetical problems should be cautiously regarded as more than challenging. For the sake of awareness, some of the most important ones will be noted without the thorough interaction that each one deserves.

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<sup>1</sup>D. J. W. Milne, "Genesis 3 in the Letter to the Romans," RTR 39 (January-April 1980):12. Milne convincingly argues that "at least four passages [i.e. Rom 1:18-32; 5:12-19; 7:9-11; and 8:19-22] owe something to the Fall narrative of Genesis" (Ibid., p. 10; respectively, those passages are treated on pp. 10-12, 12-15, 15-17, and 17-18). Concerning circles of context, Johnson implies that there are at least three: (1) Gen 2-3; (2) the progressive argument of Rom; and (3) Rom 5 (S. Lewis Johnson, Jr., "Romans 5:12--An Exercise In Exegesis And Theology," in New Dimensions In New Testament Study, ed. by Richard N. Longenecker and Merrill C. Tenney [Grand Rapids: Zondervan Publishing House, 1974], p. 301).

<sup>2</sup>Milne, "Genesis 3 in Romans," p. 12.

<sup>3</sup>Johnson, "Romans 5:12," p. 316. This conclusion could be predicted from Johnson's preliminary warning that the hermeneutical "terrain" of Rom 5:12-21 "is wild, rugged, infested with exegetical booby traps, and dotted with the graves of interpreters who fell into them" (Ibid., p. 300). For some important bibliography on the major problems, see: Ibid., p. 299, n. 6.



Contextually, it is necessary to consider the syntactical relationship of the  $\delta\iota\alpha$   $\tau\omicron\upsilon\tau\omicron$  <sup>for this reason</sup> which introduces Romans 5:12.<sup>1</sup> After comparing over 60 occurrences of this conjunctive idiom in the NT, Cranfield credibly concludes "that  $\delta\iota\alpha$   $\tau\omicron\upsilon\tau\omicron$  in this verse must refer backward."<sup>2</sup> But how far backward has been disputed.<sup>3</sup> It seems best in the light of the careful development of the argument of Romans, to recognize both an immediate connection to Romans 5:1-11 (cf.  $\omicron\upsilon\upsilon$ , 5:1) and also mediate contextual referents (e.g. the contrasting  $\delta\acute{\epsilon}$  at 3:21, and the explanatory  $\gamma\acute{\alpha}\rho$ 's beginning with 1:17, 18; etc.). Romans 5:12-21 would be quite unintelligible without a broader understanding of Paul's prior delineation of condemnation and justification, which Romans 5:1-11 reviews and expands.

Several problems are contained in verse twelve of Romans five. The first is the relationship of the protasis introduced by  $\omega\sigma\tau\epsilon\rho$ . A major question is whether the  $\kappa\alpha\iota$   $\omicron\upsilon\tau\omega\varsigma$  introduces an apodosis contained in 5:12b. Again, without extensive exegetical interaction, the most credible answer seems to be that the apodosis of  $\omega\sigma\tau\epsilon\rho$  is not to be found in 5:12b (note the word order:  $\kappa\alpha\iota$   $\omicron\upsilon\tau\omega\varsigma$ ; not  $\omicron\upsilon\tau\omega\varsigma$   $\kappa\alpha\iota$ ) but that

<sup>1</sup> For a thorough discussion, see: C. E. B. Cranfield, "On Some Of The Problems In The Interpretation Of Romans 5:12," *SJT* 22 (September 1969):324-26. Cf. Milne, "Genesis 3 in Romans," p. 12; and Johnson, "Romans 5:12," pp. 300-01.

<sup>2</sup> Cranfield, "Romans 5:12," p. 325; note his argument on pp. 324-25.

<sup>3</sup> E.g. Rom 1:17-5:11; 3:21ff.; 5:1-11; 5:9-11; 5:11; etc. Cf. *Ibid.*, pp. 325-26; and Milne, "Genesis 3 in Romans," p. 12.

IN A SENSE  
ADMIT IT IS  
BROAD & GENERAL  
STATEMENT MADE  
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ROMANS THIS FAR.

5:12 is an incomplete sentence, the thought of which is picked up again in the eighteenth verse.<sup>1</sup>

The last clause of verse twelve is of the utmost importance. \* Both the meaning of ἐφ' ᾧ and the intention of πάντες ἥμαρτον have been greatly disputed.<sup>2</sup> 'Εφ' ᾧ may be considered from two basically different perspectives--simply as a prepositional phrase or as an idiomatic conjunction. In the estimation of this writer, the latter option has a slight edge of contextual credibility;<sup>3</sup> ἐφ' ᾧ may be rendered "because" based upon an essential conceptual parallel with ἐπὶ τούτῳ ὅτι.<sup>4</sup> "The last clause, then, gives the reason why death has come to all men. Death is universal for the precise reason that sin is universal."<sup>5</sup> However, this still does not answer the how of πάντες ἥμαρτον (cf. below on "Historical 'solutions'").

*idiomatic or a simple phrase*

Prior to moving on to verse eighteen, it is necessary to make a few semantical notations concerning ἀμαρτία in order to avoid unbalanced perspectives:

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\*<sup>1</sup> For the best arguments, see: John Murray, The Imputation of Adam's Sin (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1959), pp. 7-8; Cranfield, "Romans 5:12," pp. 326-28; Johnson, "Romans 5:12," p. 302, n. 21; and Horne, "Biblical Apologetic Methodology," p. 94. For a brief survey of the development of Paul's argument based upon this conclusion, see: Ridderbos, Paul, pp. 95-99.

<sup>2</sup> "A veritable library of exegesis surrounds these words alone" (Milne, "Genesis 3 in Romans," p. 12). For some good surveys of the exegetical options, see: F. W. Danker, "Romans V.12. Sin Under Law," NTS 14 (April 1968):424-39; Cranfield, "Romans 5:12," pp. 330-31; and esp. Johnson, "Romans 5:12," pp. 303-05.

<sup>3</sup>Cf. Cranfield's reservations for the same preference: "Romans 5:12," pp. 330-33.

<sup>4</sup>For a more forceful argument for this position see: Johnson, "Romans 5:12," pp. 303-05; 305, n. 44.

<sup>5</sup>Ibid., p. 305. On the broad scope of death (cf. Gen 2-3) in this passage, see "Senses of Death in St. Paul" in: Thomas Barrosse, "Death And Sin In Saint Paul's Epistle To The Romans," CBQ 15 (1953): 439-47.

The noun ἁμαρτία may refer to the individual act of disobedience (cf. 4:7; Acts 7:60), the principle or desposition of sin (cf. 7:8, 9, 17, 23), or to both of these senses at once (cf. 8:3; 5:21?), and finally, the guilt of sin (cf. 3:9; 1 Pet. 2:24).<sup>1</sup>

It has already been suggested that verse eighteen amplifies the argument which had begun in verse twelve. It also introduces the climactic conclusion (note ἄρα οὖν) in verses eighteen and nineteen. The ὡπερ γὰρ . . . οὕτως καί (v. 19) compares the disobedience of the First Adam with the obedience of the Last Adam, and both of these deeds respectively "constituted" men as ἁμαρτωλοί or δίκαιοι. At this juncture, an important semantical problem needs to be addressed: What is the force of the parallel verbal forms from καθίστημι? A suggested way to render this verb as it is couched in an immediate context like Romans 5:19 is "make, cause (someone to become someth[ing])."<sup>2</sup> Although many would refuse to acknowledge a forensic coloring of the word in the NT (i.e. "constituted") and especially herein, such a refusal does not seem to be justifiable. In the light of the immediate context (i.e. v. 19; cf. εἰς κατάκριμα and εἰς δικαίωσιν in v. 18), κατεστάθησαν and κατασταθήσονται cannot totally be isolated from some sort of forensic coloring.<sup>3</sup>

<sup>1</sup> Johnson, "Romans 5:12," p. 302, n. 25. He continues, "In v. 19 Paul speaks of the one sin as constituting the many sinners, and that would seem to include actual sins, depravity, and guilt" (Ibid.). On ἁμαρτία contrasted with παράπτωμα (e.g. v. 15), see the excurses in: Brooke Foss Westcott, St. Paul's Epistle To The Ephesians (London: Macmillan and Co., Ltd., 1906), p. 166.

<sup>2</sup> BAGD, p. 390.

<sup>3</sup> Cf. Oepke's concession that "in R.5 the forensic element is evident at v. 18" (TDNT, s.v. "καθίστημι," by Albrecht Oepke, 3:445). For arguments supporting this forensic coloring in Rom 5:19, see: Ridderbos, Paul, pp. 98-99; and Murray, Imputation of Adam's Sin, pp. 86-90.

Historical 'solutions.' Three major categories of solutions have been offered to the aforementioned and other related exegetical problems found in Romans 5:12-21. These may be well labeled:

- (1) The strictly Realistic View (i.e. Seminal Headship)<sup>1</sup>
- (2) The strictly Representative View (i.e. Federal Headship)<sup>2</sup>
- (3) The Mediate Imputation View<sup>3</sup>

None of these views fully harmonizes the Scriptural data!

Theological conclusions. Although there is no historical view which can put all the pieces into the exegetical puzzle of Romans 5:12-21, valid theological conclusions can be drawn from the passage. First, the Biblical concept of solidarity has a definite bearing upon this

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<sup>1</sup>The basic point of this view is that "human nature was numerically and specifically one in Adam" (Murray, Imputation of Adam's Sin, p. 24). For its shortcomings, see the following arguments: Ibid., pp. 33-36, 65-70; Johnson, "Romans 5:12," pp. 308-10; and Cranfield, "Romans 5:12," pp. 331-37.

<sup>2</sup>The basic point of this view is that "Adam was the appointed head and representative of the whole race" (Murray, Imputation of Adam's Sin, p. 24). It should be noted that this view does not disregard our biological ancestry in reference to Adam; cf. Ibid., pp. 23ff. For example, Murray well notes that "sometimes the question is confused by failure to recognize that the proponents of representation as over against realism do not deny but rather maintain that Adam is the natural head as well as the representative head of the race. That is to say, they maintain that the race is seminally one in Adam and that representative union is not to be abstracted from seminal union" (Ibid., p. 26). However, Murray and others credibly argue that natural union alone is insufficient to explain the hamartiological connection between Adam and us (Ibid.). It should also be noted that adherence to the Representative View does not necessitate the acceptance of covenantal theology (e.g. cf. Johnson's vigorous defense of the Representative View: "Romans 5:12").

<sup>3</sup>This hybrid position originated with Josua Placaeus, and a contemporary presentation of it is reflected in Cranfield's argument: "Romans 5:12," pp. 337-41. For an exposure of the weaknesses of this view, see: Johnson, "Romans 5:12," pp. 310-12. The view has a particularly difficult time with Rom 5:19 (cf. Johnson, "Romans 5:12," p. 312, n. 96).

passage.<sup>1</sup> Second, this factor is amplified by the analogies that are developed in the argument of Romans 5:12ff. Of "the analogy between Christ and Adam," Milne briefly surveys it as follows: "Begun in v. 12 the analogy is explained in v. 13f., delimited in v. 15ff., and finally completed in v. 18f."<sup>2</sup> Yet, "it must be recognized that this analogy is not a complete one."<sup>3</sup> Nevertheless, "it does seem essential to Paul's point to maintain that the nature of the union between the two principals and their people is parallel."<sup>4</sup> Evident are two men, two acts, and two results.<sup>5</sup>

Third, the universal association of all mankind with Adam and his transgression in this passage is virtually indisputable<sup>6</sup> for several reasons. Johnson correctly extrapolates:

In v. 12 the apostle makes the point that all die because all have sinned. In the following verses, vv. 13-19 (including both the parenthesis of vv. 13-17 and the apodosis of vv. 18-19), he makes the point that all die because one sinned. Can the apostle be dealing with two different things? Hardly. The one fact may be expressed in terms of both plurality and singularity. . . . There must be some kind of solidarity.<sup>7</sup>

<sup>1</sup>For a brief discussion of this Biblical concept, see: Murray, Imputation of Adam's Sin, pp. 5-6.

<sup>2</sup>Milne, "Genesis 3 in Romans," p. 13.

<sup>3</sup>Johnson, "Romans 5:12," p. 310.      <sup>4</sup>Ibid.

<sup>5</sup>Cf. the excellent summary chart by: Steele and Thomas, Romans, p. 44.

<sup>6</sup>Note: δι' ἑνὸς ἀνθρώπου (v. 12) . . . εἰς γὰρ τῷ τοῦ ἑνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον (v. 15) . . . δι' ἑνὸς ἀμαρτήσαντος . . . τὸ μὲν γὰρ κρίμα ἕξ ἑνὸς εἰς κατάκριμα (v. 16) . . . εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἑνὸς (v. 17) . . . Ἄρα οὖν ὡς δι' ἑνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα (v. 18) . . . ὥστε γὰρ διὰ τῆς παρακοῆς τοῦ ἑνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί (v. 19).

<sup>7</sup>Johnson, "Romans 5:12," p. 313.

AT. GOOD PAPERWORK  
CUTLINE TOO

Indeed, "the context of Romans 5 over and over again relates our sin and guilt to the act of one man."<sup>1</sup>

A fourth conclusion may be drawn from verses thirteen and fourteen. The reasoning may be summarized by extracting two key observations from Johnson's argument:

In vv. 12-14 Paul proves the universal diffusion of death by the sin of one man Adam, the thesis being found in v. 12. . . . The fact that sin is said to be the basis of universal death strongly implies that Adam's sin has produced universal sin.<sup>2</sup>

Verses eighteen and nineteen provide data for a fifth conclusion. These verses are an important hermeneutical key to the whole passage;<sup>3</sup> they furnish insight into the unfinished comparison of verse 12:

The importance of this grammatical point is seen in the fact that the completed comparisons of verses 18-19 give us the clue as to how the comparison of verse 12 would have to be completed.<sup>4</sup>

Consequently, Milne correctly postulates concerning Paul's perspective on sin that "Romans chapter 5 . . . reveals the true starting-point of his hamartiology."<sup>5</sup> This passage "accounts for the doctrine of Original Sin (the inheritance of a sinful nature)."<sup>6</sup> Although a full understanding of the mechanism of transmission and/or imputation has not yet been systematized by exegetical theologians,<sup>7</sup> the realities of the

<sup>1</sup> Ibid., p. 310.

<sup>2</sup> Ibid., pp. 301, 302. Note his whole argument (Ibid.).

<sup>3</sup> Murray offers definitive arguments on their contribution and significance: Imputation of Adam's Sin, pp. 8, 19-21.

<sup>4</sup> Horne, "Biblical Apologetic Methodology," p. 94; cf. his whole argument on pp. 94-96.

<sup>5</sup> Milne, "Genesis 3 in Romans," p. 11.

<sup>6</sup> Horne, "Biblical Apologetic Methodology," p. 95.

<sup>7</sup> In the estimation of this writer the ultimate synthesis lies ~~at~~ beyond the total Scriptural data available to us.

UNIVERSAL  
DEATH PROVES UNIVERSAL  
SIN.

SAID, BUT  
NOT ACCURATE
 Fall and the hamartiological estate into which each human being since that Fall have been born are biblically incontestable. This is the unholy seedbed out of which all human resistance to God's truths and remedies grows.

The results of the Fall

Personalized in Psalm 51:5. Early in this individual psalm of lamentation, a penitential psalm,<sup>1</sup> David cries out: "Surely I have been a sinner from birth, sinful from the time my mother conceived me" (Ps 51:5, NIV). Although Psalm 51:5 (51:7, MT; 50:5, LXX) has been variously interpreted,<sup>2</sup> it is evident that the psalmist was bearing a strong testimony regarding his own personal connection with the universally gruesome reality of original sin.<sup>3</sup> A few contextual and exegetical observations will vindicate this assertion.

<sup>1</sup>For form notations and psalm-type classification, see: Edward R. Dalglisch, Psalm Fifty-One In The Light Of Ancient Near Eastern Paterternism (Leiden: E. J. Brill, 1962), pp. 77-81. Cf. John J. Davis, "The Psalms: Studies In The Hebrew Text," course syllabus (Winona Lake: Grace Theological Seminary, 1975), pp. 54, 88.

<sup>2</sup>See Turner's quite adequate historical survey of interpretations: David L. Turner, "Psalm 51:7 and Total Depravity: Exegetical and Historical Perspectives," unpublished postgraduate seminar paper (Winona Lake: Grace Theological Seminary, October 25, 1979), pp. 12-24. Zink boils down the various views into five major lines of interpretation: (1) original sin, (2) human frailty as the source of sin, (3) collective expression (e.g. "Mother Israel"), (4) sexual impurity, and (5) cultic involvement (J. K. Zink, "Uncleanness And Sin: A Study Of Job XIV 4 and Psalm LI 7," VT 17 [July 1967]:355-56); he also briefly discusses various rabbinic speculations (*Ibid.*, pp. 357-59). Although rabbinic conceptions generally circumvent the strong implications of such passages as the one under consideration, it should be pointed out that in an allusion to Ps 51:7 in Leviticus rabba (Midrash on Leviticus) it is asserted: "Even if a man were the most pious of the pious, he would still have one page of sin" (TDNT, s.v. "ἀμαρτία, ἀμαρτήρια, ἀμαρτία," by Gottfried Quell, Georg Bertram, Gustav Stahlin, and Walter Grundmann, 1:291).

<sup>3</sup>For a list of some of the major proponents of Ps 51:5 being "a statement of the doctrine of original sin," see Zink, "Uncleanness And Sin," p. 355.

To conserve space without sacrificing validity, Davis' outline will adequately relate the verse to the larger context of the psalm (Hebrew versification):

- "I. Introduction (vv. 1-2)
- "II. A Prayer for Forgiveness (vv. 3-12a)
  - "A. The Basis for Forgiveness
    - "1. The Mercy of God
    - "2. The Admission of Guilt
      - "a. The subject of transgression (v. 5)
      - "b. The object of transgression (v. 6)
    - "3. An Accurate Evaluation of the Human Predicament (v. 7)
  - "B. The Nature of Forgiveness
- "III. A Petition for Restoration (vv. 12b-14)
- "IV. A Promise of Service (vv. 15-19)
- "V. A Prayer for National Blessing (vv. 20-21)"<sup>1</sup>

Within the immediate context (still employing Hebrew versification), it should be noted that verses three through six deal with David's personal sin, then in verse seven he reviews original sin, and finally he reverts to personal sin (i.e. vv. 8ff.).<sup>2</sup> Conceptionally, verses seven and eight are related antithetically; however, they demonstrate an obvious "organic unity,"<sup>3</sup> and both deal with matters deeply internal in reference to the individual.<sup>4</sup>

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<sup>1</sup> Davis, "The Psalms," pp. 93-98.

<sup>2</sup> On the transition from vv. 3-6 to v. 7, the psalmist speaks of "the deep infection of his whole nature" not his acts of sin (A. F. Kirkpatrick, The Book Of Psalms With Introduction And Notes [Cambridge: University Press, 1902], pp. 290-91). Cf. Alexander: "Having just before confessed his actual transgressions, he now acknowledges the corruption of his nature" (J. A. Alexander, The Psalms Translated And Explained, vol. 2 [New York: Baker and Scribner, 1850], p. 4).

<sup>3</sup> For three good points of exegetical argumentation on this, see: Dalglish, Psalm Fifty-One, p. 123.

<sup>4</sup> E.g. the impact of בְּמַחֲוֵה רִיבְוֹתָי not only modifies the assertions of v. 8 but it also helps to understand the perspective of the psalmist in v. 7. Cf. Ibid., p. 118.



The language of the verse also indicates that "the psalmist frankly acknowledges his congenital sinfulness."<sup>1</sup> As David's burden escalated concerning his personal transgressions his mind was drawn back to his hamartiological roots, and those truths expressed were vividly perceived and painfully acknowledged. The introductory הִנֵּה (i.e. lo! behold!<sup>2</sup>) is significant:

The word is used to indicate the attainment of a new and higher knowledge (comp. Job iv. 18, xv. 15, xxv. 5), as if it had come with something of surprise on the mind, or were seen with a new brightness (emphasis added).<sup>3</sup>

The prepositional phrases in both colons of the verse "are emphatic by position."<sup>4</sup> In the light of the employment of the two terms for sin in this context, the preposition בְּ in each case expresses a state or condition.<sup>5</sup> It is this condition which seized David's attention as he related two synonymous affirmations.<sup>6</sup>

David's first affirmation was brief but explicit: בְּעֵוֹן חֻלְלֵתִי. עֲוֹן is derived from the root עָוָה which may be traced back to two

<sup>1</sup> Ibid.

<sup>2</sup> BDB, p. 243. For syntactical options concerning its employment, see: KB, 1:238.

<sup>3</sup> J. J. Stewart Perowne, The Book Of Psalms, vol. 1, seventh ed., rev. (Botson: Bradley & Woodruff, n.d.), p. 434.

<sup>4</sup> Dalglisch, Psalm Fifty-One, p. 118.

<sup>5</sup> Cf. Williams' category of usage for בְּ as a "norm, expressing a state or condition" (Ronald J. Williams, Hebrew Syntax: An Outline, second ed. [Toronto and Buffalo: University of Toronto Press, 1976], p. 46).

<sup>6</sup> On the obvious synonymous parallelism, see: Dalglisch, Psalm Fifty-One, p. 119; and Turner, "Psalm 51:7," p. 5.

EXPRESSES  
A NORM.

semantical spheres: (1) to bend, to twist; or (2) to err, to go astray.<sup>1</sup> Consequently,

if the fundamental idea of  $\text{מָע}$  is conceived to be "to bend" or "to twist," the noun  $\text{זָוַע}$  would suggest the perverse disposition, the moral perversion of personality, warped and twisted. On the other hand, if the radical meaning of  $\text{מָע}$  is "to err," "to go astray," the notion of  $\text{זָוַע}$  would be "error," "deviation from the right track."<sup>2</sup>

Although Dalglish refuses to make a choice regarding its signification herein, he reasons that either semantical sphere could conceptionally color its employment at the outset of verse four (MT).<sup>3</sup> However, since immediate contexts are determinative, it is best to view  $\text{זָוַע}$  in the verse under discussion as perversion of nature<sup>4</sup> rather than error.<sup>5</sup>

Concerning  $\text{יִלְלֵךְ}$  which is rendered by  $\text{συνελήκωσθην}$  from  $\text{συνλαμβάνω}$  (i.e. to conceive<sup>6</sup>) in the LXX and by  $\text{תִּיִּלְדֵךְ}$  (i.e. to be born, to come forth; the Ithpeel of  $\text{יָלַד}$ <sup>7</sup>) in the targum, Alexander rightly notes that "the meaning of the first verb is determined by its use in Job xv. 7. Prov. viii. 24, 25, and that of the corresponding active form in Job xxxix. 1."<sup>8</sup> Its usage extends beyond the literal

<sup>1</sup>Dalglish, Psalm Fifty-One, p. 91; cf. his discussion on pp. 91-92.

<sup>2</sup>Ibid., p. 91.      <sup>3</sup>Ibid., p. 92.

<sup>4</sup>For the literal employment of this semantical sphere which helps to understand its extended employment herein, note Isa 21:3 and Lam 3:9.

<sup>5</sup>It would be difficult to understand error and deviation appertaining to an individual at birth and virtually impossible to so understand it concerning the same individual at conception (again note the force of the synonymous parallelism of these affirmations).

<sup>6</sup>LSJ, p. 1672.

<sup>7</sup>Marcus Jastrow, comp., A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature, vol. 1 (New York: Pardes Publishing House, 1950), p. 578.

<sup>8</sup>Alexander, The Psalms, 2:4.

range of חָגַל I (meaning to whirl, dance, writhe) to that of to "writhe in travail with, bear, bring forth" (i.e. relating to childbirth).<sup>1</sup>

The psalmist asserts that he was brought forth (polal perfect 1 cs) into a perverted estate.

Theological retrospect progressed as David made his second assertion: יָבִיאָ יְחִמְתִּי. Concerning the conceptual advancement of this colon, Dalglish aptly points out that "there are two distinct ideas in v. 7: parturition, in the first colon; and conception, in the second."<sup>2</sup>

The psalmist herein used a general term for sin, חָטָא, indicating "a failure or a coming short of that aim which God intended. . . ." חָטָא<sup>3</sup> "is derived from the root חָטָא, which finds its literal significance in the missing of the mark by a slinger [i.e. Judg 20:16b] or in the missing of the way by a traveler [i.e. Prov 19:2b]."<sup>4</sup> He was conceived by his mother into this condition of missing God's intended mark.

The verb יְחִמְתִּי presents some interpretive challenges. The word usually means to "be hot, ruttish"; to "be in (breeding-) heat."<sup>5</sup> In the light of the previous parallel verb (i.e. חָגַל), one might have expected an appropriately inflected form of יָגַל (cf. the parallel verbs

<sup>1</sup> Cf. BDB, pp. 296-97.

<sup>2</sup> Dalglish, Psalm Fifty-One, p. 119.

<sup>3</sup> Robert Baker Girdlestone, Synonyms of the Old Testament, reprinted (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1973), pp. 76-77.

<sup>4</sup> Dalglish, Psalm Fifty-One, p. 92. Concerning the significance of the whole prepositional phrase (i.e. יָבִיאָ יְחִמְתִּי), he concludes: ". . . right from the very first moment of his life, he was enmeshed in a sinful context; all his antecedents were from an avowedly sinful source; he had not transcended this innate endowment" (Ibid., p. 122).

<sup>5</sup> KB, 1:378.

in Job 15:7).<sup>1</sup> Nevertheless, יָחַם is appropriately rendered as conceive herein:<sup>2</sup> "Although the word יָחַם is generally used of the lust of animals, Gen. xxx. 41; xxxi. 10, it merely refers to descent from sinful parents (Job xiv. 4), and inborn sinfulness."<sup>3</sup>

Another problem arises when some would attempt to interpret the whole colon as a reference to an alleged impurity associated with the sexual act. Dalglish commendably refutes such men as Delitzsch for so doing:

Such passages as Genesis i. 28; ix. 1, 7; Psalm cxxvii. 3, 5, & c., make it incontestably clear that the sexual experience in conception was free from sin. . . . The sexual passion of the mother is, per se, more or less irrelevant to the main thought of the psalm; it becomes relevant only when it is contingent upon the genesis of the conception. The penitent stands wholly in the center of the drama. . . . We may conclude, therefore, that any exegesis of the confession in v. 7 which refers to maternal conception as sinful must appear inadequate.<sup>4</sup>

The psalmist himself is innately culpable:<sup>5</sup>

<sup>1</sup> For discussion, see: Dalglish, Psalm Fifty-One, pp. 118-19.

<sup>2</sup> Cf. KB, 1:378; BDB, p. 404. Note that יַחְמֵנִי is rendered by the LXX as ἐπιποθέω from αὐτοσώω (i.e. of pregnant women craving for strange food and herein to conceive [LSJ, p. 954]) and by the targum as עֲבִירָה (i.e. the paal of עָבַר, meaning to be with child, to conceive [Jastrow, Dictionary, 2:1039]).

<sup>3</sup> W. Moll, Psalms, in Commentary on the Holy Scriptures, ed. by John Peter Lange, trans. and ed. by Philip Schaff (Grand Rapids: Zondervan Publishing House, n.d.), p. 324.

<sup>4</sup> Dalglish, Psalm Fifty-One, p. 119; cf. pp. 121-22. For another refutation of this unscriptural interpretation, see: A. A. Anderson, The Book of Psalms, vol. 1, NCB (London: Marshall, Morgan & Scott, 1972), pp. 395-96.

<sup>5</sup> It must be pointed out that these assertions pointing to original sin cannot be used as an excuse for personal sins; the impact of the following verse alone would be nearly sufficient to prohibit such a thought. For argumentation, see: Gurdon Corning Oxtoby, "Conscience and Confession: A Study of the Fifty-First Psalm," Int 3 (October 1949):419. Cf. Dalglish, Psalm Fifty-One, pp. 122-23.

not of sexual act.

THE EXCUSE  
"IT'S NOT MY FAULT  
IT'S MY PARENTS' FAULT."  
WILL NOT STAND UP  
AS AN EXCUSE FOR  
OR NON-RESPONSIBILITY

In Psalm li. 7 the Psalmist is relating his sinfulness to the very conception of life; he traces his development beyond his birth (לגן) to the genesis of his being in his mother's womb--even to the (very hour) of conception (יחם). He is certainly not concerned here with the confession of his mother's sin. She is relevant only as the agent who initiated his life, the point where sinful humanity and the individual self of the penitent met, where the inheritance of the race became his natal endowment.<sup>1</sup>

This explicit passage combines with others<sup>2</sup> to demonstrate that "the principle of the innocence of children is alien to the OT. . . . Man is thought to be implicated from birth in a nexus of guilt and punishment which only God can break, Ps. 51:5; Gen. 3; Job 25:4" (emphasis added).<sup>3</sup>

Generalized in Ephesians 2:1, 3. If one should be so bold so as to deny the universal applicability of the hamartiological realities asserted by David in Psalm 51:5, he is extremely hard pressed to do the same in the face of Ephesians 2:1, 3: "As for you, you were dead in your transgressions and sins, . . . all of us. . . . Like the rest, we were by nature objects of wrath" (Eph 2:1, 3; NIV). Salmond assembles the pertinent exegetical data regarding the scope of application; addressing the introductory words of verse 3, he notes:

The καὶ ἡμεῖς πάντες is in contrast with the καὶ ὑμεῖς of ver. 1 and the περιεπατήσατε of ver. 2. Paul had begun by speaking of the moral condition of these Gentiles before their conversion. He now adds that these Gentiles were in no exceptional position in that respect, but that all, Jews as well as Greeks, Jewish-Christians like himself no less than Gentile Christians like his readers, had

<sup>1</sup> Dalglisch, Psalm Fifty-One, p. 121.

<sup>2</sup> E.g. Job 14:4, Ps 58:3 (58:4, MT), etc. For references and argumentation, see: Zink, "Uncleanness and Sin," p. 17; and Dalglisch, Psalm Fifty-One, pp. 120-21. Some would even see allusions to this theological perspective in such passages as John 9:34 (cf. TDNT, s.v. "ἁμαρτάνω," by Quell, et al., 1:295).

<sup>3</sup> TDNT, s.v. "παῖς," by Albrecht Oepke, 5:646.

been among those who once lived in obstinate disobedience to God. Paul seldom misses the opportunity of declaring the universal sinfulness of men, the dire level of corruptness on which all, however they differed in race or privilege, stood. So here the ἡμεῖς πάντες is best taken in its utmost breadth--not merely "all the Jewish-Christians" . . . , but = the whole body of us Christians, Jewish and Gentile alike included.<sup>1</sup>

Contextual and syntactical notations. The context of Ephesians 2:1, 3 can be properly evaluated only by an understanding of the syntax of the major paragraph (i.e. vv. 1-10). Concerning the larger context of this paragraph, note the following brief survey:

The backbone of the passage is found in the three leading verbs in 2:5-6 with the subordinate purpose clause of verse 7. Verses 1-3 contain the essential background material, and the conjunction of verse 4 points to the initiation of an antithesis. However, more subordinate structure precedes the leading verbs (i.e., 2:4-5a), further amplifying the great provisions of God's salvation. Subsequent explanations concerning these provisions bring this portion to a close (cf. 2:8-10).<sup>2</sup>

Focusing in on the introductory verses, it is obvious that:

Paul's exposition of sin in 2:2-3 breaks the sentence begun in 2:1. Evidently the main verb lacking in 2:1 (for which ἡμεῖς ὄντας νεκρούς . . . was to be the direct object) is finally supplied by συνεζωποίησεν. The adjective νεκρούς, describing man's problem in 2:1, is answered by the verb συνεζωποίησεν in 2:5.<sup>3</sup>

<sup>1</sup> S. D. F. Salmond, "The Epistle to the Ephesians," in vol. 3 of EGT (reprinted, Grand Rapids: Wm. B. Eerdmans Publishing Co., 1970), p. 285. Paul's final ὡς καὶ οἱ λοιποὶ (v. 3) in the light of the immediately preceding context ultimately means that the passage is absolutely universal in reference to mankind's polluted roots. For a full discussion on these matters, see: David L. Turner, "Ephesians 2:3c and Peccatum Originale," GTJ 1 (Fall 1980):198-99.

<sup>2</sup> George J. Zemek, Jr., "Greek Exegesis: Ephesians," unpublished course syllabus (Winona Lake: Grace Theological Seminary, 1978), p. 11. For a detailed outline of the whole paragraph entitled "The Unfathomable Provision of Sovereign Grace," see: Ibid., pp. 11-15.

<sup>3</sup> Turner, "Ephesians 2:3c," p. 200. For an excellent discussion of this anacoluthon, see: R. H. Riensche, "Exegesis Of Ephesians 2:1-7," LQ 2 (February 1950):70-71.

Read

Verses 1-3 also seem to exhibit a chiastic arrangement.<sup>1</sup> Paul places an emphasis upon mankind's estate in verse 1, then in verses 2-3a he places an emphasis upon his behavior, and finally, he returns to his polluted estate in verse 3b.<sup>2</sup>

Exegetical observations. Καὶ ἡμῶς ὄντας νεκρούς should immediately arrest the attention of the reader. The present participle from εἶμι stresses the continuity of the Ephesians' former estate of deadness,<sup>3</sup> and the adjective "νεκρός describes generally the complete absence of the characteristic power of that to which it is referred."<sup>4</sup> Herein, "the νεκρούς means neither dying nor mortal, not yet, again, condemned to death, but dead . . . ethically or spiritually dead. . . ."<sup>5</sup> Kent well summarizes the significance of this opening assertion: "They were not merely ailing or undeveloped, but were completely unresponsive to God and His righteousness" (emphasis added).<sup>6</sup>

Concerning τοῖς παραπτώμασιν καὶ ταῖς ἀμαρτίαις ἡμῶν, "the dative is . . . attached to the adjective by way of definition. . . ."

<sup>1</sup> For discussion, see: Turner, "Ephesians 2:3c," p. 201, n. 25.

<sup>2</sup> It might be well to watch for a similar conceptual development when Eph 4:17ff. is examined (see below).

<sup>3</sup> Cf. Riensche on vv. 1, 5: "there was a continuing period of time when you were dead" ("Ephesians 2:1-7," p. 71).

<sup>4</sup> Westcott, Ephesians, p. 29. Cf. "destitute of force or power" (Thayer, Lexicon, p. 424). Also cf. the "lifeless" brass serpent in Wisdom 15:5 (BAGD, p. 534). On the development of the extended usage of νεκρός, see: NIDNTT, s.v. "νεκρός," by L. Coenen, 1:443-46.

<sup>5</sup> Salmond, "Ephesians," p. 283.

<sup>6</sup> Homer A. Kent, Jr., Ephesians: The Glory of the Church (Chicago: Moody Press, 1971), p. 33.

We cannot render the dative better than by the preposition 'in.'<sup>1</sup>

"Etymologically, παροπτώματα points to sin as a fall, and ἀνομίαι to sin as failure";<sup>2</sup> however, "it is impossible to establish any clear distinction between the two nouns in the plural forms, as if the one expressed acts and the other states of sin, or as if the former meant single trespasses and the latter all kinds of sins."<sup>3</sup> Spiritually, they were dead in their transgressions and sins.

The major portion of verse two will be discussed later (see below under "External Complications: Satanic Opposition"); however, a few observations need to be made before moving on to verse three. The opening preposition governing the relative pronoun clause (i.e. ἐν αἷς ποτε περιπατήσατε) builds upon the previous reference to transgressions and sins<sup>4</sup> and makes the transition to the description of the readers' former behavior.<sup>5</sup> These "sins were more than occasional acts; they were

<sup>1</sup> J. Armitage Robinson, St. Paul's Epistle to the Ephesians, second ed. (London: James Clarke and Company, Ltd., n.d.), p. 153. For other options (e.g. dative of reference and instrumental), see: James L. Boyer, "Greek Exegesis: Ephesians," unpublished course syllabus, rev. (Winona Lake: Grace Theological Seminary, 1974), p. 31; and Salmond, "Ephesians," p. 283.

<sup>2</sup> Salmond, "Ephesians," p. 283. Cf. Hendriksen who notes of παροπτώματα "deviations from the straight and narrow path" and of ἀνομίαις "inclinations, thoughts, words, and deeds which 'miss the mark' of glorifying God" (William Hendriksen, Exposition of Ephesians, in New Testament Commentary [Grand Rapids: Baker Book House, 1967], p. 111).

<sup>3</sup> Salmond, "Ephesians," p. 283.

<sup>4</sup> Although the relative pronoun is feminine, the ἐν αἷς probably "refers to both substantives, though agreeing in gender with the nearer" (T. K. Abbott, The Epistles to the Ephesians and to the Colossians, ICC [Edinburgh: T. & T. Clark, 1897], p. 40).

<sup>5</sup> Concerning περιπατήσατε, Robinson correctly argues that "this metaphor of 'walking' or 'going' is not Greek, but Hebrew in its origin. . . . Here . . . it is clearly synonymous with ἀναστρέφουσαι, which he employs in the parallel phrase of v. 3" (Ephesians, p. 153).



the medium, the atmosphere, of their ordinary life."<sup>1</sup> The last prepositional phrase of verse two (i.e. ἐν τοῖς υἱοῖς τῆς ἀπειθείας) advances the reference from the sphere of behavior to that of their personal company. Their associates had been "persons characterized by disobedience."<sup>2</sup> Therefore, the genitive "expresses what is in intimate relation to the thing, what belongs to it and has it as its innate quality. 'Sons of disobedience' are those to whom disobedience is their very nature and essential character, who belong wholly to it."<sup>3</sup> It was among this rebellious fellowship (ἐν οἷς, v. 3) that we all formerly conducted ourselves (i.e. ἀνεστραφημέν ποτε, v. 3).<sup>4</sup>

Verse three discloses that this is a spiritually disastrous fellowship. This life-style (cf. noun ἀναστροφή) was ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν,<sup>5</sup> and its activity is further amplified by the adverbially subordinate participial assertion ποιοῦντες τὰ θελήματα τῆς σαρκὸς

<sup>1</sup> Westcott, Ephesians, p. 29.

<sup>2</sup> Boyer, "Ephesians," p. 32. On the Hebraism he also compares John 17:12, 1 Pet 1:14, and 2 Pet 2:14 (Ibid.). Abbott well points out that "the opposite to υἱοῦ ἀπ. is τέκνα ὑπακοῆς, 1 Pet. i. 14" (Ephesians and Colossians, p. 43).

<sup>3</sup> Salmond, "Ephesians," p. 284.

<sup>4</sup> "Like the Heb. הלך [sic, הלך] it denotes one's walk, his active, open life, his way of conducting himself" (Salmond, "Ephesians," p. 285).

<sup>5</sup> Cf. Gal 5:17ff. on the hamartiological usage of σὰρξ in Eph 2:3. Salmond's brief statement will be sufficient: "σὰρξ . . . has its large, theological sense, human nature as such, in its physical, mental and moral entirety, considered as apart from God and under the dominion of sin" ("Ephesians," p. 285). Cf. Vine's usage category for σὰρξ in Eph 2:3 (W. E. Vine, An Expository Dictionary Of New Testament Words, vol. 2 [Old Tappan, NJ: Fleming H. Revell Co., 1966], p. 108). For a discussion on the background of the ethical usage of σὰρξ, see: Stacey, Pauline View Of Man, pp. 154-73.

καὶ τῶν δεινοῦν.<sup>1</sup> Basically, "two sources of evil desire and impulse . . . are identified here, viz., our fallen nature in general and the laboratory of perverted thoughts, impressions, imaginations, volitions, in particular."<sup>2</sup> The implication is that "man apart from God's saving grace has even his rational faculties deranged spiritually."<sup>3</sup>

"From what he and his fellow-Christians did in their pre-Christian life, Paul turns now to what they were then. . . . The ἦμεν makes it clear that it is no longer doing (ποιοῦντες) simply that is in view but being, condition."<sup>4</sup> What we all were is delineated by the predicate τέκνα . . . ὀργῆς. The anarthrous τέκνα stresses essence rather than identity,<sup>5</sup> and it is probable that the word and its genitive ὀργῆς<sup>6</sup> constitute a Hebraism.<sup>7</sup>

<sup>1</sup>On δεινοῦν (i.e. "1. understanding, intelligence, mind as the organ of νοεῖν . . . 2. mind as a kind of thinking, disposition, thought . . . 3. purpose, plan . . . 4. in an unfavorable sense imagination, conceit . . . 5. Pl. senses, impulses in a bad sense . . ." [BAGD, p. 187]), see the related force of νοῦς and δεινοῦν discussed below (i.e. the discussion pertaining to Eph 4:17ff.). Also, cf. the discussion below relating to מְשֻׁבָּר לִבּוֹ in Gen 6:5. All human faculties have become perverted since the Fall.

<sup>2</sup>Salmond, "Ephesians," p. 286. These thoughts are far more lethal than Westcott's brief summary would indicate (i.e. ". . . the many thoughts of a discursive intelligence" [Ephesians, p. 30]).

<sup>3</sup>Kent, Ephesians, p. 35.

<sup>4</sup>Salmond, "Ephesians," p. 286. For a superb discussion of this major clause and its theological significance, see: Turner, "Ephesians 2:3c," esp. pp. 201-19.

<sup>5</sup>Cf. Salmond, "Ephesians," p. 286.

<sup>6</sup>Usually, ὀργῆς is distinctly "settled indignation, the attitude of God toward man viewed as fallen in Adam (Rom. 5:12, 17-19) and refusing to accept the gospel of grace and salvation in Christ. It is with respect to them that it is written: 'He who . . . disobeys the Son shall not see life, but the wrath of God remains on him' (John 3:36)" (Hendriksen, Ephesians, p. 115).

<sup>7</sup>"In Hebraistic phrases of this kind τέκνα and υἱοὶ are used indifferently as representatives of בני (Robinson, Ephesians, p. 156). Cf. υἱοὶ τῆς ἀπειθείας in v. 2. Also cf. Abbott, Ephesians and

The dative φύσει from φύσις is crucial to the understanding of the above phrase.<sup>1</sup> Koster briefly surveys the etymology of its verbal root: "'to become,' 'to grow,' etc., orig. with ref. to plant growth. φύσις thus means 'form,' 'nature,' first with reference to plants . . . then transf. animals and men."<sup>2</sup> The dative φύσει was used early to denote "by birth."<sup>3</sup> Matters are somewhat complicated because no Hebrew parallel for φύσις is exhibited in the LXX.<sup>4</sup> Therefore, working with the semantical data of the NT era, BAGD propose the following usage categories:

1. natural endowment or condition
2. natural characteristics or disposition

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Colossians, p. 45; and Riensche, "Ephesians 2:1-7," p. 74. For a definitive treatment regarding such Hebraisms and the case of τέκνα ὀργῆς in Eph 2:3, see "The Alleged Semitism" in: Turner, "Ephesians 2:3c," pp. 201-06, cf. his data tables on pp. 215-16.

<sup>1</sup>Cf. "The Crucial Word: φύσει": Turner, "Ephesians 2:3c," pp. 206-12. His excellent usage survey and comments should be examined in detail. For other surveys of the semantical data, see: TDNT, s.v. "φύσις," by Koster, 9:251-77; and NIDNTT, s.v. "Nature," by Harder, 2:656-62. For important bibliography, see respectively: Ibid., 9:251-52; and Ibid., 2:662. For some important classical usages (e.g. "as members of a fallen race"), see: E. K. Simpson and F. F. Bruce, Commentary on the Epistles to the Ephesians and the Colossians, in NICNT (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1957), p. 46.

<sup>2</sup>TDNT, s.v. "φύσις," by Koster, 9:252.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid., p. 266. In the Apocrypha there is a noteworthy occurrence in Wis 13:1 (Ibid., 9:267). Koster also appeals to "the rare occurrence of φύσις in the NT. . . . The noun occurs 14 times, the adj. 3, and the adv. once" (Ibid., p. 271, plus n. 3). Concerning patristic usage, he notes that "in Just. φύσις is human nature in gen., cf. the wicked desire that is in every man 'by nature,' Apol. 10, 6; . . ." (Ibid., p. 276).

3. nature as the regular natural order
4. natural being, product of nature, creature<sup>1</sup>

Herein the obvious meaning of "φύσις = nature; what we are by natural instinct; what 'grows naturally' . . . a reference to the fallen, depraved, state of man; original sin."<sup>2</sup> "φύσις in this passage retains its normal meaning of innate or natural character."<sup>3</sup>

Turner well summarizes the evidence:

Eph 2:3c is relevant to the doctrine of original sin. The Semitic phrase τέκνα . . . ὀργῆς places the unsaved individual as a worthy object of the wrath of God. . . . The word φύσει presents the reason or cause for this most perilous of all positions. While it is true that God's wrath is upon all men for their actual sins, Paul's use of φύσις here indicates a more basic problem. Men's evil deeds are done in a state of spiritual and moral separation from God (2:1). Man is in this state of spiritual death due to his sinful nature--his hereditary moral corruption. And it is this innate condition which ultimately brings the wrath of God upon him. Men are "natural children of wrath."<sup>4</sup>

<sup>1</sup> BAGD, pp. 869-70. It should be noted that they classify the occurrence at Eph 2:3 under category 1; however, of the dative they note "φύσει may mean instinctively, in which case it belongs under 2 above . . ." (Ibid., p. 870). For an adherent to the idiomatic adverbial usage of the dative in Eph 2:3, see: Abbott, Ephesians and Colossians, p. 45. For a usage survey of the dative form in the NT, see: Westcott, Ephesians, p. 31.

<sup>2</sup> Boyer, "Ephesians," p. 33.

<sup>3</sup> Turner, "Ephesians 2:3c," p. 210.

<sup>4</sup> Ibid., pp. 212-13. Cf. Salmond's synthesis: "The clause [i.e. 2:3c] means, therefore, that in their pre-Christian life those meant by the ἡμεῖς πάντες were in the condition of subjection to the Divine wrath; and that they were so not by deed merely, nor by circumstance, nor by passing into it, but by nature. Their universal sin has been already affirmed. This universal sin is now described as sin by nature. Beyond this Paul does not go in the present passage. But the one is the explanation of the other. Universal sin implies a law of sinning, a sin that is of the nature; and this, again, is the explanation of the fact that all are under the Divine wrath. For the Divine wrath operates only where sin is. Here is the essential meaning of the doctrine of original sin" ("Ephesians," pp. 286-87).

Theological conclusions. For those who would try to evade these clear implications, Simpson's poetic response is fitting:

This bill of indictment cannot but grate harshly on the ears of shallow religionists of effeminate sensibilities and an extenuating temper; and manifold are the attempts they make to elude its impact by the help of evolutionary or philosophical presuppositions. Fond of patting human nature on the back and of glossing over its vicious propensities, they persuade themselves to regard it as innocent in the main, or, if somewhat of a scapegrace, "more sinned against than sinning." Its obliquities are frequently attributed to the development of the passions in advance of the judgment. But that complacent theory does not tally with the facts of the case. For, as the history of humanity abundantly proves, all mankind without exception turns aside to its own way. We are sinners in grain; every mother's son learns to be naughty without book. Nor will either impulse or example suffice to account for the anomaly of wrongdoing co-extensive with an entire species of moral agents, whilst our fellow-lodgers, the animal creation, fulfil their instinctive ends without fail. To confine sin to outward acts is merely resorting to a hollow euphemism; for whence these uniformly corrupt fruits save from a corrupt tree? Deny original sin and the state of our world becomes harder to construe than if you embrace the tenet. The evil principle lurks beneath the surface, seated in the hidden heart.<sup>1</sup>

Man's hamartiological roots are deep and incapable of being shaken by finite attempts of extrication. Ephesians 2:1-3 affirms this, and all ministers of God's prescribed remedy must also affirm it and labor in the light of it. Hope for success comes from the same passage as it continues with the revelation of an efficient Divine intervention (ὁ δὲ θεὸς . . . ; cf. below under "The Hope Of Theocentricity" and the argument of chapter four). Appropriately commenting on the words "by grace through faith" in Ephesians 2:8-9, Davis stresses that "if this phrase means anything it means that because of the depraved condition of the human soul (Eph. 2:1-3) a supernatural work of God is necessary for the individual to respond in such a way as to make his salvation effective" (emphasis added).<sup>2</sup>

<sup>1</sup>Simpson, Ephesians and Colossians, pp. 49-50.

<sup>2</sup>Davis, "Regeneration," p. 26.

### Man's profane reputation

Sometimes apologists launch out into their discipline with their ears closed to the many Biblical testimonies to man's profane reputation.

The Bible is replete with these anthropological laments, and they must be heeded if one is going to conduct God's business God's way. The following is a meager sampling of these Scriptural testimonies.

#### Discussed in Job<sup>1</sup>

A significant portion of the Book of Job relates an extended dialogue on theodicy between Job and his "'friends.'"<sup>2</sup> Three cycles of interaction form the framework of this dialogue<sup>3</sup> from which the following hamartiological notations have been extracted for examination.

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<sup>1</sup> Since Job belongs to the wisdom literature of the OT (cf. also excerpts from Prov and Eccl below), a hermeneutical note must preface its theological employment. Although many of the affirmations put forth by Job and his "'friends'" are theologically eccentric due to inadequate conceptions, exaggerations, etc. (cf. Zink's warning: "Uncleanness and Sin," p. 354), a careful employment of special hermeneutics (cf. Mickelsen's guidelines for Job: A. Berkeley Mickelsen, Interpreting The Bible [Grand Rapids: Wm. B. Eerdmans Publishing Co., 1963], pp. 335-36) will unveil a viable kernel of anthropological and hamartiological reality. These affirmations may be at times polemically and conceptionally eccentric; however, they are a valid part of the Scriptural portrayal of man's profane reputation. For the sake of balance, it must be remembered that "many of the sentiments expressed by the three counselors were doctrinally correct" (Gleason L. Archer, "Alleged Errors And Discrepancies In The Original Manuscripts Of The Bible," in Inerrancy, ed. by Norman L. Geisler [Grand Rapids: Zondervan Publishing House, 1979], p. 79). He also points to Paul's use of Eliphaz in 1 Cor 3:19.

<sup>2</sup> For a brief but adequate survey of the perspectives of Job and company within this portion, see: J. Barton Payne, The Theology of the Older Testament (Grand Rapids: Zondervan Publishing House, 1962), pp. 438-42.

<sup>3</sup> For a helpful overview of the larger and smaller contexts, see "Outline of Contents" in: Samuel Terrien, "Introduction" to "The Book of Job," in vol. 3 of IB (New York and Nashville: Abingdon Press, 1939), pp. 902-05.

Job 4:17. Amidst Eliphaz's first speech he interjects two forceful rhetorical questions: "Can mankind be just before God? Can a man be pure before His Maker?" (Job 4:17a, b; NASB). The synonymous parallelism is striking,<sup>1</sup> and the surrounding contexts<sup>2</sup> would suggest that the twofold usage of  $\eta\delta$  should not be taken as comparative:<sup>3</sup>

The grammatically possible alternative rendering "more just than God" (EV.) is unsuitable, and whatever may be the case in 32:2 (Elihu) was not intended here, as 18 shows. Before God and before his Maker are emphatic: men might judge a man just and pure, not so God, who finds even angels imperfect, and, a fortiori, men. For Job's attitude to the subject of this revelation, see 9:2.<sup>4</sup>

Consequently, Eliphaz's rhetorical questions are each to be answered with an implied "No!"; these are questions of fact.<sup>5</sup> "In the presence of the awful holiness of God no man can be pure."<sup>6</sup>

<sup>1</sup> A slight contrast is probably intended by the terms employed for man: "Boasting man. The epithet is used to mark the contrast intended between  $\text{אָנָשׁ}$ , weak man, mortal man, and  $\text{בִּיָּד}$ , strong man, hero, άνθρωπος, vir" (Taylor Lewis, "Rhythmical Version Of The Book Of Job" in Job, ed. by Philip Schaff, et al., Commentary On The Holy Scriptures, ed. by John Peter Lange [reprinted; Grand Rapids: Zondervan Publishing House, n.d.], p. 60).

<sup>2</sup> Cf. Andersen's survey of vv. 12ff.: Francis I. Andersen, Job: An Introduction And Commentary, TOTC (London: Inter-Varsity Press, 1976), p. 144.

<sup>3</sup> Note the LXX's proper employment of  $\epsilon\lambda\alpha\nu\tau\acute{\iota}\omicron\nu$  in v. 17a. Driver and Gray well opt for the partitive sphere of usage: " $\eta\delta$ ] from = on the part of, according to the judgment proceeding from (cf.  $\text{עַל$ , 34:33: so Nu. 32:32 . . . Jer. 51:5b" (Samuel Rolles Driver and George Buchanan Gray, A Critical And Exegetical Commentary On The Book Of Job, vol. 2, ICC [New York: Charles Scribner's Sons, 1921], p. 25). Cf. Williams, Hebrew Syntax, p. 56; H. H. Rowley, Job, NCB (London: Thomas Nelson and Sons, Ltd., 1970), p. 55; and Robert Gordis, The Book Of Job: Commentary, New Translation and Special Studies (New York: Jewish Theological Seminary of America, 1978), p. 50.

<sup>4</sup> Driver and Gray, Job, 1:46. The  $\epsilon\sigma\tau\alpha\iota . . . \eta . . . \alpha\mu\epsilon\lambda\eta\tau\omicron\varsigma$  άνθρωπος of the LXX for  $\text{אָנָשׁ}$  is unfortunate, since it also uses  $\alpha\mu\epsilon\lambda\eta\tau\omicron\varsigma$  for  $\text{אָנָשׁ}$  in Job (e.g. Job 1:1, 8; 9:20; 12:4; etc.). For discussion, see: TDNT, s.v. "μέμφομαι, κτλ.," by W. Grundmann, 4:572.

<sup>5</sup> Cf. Andersen, Job, p. 114. <sup>6</sup> Rowley, Job, p. 55.



Job 14:4. Job's response to Zophar climaxes the first cycle of this extended dialogue on theodicy. In 13:28-14:22 he laments man in all his frailty, and early in this lament he cries out: "Who can bring what is pure from the impure? No one!" (Job 14:4, NIV). For various reasons, especially an alleged incompatibility with the immediate context, some critical scholars are prone "to delete or bracket the verse."<sup>1</sup> Although some ancient versions interpretively paraphrase the Hebrew text (i.e. מִי־יִתֵּן מַהוֹר מִטָּמֵא לֹא אֶחָד),<sup>2</sup> the faithful rendering of the LXX must not be overlooked: τίς γὰρ καθαρὸς ἔσται ἀπὸ ρύπου; ἀλλ' οὐθείς.<sup>3</sup>

The מִי־יִתֵּן could possibly be construed either as an interrogative (i.e. Who can . . .) or as the expression of a desire (i.e. Oh that . . .).<sup>4</sup> Many argue that Job is expressing a strong desire;<sup>5</sup> however,

<sup>1</sup>Marvin H. Pope, Job, AB (Garden City, NY: Doubleday & Company, Inc., 1965), p. 101; note his metrical objection concerning 14:4b (Ibid.). Cf. Kissane's survey of critical options: Edward J. Kissane, The Book of Job (Dublin: Brows and Nolan, Ltd., 1939), p. 81. However, "far from deleting this verse, as some have done, we insist that its position at the apex of this poem makes it all-important" (Andersen, Job, p. 170); and "its incomprehensibility on the surface militates against the idea that it is an interpolation" (Gordis, Job, p. 147).

<sup>2</sup>Cf. the targum's מִן יִתֵּן דְּפִי מִן גִּבֵּר דְּאִסְתָּאב בְּחוּבְיִן אֵלְדִלְפִין אֱלֹהָא and the Vulgate's quis potest facere mundum de inmundo conceptum semine nonne tu qui solus es. Especially note that the targum explicitly refers to God in answering the leading question, and the Vulgate implicitly refers to Him.

<sup>3</sup>Of significant notation is the strong ἀπὸ ρύπου for מִטָּמֵא. ῥύπος is "dirt, filth, . . . metaph., sordidness . . ." (LSJ, p. 1577); on this noun and its verbal complement, ρυσάω, see: Thayer, Lexicon, p. 564. The use of the noun in 1 Pet 3:21 should be noted.

<sup>4</sup>Zink, "Uncleanness And Sin," p. 354, n. 1.

<sup>5</sup>For preferences for an optative coloring, see: A. B. Davidson, The Book Of Job, CBSC (Cambridge: University of Press, 1899), p. 102; and Driver and Gray, Job, 2:89. Lewis deductively argues that "the optative rendering here is not only according to the usual sense of מִי יִתֵּן, but gives more distinctly the idea of inherited human depravity . . ." ("Rhythmical Version," p. 78). This is not necessarily so.



although "mî-yittēn is the usual way of expressing ardent desire in Hebrew, . . . this book is full of questions, and the following words, in spite of their difficulty, seem to be an answer."<sup>1</sup>

This answer in reference to who can extract what is pure or clean<sup>2</sup> from that which is defiled or unclean<sup>3</sup> is brief and somewhat enigmatic: לֹא אָחַד. Driver and Gray correctly note that "לֹא אָחַד is the tersest possible statement that the thing desired is impossible."<sup>4</sup> The whole impression which Job leaves is strikingly parallel with other Scriptural assertions.<sup>5</sup> Among the various interpretations of Job 14:4,<sup>6</sup> only the one which recognizes that Job is airing an hamartiological lament is acceptable:<sup>7</sup>

The sentiment was undoubtedly common--so common as to have passed into a proverb--that man was a sinner; and that it could not be expected that any one of the race should be pure and holy. The sentiment is as true as it is obvious--like will beget like all over the world. The nature of the lion, the tiger, the hyaena, the

<sup>1</sup> Andersen, Job, p. 171.

<sup>2</sup> On מְקַדֵּשׁ and its related forms, see: TWOT, s.v. "מְקַדֵּשׁ," by Edwin Yamauchi, 1:792-93.

<sup>3</sup> On טָמֵא (both verb and adj.), see: BDB, pp. 379-80; note esp. the ethical usage of the adj. (Ibid., p. 379).

<sup>4</sup> Driver and Gray, Job, 2:89.

<sup>5</sup> Zink appropriately mentions Ps 51:7, Prov 20:9, 1 Kgs 8:46, Eccl 7:30, Jer 17:9, and Pss 130:3, 143:2 ("Uncleanness And Sin," p. 354).

<sup>6</sup> E.g. (1) original sin; (2) corporate solidarity; (3) human frailty; (4) various rabbinic speculations; and (5) cultic impurity (cf. Ibid., pp. 357-61). On the rabbinic softenings, see Reichert's brief survey: Victor E. Reichert, Job, in SBB (London: The Soncino Press, 1946), p. 67. Cf. Gordis, Job, p. 147.

<sup>7</sup> Even Zink is forced to concede at the outset that "Job xiv 4 and Ps. li 7 are closely akin, for they both acknowledge the hold which sin has upon man. . . . They might well be taken as complementary statements of the human involvement in sin" ("Uncleanness And Sin," p. 354).

serpent is propagated, and so the same thing is true of man. It is a great law, that the offspring will resemble the parentage; . . . so the offspring of man . . . is a man with the same nature, the same moral character, the same proneness to evil with the parent.<sup>1</sup>

Jesus would later express the same truism in different words: "That which is born of the flesh is flesh" (John 3:6a, NASB).<sup>2</sup>

Job 15:14-16. Another poetic representation of man's profane reputation comes from the lips of Eliphaz as he challenges Job's previous response to Zophar:<sup>3</sup>

What is man, that he could be pure, or one born of woman, that he could be righteous?  
If God places no trust in his holy ones, if even the heavens are not pure in his eyes,  
how much less man, who is vile and corrupt, who drinks up evil like water! (Job 15:14-16, NIV).

Verse fourteen recapitulates previous anthropological and hamartiological concessions (e.g. cf. Job 4:17ff., 9:2, 14:4, etc.). The poetic structure and syntax of the verse are briefly surveyed by Gordis when he notes:

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<sup>1</sup>Albert Barnes, Job, vol. 1, in Notes On The Old Testament, ed. by Robert Frew (Grand Rapids: Baker Book House, n.d.), p. 267.

<sup>2</sup>Cf. notation in Appendix II.

<sup>3</sup>Andersen highlights the context and draws some important comparisons and contrasts: "11-16. Eliphaz's supply of ideas is beginning to run out. There is little new in his continuing remonstrance. . . . But Eliphaz puts Job down by denigrating all men. . . . Job has already asked 'What is man?' (7:17; cf. 15:14). While their answers have much in common, there are important differences. While agreeing that men are fragile and dirty (14:1-4), Job nevertheless thinks that people are precious to God (10:12f.). Eliphaz goes to the extreme. . . . Job has admitted (14:4) that it is impossible to bring clean from unclean, but not for God! In verses 15f. Eliphaz repeats what he has already said in 4:18f." (Job, p. 177). On the rehash by Eliphaz, see Gordis' survey work: Robert Gordis, The Book Of Job And Man: A Study Of Job (Chicago and London: University of Chicago Press, 1965), p. 85; on the proverbial nature of such statements in Job, cf. pp. 169-89 (hereinafter all references are to Gordis' larger commentary on Job).

Stich a is to be rendered . . . "what is a man that he should be pure?" Stich b, which has its own subject, is not a subordinate clause, but a coordinate clause parallel to stich a. . . . וְכִי is best taken as the sign of a question . . . parallel to the biblical אִם.<sup>1</sup>

Man is viewed as frail (i.e. אֲנוּשׁ) as in 4:17. The LXX's ὁ βροτός<sup>2</sup> and the targum's בְּרִנָּה<sup>3</sup> well reinforce this anthropological nuance. To this is added the fact that he has been אֲנוּשׁ. In the light of this statement as it is couched both in its immediate and larger contexts, allusion is made to the human predicament: "Eliphaz here, as Job xiv. 1 and 4, seems to connect the being born of woman with the generic impurity--the erbsünde, or hereditary depravity."<sup>4</sup>

Verse fifteen serves basically as an introductory comparison for verse sixteen, and "the parallelism suggests that heavenly beings are meant, as Targ. understood the line."<sup>5</sup> The אֲנוּשׁ of verse sixteen is the transition of this comparison:<sup>6</sup> "how much less one that is abominable and impure."<sup>7</sup> The following complementary Niphal participles are strong anthropological ascriptions. נִחְעַב is derived from the root נָחַע which "is used of what is physically revolting . . . , ritually forbidden . . . , or

<sup>1</sup> Gordis, Job, pp. 161-62.

<sup>2</sup> Cf. LXX at 4:17 also. βροτός denotes "mortal man, opp. ἀθάνατος or θεός" (LSJ, p. 331).

<sup>3</sup> Also cf. targum at 4:17. See בְּרִנָּה in: Jastrow, Dictionary, 2:937.

<sup>4</sup> Lewis, "Rhythmical Version," p. 81. Cf. Barnes, Job, 1:281.

<sup>5</sup> Rowley, Job, p. 137.

<sup>6</sup> The usage of the adverb אֲנוּשׁ is "a fortiori, with the meaning 'how much more/less,' followed by וְכִי" (Williams, Hebrew Syntax, p. 64).

<sup>7</sup> Reichert, Job, p. 75.

ethically repulsive. . . ."<sup>1</sup> Via parallelism with קָרַח,<sup>2</sup> the third sphere of usage is in view. The ἐβδελυμένος of the LXX (e.g. "unclean," "repugnant," "abhorrent") approximates the force that the Hebrew קָרַח bears herein.<sup>3</sup> Concerning קָרַח from קָרַח, "this root is found in the OT only here and in Ps. 14:3 and its parallel Ps. 53:3 (where RSV has 'depraved'). In Arabic the root is used of milk turning sour."<sup>4</sup> The parallel participial rendering in the targum (i.e. בְּרָחַח, "repulsive," "unclean")<sup>5</sup> seems to convey the strength of the forceful Hebrew expression; however, the ἀνάσκατος of the LXX might be looked upon as being weak.<sup>6</sup> These words vividly reveal man's character.

Man's<sup>7</sup> conduct is taken up in the latter part of verse sixteen. He drinks in iniquity (i.e. קָרַח) like water. The imagery has been interpreted in two basic ways: naturalness or copiousness. Concerning the former, Pope argues: "Man's propensity for sin is as natural as taking a drink of water."<sup>8</sup> On the other hand, Driver and Gray reason:

<sup>1</sup>Rowley, Job, p. 137. Cf. the targum's בְּרָחַח, noting Jastrow, Dictionary, 2:891.

<sup>2</sup>Pope well notes that the parallel root is used in the OT only in the moral sense (cf. Job, p. 110).

<sup>3</sup>Cf. TDNT, s.v. "βδελύσσομαι, βδέλυγμα, βδελυκτός," by Werner Foerster, 1:598.

<sup>4</sup>Rowley, Job, p. 137. In the light of this important Arabic cognate, Reichert suggests the rendering "become tainted" (Job, p. 75).

<sup>5</sup>See: Jastrow, Dictionary, 2:803.

<sup>6</sup>Yet, for ultimate significance, cf. ἀνάσκατος in Eph 5:5 and Rev 17:4.

<sup>7</sup>On אִישׁ herein instead of an expected אָדָם, see: Gordis, Job, p. 162; he well stresses that "אִישׁ = 'man' generically (cf. 14:10, 11)" (Ibid.).

<sup>8</sup>Pope, Job, p. 110; he also aptly argues that this seems to be a proverbial saying (Ibid.).

"Drinketh . . . like water] in great gulps, greedily like a thirsty man; cp. Ps. 73:10."<sup>1</sup> In the light of the Biblical anthropology contained in Job and in the rest of the OT it seems best to take the figure as including both of these emphases.<sup>2</sup> The total impact of Job 15:16 is that "man is not only impure by nature, but he has a natural tendency to sin. Cf. v. 7; xi. 12; xxxiv. 7."<sup>3</sup>

Job 25:4-6. Bildad takes up a variation on the same argument used by Eliphaz in 15:14-16; however, he changes the concluding imagery:

How then can a man be righteous before God?<sup>4</sup>  
 How can one born of woman be pure?  
 If even the moon is not bright and the stars  
 are not pure in his eyes,<sup>5</sup>  
 how much less man, who is but a maggot--  
 a son of man, who is only a worm!<sup>6</sup> (Job 25:4-6, NIV).

In verse six, אָדָם finds its parallel member in בֶּן-אָדָם,<sup>7</sup> "man generically --the human race, humanity."<sup>8</sup> The key descriptions of humanity are

<sup>1</sup> Driver and Gray, Job, 1:136.

<sup>2</sup> Cf. Barnes, Job, 1:282.

<sup>3</sup> Kissane, Job, p. 90.

<sup>4</sup> On the עִם-יְהוָה (v. 4) having the force of "in God's presence," see: Gordis, Job, p. 276. Cf. Donald H. Gard, The Exegetical Method Of The Greek Translator Of The Book Of Job, Journal of Biblical Literature Monograph Series, vol. VIII (Philadelphia: Society of Biblical Literature, 1952), pp. 29-33.

<sup>5</sup> On the טָר of v. 4, see: Williams, Hebrew Syntax, p. 55.

<sup>6</sup> "For the omission of the relative aser, 'man who is a worm, etc.,' cf. Lachish Letter 2, 3 מי עבדך כלב 'who is your servant that is merely a dog that my lord has remembered him?'" (Gordis, Job, p. 277).

<sup>7</sup> Cf. the targum's consistently employed נֶשׂ בֶּן for this (i.e. literal) rendering and for a variety of other Hebrew terms for man.

<sup>8</sup> Otto Zockler, Job, trans. by L. J. Evans, Commentary on the Holy Scriptures, ed. by John Peter Lange (reprinted; Grand Rapids: Zondervan Publishing House, n.d.), p. 110.

reflected by רָפָה (v. 6a) and תּוֹלָעָה (v. 6b), and dramatic designations they are: "the first word denotes 'decay and corruption,' the second 'utmost abasement and abjectness.'"<sup>1</sup> Of interest is the LXX's rendering of רָפָה by σαπίλα (i.e. "decay, decayed matter");<sup>2</sup> several important parallels of the adjectival form (i.e. σαπίλος, "rotten, putrid")<sup>3</sup> are found in the NT. The usages of this word by our Lord in Matthew 7:17ff., 12:33, and Luke 6:43 demonstrate that the imagery is hamartologically pregnant. It is obvious that to Job and company man had a very profane reputation.

Noted by Solomon

King Solomon was acutely aware of man's hamartiological reputation and frequently published it. His basic perspective is found in a parenthetical statement within his prayer of dedication for the temple (i.e. 1 Kgs 8:46; cf. 2 Chr 6:36): "for there is no man who does not sin" (NASB). The meaning of Solomon's affirmation is as simple and transparent as the grammar of this short explanatory clause. The אֵין, an emphatic particle of negation,<sup>4</sup> denies the existence of any man who is described by the ensuing וְאֵין clause. Very simply, a man who לֹא יִהְיֶה<sup>5</sup> does not exist.

<sup>1</sup>Reichert, Job, p. 132. Cf. Driver and Gray, Job, 1:216; and Davidson, Job, p. 181.

<sup>2</sup>LSJ, p. 1583. <sup>3</sup>Ibid.

<sup>4</sup>On אֵין (אֵין), see: BDB, p. 34. Cf. the expected לֵית in the targum; see: Jastrow, Dictionary, 2:710. Also note the strong אֵין אֵין אֵין of the LXX.

<sup>5</sup>Davidson well classifies the usage of this imperfect under the "frequentative impf. . . . This use of impf. is common in proverbial sayings, in comparisons, in the expression of social and other customs, and particularly of actions, which, having a certain moral character, are viewed as universal . . ." (emphasis added; A. B. Davidson, Hebrew Syntax, third ed. [Edinburgh: T. & T. Clark, 1901], p. 65).

A few statements from the Book of Ecclesiastes will illustrate the consistency of Solomon's testimony to this truism.<sup>1</sup>

Ecclesiastes 7:20.<sup>2</sup> Although the introductory conjunction (i.e. כִּי) has been explained in different ways,<sup>3</sup> it is best to connect the affirmation of verse twenty with the thought of verse nineteen. Loader's translation of these verses both points out the subtle connection with the commendation of wisdom in verse nineteen and the contrast (note his appropriate rendering for כִּי) of the universal concession of verse twenty:

Wisdom makes a wise man stronger than  
ten rulers who are in the city.  
Nevertheless, there is no righteous man  
on earth who only does good and no wrong.<sup>4</sup>

It is obvious that the anthropological and hamartiological statements of verse twenty are an extension of King Solomon's essential perspective

<sup>1</sup> For a balanced hermeneutical perspective relating to a selective theological employment of portions from the Book of Ecclesiastes, see: Weston W. Fields, "Ecclesiastes: Koheleth's Quest For Life's Meaning," unpublished Th.M. thesis (Winona Lake: Grace Theological Seminary, May 1975), pp. 94-99, 122-27; esp. note "Koheleth's revelational teachings," pp. 120ff.

<sup>2</sup> For a refutation of those who would emend the Hebrew text (i.e. צָדִיק) based upon an optional Aramaic pointing, see: Charles F. Whitley, Koheleth: His Language and Thought (Berlin and New York: Walter de Gruyter, 1979), p. 68.

<sup>3</sup> Cf. A. Cohen, The Five Megilloth, in SBB (London: Soncino Press, 1946), p. 156. Also, cf. Robert Gordis, Koheleth--The Man And His World (New York: Schocken Books, 1968), pp. 278-79.

<sup>4</sup> J. A. Loader, Polar Structures in the Book of Qohelet (Berlin and New York: Walter de Gruyter, 1979), p. 47. Note that "only" has been added as a qualifier to the וְאֵין clause of v. 20 (cf. NASB's italicized "continually"). These additions have undoubtedly been made to avoid an extremist understanding of Solomon's assertion, and such renderings demonstrate a long history of utilization; cf. the targum's insertion of כִּל יוֹמוֹתָי. If both imperfects are recognized to be habitual or customary, such additions are unnecessary.

TRY TO  
GET

recorded in 1 Kings 8:46.<sup>1</sup> The "צדיק בארץ" has been 'anticipated' from the subordinate clause,<sup>2</sup> and once again the meaning of that subordinate clause is transparent in its rendering: "There is not a righteous man on the earth who does good and never sins: total depravity."<sup>3</sup>

Ecclesiastes 7:29b. This antithetical couplet is a general theological reminiscence contrasting pre- and post-Fall mankind:<sup>4</sup> "God has made men straightforward, but they have sought out many devices."<sup>5</sup> In the beginning God made mankind (i.e. תמים<sup>6</sup> ישר, "straightforward, just, upright."<sup>7</sup> This pertains to the ethical and moral quality associated with the original creation of man.<sup>8</sup> However, mankind (i.e. תממה) since the Fall has demonstrated an inordinate and incessant quest for autonomy.

<sup>1</sup> Cf. Gordis, Koheleth, p. 278.      <sup>2</sup> Ibid., p. 279.

<sup>3</sup> Fields, "Koheleth's Quest," p. 122; cf. his related discussion on "Moral Requirements," pp. 189-90.

<sup>4</sup> It is interesting that the targum's paraphrastic expansion includes a direct reference to the Fall account of Gen 3. On the impact of the relationship of the last part of the couplet contrasted with the first part of it, Fields appropriately observes that Solomon "recognizes . . . that this was not the original condition of man" ("Koheleth's Quest," pp. 189-90).

<sup>5</sup> Gordis' rendering (Koheleth, p. 180).

<sup>6</sup> Although some would restrict תמים herein to the male members of the race and contrast the תמה of the next member of the couplet as a specially restricted reference to women, the grammar "militates against this view" (Gordis, Koheleth, p. 285; cf. his discussion on Eccl 7:28-29 for the proposals of this rejected view: Ibid., pp. 284-85).

<sup>7</sup> BDB, p. 449.

<sup>8</sup> For some related observations, see: TWOT, s.v. "ישר," by Donald J. Wiseman, 1:930.



The key word of the second part of Solomon's observation is <sup>1</sup>חֲשִׁבֹנוֹת. BDB suggest that it derives from a masculine noun (i.e. [חֲשִׁבֹן]) and that it only occurs here and in 2 Chronicles 26:15 where it refers to "contrivances (i.e. engines of war for hurling stones and arrows . . .)." <sup>2</sup> In Ecclesiastes 7:29 it obviously means "devices."<sup>3</sup> "The context implies that חֲשִׁבֹנוֹת represents a contrast to יֵשׁ"; therefore, its meaning herein bears the added freight of that which "is devious, irregular, questionable."<sup>4</sup> Rebellious against his Creator, "man contrives clever plans."<sup>5</sup> The entire verse "is best taken as a reference to human perversity as a whole."<sup>6</sup>

Ecclesiastes 9:3. This important revelation by Solomon surfaces amidst his digression on "Death and Immortality."<sup>7</sup> The whole verse is rendered by the NIV as follows: "This is the evil in everything that happens under the sun: The same destiny overtakes all. The hearts of men, moreover, are full of evil and there is madness in their hearts while they live, and afterward they join the dead."

<sup>1</sup> Cf. the related מְחִשְׁבֵי discussed below in conjunction with Gen 6:5, 8:21.

<sup>2</sup> BDB, p. 364. <sup>3</sup> Ibid.

<sup>4</sup> Whitley, Koheleth, p. 70. It should be noted that the LXX renders חֲשִׁבֹנוֹת רְפִים by λογισμούς πολλούς, and the Vulgate employs infiniteis . . . quaestionibus.

<sup>5</sup> Loader, "Polar Structures," p. 52. "Clever," of course, in his own estimation; note the polemical thrust of Koheleth's argument throughout this section (cf. Ibid., pp. 52-53). Man's autonomous wisdom is nakedly exposed in such passages as Jas 3:13-16.

<sup>6</sup> Gordis, Koheleth, p. 285.

<sup>7</sup> On this contextual setting, see: Fields, "Koheleth's Quest," pp. 152-53, 168-80.

Although Koheleth's eschatology in this portion is difficult to interpret,<sup>1</sup> his hamartiological allegations are Scripturally unassailable.<sup>2</sup> These are summarized in the נָדַם clause of verse three.

First, he stresses the general fact that "men's minds are filled with evil."<sup>3</sup> The מְלֹאֲדָע stresses the saturation of this perversity.<sup>4</sup> Then Solomon adds specificity as he declares "insanity is in their hearts throughout their lives" (NASB). "הוֹלְלוֹת" (cf. 1:17; 2:12; 7:25; . . . 10:13) means 'madness,' a word which Koheleth uses to describe unbridled and unprincipled conduct, which results from the conviction that life is meaningless and that there is no moral law operating in the world."<sup>5</sup> The subordinate infinitive construct מְרִיבֵיהֶם stresses the continuity of this rebellion against moral responsibility. It is hard to imagine a more vivid picture of man's profane reputation than that which Solomon has painted; yet, others stand by to highlight this grotesque portrait.

Heralded by Jeremiah

His ministry. During Jeremiah's lifetime it probably seemed to him that God had greatly accelerated His providential time clock, that

<sup>1</sup> Cf. Ibid.

<sup>2</sup> Roughly speaking, these true assertions are couched in a context espousing an Epicurean-type philosophy of life. Note some of Gordis' observations: Koheleth, pp. 184-86, 301.

<sup>3</sup> Gordis' translation (Ibid., p. 186). On this force of לָב, cf. Jer 17:9 discussed below.

<sup>4</sup> Cf. the LXX's appropriate ἐπιληρωσθη πονηροσ̄ and the targum's אַחְמְלֵי בִישׁ. On בִישׁ as a semantical parallel, see: Jastrow, Dictionary, 1:167.

<sup>5</sup> Gordis, Koheleth, p. 301.

international events were occurring rapidly, and that God's people were receiving the brunt of all this.<sup>1</sup> In this historical whirlpool the prophet received his Divine commission which issued in a forty-year ministry to a people absolutely impervious to events and exhortation.<sup>2</sup>

His problem. His problem essentially was that the people to whom he was called to prophesy had substituted finite resources for Divine resources. Instead of turning to the Lord amidst times of unrest, they were transferring their allegiance from political power to political power in search of an elusive security; they had become anthropocentric. In chapter seventeen of Jeremiah this faith in man is denounced:<sup>3</sup>

This is what the LORD says:

"Cursed is the one who trusts in man, who depends on flesh for his strength and whose heart turns away from the LORD. . . .

"But blessed is the man who trusts in the LORD,  
whose confidence is in him" (Jer 17:5, 7; NIV).

The hamartiological basis for such spiritual mutiny is evident in the aphorism recorded in verse nine.

Verses nine and ten reveal that:

The heart is of all things most crafty,  
And desperately sick.  
Who understands it?

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<sup>1</sup>For two good surveys of this background, see: "The Background Of Jeremiah's Prophecy" in R. K. Harrison, Introduction To The Old Testament (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1969), pp. 802-09; and "Fading Hopes of Davidic Kings" in Samuel J. Schultz, The Old Testament Speaks (New York, Evanston, and London: Harper & Row, Publishers, 1960), pp. 219-28.

<sup>2</sup>For discussion, see: "Jeremiah--A Man of Fortitude" in Schultz, Old Testament Speaks, pp. 323-44.

<sup>3</sup>Cf. Schultz's title for chapter 17; also note his excellent descriptive outline of the book, esp. 1:1-18:23 (Ibid., pp. 328-29, 332-40). Cf. "The False Concept Of Security" in Thomas W. Overhold, The Threat Of Falsehood: A Study in the Theology of the Book of Jeremiah, Studies In Biblical Theology, no. 16 (Naperville, IL: Alec R. Allenson, Inc., 1970), pp. 1-23.

"I, Yahweh, explore the heart,  
Assay the emotions,  
To reward each man for his conduct,  
As his actions deserve."<sup>1</sup>

The subject under consideration is the human לֵב<sup>2</sup> about which it has been observed previously that "it is the most frequently used term for man's immaterial personality functions as well as the most inclusive term for them. . . ."<sup>3</sup> The spheres of thought and will are prevalent among its usages.<sup>4</sup>

Two ascriptions regarding הַלֵּב are given, the first of which is made superlative by the comparative מִן plus כֹּל. The human heart is more insidious, more deceitful (i.e. עָקֵב)<sup>5</sup> than anything. It is best to consider the word as having come from "עָקֵב, to deal treacherously."<sup>6</sup> The second ascription, אָנֹשׁ, comes from a root which means to be weak, sick.<sup>7</sup>

<sup>1</sup>Bright's rendering: John Bright, Jeremiah, AB (Garden City, NY: Doubleday & Company, Inc., 1965), p. 115.

<sup>2</sup>The parallelism with כְּלָיֹת in v. 10 is obvious: "Literally '... the kidneys'--conceived of as the seat of the emotions (the 'heart' was the seat of thought and will); cf. xi. 20; xii. 2, etc." (Ibid., p. 118).

<sup>3</sup>TWOT, s.v. "לֵב," by Andrew Bowling, 1:466.

<sup>4</sup>Cf. Baumgartel's excellent review: TDNT, s.v. "לֵב, לֵבָב in the OT," by Friedrich Baumgartel, 3:606-07.

<sup>5</sup>BDB, p. 784.

<sup>6</sup>C. F. Keil, The Prophecies Of Jeremiah, vol. 1, trans. by David Patrick, in Commentary on the Old Testament In Ten Volumes (Grand Rapids: Wm. B. Eerdmans Publishing Co., n.d.), p. 282. It must not be forgotten that this root shows up in the personal name Jacob; his life was repeatedly an illustration of this ascription. Cf. TWOT, s.v. "עָקֵב," by J. Barton Payne, 2:692.

<sup>7</sup>BDB, p. 60. I.e. the same root from which derives אָנוּשׁ, man from the perspective of his frailty. For an etymological survey, see: TDOT, s.v. "אָנוּשׁ," by Fritz Maass, 1:345-46. There may be a subtle contrast between this reference and the twice mentioned צָבַר in vv. 5, 7.

The form is most likely a Qal passive participle (written defectively), and it is functioning adjectivally (i.e. "incurable").<sup>1</sup> Reference, therefore, is being made to "a diseased and incurable condition."<sup>2</sup> The יִדְעוּבָּהּ marks the transition to verse ten wherein the LORD is identified as the exclusive spiritual cardiologist (cf. the compound καρδιολογώστης in Acts 1:24; 15:8).

Several definite conclusions can be drawn from Jeremiah's revelation about the human heart. The heart is "שָׁחֵב וְנִכְרָה", lit. dangerously sick, incurable, cf. xv. 18; here, sore wounded by sin, corrupt or depraved."<sup>3</sup> This condition explains its treacherous behavior: "this deceitfulness [i.e. עֲקֹב] is however only a symptom of the deep depravity, the incurable sickness by which the heart is possessed."<sup>4</sup> All of this harmonizes with the fact that "the heart is described as the seat of moral evil."<sup>5</sup>

Confirmed by Jesus

Man's spiritual heart disease was regularly confirmed by Jesus.<sup>6</sup>

Stevens well notes that:

<sup>1</sup> Cf. BDB, p. 60.

<sup>2</sup> Milton S. Terry, Biblical Hermeneutics: A Treatise on the Interpretation of the Old and New Testaments (Grand Rapids: Zondervan Publishing House, n.d.), p. 187; cf. his commendable discussion on pp. 186-87.

<sup>3</sup> Keil, Prophecies Of Jeremiah, 1:282.

<sup>4</sup> C. W. Edward Naegelsbach, Jeremiah, trans. by Samuel R. Asbury, Commentary on the Holy Scriptures, ed. by John P. Lange (reprinted; Grand Rapids: Zondervan Publishing House, n.d.), p. 166.

<sup>5</sup> TWOT, s.v. "לֵב," by Bowling, 1:467.

<sup>6</sup> Note, for example, Jesus' universally applicable assumption concerning mankind's evil nature (cf. πονηροὶ ὄντες and πονηροὶ ὑπάρχοντες respectively in Matt 12:34 and Luke 11:13).

None ever saw and portrayed the exceeding sinfulness of sin as Jesus did. . . . His pure eye clearly saw into the nature of sin as a perversion of the moral life, a wrong choice and preference, a corruption of the will and of the affections. It is the loss of the single eye, the clear vision; it is moral confusion by which the light within has been turned into darkness; it is the folly, the absurdity of trying to realize the true good and the true joy of life on the path of selfishness.<sup>1</sup>

Indeed, man's profane reputation was assumed by Jesus, and it constituted the dark background for the need of His mission of salvation.<sup>2</sup>

His diagnosis. Many passages could have been chosen to illustrate Jesus' confirmation of mankind's profane reputation; however, Mark 7:20-23 (cf. Matt 15:10-20)<sup>3</sup> is particularly vivid.<sup>4</sup> In Mark 7:1ff., Jesus found himself once again in confrontation with the scribes and Pharisees.<sup>5</sup> As he did upon previous occasions, the Master Teacher turned the situation into an educational opportunity (i.e. vv. 14ff.).

<sup>1</sup> George Barker Stevens, The Teaching Of Jesus (New York: The MacMillan Company, 1901), pp. 107-08.

<sup>2</sup> Cf. Charles Caldwell Ryrie, Biblical Theology of the New Testament (Chicago: Moody Press, 1959), pp. 57, 59; and Joseph P. Thompson, The Theology Of Christ From His Own Words (New York: E. B. Treat, 1885), pp. 41ff.

<sup>3</sup> For a good treatment of the similarities and differences of the two accounts plus an adequate response to critical challenges, see: William Hendriksen, Exposition of the Gospel According to Mark, NTC (Grand Rapids: Baker Book House, 1975), pp. 269-90.

<sup>4</sup> For important chronological, geographical, and cultural notations on this passage, see: A. T. Robertson, A Harmony Of The Gospels For Students Of The Life Of Christ (New York: Evanston, and London: Harper & Row, Publishers, 1950), pp. 92-94; Robert L. Thomas and Stanley N. Gundry, eds., A Harmony of the Gospels with Explanations and Essays (Chicago: Moody Press, 1978), pp. 10, 109-11; Alfred Edersheim, The Life And Times Of Jesus The Messiah (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1971), part 3, chapter 31; and Johannes T. Ylvisaker, The Gospels (Minneapolis: Augsburg Publishing House, 1932), p. 353.

<sup>5</sup> Cf. Barclay's remarks on the poignancy of His words in the light of the audience: William Barclay, The Gospel of Mark (Philadelphia: Westminster Press, 1954), p. 174.

This opportunity was developed into an exposition on "true defilement (ch. 7:14-23)."<sup>1</sup> Hiebert synthesizes the immediate context as follows:

Source of true defilement (vv. 14-23). The controversy concerning the tradition of the elders had raised the deeper question of the nature and source of true defilement. It was a matter of fundamental importance, and Jesus did not leave the question untouched. Verse 15 gives His concise, somewhat enigmatical statement of the basic principle, while verses 17-23 give His full statement to the disciples.<sup>2</sup>

Verses twenty through twenty-three contain the pedagogical capstone of his explicit elaboration to the disciples:<sup>3</sup>

What comes out of a man, it is that which defiles a man. For it is from inside, from men's hearts that the evil schemes arise: sexual sins, thefts, murders, adulteries, covetings, malicious acts, deceit, lewdness, envy, abusive speech, arrogance, folly. All these evil things proceed from inside and defile a man.<sup>4</sup>

The articles with ἀνθρώπος (i.e. v. 20) are to be considered as generic (i.e. mankind).<sup>5</sup> With the γάρ, Jesus begins his expansion on the real source of defilement (vv. 21-22). The ἔσωθεν (v. 21; contrast ἔξωθεν, v. 15) is crucial: "from within" (man) isolates this real source,<sup>6</sup> and the appositional ἐκ τῆς καρδίας τῶν ἀνθρώπων erases any

<sup>1</sup> Lane's heading: William L. Lane, The Gospel According To Mark, NICNT (Wm. B. Eerdmans Publishing Co., 1974), p. 252.

<sup>2</sup> D. Edmond Hiebert, Mark: A Portrait of the Servant (Chicago: Moody Press, 1974), p. 178.

<sup>3</sup> On the significance of this "private interpretation" in "the house," see: Lane, Mark, p. 255.

<sup>4</sup> Hendriksen's rendering: Mark, pp. 282, 89.

<sup>5</sup> Cf. Lenski's development: R. C. H. Lenski, The Interpretation of St. Mark's and St. Luke's Gospels (Minneapolis: Augsburg Publishing House, 1943), pp. 294-99. On the significance of κοινῶς, see: C. E. B. Cranfield, The Gospel According To St. Mark, in Cambridge Greek Testament Commentary (Cambridge: University Press, 1972), p. 239.

<sup>6</sup> On the significance of the -θεν ending pointing to the rendering "from within" herein, see: Cranfield, Mark, p. 239.

possible ambiguity. This source (i.e. ἐκ) of sin is once again identified as τῆς καρδίας τῶν ἀνθρώπων.

SOURCE  
OF SIN

As already implied, the significance of καρδία is grounded in the OT usage precedent of כָּל; the heart "preeminently denotes the human ego in its thinking, affections, aspirations, decisions. . . ." <sup>1</sup>

Jesus stresses that out of this source emanates the fountainhead (i.e. the οἱ διαλογισμοὶ οἱ κακοὶ) of all perverted behavior (i.e. those illustrative manifestations mentioned by Jesus in the last part of verse twenty-one and in verse twenty-two <sup>2</sup>): "at the head of the list is 'evil thoughts' which stand behind the evil actions of men." <sup>3</sup> Hendriksen commendably surveys the significance of διαλογισμός <sup>4</sup> and synthesizes the total impact of Jesus' words:

The introductory term "the evil schemes," "designs," or "devisings" is literally "those bad dialogizings." In his own mind a person frequently carries on a dialogue. See Ps. 14:1; 39:1; 116:11; Dan. 5:29, 30; Obad. 3; Mark 2:6, 7; 5:28; Luke 12:17f.; 15:17-19; 16:3, 4; Rev. 18:7. In three of these instances of talking to oneself--namely, Ps. 39:1; Mark 5:28; Luke 15:17-19, such a "dialogue" or "deliberation" can be described as being good. One-- Luke 16:3, 4--is half good, half bad, as the context shows. All the rest are wicked. This holds also in such cases where the very word "dialogue" or "dialogizing" is used. In nearly every instance-- Luke 2:35 is a possible exception--the deliberations, inner reasonings, or devisings are of a definitely sinful nature. In addition to Matt. 15:19; Mark 7:2, see Luke 5:22; 6:8; 9:46, 47; 24:38; Rom. 1:21; 14:1; I Cor. 3:20; Phil. 2:14; I Tim. 2:8; James 2:4.

<sup>1</sup> Ridderbos, Paul, p. 119. Cf. Sorg's survey: NIDNTT, "Heart," by Theo Sorg, 2:180-84.

<sup>2</sup> For a superior discussion of these illustrative specifics including a comparative chart of their occurrences throughout the NT, see: Hendriksen, Mark, pp. 282-89. On the Jewish background of this catalogue of sins, see: Cranfield, Mark, p. 242.

<sup>3</sup> Lane, Mark, p. 257.

<sup>4</sup> Cf. on Rom 1:21 in ch. 2 above. Also, cf. a similar concept in Gen 6:5 and 8:21 below.



Nevertheless what a person says within his heart is tremendously important, probably often more important than what he says audibly (Prov. 23:7).

One of the reasons why such dialogizings are so important is that they give rise to actions and stimulate inner drives. They also reveal themselves in spoken words. These several items are now enumerated by means of examples: 6 plurals are followed by 6 singulars; 6 kinds of actions are followed by 6 items that represent drives (or states) of the heart . . . and speech. . . . In the present context, which pictures Jesus in the act of describing what it is that defiles or pollutes a person, all the twelve items are naturally of an evil nature.<sup>1</sup>

His avoidance. Since Jesus "declared the source of all evil in the world to be the sinful heart that is in man"<sup>2</sup> and since he acutely realized that "there is no heart in which this radical evil has failed to take root,"<sup>3</sup> one might well suspect that his approach to men was governed by these painful realizations. Indeed it was; for example, John notes:

Now while he was in Jerusalem at the Passover Feast, many people saw the miraculous signs he was doing and believed in his name. But Jesus would not entrust himself to them, for he knew all men. He did not need man's testimony about man, for he knew what was in a man (emphasis added; John 2:23-25, NIV).

It is unfortunate that some apologetical methodologies refuse to take into account this hamartiological precedent confirmed by Jesus' view of sinful humanity.<sup>4</sup>

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<sup>1</sup> Hendriksen, Mark, p. 286.

<sup>2</sup> Thompson, Theology Of Christ, p. 40; cf. surrounding discussion, pp. 38-42.

<sup>3</sup> Lane, Mark, p. 257.

<sup>4</sup> For a survey of related matters of apologetical significance, see: James M. Grier, "Jesus' Teaching On Faith And Reason In John's Gospel," unpublished theology seminar paper (Winona Lake: Grace Theological Seminary, April 4, 1979), pp. 1-10.

The Practical Effects Of Original Sin  
And Total Depravity

The seemingly general Scriptural affirmations of the previous section take on more significance due to the development of the practical effects pertaining to hamartiology. These are scanned in the following section. Herein apologetical specification and application begin to escalate. Unfortunately, there are many who are reluctant to accept the Scriptural evaluation of these practical effects, and thereby they propagate apologetical aberrations.

Man's perverted reasoning

Identified in Genesis 6:5

Genesis 6:1-13 deals with "the degeneration of man."<sup>1</sup> Verses five, eleven and twelve sufficiently highlight the context:

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. . . . Now the earth was corrupt in the sight of God, and the earth was filled with violence. And God looked on the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth (NASB).<sup>2</sup>

The LORD looked down upon spiritual rebellion out of control.<sup>3</sup>

<sup>1</sup> Cf. Davis' suitable title: Paradise to Prison, p. 109. He well argues that "when He looked upon the human race years after Adam and Eve had fallen, He saw its total depravity and corruption" (Ibid., p. 115).

<sup>2</sup> The וַיִּבְרַח of v. 12 refers to all men, everybody; see: George J. Zemek, Jr., "וַיִּבְרַח In The New Testament With Special Emphasis On Its Background And Its Occurrences In Hamartiological Contexts," unpublished Th.M. thesis (Winona Lake: Grace Theological Seminary, May 1977), p. 33. The וַיִּבְרַח (cf. vv. 11, 13) depicts a condition of anarchy. Cf. James E. Eisenbraun, "Faith Enduring Through Trials," recorded chapel message (Winona Lake: Grace Theological Seminary, April 1, 1981).

<sup>3</sup> On the introductory וַיִּבְרַח, Cassuto notes that "the word saw does not denote sudden perception but the consideration of a state of affairs that had long been in existence, and on account of which a decision has to be taken" (Genesis, 1:302).

READ ON  
PAGE

The evaluation. The coordinate כִּי clauses indicate the content of this divine evaluation. The first one is quite general, demonstrating a quantitative insight (i.e. רַבָּה) from an external perspective on the wickedness of mankind (i.e. רַעוּת הָאָדָם).<sup>1</sup> An internal perspective is given in the second and more specific כִּי clause, and it is essentially qualitative. It is this clause which is of special significance apologetically.

The subject of this particular divine evaluation is כָּל-יֵצֶר מְחַשְׁבֵי לֵבָב. The construct string is somewhat difficult to render in its full force. It is best to work backwards from the absolute form לֵבָב. Again, the human heart, "the richest biblical term for the totality of man's inner or immaterial nature,"<sup>2</sup> is the ultimate source of the ensuing predications. However, לֵב seems to have taken on a specific nuance from the construct chain; an emphasis is being placed upon the seat of thought and will. The מְחַשְׁבֵי especially contributes a noetic coloring. Deriving from חָשַׁב (i.e. to think, plan, make a judgment, imagine, count<sup>3</sup>), the noun מְחַשְׁבֵי is influenced by the basic thrust of the word group, "the employment of the mind in thinking activity."<sup>4</sup> The "thoughts of the mind" are in view here.<sup>5</sup>

<sup>1</sup> Cassuto appropriately stresses that הָאָדָם herein signifies humanity (Ibid., p. 301).

<sup>2</sup> TWOT, s.v. "לֵב," by Bowling, 1:466.

<sup>3</sup> TWOT, s.v. "חָשַׁב," by Leon J. Wood, 1:329.

<sup>4</sup> Ibid., p. 330. It is interesting that the LXX's somewhat paraphrastic rendering does employ a verbal form of διασκεώ which well relates to frequent NT usages of the noun διασκεα (cf. e.g. on Eph 4:18 below).

<sup>5</sup> BDB, p. 364. Cf. TWOT, s.v. "חָשַׁב," by Wood, 1:330. Note מְחַשְׁבוֹת לֵבָב in its parallel relationship in Ps 33:11 and the phrase's usage in the contexts of 1 Chr 28:9; 29:18.

The emphasis  
The seat of  
Thought & will.

Going deeper into the recesses of the mind in operation, God scrutinizes the very formulation<sup>1</sup> of these thoughts. מְצַר plus מְצַר<sup>2</sup> denotes "the formation of thoughts, bent of mind," etc. Finally, the כֹּל points to the fact that each and every one of these thought-formulations is characterized by the predicate כֹּל רַע פְּלִיְהוּם. The רַע signifies that which is ethically bad, evil, wicked,<sup>3</sup> and the modifier כֹּל stresses exclusivity (i.e. "exclusively evil"<sup>4</sup>). Continuity is added by the idiom כֹּל־הַיּוֹם (i.e. these formulations were always evil).<sup>5</sup> Genesis 8:21 adds to these Divine evaluations מִצַּעַר יוֹר:<sup>6</sup> "Literally 'from his (i.e. man's) childhood/youth.'"<sup>7</sup>

<sup>1</sup> It is extremely significant that מְצַר is used. Coming from the verb צָרַר (i.e. the potter's designation) which means to fashion, form, or to frame, its extended usage denotes the formulation of something in the mind. Cf. TWOT, "מְצַר," by Thomas E. McComiskey, 1:396; and BDB, pp. 427-28.

<sup>2</sup> Jastrow, Dictionary, 1:590. Skinner suggests "the whole bent of the thoughts of his heart" (John Skinner, A Critical And Exegetical Commentary On Genesis, ICC [New York: Charles Scribner's Sons, 1917], p. 150). As previously pointed out, the rabbinic doctrine of the two impulses in man is Scripturally unfounded. For its refutation, see: Ridderbos, Paul, p. 132; Norman Powell Williams, The Ideas Of The Fall And Of Original Sin (London: Longmans, Green and Co., Ltd., 1927), pp. 60ff.; and Turner, "Ephesians 2:3c," p. 34, n. 50. "Later Judaism made it [i.e. מְצַר] a technical term for each of the twin impulses, towards good and evil, which it considers to coexist in man; but the New Testament is the true exponent of the passage, finding 'no good thing' in our fallen nature (Rom. 7:18)" (Kidner, Genesis, p. 85).

<sup>3</sup> BDB, p. 948.

<sup>4</sup> I.e. "with restrictive force, only, altogether, surely" (Ibid., p. 956).

<sup>5</sup> Cf. Ibid., p. 400.

<sup>6</sup> Cf. εα νεότητος in the LXX and מִצַּעַר יוֹר in the targum.

<sup>7</sup> E. A. Speiser, Genesis, AB (Garden City, NY: Doubleday & Co., Inc., 1964), p. 53. Although he goes on to say that "this is ambiguous because we are not told whether what is involved in the early age of mankind as a whole, or that of each individual," progressive revelation leaves no doubt that the latter meaning is in view.

The implications. The obvious implication is another corroboration of total depravity:<sup>1</sup>

Only evil, nothing but evil, all the day--every day, and every moment of every day. If this is not total depravity, how can language express it?<sup>2</sup>

In Gen. iv; viff. the author continues his reflection on the state of man. Instead of being innocent, as God intended him to be, man is a sinner and this fact makes itself felt more and more. When man in his high-handedness is left to himself he goes from bad to worse. . . . In ch. vi. 5 and viii. 21 (cf. ix. 18ff. and xi. 1ff.) we see how sin poisons the human heart. Especially in vi. 5 this is stressed very clearly: "every imagination of the thoughts of his heart was only evil continually." A more emphatic statement of the wickedness of the human heart is hardly conceivable. This is emphasized once more because in viii. 21 the same judgment is pronounced on humanity after the Flood; indeed, in ix. 18ff. and xi. 1ff. both Noah and his descendants prove to be wicked.<sup>3</sup>

In addition, the specificity of the Divine evaluation clearly delineates a noetic perversion; man's thinking and reasoning processes are consistently distorted in reference to the vital issues of life because of his spiritual heart disease.

Amplified in Ephesians 4:17-19

Contextual notations. Excerpts from an exegetical outline will expedite the orientation of Ephesians 4:17-19 into its larger and smaller contexts:

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<sup>1</sup>"Of course, here again in its earliest pages the Bible gives indubitable proof of the natural depravity of the human heart" (H. C. Leupold, Exposition Of Genesis, vol. 1 [Grand Rapids: Baker Book House, 1942], p. 324). De Catanzaro in a critical article is forced to concede that "no writer in the Old Testament comes closer to stating a doctrine of original sin" (Carmino J. De Catanzaro, "Man in Revolt: A Study in the Primaeval History of the Book of Genesis," CJT 4 [October 1958]:289).

<sup>2</sup>Lange, Genesis, p. 287.

<sup>3</sup>Theodorus C. Vriezen, An Outline Of Old Testament Theology (Oxford: Basil Blackwell, 1958), p. 210.

"Introduction (1:1-2)

"1A. (1:3-3:21) The Church From The Perspective Of Sovereign Grace

"2A. (4:1-6:20) The Church From The Perspective Of Human Responsibility

"1B. (4:1-24) General Exhortations concerning this Human Responsibility

"1C. (4:1-16) A General Exhortation based upon the Anatomy of the Church

"1D. (4:1-3) The Propriety of this Anatomy

"2D. (4:4-16) The Provision of this Anatomy: Organic Unity

"1E. (4:4-6) From the perspective of a Diversified Unity

"2E. (4:7-16) From the perspective of a Unified Diversity

"2C. (4:17-24) A General Exhortation based upon the Ancestry of the Church

"1D. (4:17a) The Seriousness of It

"2D. (4:17b-24) The Sides of It:

"1E. (4:17b-19) The Negative Side of this General Exhortation based upon their Heathen Ancestry

"1F. The Prohibition (μηκέτι ὑμᾶς περιπατεῖν)

"2F. The Pattern (καθὼς καὶ):

"1G. The People of this Pattern (τὰ ἔθνη)

"2G. The Perversity of this Pattern:

"1H. As demonstrated by their Illusion (περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν)

"2H. As demonstrated by their Inability (ἐσκοτωμένοι τῆ διανοία οὐτε)

"3H. As demonstrated by their Incorrigibility

"1I. The Undeniable Condition (ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ)

"2I. The Underlying Causes:

"1J. They are ignorant (διὰ τὴν ἀγνοίαν τὴν οὖσαν ἐν αὐτοῖς)

"2J. They have become Impervious (διὰ τὴν πύρωσιν τῆς καρδίας αὐτῶν)

"4H. As demonstrated by their Intemperance (οἵτινες . . . ἐν πλεονεξία)

"2E. (4:20-24) The Positive Side of this General Exhortation based upon their Holy Ancestry

"1F. (4:20-21) The Origination of this Holy Ancestry

"2F. (4:22-24) The Obligations of this Holy Ancestry

"2B. (4:25-6:20) Specific Exhortations concerning this Human Responsibility

....." <sup>1</sup>

On the systematic level, in Ephesians 4:17-19, "the description of the heathen life is closely parallel both in thought and language with Rom. i. 21ff." <sup>2</sup>

General notations. Since this passage is so anthropologically and hamartologically pregnant, some salient observations need to be made even though they may not explicitly or exclusively refer to man's perverted reasoning. Paul's focal point in this discussion is upon τὰ ἔθνη (v. 17), <sup>3</sup> and the designation herein probably refers generally to non-Christians, those people who do not know God. <sup>4</sup> Both the spiritual

<sup>1</sup> Zemek, "Ephesians," pp. 27-33.

<sup>2</sup> Westcott, Ephesians, p. 65. Cf. Eph 4:17 with Rom 1:21; Eph 4:18 with Rom 1:21; and Eph 4:19 with Rom 1:24 (see ch. 2 above for observations on Rom 1).

<sup>3</sup> I.e. the contextual antecedent of vv. 17-19: τὰ ἔθνη (v. 17) . . . ὄντες (v. 18) . . . οἵτινες (v. 19). Cf. Hendriksen, Ephesians, p. 210, n. 121.

<sup>4</sup> Boyer, "Ephesians," p. 64.

condition and the life-style of these Gentiles are seen intricately woven together in Paul's estimation of them.

Their characteristic behavior (i.e. περιπατεῖ) is confined to the sphere of the purposelessness of their mind, and this is because they are darkened in their understanding.<sup>1</sup> Paul adds that they stand alienated from the life of God. The perfect participle ἀπηλλοτριωμένοι looks back to a point of inception and moves forward to an emphasis on the existing results.<sup>2</sup> Hendriksen appropriately comments:

They are . . . alienated or estranged, and this not only from "the commonwealth of Israel" as was pointed out earlier (2:12) but also from "the life of God," that is, from God as the Source of eternal life. This darkening and alienation can be traced to their culpable ignorance, a condition they had brought upon themselves by hardening their hearts against the will of God. At one time, long, long ago their ancestors had had God's special revelation, but had rejected it. Many centuries had gone by. And now these distant descendants were suppressing even the light of God's general revelation in nature and conscience with terrible results. The picture, in all its lurid details, is drawn in Rom. 1:18-32; cf. 2:12 and 11:7.<sup>3</sup>

The two coordinate<sup>4</sup> causal statements (i.e. διὰ . . . διὰ) give "a further explanation of the alienation."<sup>5</sup> The second statement,<sup>6</sup>

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<sup>1</sup> See below for specific notations on vv. 17b-18a.

<sup>2</sup> Cf. Dana and Mantey, Manual Grammar, p. 202.

<sup>3</sup> Hendriksen, Ephesians, p. 210. Due to the nature of this alienation (cf. Salmond, "Ephesians," p. 339), it seems best to suggest that the ultimate inception of it (and of the ἐσκοτωμένοι . . . ὄντες) is evidently associated with the Fall of Adam (i.e. another corroboration of mankind's hamartiological roots).

<sup>4</sup> Cf. Westcott, Ephesians, p. 66. Salmond well observes that if the second is made subordinate to the first then "the τὴν αἴσταν ἐν αὐτοῖς . . . loses its significance" ("Ephesians," p. 340).

<sup>5</sup> Salmond, "Ephesians," p. 340.

<sup>6</sup> The first will be treated in the ensuing discussion.



referring to the πίρωσις<sup>1</sup> of their hearts, suggests that they are

→ SPIRITUALLY THICK SKINNED spiritually thick-skinned. Verse nineteen basically gives the results of that state depicted in verses seventeen and eighteen:<sup>2</sup> "Having lost all sensitivity, they have given themselves over to sensuality so as to indulge in every kind of impurity, with a continual lust for more" (v. 19, NIV).

Specific notations. It is imperative that those words commonly associated with man's thinking and reasoning which are found in this passage be examined in greater detail. The walk of the Gentiles is revealed to be ἐν ματαιότητι τοῦ νοῦς αὐτῶν. "The Gk. term nous is capable of embracing all the instruments of sensual and conceptual perception, and depending on the context it can mean sense, understanding, thoughts, or reason."<sup>3</sup> It is "primarily concerned with the intellectual

<sup>1</sup> See Robinson's excellent survey "On πίρωσις and πίρωσις": Ephesians, pp. 264-74. He concludes that "'Blindness of heart' comes nearer to the meaning than 'hardness of heart'" (Ibid., p. 274). On πίρωσις plus καρδία, note Mark 3:5; 6:52; 8:17; John 12:40 (cf. Westcott, Ephesians, p. 66); Westcott puts an emphasis on the root of the word (i.e. πίρος, callus) and stresses that the picture in Eph 4:18 is one of "moral insensibility" (Ibid.).

<sup>2</sup> Cf. Westcott, Ephesians, p. 66. There is generally a development from conduct to state to conduct in this passage (cf. above on Eph 2:1, 3; from state to conduct to state). Also the ἑαυτοῦς παρέδωκαν is ironically complementary to the revelation of Rom 1:24, 26, 28 (see ch. 2 above).

<sup>3</sup> NIDNTT, "νοῦς," by Gunther Harder, 3:122. For some profitable surveys of νοῦς, see: Stacey, Pauline View Of Man, pp. 198-205; Ridderbos, Paul, pp. 117-19; Horace E. Stoessel, "Notes on Romans 12:1-2: The Renewal of the Mind and Internalizing the Truth," Int 17 (April 1963):164-66; and especially, Donald Eggleston, "The Biblical Concept Of νοῦς: The Noetic Effects Of The Fall And Regeneration," unpublished M.Div. thesis (Winona Lake: Grace Theological Seminary, May 1979), pp. 1-83.

activities of man."<sup>1</sup> It should also be noted that "viewed in vacuo, νοῦς is morally neutral";<sup>2</sup> however, "like every term taken from Greek thought, νοῦς is adapted in both the LXX and St. Paul."<sup>3</sup> In the light of all this, Eggleston's definition takes into account most of the Biblical data: "the total inner man viewed from the mental perspective, which consciously acts in making practical moral judgments."<sup>4</sup> The νοῦς of fallen man is definitely associated with ματαιότης (i.e. emptiness, futility, purposelessness, transitoriness<sup>5</sup>) in Ephesians 4:17. "It is the falseness and emptiness of their thoughts that are in question (cf. Rom. i. 21, ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν). . . . It refers to the whole moral and intellectual character of heathenism."<sup>6</sup> Eggleston sets the affirmation into its largest contextual frame, when he notes:

The reason of man's mind still functions, but no matter where it functions the result is vanity and evil, always in opposition to God. Man still has some desire to investigate truth, but the

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<sup>1</sup> Stacey, Pauline View Of Man, p. 198. Yet, "a striking feature of the NT is the essential closeness of kardia to the concept nous, mind. nous can also have the meaning of person, a man's ego" (NIDNTT, "καρδία," by Sorg, 2:182). Cf. Ridderbos, Paul, p. 117; and Leaney: "the directive faculty, . . . the subject in us, . . . St. Paul calls ἐγὼ or νοῦς" (A. R. C. Leaney, "The Doctrine Of Man In 1 Corinthians," SJT 15 [December 1962]:395).

<sup>2</sup> Stacey, Pauline View Of Man, p. 199.

<sup>3</sup> Ibid., p. 204.

<sup>4</sup> Eggleston, "Biblical Concept Of νοῦς," p. 82.

<sup>5</sup> BAGD, p. 495. Cf. הַבַּיִת and עֲרָא in the OT. Abbott well urges that "although in the O.T. idols are frequently called μάταια (compare Acts xiv. 15), the substantive is not to be limited to idolatry, to which there is no special reference here" (Abbott, Ephesians and Colossians, p. 129).

<sup>6</sup> Abbott, Ephesians and Colossians, p. 129; cf. Westcott, Ephesians, p. 65. Hendriksen concludes: "Their mind or intellect is fruitless" (Ephesians, p. 209).

corruption of the mind renders him incapable of the right way of investigating truth. Unless seen in relation to God and His Word, this reasoning only leads to further perversion.<sup>1</sup>

Ephesians 4:18a "is a further description of the walk of the Gentiles and an explanation of its vanity."<sup>2</sup> Concerning the syntax of ἐσκοτασμένοι . . . ὄντες, Westcott correctly suggests: "The rhythm of the sentence is decisive for the connexion of ὄντες with ἐσκοτασμένοι, in spite of the parallel Col. i. 21, the only other passage in the N.T. in which the double participle is found."<sup>3</sup> Therefore, it is to be construed as a periphrastic perfect:<sup>4</sup> "Being darkened is something that took place in the past but has a continuing effect. The 'understanding' or power of discursive reasoning had been affected by sin."<sup>5</sup> Mankind's διάνοια (i.e. his "understanding, intelligence, mind" as the organ of νοεῖν<sup>6</sup>) is shrouded in spiritual darkness. Kent well integrates the data, applying it to the passage under consideration:

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<sup>1</sup> Eggleston, "The Biblical Concept Of νοῦς," pp. 53-54.

<sup>2</sup> Salmond, "Ephesians," p. 339; he goes on to state: "Their walk is what it is because of the condition of moral darkness into which they fell and in which they continue" (Ibid.).

<sup>3</sup> Westcott, Ephesians, p. 66.

<sup>4</sup> Cf. Hendriksen, Ephesians, p. 210, n. 121.

<sup>5</sup> Ibid., p. 210; "this understanding is treated here as if it were an eye that had become blind. . . . Contrast these blind eyes with the 'enlightened' eyes of believers" (i.e. 1:18, Ibid.).

<sup>6</sup> BAGD, p. 187; i.e. "the faculty or seat of thinking" (Salmond, "Ephesians," p. 339). It should be noted that "dianoia comes very near in meaning to nous, and means, ability to think, faculty of knowledge, understanding, the organ of noein; then, mind, and particularly disposition" (NIDNTT, "νοῦς," by Harder, 3:127). Cf. Eggleston, "Biblical Concept Of νοῦς," pp. 28-29.

The mind of the unconverted man may be filled with many things, and may be highly developed in its intellectual attainments, but spiritually it is wholly unable to apprehend the life of God. Those who are apart from God are in a state of darkness in their spiritual understanding. . . . Therefore, they are alienated from the life of God.<sup>1</sup>

Some comments must also be directed to διὰ τὴν ἀγνοίαν τὴν οὖσαν ἐν αὐτοῖς. "The substantive ἀγνοία does not elsewhere occur in St. Paul's Epistles (it is in his speech, Acts xvii. 30, 'the times of this ignorance'; and in I Pet. i. 14, besides Acts iii. 17); but the verb is of frequent occurrence, and always of ignorance only, not of the absence of a higher faculty of knowledge."<sup>2</sup> Salmond well integrates the force of ἀγνοία into this context, observing:

The term ἀγνοία again is not a term merely of intellect. It denotes an ignorance of Divine things, a want of knowledge that is inexcusable and involves moral blindness. . . . It is further defined here not simply as αὐτῶν "their ignorance," but as an ignorance οὖσαν ἐν αὐτοῖς--surely a phrase that is neither tautological nor without a purpose, but one that describes their ignorance in respect of its seat. Their alienation had its cause not in something external, casual, or superficial, but in themselves--in a culpable ignorance in their own nature or heart (cf. the ἐσκοτίσθη ἡ δούνητος αὐτῶν καρδία in Rom. i. 21).<sup>3</sup>

Indeed, such ἀγνοία "is ignorance that is in them from the start, the ignorance of in-born sin."<sup>4</sup>

Apologetical notations. The Fall has affected the rational faculties of man in reference to ultimate truth and spiritual realities.<sup>5</sup>

<sup>1</sup> Kent, Ephesians, pp. 76-77.

<sup>2</sup> Abbott, Ephesians and Colossians, p. 131.

<sup>3</sup> Salmond, "Ephesians," pp. 339-40.

<sup>4</sup> Eggleston, "Biblical Concept Of νοῦς," p. 55.

<sup>5</sup> For a good survey, see: "Effect Of The Fall On The Mind" (Ibid., pp. 42-62).

In these areas his rebellion consistently issues in perverted reasoning; this may be conveniently labelled his "epistemic condition."<sup>1</sup> Whitcomb commendably employs the revealed truths of Ephesians 4:17-19 as the answer to the following questions: "What kind of minds are apologists appealing to? To what extent have sin and spiritual rebellion against God affected man's rational capacities?"<sup>2</sup> If exegesis and theology are given their eminent place, the implication for apologetics is obvious: "The Bible exposes men's hearts as sealed shut against any and all finite pressures for conversion."<sup>3</sup>

#### Man's perpetual resistance

The whole Bible and all history document this terrible reality; therefore, the following treatment must be representative and synthetic. These examples should illustrate a general theme of perpetual resistance, manifesting itself through man's flight from God and an active hostility towards his Creator.

An inspired review: Romans 3:9-18

In the light of the previously mentioned problem pertaining to the seemingly infinite pool of data concerning man's perpetual resistance of things spiritual, it is best to commit the task of data assembly to the Author of all truth. In so doing, the Holy Spirit's review through

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<sup>1</sup> Cf. Bahnsen's discussion on Eph 4:17-24 as it relates to Acts 17 and Rom 1-2 (Greg L. Bahnsen, "The Encounter Of Jerusalem With Athens," ATB 13 [Spring 1980]:20).

<sup>2</sup> John C. Whitcomb, Jr., "Contemporary Apologetics and the Christian Faith. Part I: Human Limitations in Apologetics," BSac 134 (April-June 1977):105.

<sup>3</sup> Ibid., p. 104.

the hand of Paul in Romans 3:9-18 is conspicuously applicable. Moule sets the stage for a discussion of this passage when he notes:

Here is a tessellation of Old Testament oracles. The fragments, hard and dark, come from divers quarries. . . . These special charges . . . stand in the same Book which levels the general charge against the human heart (Jerem. xvii. 9), that it is "deceitful above all things, hopelessly diseased," and incapable of knowing all its own corruption.<sup>1</sup>

The polemical context. First, concerning this polemical context, the relationship of Romans 1:18-3:20 to 3:21ff. needs to be remembered:

In developing the great theme of justification it is to be expected that the biblical teaching on the sin of men and the consequent condemnation be set forth first, for it is necessary for men to see their need before the remedy is offered. To accomplish a cure a case history must first be obtained and studied, and, then, a diagnosis made. Only at that point is the remedy prescribed. Therefore, from 1:18 to 3:20 the apostle develops the case history of human sin and condemnation.<sup>2</sup>

Second, concerning Romans 3:10-18, one must understand "the function of this string of OT quotations in the argument of Rom 1:18-3:20, at whose climax it stands."<sup>3</sup> Campbell also stresses the fact that Romans 3:9ff. is a summary-conclusion to 1:18-2:29.<sup>4</sup> How, therefore, does this powerful summary-conclusion relate to the inspired polemic of Romans 1:18ff.? A few excerpts from Keck's excellent

<sup>1</sup> Moule, Romans, pp. 86-87.

<sup>2</sup> Johnson, "Paul and the Knowledge of God," p. 64.

<sup>3</sup> Keck, "The Function of Rom 3:10-18," p. 141; he well observes that "Paul appends a string of OT quotations in order to buttress his argument with proof from Scripture" (Ibid.). For various views on the contextual association and/or the function of Rom 3:10-18, see: Ibid., pp. 141-42, 46-47.

<sup>4</sup> W. S. Campbell, "Romans III As A Key To The Structure And Thought Of The Letter," NovT 23 (January 1981):24.

discussion will provide some specific parallels, demonstrating "certain thematic connections":<sup>1</sup>

According to 3:11, there is no seeking after God, obviously despite all shorts [*sic.*] of religiosity in the world. This accords well with 1:18ff. . . . the catena asserts that there is no one who understands (οὐκ ἔστιν ὁ συνίων); this sums up the claim of 1:22 that ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν κτλ. . . . That all have ἐξέκλιναν (3:12) has been specified by 1:23, according to which ἠλλαξαν τὴν δόξαν τοῦ ἀφάρτου θεοῦ ἐν ὁμοιώματι εἰκόνας φθαρτοῦ ἀνθρώπου as well as by the list of moral vices. . . . Rom 3:13 speaks of ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν which picks up the assertion of 1:29 that those whom God gave up include persons who were filled with guile (μεστοὺς . . . δόλου). The open tombs of 3:13 may include also the ὑβρισίας, ὑπερηγάνους, ἀλαζόνας of 1:30. . . . The catena also speaks of murder and, violence in 3:15-17. In 1:29ff. Paul also mentions φόβος and κακισθείας as well as persons who are ἐφρευετὰς κακῶν, . . . ἀσυνδέτους, ἀστοργούς, ἀνελέημονας. . . . Paul's whole discussion flows from the assertion that God's wrath now stands revealed against every form of human impiety and wickedness (1:18). . . . Thus the assertion in 1:18 and the quotations at 3:8-10 support one another.<sup>2</sup>

Third,

the pertinence of the catena to the argument appears to be much clearer in the immediate context--3:9, 19-20, where the universality of sin is emphasized: Jew and Greek alike, everyone in fact, is under sin (ὑφ' ἁμαρτίαν, 3:9); the whole word [*sic.*] is culpable before God (ὑπόδικος . . . πᾶς ὁ κόσμος τῷ θεῷ, 3:19).<sup>3</sup>

It must be stressed that "the ninth verse contains Paul's indictment of the race"<sup>4</sup> and that the ὑφ' ἁμαρτίαν "suggests the idea of divine

<sup>1</sup> Keck, "The Function of Rom 3:10-18," p. 151.

<sup>2</sup> Ibid., pp. 151-52; for his expanded treatment, see pp. 151-54. Therein he well defends his thesis: "This rethinking of Paul's argument has been undertaken to show that the catena, as an announcement of God's verdict on the world, is not an appendage but the theological starting-point for Paul's reflection" (Ibid., p. 153). It should be obvious by now how great are the epistemological restrictions of Rom 1 and 2 (cf. ch. 2 above) in the light of the theological reflections which emanate from Eph 4:17-19 and Rom 3:9-20.

<sup>3</sup> Ibid., p. 146.

<sup>4</sup> S. Lewis Johnson, Jr., "Studies in Romans. Part IX: The Universality of Sin," *BSac* 131 (April-June 1974):167. Note Johnson's major-point outline: (1) "The Indictment Of All Men," 3:9; (2) "The

condemnation."<sup>1</sup> The οἴσμεν δέ of verse nineteen makes the transition and applies the truth of that OT teaching outlined in verses ten through eighteen.<sup>2</sup> The πᾶς ὁ κόσμος points to the universality of this application, and the ὑπόδικος γένηται stresses all mankind's accountability.<sup>3</sup> Therefore, every mouth will be shut, closed, stopped;<sup>4</sup> the final verdict is in--everyone is guilty!

The powerful indictments.<sup>5</sup> Contained in these fourteen powerful indictments<sup>6</sup> are two great emphases: (1) the scope of sin (i.e. the universality of sin), and (2) the depth of sin (i.e. the intensity of

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Evidence For The Indictment," 3:10-18; and (3) "The Application To The World," 3:19-20 (Ibid., pp. 166, 67, 69). For a survey of the interpretive options of Rom 3:9a, see: Ibid., p. 66, nn. 9-10.

<sup>1</sup> Ibid., p. 167.      <sup>2</sup> Cf. Ibid., p. 170.

<sup>3</sup> Cf. Ibid.

<sup>4</sup> I.e. ὀπίσω; BAGD, p. 865. Cf. the shut mouths (therein ἐνέφραξεν) of the lions in Dan 6:17ff., v. 23 (LXX, Theod.). Via review, the polemic progresses as follows: Rom 3:9ff. is a summary-conclusion to 1:18-3:8 which is "supported by a catena of Old Testament citations demonstrating the utter sinfulness of all men whether Jew or Gentile (vv. 10-18), Paul's commentary upon these (vv. 19-20) and a statement concerning his understanding of the revelation of God's righteousness in Jesus Christ (vv. 21-26)" (Campbell, "Romans III," p. 24).

<sup>5</sup> Rom 3:10-18 "is one long proof-text in support of the statement of verse nine. The cento, or patchwork of passages, may have come from the apostle's memory, for sometimes it is exact, and sometimes it is not" (Johnson, "Universality of Sin," p. 168).

<sup>6</sup> Looking at the whole of vv. 10-18, McClain notes that "there are fourteen counts in this indictment" (Alva J. McClain, Romans: The Gospel of God's Grace, comp. and ed. by Herman A. Hoyt [Chicago: Moody Press, 1973], p. 93).



sin).<sup>1</sup> "Paul . . . lifts up the mirror of the Old Testament before the faces of men, and in the light of its pages proves that all men, whether Jew or Gentile, are under sin."<sup>2</sup> The catena itself develops in three phases, the first of which is determinative: "Man is depraved in character (10-12), in speech (13-14), and in conduct (16-18) [sic.; (15-18)]."<sup>3</sup>

Verses 10-12. The first quotation from Psalm 14:3 (MT; 13:1, 3, LXX) is paraphrastic;<sup>4</sup> however, "Paul's δίκαιος interprets the meaning of the Septuagint's πολλῶν χρηστότητα" [and the MT's צדיקים].<sup>5</sup> More importantly, in this first quotation

(not in the last) is it declared that there is no righteous man-- from this it follows that all men that do exist are unrighteous. If the statement about the unrighteousness of man, viz. of the absence of righteous men, precedes the statements about man's works, then the criminal deeds of man have to be understood as a consequence of man's unrighteousness and not as the cause of it.<sup>6</sup>

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<sup>1</sup> Johnson, "Universality of Sin," pp. 168-69; on the latter emphasis, Johnson notes: "A second emphasis in the catena of quotations is upon the intensity of sin; there is a total depravity manifested. All aspects of the life of man are affected by sin, his words and his works" (Ibid., p. 169). On the former emphasis, note McClain's four "none's" and three "all's" (McClain, Romans: The Gospel of God's Grace, p. 91).

<sup>2</sup> Johnson, "Universality of Sin," p. 166.

<sup>3</sup> McClain, Romans Outlined and Summarized, p. 20. Cf. Newell, Romans Verse by Verse, p. 80.

<sup>4</sup> For a brief discussion, see: Johnson, "Universality of Sin," p. 167, n. 14.

<sup>5</sup> Ibid. It should be noted that in the original context of Ps 14:1-3 the general designation for all mankind (i.e. "sons of men," v. 2) makes these verses eminently suitable to Paul's utilization-- universal condemnation.

<sup>6</sup> Barth, "Speaking Of Sin (Some Interpretive Notes On Romans 1:18-3:20)," p. 293.

Keck concurs and especially appeals to the support of the concluding quotation cited by Paul in verse eighteen:

The framework (vss. 10b; 18) announces the theme of the whole [catena] with οὐκ ἔστιν δίκαιος οὐδε εἷς on the one hand, and sums it up with οὐκ ἔστιν φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν on the other. The concluding line is almost an exact quotation (only the last word is changed) of the second half of Ps 35:2 (LXX).<sup>1</sup>

The transition to verses twelve and thirteen is obvious; "the first unit of the catena (vss. 11f.) declares the object of this invective to be morally bankrupt. There is not a single person who understands, seeks God, or does good; conversely, error, idolatry and wickedness are ubiquitous."<sup>2</sup>

Extremely significant for apologetics are the specific indictments of verses eleven and twelve.<sup>3</sup> Concerning the assertions in verse eleven, Paul reflects upon Psalm 14:2, "quotes in the form of . . . implication," and "uses the same terms in the form of direct negation-- 'there is none that understandeth, there is none that seeketh after God.'"<sup>4</sup> His first emphatic negation is οὐκ ἔστιν ὁ συνίων. The

<sup>1</sup>Keck, "The Function of Rom 3:10-18," p. 145.

<sup>2</sup>Ibid.; note the remainder of his synopsis on the framework of the catena: "In the second unit (vss. 13f.), concerned with speech . . . , the accused are indicted for hypocrisy, deceit, blasphemy, and the like. Truth and integrity have been displaced totally by their opposites. The third unit (vss. 15-17) speaks of violent deeds and their dire consequences. In effect, the second and third units spell out the charges of the first, in terms of word and deed" (Ibid.).

<sup>3</sup>These three affirmations are "clearly derived from Psalms 14:2; 53:3. But again it is not verbatim quotation of either the Hebrew or the LXX" (Murray, Romans, 1:103). For some brief but pertinent notations on the Hebrew texts in their original contexts, see: Kidner, Psalms 1-72, pp. 78-79, 196. On the details of Paul's textual adaptations, see: Cranfield, Romans, 1:192-93; Cranfield and others feel that Paul also alludes to Eccl 7:20 (Ibid., p. 192).

<sup>4</sup>Murray, Romans, 1:103.

substantival participle from συνίημι is crucial. The basal force of συνίημι is "to bring together" with the frequently extended meaning of "to perceive."<sup>1</sup> Thayer aptly synthesizes the significance of this important compound word when he notes: "to put (as it were) the perception with the thing perceived; to set or join together in the mind, i.e. to understand, (so fr. Hom. down; Sept. for פִּיךָ and תְּשַׁכֵּיל)."<sup>2</sup> Such a perception or understanding in both contexts (i.e. Ps 14:2 and Rom 3:11) must be qualified as a "religious and moral understanding."<sup>3</sup> Therefore, Paul

is talking about spiritual things, the things of God. He says, "There is nobody that understands." It is derangement in mentality, spiritual incomprehension.<sup>4</sup>

Another emphatic negation quickly follows: οὐκ ἔστιν ὁ ἐκζητῶν τὸν θεόν. The participle from ἐκζητέω (i.e. to seek out, search for<sup>5</sup>) fittingly captures the force of the Hebrew participle שֶׁיִּדְרֹשׁ from יָדַרַשׁ (i.e.

<sup>1</sup>Cf. TDNT, s.v. "συνίημι κτλ.," by Hans Conzelmann, 7:888; also note his treatment of συνίημι for פִּיךָ and תְּשַׁכֵּיל in the LXX and Qumran along with his discussion of this word group in the NT (Ibid., pp. 890-92; 892-96).

<sup>2</sup>Thayer, Lexicon, p. 605. The apologetical significance of this word can be better appreciated if its key renderings for תְּשַׁכֵּיל and פִּיךָ in the LXX are studied; for occurrences, see: Edwin Hatch and A. Redpath, A Concordance To The Septuagint, vol. 2 (Austria: Akademische, 1954), pp. 1316-17. Its usage for פִּיךָ generally is more significant than that for תְּשַׁכֵּיל (e.g. Ps 14:2); this becomes obvious in surveying פִּיךָ and its related forms (cf. IDOT, "פִּיךָ, פִּינָה, פִּינָה," by Helmer Ringgren, 2:99-107). Of course, a survey of συνίημι and its related forms in the NT is highly productive; cf. W. F. Moulton and A. S. Geden, A Concordance To The Greek Testament, second ed. (Edinburgh: T. & T. Clark, 1899), pp. 921-22.

<sup>3</sup>Cranfield, Romans, 1:192.

<sup>4</sup>McClain, Romans: The Gospel of God's Grace, p. 94. Cf. Newell, Romans, p. 81.

<sup>5</sup>BAGD, p. 240.

resort to, seek<sup>1</sup>). The word has to do with "man's relation to God."<sup>2</sup>  
 No man even takes a step towards God. Murray summarizes the total  
 impact of Romans 3:11 with the following perceptive observations:

In the noetic sphere there is no understanding; in the conative there is no movement towards God. With reference to God all men are noetically blind and in respect of Godward aspiration they are dead.<sup>3</sup>

In Romans 3:12a Paul briefly deviates from his emphatically negated assertions about man. Herein he states affirmatively that πάντες ἐξέκλιναν, ὅμα ἠχρεώθησαν. Not only has mankind not sought God, but in his resistance, he has actively apostatized (i.e. ἐκκλίνω; to turn away, turn aside; to shun<sup>4</sup>). Furthermore, through a vivid hamartiological depiction, all men are depraved (i.e. ἀχρειώω; "pass. become depraved, worthless<sup>5</sup>). The Hebrew word which stands behind this rendering is אִפְּלוּ (i.e. the Niphal of [פָּלוּ]; to be corrupt, tainted<sup>6</sup>). So, "the Greek in this case reflects on the uselessness, the Hebrew on the corruption."<sup>7</sup> Murray highlights the significance of this universal corruption:

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<sup>1</sup> BDB, p. 205; note especially the occurrences under "3. seek deity in prayer and worship" (Ibid.). For a brief outline of the OT concept of seeking God, see: Cranfield, Romans, 1:192.

<sup>2</sup> Cranfield, Romans, 1:192.

<sup>3</sup> Murray, Romans, 1:103.

<sup>4</sup> BAGD, p. 241. It should be noted that "the slight variation in the Hebrew of Psalm 53:4 especially that from פָּלוּ of 14:3 to אִפְּלוּ of 53:4, makes no difference to the meaning. Both verbs are well rendered by ἐξέκλιναν of the Greek" (Murray, Romans, 1:103, n. 10).

<sup>5</sup> BAGD, p. 128.

<sup>6</sup> BDB, p. 47; cf. on Job 15:16 above where it was noted that the Arabic cognate refers to milk turning sour.

<sup>7</sup> Murray, Romans, 1:103.

Like salt that has lost its savour or as fruit that is rotten no longer serves any useful purpose, so all men are viewed as having "gone bad"; that there is no exception is expressed by the word "together"--to a man they are corrupted. The terms in which the concluding clause is expressed leave no loophole for exception--there is not even one who does good.<sup>1</sup>

Verses 13-14.<sup>2</sup> "The concentration upon organs of speech in verses 13, 14 shows how, in the apostle's esteem, the depravity of man is exemplified in his words and how diverse are the ways in which speech betrays the wickedness of the heart."<sup>3</sup> The idea expressed at the outset of verse thirteen indicates either "the deadly effects of their speech" or better "the inner corruption which it expresses."<sup>4</sup> Perpetuity of deception is emphasized in the next clause (i.e. v. 13b: note the imperfect ἐδολιοῦσαν; they "practice deceit" [NIV]): "With their tongues they keep deceiving" (NASB). In addition, their lips exude moral poison (v. 13c).<sup>5</sup> The relative clause of verse fourteen is climactic: "As used by Paul, the words ὡν τὸ στόμα ἀράς καὶ πικρίας γέμει make a fitting conclusion to the description of the sinfulness of men's speech."<sup>6</sup> Men's mouths are saturated with cursing and with "bitterness, animosity, anger, harshness."<sup>7</sup>

<sup>1</sup> Ibid., 1:103-04.

<sup>2</sup> For textual summaries of Paul's OT sources, see: Cranfield, Romans, 1:193. For a more extensive analysis, see: Keck, "The Function of Rom 3:10-18," p. 144.

<sup>3</sup> Murray, Romans, 1:104. Cf. James 1:19, 26; 3:1-12; and Eph 4:29.

<sup>4</sup> Cranfield, Romans, 1:193.

<sup>5</sup> Cf. Newell, Romans, p. 83.

<sup>6</sup> Cranfield, Romans, 1:193.

<sup>7</sup> BAGD, p. 657.

Verses 15-18. "Verses 15-17 are an abridgement of Isa 59.7-8a, verses which describe the sins of the Jewish people";<sup>1</sup> however, in their present context they have a universal application. The life-style of all mankind (note the common Biblical metaphors of feet and pathways) is thoroughly deviant.<sup>2</sup> Verse eighteen capstones these moral anomalies with the implied reason for them all: "There is no fear of God before their eyes" (NASB):<sup>3</sup>

The eyes are the organs of vision and the fear of God is appropriately expressed as before our eyes because the fear of God means that God is constantly in the centre of our thought and apprehension, and life is characterized by the all-pervasive consciousness of dependence upon him and responsibility to him. The absence of this fear means that God is excluded not only from the centre of thought and calculation but from the whole horizon of our reckoning; God is not in all our thoughts. Figuratively, he is not before our eyes. And this is unqualified godlessness.<sup>4</sup>

In other words, "the fear of God has no part in directing his life, . . . God is left out of his reckoning, . . . he is a practical, whether or not he is a theoretical, atheist."<sup>5</sup>

Paul's whole "catena has been constructed . . . so as to form a new unity out of a multiplicity of excerpts."<sup>6</sup> "The apostle places together various passages which when combined provide . . . a unified

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<sup>1</sup> Cranfield, Romans, 1:193.

<sup>2</sup> For some brief commentary on these verses, see: *Ibid.*, pp. 194-95.

<sup>3</sup> On the textual comparison of the quote from Ps 36:2 (MT), see: *Ibid.*, pp. 193-94. Concerning the significance of the verse in Paul's argument, Cranfield well observes that it "indicates the root of their evil deeds and also of their evil words--in fact, the very essence of their sinfulness" (*Ibid.*, p. 195). Cf. Keck, "The Function of Rom 3:10-18," pp. 145-46.

<sup>4</sup> Murray, Romans, 1:105.

<sup>5</sup> Cranfield, Romans, 1:195.

<sup>6</sup> *Ibid.*, p. 191.

summary of the witness of the Old Testament to the pervasive sinfulness of mankind":<sup>1</sup>

In all that man is, in all that he says, in all that he does, there is the taint of depravity and sin. That is the meaning of total depravity.<sup>2</sup>

An inspired synthesis: Romans 5:6-10

The  $\alpha\upsilon\tau\acute{\omicron}\nu$  of Romans 5:1 builds upon Paul's great discourse on justification (i.e. Rom 3:21ff.),<sup>3</sup> and verses one through eleven briefly mention some of the blessings of this justification.<sup>4</sup> Nevertheless, throughout this excerpt on God's wonderful provision of salvation, there are sobering reminders of who and what we were before He graciously overpowered our perpetual resistance.<sup>5</sup>

Verse six reads: "You see, at just the right time, when we were still powerless, Christ died for the ungodly" (NIV).<sup>6</sup> It must be insisted that "the  $\alpha\sigma\epsilon\beta\epsilon\iota\varsigma$  . . . referred to here are not to be distinguished from the 'we' who have just been described as  $\alpha\sigma\theta\epsilon\upsilon\epsilon\iota\varsigma$  and will be described as  $\alpha\mu\alpha\rho\tau\omega\lambda\omicron\iota$  (v. 8) and  $\acute{\epsilon}\chi\theta\rho\omicron\iota$  (v. 10)."<sup>7</sup> The genitive

<sup>1</sup> Murray, Romans, 1:102.

<sup>2</sup> McClain, Romans: The Gospel of God's Grace, pp. 96-97.

<sup>3</sup> Cf. Murray, Romans, 1:158.

<sup>4</sup> Cf. McClain, Romans: Outlined and Summarized, p. 24.

<sup>5</sup> On the positives of Rom 5:1-11, see the discussion in the next chapter.

<sup>6</sup> For a discussion of the variants in v. 6, see: Lightfoot, Notes On The Epistles Of St. Paul, pp. 285-86.

<sup>7</sup> Cranfield, Romans, 1:264.

absolute ὄντων ἡμῶν ἁσθενῶν ἔτι could be construed as temporally or concessively subordinate to Christ dying on our behalf (i.e. while or although we were without strength . . .).<sup>1</sup> Either option does not affect the fact of being in a state of weakness (i.e. totally helpless).<sup>2</sup> Moule isolates the thrust of the subordinate assertion when he labels it a "gentle euphemism for our utter impotence, our guilty inability to meet the sinless claim of the Law of God."<sup>3</sup> Should this revelation of mankind's state seem somewhat passive, the hamartiological assertions of verses eight and ten will correct any imperceptions.

Another state of being participle (i.e. ὄντων from εἰμί) in verse eight depicts our natural state as sinners (i.e. ἁμαρτωλῶν)-- although or while we were yet missing God's normative mark, Christ died for us. Newell well captures the burden of hamartiological advancement in the key words of verses six and eight:

Now "sinning" is a stronger word than "strengthless": but it is strong in the wrong direction! Strengthless indeed toward God and holiness, we were all; yet vigorous and active in sin. And what did God do? What does God here say? It was while we were thus sinning that Christ died for us!<sup>4</sup>

A third and climactic hamartiological insight appears in conjunction with God's marvelous and inexplicable reconciliation (i.e.

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<sup>1</sup>This syntactical option also pertains to the other adverbial participles under consideration; cf. Dana and Mantey, Manual Grammar, pp. 226-27, 293.

<sup>2</sup>On ἁσθενῶς, see: BAGD, pp. 115-16; and NIDNTT, "ἁσθενεία," by Hans-Georg Link, 3:993-96.

<sup>3</sup>Moule, Romans, p. 135.

<sup>4</sup>Newell, Romans, p. 170.



v. 10).<sup>1</sup> The state of mankind in this particular insight is described as ἐχθροί. The question is, Were we actively or passively enemies? The answer comes from the resounding anthropological testimony of the Scriptures, with some of it having been outlined in the previous pages: mankind is actively hostile towards God. Lightfoot well argues that "surely the common meaning of ἐχθρός is active, at least from the Attic age onward, and in prose; and it is the universal use in the New Testament."<sup>2</sup> Should there be any reservations about construing this hostility as emanating from man, an examination of a parallel passage in Colossians settles the issue.

Colossians 1:21 adds specificity to the general assertion encountered in Romans 5:10. The verse introduces a syntactically difficult short paragraph (i.e. Col 1:21-23).<sup>3</sup> The opening verses could be rendered as follows: "And you, who once were estranged and hostile in disposition, as shown by your wicked works, he in his body of flesh

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<sup>1</sup> That reconciliation is the facet of salvation specifically mentioned here magnifies the significance of this subordinate hamartiological condition. It must be remembered that it is Christ's peace-making work which overcomes inherent hostility (cf. Bruce's comments in: E. K. Simpson and F. F. Bruce, Commentary On The Epistles To The Ephesians And The Colossians, NICNT [Grand Rapids: Wm. B. Eerdmans Publishing Co., 1957], p. 208). For a survey of the Biblical doctrine of reconciliation stressing that it "is manward, not Godward, in its direction," see: S. Lewis Johnson, Jr., "Studies In The Epistle To The Colossians: IV. From Enmity to Amity," BSac 119 (April-June 1962):143-45.

<sup>2</sup> Lightfoot, Notes On The Epistles Of St. Paul, p. 288. Contrast Murray, Romans, 1:172.

<sup>3</sup> For a good discussion of the variant and the syntactical options, see: William Hendriksen, Exposition of Colossians and Philemon, NTC (Grand Rapids: Baker Book House, 1964), pp. 96-97, n. 60. It seems best to take the ὑμῶν of v. 21 as the object of ἀποκατήλλαξεν (v. 22a, UBSGNT, 3rd ed.). Cf. the syntax of Eph 2:1, 5-6. Contrast Johnson, "From Enmity to Amity," p. 146, n. 17.

through his death has now reconciled" (vv. 21-22).<sup>1</sup> God reconciled these people who were in a former state of being both alienated<sup>2</sup> and hostile in their mind.<sup>3</sup> In both cases, the "ὄντας" emphasises that this state was continuous.<sup>4</sup> Of particular significance is the continuous state of being ἐχθροὺς τῆ διανοίᾳ. Again, it must be stressed that "the echthrous is active, hostile, not passive, hated. The following words demonstrate this. . . ."<sup>5</sup> Peake exposes the theological significance of this affirmation when he takes the διανοίᾳ as the "dative of the part affected, and ἐχθ. as active, hostile to God in your mind."<sup>6</sup> Mankind has a perpetual mind-set of active hostility towards God and the things of God. The question of apologetical significance is: Are merely finite resources capable of counteracting man's perpetual resistance? The previously outlined Scriptural evidence strongly suggests an implied answer of NO. This answer will be explicitly confirmed by the following data.

MAN'S REASONING  
POWER STILL EXISTS  
BUT IT EXISTS  
IN A AT-WAR  
STATE W/Θ.

<sup>1</sup> Hendriksen's rendering (Colossians and Philemon, p. 82).

<sup>2</sup> On ἀπαλλοτριῶ, see the discussion on Eph 4:18 above, and on the significance of the periphrastic construction herein, see: Johnson, "From Enmity to Amity," p. 146, n. 16.

<sup>3</sup> On διάνοια and its apologetical significance, see the discussion on Eph 2:3 above.

<sup>4</sup> A. S. Peake, "The Epistle To The Colossians," EGT (reprinted; Grand Rapids: Wm. B. Eerdmans Publishing Co., 1970), p. 512.

<sup>5</sup> Johnson, "From Enmity to Amity," p. 146, n. 19. Cf. Abbott, Ephesians and Colossians, p. 225 where he insists upon an active sense both here and in Rom 5:10. The "following words" mentioned by Johnson not only pertain to "enemies" by nature (i.e. τῆ διανοίᾳ; cf. BAGD, p. 187: "hostile in attitude") but also to "enemies" by deed (i.e. ἐν τοῖς ἔργοις τοῖς πονηροῖς).

<sup>6</sup> Peake, "Colossians," p. 512. Cf. J. B. Lightfoot, St. Paul's Epistles To The Colossians And To Philemon (reprinted; Grand Rapids: Zondervan Publishing House, 1959), p. 161.

The Apologetical Implications Of Original Sin  
And Total Depravity: Man's Inability

A host of passages could have been chosen to demonstrate that man in himself is totally helpless and hopeless. He is unable to extricate himself from his deadly hamartiological predicament. Two representative passages--one from the OT and one from the NT--have been selected to substantiate man's inability. Prior to an analysis of salient exegetical factors from these passages the thesis of this anthropological and hamartiological crescendo needs to be articulated:

Originally, Adam's will was free from the dominion of sin; he was under no natural compulsion to choose evil, but through his fall he brought spiritual death upon himself and all his posterity. He thereby plunged himself and the entire race into spiritual ruin and lost for himself and his descendants the ability to make right choices in the spiritual realm. His descendants are still free to choose--every man makes choices throughout life--but inasmuch as Adam's offspring are born with sinful natures, they do not have the ABILITY to choose spiritual good over evil. Consequently, man's will is no longer free (i.e., free from the dominion of sin) as Adam's will was free before the fall. Instead, man's will, as the result of inherited depravity, is in bondage to his sinful nature.<sup>1</sup>

The burden of Jeremiah 13:23

Jeremiah 1:1-20:18 contains various "prophecies occurring between 625 B.C. and the fourth year of Jehoiakim."<sup>2</sup> In chapters eleven through thirteen Jeremiah confronts Judah with the issues of covenant, conspiracy, and condemnation.<sup>3</sup> The prophet gives two symbols of God's impending

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<sup>1</sup>Steele and Thomas, Romans, p. 153. For more discussion on this Biblical perspective of 'free will,' see: Gordon H. Clark, Religion, Reason and Revelation (Nutley, NJ: Craig Press, 1961), pp. 201, 204, 228-33.

<sup>2</sup>R. K. Harrison, Jeremiah and Lamentations: An Introduction And Commentary, TOTC (London: Inter-Varsity Press, 1973), p. 47.

<sup>3</sup>Theo. Laetsch, Bible Commentary: Jeremiah (Saint Louis: Concordia Publishing House, 1952), p. 125.

judgment at the outset of chapter thirteen and then culminates with a final threat in verses eighteen through twenty-seven.<sup>1</sup> Although these words are directed corporately towards wayward Judah,<sup>2</sup> the hamartiological principle applies individually to all the sons of Adam.

The NIV correctly fuses the rhetorical questions of verse twenty-three with their climactic conclusion: "Can the Ethiopian change his skin or the leopard its spots? Neither can you do good who are accustomed to doing evil."<sup>3</sup> The interrogative הֲ on the verb תִּפְּנֶה (i.e. "turn = change, transform, . . . alter"<sup>4</sup>) governs both parts of the protasis. The apodosis, which speaks about those who are practiced in evil doing (i.e. לַמַּדֵּי יִרְעוּ) being able to do good (i.e. תִּהְיוּ לַטֹּבִים), takes on the same degree of likelihood as a black person becoming white or a leopard altering its spots. Such changes cannot be accomplished by the subjects because of their respective natures, and so it is with man's ability (i.e. his inability). Laetsch draws the significant conclusions from God's powerful syllogistic principle relayed by Jeremiah:

This sin is not merely an acquired habit, which they might give up at any time they chose to do so. They can relinquish their sinful nature as little as the Ethiopian can rid himself of his skin or the leopard his spots. Ever since Adam's fall all children of Adam are, like their father, sinful, every imagination of the thoughts of their hearts being only evil continually (Gen. 6:5; 8:21; Jer. 17:9;

<sup>1</sup> Ibid., pp. 136, 40.

<sup>2</sup> Cf. Harrison, Jeremiah and Lamentations, p. 101.

<sup>3</sup> Keil well outlines the poetic and syntactical progression of v. 23 as follows: "The consequential clause introduced by אִם כִּי connects with the possibility suggested in, but denied by, the preceding question: if that could happen, then might even ye do good. The one thing is as impossible as the other" (C. F. Keil, The Prophecies Of Jeremiah, vol. 1, trans. by David Patrick, COTTV [Grand Rapids: Wm. B. Eerdmans Publishing Co., n.d.], p. 241).

<sup>4</sup> BDB, p. 245.

Rom. 5:19; Eph. 2:1-2). To make man willing to yield himself to God and his members as instruments of righteousness unto God is a miracle even greater than changing an Ethiopian's skin and a leopard's spots, a miracle possible only to the almighty grace of the Lord Jehovah (Jer. 31:18, 20, 31-34; 33:8).<sup>1</sup>

### The burden of 1 Corinthians 2:14

First Corinthians 2:14 is pre-eminent in reference to apologetical signification.<sup>2</sup> Even a cursory examination of its truths will lead to the conclusion that "at no point does man, acting upon his adopted principle of autonomy, interpret or discern anything correctly."<sup>3</sup>

Not only is man disinclined towards spiritual truths, but he is also incapable of apprehending them.

#### Man's hostility

There is an important change of persons in 1 Corinthians 2:14-15 which indicates the universal applicability of the truths contained therein.<sup>4</sup> The subject of verse fourteen is simply designated ψυχικός

<sup>1</sup> Laetsch, Jeremiah, pp. 141-42. For more on God being the only one able to counteract this inability (i.e. contrasting the truths of Jer 31 with the realities of 13:23), see: TDNT, s.v. "μετανοέω, μετάνοια," by E. Wurthwein, 4:987.

<sup>2</sup> For example, note Horne's discussion: "Biblical Apologetic Methodology," pp. 132-37.

<sup>3</sup> Halsey, For A Time Such As This, p. 30.

<sup>4</sup> Notice the switch from the first person plurals of the previous context (the extent of each of these is not always easily discernible) to the aphoristic third person singular of vv. 14-15. In 3:1-3 there is also a switch to second person plurals (i.e. the original addressees). Grosheide well stresses that "verses 14 and 15 give a general characterization" (F. W. Grosheide, Commentary On The First Epistle To The Corinthians, NICNT [Grand Rapids: Wm. B. Eerdmans Publishing Co., 1953], p. 73). On the significance of the ὁ of v. 14, see: F. Godet, Commentary On The First Epistle Of St. Paul To The Corinthians, vol. 1, trans. by A. Cusin (reprinted; Grand Rapids: Zondervan Publishing House, 1957), pp. 156-57.

unreg  
man is not  
only hostile  
toward spiritual  
things, but he is  
also unable to  
understand them.

. . . ἀνθρώπος. He is best defined by the antithesis in the immediate and larger contexts:<sup>1</sup>

The natural man is the counterpart of the spiritual man (cf. verses 13, 15). 'Spiritual' (πνευματικός) is an adjective derived from the noun 'Spirit' (πνεῦμα); 'natural' (ψυχικός), a rendering in whose favour there is little to plead but its familiarity, and the difficulty of finding an alternative, is an adjective derived from the noun 'soul' (ψυχή). For the contrast between these words, and their meaning, see especially xv. 44ff. . . . The natural man is most easily defined negatively: he is a man who has not received the Holy Spirit.<sup>2</sup>

The man under consideration is "an unspiritual man";<sup>3</sup> consequently, he is unregenerate.<sup>4</sup>

The first part of verse fourteen emphasizes this man's hostility towards spiritual things in the words οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ showing that he demonstrates a "prejudiced disposition":<sup>5</sup>

<sup>1</sup> For a survey of ψυχικός, πνευματικός, and σαρκικός/σάρκινος, see: F. F. Bruce, 1 and 2 Corinthians, NCB (London: Marshall, Morgan, Scott, 1971), pp. 40-41. Caution must be exercised in multiplying normative categories in reference to these designations (e.g. Stanley D. Toussaint, "The Spiritual Man," BSac 125 [April-June 1968]:139-46), because σαρκικός is an "abnormal category" (William W. Combs, "The Role Of The Holy Spirit In The Interpretation Of Scripture," unpublished postgraduate seminar paper [Winona Lake: Grace Theological Seminary, 26 February 1981], p. 11). On the significance of the adjectival endings as they relate to the identification of those who are 'spiritual' and those who are 'unspiritual,' see: A. T. Robertson, A Grammar of the Greek New Testament in the Light of Historical Research (Nashville: Broadman Press, 1934), pp. 158-59.

<sup>2</sup> C. K. Barrett, A Commentary On The First Epistle To The Corinthians (London: Adam & Charles Black, 1971), pp. 76-77.

<sup>3</sup> BAGD, p. 894.

<sup>4</sup> Bruce, 1 and 2 Corinthians, p. 41. Cf. R. C. H. Lenski, The Interpretation of St. Paul's First and Second Epistle to the Corinthians (Minneapolis: Augsburg Publishing House, 1943), p. 114.

<sup>5</sup> James L. Boyer, For A World Like Ours: Studies in I Corinthians (Winona Lake: BMH Books, 1971), p. 41.

Such a man receiveth not the things of the Spirit. The verb has an air of welcoming about it, being the usual word for receiving a guest. Thus the point is that the natural man does not welcome the things of the Spirit; he refuses them, he rejects them.<sup>1</sup>

The γάρ clause reveals his reason for this disposition; all these things are to him μωρία, "foolishness" (i.e. "stillness, something insipid, tasteless, absurd";<sup>2</sup> cf. the English word "moronic"). Hostility is consistently generated towards spiritual truth, "for it inverts the values by which he lives."<sup>3</sup>

#### Man's hopelessness

The second part of verse fourteen probes deeper into the unspiritual man: καὶ οὐ δύναται γινῶναι. . . . "The words: he cannot know them are still stronger, since they do not merely refer to what the natural man attempts but what is objectively true about him; they refer to his condition."<sup>4</sup> The objective negation with δύναται (i.e. to be able, "expressing possibility or capability"<sup>5</sup>) plus the complementary aorist infinitive from γινώσκω (i.e. "understand, comprehend"<sup>6</sup>) all combine to provide an invaluable theological insight: the unspiritual man "'cannot even begin to know'" spiritual things.<sup>7</sup> Since spiritual truths

<sup>1</sup> Leon Morris, The First Epistle Of Paul To The Corinthians: An Introduction And Commentary, TNTC (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1958), p. 60.

<sup>2</sup> Lenski, First And Second Corinthians, p. 115.

<sup>3</sup> Barrett, First Corinthians, p. 77.

<sup>4</sup> Grosheide, First Corinthians, p. 73.

<sup>5</sup> NIDNTT, s.v. "δύναμις," by O. Betz, 2:601, 03.

<sup>6</sup> BAGD, p. 161.

<sup>7</sup> Boyer's emphatic rendering (For A World Like Ours, p. 41).



are πνευματικῶς ἀνασπίνεται (i.e. "investigated in a spiritual manner"<sup>1</sup>), a natural man "lacks the equipment necessary to examine spiritual things."<sup>2</sup>

In the light of man's original sin and total depravity which culminates in a hopeless state of inability, it should be obvious that his only hope is divine intervention.<sup>3</sup> He does not inherently possess the power to overcome his inability nor can merely finite rescue efforts give him a sufficient impetus.

Could his predicament possibly be any worse than this? Unfortunately, the Scriptural answer to this question is Yes. Although the previous discussion in its entirety might lead one to believe that spiritually we are our own worst enemies,<sup>4</sup> there is the archenemy still to be considered.

#### External Complications: Satanic Opposition

Complicating seemingly insurmountable anthropological and hamartiological obstacles is the reality of Satanic opposition concerning the reception and dissemination of the truth. Let the unwary apologist take

<sup>1</sup> William F. Orr and James Arthur Walther, 1 Corinthians, AB (Garden City, NY: Doubleday & Company, Inc., 1976), p. 158; note their brief survey of ἀνασπίνω (Ibid.).

<sup>2</sup> Boyer, For A World Like Ours, p. 41; he adds: "He is like a blind man in an art gallery, like a deaf man at a symphony" (Ibid.). Similarly, Bruce suggests that a natural man "lacks the organ by which alone they can be appreciated" (1 and 2 Corinthians, p. 41). Cf. Grosheide, First Corinthians, pp. 73-74.

<sup>3</sup> See chs. 4 and 5 on Soteriological Theocentricity and Efficient Provisions.

<sup>4</sup> In a very important way this is true; we are spiritually responsible. A hamartiology which quite consistently 'passes the buck' is not a Biblical hamartiology (cf. e.g. Jas 1:14).



heed of these primary activities of the forces of darkness lest he and many whom he is seeking to help fall prey to the adversary.<sup>1</sup>

### Aimed At The Recipients Of Truth

#### At the outset

Satan's active involvement in the Fall of mankind is nearly a universally recognized fact.<sup>2</sup> Via summary, 2 Corinthians 11:3 serves as a brief review: "But I am afraid that just as Eve was deceived by the serpent's cunning, your minds may somehow be led astray from your sincere and pure devotion to Christ" (NIV; emphasis added).<sup>3</sup> The immediate context reveals Paul's deep concern that his readers' minds might be corrupted by false teachers causing them to depart from the truth.<sup>4</sup> The parallel employed to communicate the danger of the deception of those false teachers was the serpent's deception of Eve. Paul is:

aware that Satan, the father of all lying (Jn. 8:44), is ever active in opposition to the Word of God, he is afraid lest they should be completely deceived as Eve . . . was by the craftiness of the

<sup>1</sup> On the fact that Satan's control is temporary and providentially circumscribed and on his various NT appellations, see: Westcott, Ephesians, pp. 29-30.

<sup>2</sup> Cf. above on Gen 2-3.

<sup>3</sup> Moule in his paraphrase rightly refers to this as "the primal temptation" (Handley C. G. Moule, The Second Epistle To The Corinthians: A Translation, Paraphrase, And Exposition, ed. by A. W. Handley Moule [Grand Rapids: Zondervan Publishing House, 1962], p. 105).

<sup>4</sup> For a good discussion of Satan's use of instruments such as the serpent and these false teachers who burdened Paul's heart, see: R. V. G. Tasker, The Second Epistle Of Paul To The Corinthians: An Introduction And Commentary TNTC (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1958), pp. 146-47. The apologetical significance of Tasker's whole discussion should also be noted (Ibid.).

serpent acting as the instrument of him who is himself described as "that old Serpent" (Rev. 12:9, 20:2).<sup>1</sup>

From the outset, Satan has been in the business of spiritual seduction.<sup>2</sup>

### Throughout history

Satan's involvement throughout the course of human history is a great theme of Scripture, and the implications of this infallible record are often ignored by apologists. Apologists' targets are also the targets of the archenemy. Ministers of the truth must never forget this.

The fact of 2 Corinthians 4:3-4

This passage and several others in the NT teach believers that:

Satan and his satellites are by no means yet overcome, though their death-knell was sounded by Christ's victory on the cross. These sinister forces are, in fact, so powerful that Jesus described their leader as "the prince of this world," and Paul here designates him "the god of this world."<sup>3</sup>

Since this situation has not yet changed,<sup>4</sup> Paul's words are very relevant today. As a matter of fact, these words are particularly relevant to ministers of the Gospel, especially including Christian apologists. Indeed, the larger context of 2 Corinthians 2:12-6:10 deals with the

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<sup>1</sup> Philip Edgcumbe Hughes, Paul's Second Epistle To The Corinthians, NICNT (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1962), pp. 375-76.

<sup>2</sup> Note Barrett's interesting discussion on the implications of ἐπιπάθει: C. K. Barrett, A Commentary On The Second Epistle To The Corinthians, HNTC (New York, Evanston, San Francisco, and London: Harper & Row, Publishers, 1973), pp. 273-74. He also stresses that "the snake as the representative of Satan (or possibly as Satan in disguise; see verse 14, and cf. Wisd. ii. 24) is the supreme exponent of craftiness; compare iv. 2; 1 Cor. iii. 19" (Ibid., p. 274).

<sup>3</sup> Tasker, Second Corinthians, p. 70.

<sup>4</sup> I.e. we are still a part of τοῦ αἰῶνος τούτου (i.e. v. 4); cf. Hughes on 'this age' and 'the age to come': Second Corinthians, p. 126.

challenges and the glory of the Christian ministry.<sup>1</sup> Concerning the immediate context, Paul's example of engaging in this ministry according to God's methodology stands in stark contrast with all who employ craftiness (cf. ἐν πανουργία):<sup>2</sup> "We have renounced secret and shameful ways; we do not use deception, nor do we distort the word of God. On the contrary, by setting forth the truth plainly we commend ourselves to every man's conscience in the sight of God" (2 Cor 4:2, NIV). The specific revelation pertaining to the subject at hand is introduced by the concessive εἰ δὲ καὶ of verse three.<sup>3</sup>

In verse three the condition of the ones who are perishing (i.e. τοὺς ἀπολλυμένοις) is amplified by the periphrastic perfect ἐστὶν κεκαλυμμένον in reference to the Gospel. This group (cf. 2 Cor 2:15-16) showed absolutely no signs of receptivity, because the Gospel was really "veiled in them" (cf. ἐν τοὺς ἀπολλυμένοις).<sup>4</sup>

Another ἐν (i.e. ἐν οἷς)<sup>5</sup> introduces the Satanic involvement in this obduracy: "in whose case the god of this world has blinded the

NEED TO GET  
<sup>1</sup> No other work presents the occasion and focal point of 2 Cor 2:12-6:10 more clearly than A. T. Robertson, The Glory of the Ministry: Paul's Exultation in Preaching (reprinted; Grand Rapids: Baker Book House, 1967) does. This work is saturated with valid applications for contemporary fellow-laborers.

<sup>2</sup> On the immediate context which exposes craftiness and on the "motif of satanic cunning" also prominent herein, see: TDNT, s.v. "πανουργία, πανουργος," by Otto Bauernfeind, 5:726.

<sup>3</sup> Cf. Hughes, Second Corinthians, p. 125, n. 28. For a general introduction to the "Satan sayings in the Epistles," see: TDNT, s.v. "σατανᾶς," by Werner Foerster, 7:160-62.

<sup>4</sup> Hughes' full argument is valid: "The unveiled gospel, openly proclaimed, has been veiled to them because it is veiled in them: the veil is over their hearts and minds (3:14ff.), not over the gospel" (Second Corinthians, p. 125).

<sup>5</sup> On the ἐν οἷς, see: TDNT, s.v. "ἐν," by Albrecht Oepke, 2:539.

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" (2 Cor 4:4, NASB).

Hughes marks the significant transition from verse three to verse four:

But there is another power at work besides the wills of those whose hearts are veiled against the gospel light--the god, namely, of this world, to whom, in turning away from the one true God, those who are perishing have submitted themselves, and by whom their unbelieving minds are blinded.<sup>1</sup>

The activity and intent of the god of this present αἰῶν must always be kept in mind. He spiritually blinds<sup>2</sup> the minds<sup>3</sup> of τῶν ἀπίστων (cf. "those who are perishing" in v. 3) so that (εἰς + the articular infinitive) they cannot see the Gospel light.<sup>4</sup> This external complication is substantial and inextricably related to man's inherent aversion from the truth:

This effect is attributed to Satan as the initiator of sin and therefore its consequences. . . . The tempter, in fact, sets in motion a kind of chain-reaction: sin leads to blindness, and blindness leads to destruction. Impelled by hatred of the gospel, he has been a liar (= a blinder of men's minds) and a murderer (= a destroyer of men's souls) from the beginning (Jn. 8:44f.).<sup>5</sup>

<sup>1</sup> Hughes, Second Corinthians, p. 126. Note Hughes' survey of NT designations for Satan (Ibid.); cf. TDNT, s.v. "διδάβωλος," by Werner Foerster, 2:79, and Moule who parallels 1 John 4:5-6 (Second Corinthians, p. 27, n. 4).

<sup>2</sup> On the figurative sense of τυφλῶ in the NT, see: BAGD, p. 831; cf. also their reference to Test. Sim. 2:7.

<sup>3</sup> On the corruption and vulnerability of the νόημα, esp. as noted in 2 Cor, see: TDNT, s.v. "νόημα," by J. Behm, 4:961.

<sup>4</sup> For a full discussion on the transitive and intransitive options pertaining to ἀγάρω herein, see: Hughes, Second Corinthians, p. 129, n. 35.

<sup>5</sup> Ibid., p. 129. It should be noted that Hughes does not fail to recognize the providence of God in all of this nor does he fail to stress that Satan's "sway over the world . . . is usurped, temporary, and in no sense absolute" (cf. respectively, pp. 129, 126-27).

## The remembrance of Ephesians 2:2

In the previous passage Satan's sway was revealed in reference to unbelievers who were perishing. In Ephesians 2:2 his past sway over presently rescued believers is remembered: "And you [i.e. believers] were dead in your trespasses and sins, in which you formerly walked according to the course of this world [cf. "the god of this age" above], according to the prince of the power of the air,<sup>1</sup> of the spirit that is now working in the sons of disobedience" (Eph 2:1-2, NASB, emphasis added).<sup>2</sup> Concerning the relationship of the above verses, Boyer well reminds all that the spiritually dead ones mentioned in verse one were very much alive to the evil forces mentioned in verse two.<sup>3</sup> The lifestyle (i.e. περιπατήσατε) of these dead ones was patterned after the objects of the two κατά phrases of verse two: "As the ἐν of the former clause gave the stated sphere [i.e. in their trespasses and sins] within which their pre-Christian life moved, so the κατά of this clause and the next gives the standard to which it conformed and the spirit by which it was ruled."<sup>4</sup> The first standard designated "after the manner of the

<sup>1</sup> For substantial evidence that this is a specific reference to Satan, see: Guy L. Rathmell, "The Prince Of The Power Of The Air In Ephesians 2:2," unpublished M.Div. thesis (Winona Lake: Grace Theological Seminary, May 1972), pp. 12-72. For another general survey of the names and illustrative terms for Satan and his associates, see: Martin H. Scharlemann, "The Secret of God's Plan (Studies in Ephesians)," CTM 41 (June 1970):338-39.

<sup>2</sup> On the immediate context and the syntax of Eph 2:1ff., see above under the heading "Generalized in Ephesians 2:1, 3."

<sup>3</sup> Boyer, "Ephesians," p. 32.

<sup>4</sup> Salmond, "Ephesians," p. 283.

age of this world-order"<sup>1</sup> is closely related to the second standard which speaks of Satanic involvement.

This last κατά introduces insights which turn the spotlight on Satan's domination of those who are characterized by disobedience (i.e. taking τοῖς υἱοῖς τῆς ἀπειθείας as a Hebraism<sup>2</sup>). Such people, from among whom the objects of grace are extricated (cf. ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημεν ποτε, v. 3), are living in absolute conformity to τὸν ἀρχοντα τῆς ἐξουσίας τοῦ ἀέρος, "to Satan, the prince, whose sphere or dominion of authority is the air."<sup>3</sup> Ἐξουσία is herein taken as "domain" or "realm,"<sup>4</sup> and ἀέρος is to be construed metaphorically, their "all-pervading surroundings" (i.e. the surrounding spiritual atmosphere).<sup>5</sup>

"Their life was determined and shaped by the master of all evil, the supreme ruler of all the powers of wickedness."<sup>6</sup>

<sup>1</sup> Cf. Boyer, "Ephesians," p. 32. The αἰών herein "comes near what we understand by 'the spirit of the age'" (Salmond, "Ephesians," p. 283); Salmond renders this occurrence in Eph 2:2 as "course" based upon its following genitive and three semantically associated ideas: "tenor, development, and limited continuance" (Ibid.). Cf. the phrase "this present evil age" in Gal 1:4, and note Ridderbos' discussion on "The Present World. Aeon, Cosmos" (Paul, pp. 91-93). Of this particular usage of κόσμος, Ridderbos appropriately generalizes that "it usually means the human situation qualified by sin" (Ibid., p. 92).

<sup>2</sup> Cf. above on Eph 2:3.

<sup>3</sup> Rathmell's interpretive paraphrase ("The Prince Of The Power Of The Air In Ephesians 2:2," p. 72).

<sup>4</sup> Hendriksen, Ephesians, p. 122. For a survey of the three major options for ἐξουσία herein, see: Salmond, "Ephesians," p. 284.

<sup>5</sup> Cf. Boyer, "Ephesians," p. 32. Cf. Simpson, Ephesians and Colossians, p. 48. For further argument for taking ἐξουσία and ἀρχὴ in this manner, see: Riensche, "Exegesis Of Ephesians 2:1-7," p. 72.

<sup>6</sup> Salmond, "Ephesians," p. 284.

Furthermore, the text continues with another genitive construction which must parallel τῆς ἐξουσίας τοῦ ἀέρος:

But to understand the gen. here as continuing the acc. ἀρχοντα . . . is to take too violent a liberty with grammar. The τοῦ πνεύματος is under the regimen of the ἀρχοντα as the ἐξουσίας is, and it adds something to the idea. The ruler over . . . authority is also the ruler over this particular spirit.<sup>1</sup>

This πνεύματος "is either (a) the evil principle or power that comes into men from Satan, cf. τὸ πνεῦμα τοῦ κόσμου, I Cor. ii. 12; τὸ τοῦ ἀντιχρίστου, I John iv. 23; . . . or (b) the personal Spirit--that particular Spirit whose domain and work are in evil men."<sup>2</sup> Simpson speaks of "something akin to a current of diabolical influence, to an animus of a sinister kind running counter to the motions of the Divine Spirit."<sup>3</sup> Although this spirit is difficult to define precisely, it must be recognized that it is supernaturally powerful (i.e. τοῦ . . . ἐνεργούντος).<sup>4</sup> The impact of both genitive phrases is well summarized by Boyer: "These phrases describe Satan as the master of both the external and internal forces which dominate the 'dead.'"<sup>5</sup> These dead ones who are under the archenemy's supernaturally wicked domination are the targets of our witness; therefore, all merely finite methodologies are ineffectual.

The knowledge of 1 John 5:19

As the apologist launches out, he should keep in mind this concluding generalization through the pen of the Apostle John: "We know that we are children of God, and . . . the whole world is under the

<sup>1</sup> Ibid.      <sup>2</sup> Ibid.

<sup>3</sup> Simpson, Ephesians and Colossians, p. 45.

<sup>4</sup> Cf. references to ἐνεργέω below in ch. 5.

<sup>5</sup> Boyer, "Ephesians," p. 32.

control of the evil one" (1 John 5:19, NIV).<sup>1</sup> John was particularly aware of and concerned about the diabolical grasp of "the evil one," Satan, upon mankind.<sup>2</sup>

That τῷ πονηρῷ is a personal designation for the author of all wickedness is demonstrable from the immediate (cf. 1 John 5:18, 3:12, 2:13-14) and larger (cf. John 17:15) contexts of John's writings.<sup>3</sup>

κόσμος herein is best taken to be "the present world-system, including mankind emphasizing its enmity toward God and alienation from God."<sup>4</sup>

So that the comprehensiveness of this infallible estimation cannot be rationalized away the adjective ὅλος ("whole, entire")<sup>5</sup> is employed to modify κόσμος. Then the combination of κεῖμαι plus ἐν paints an awesome picture of Satan's sway over this domain: "Is in the power of the evil

<sup>1</sup> Westcott well rejects v. 19b as also being dependent upon the ὅτι (B. F. Westcott, The Epistles Of St. John: The Greek Text With Notes And Essays [London: Macmillan And Co., 1883], p. 185); therefore, the ellipsis has been inserted for "that" in the NIV.

<sup>2</sup> Concerning the occasion and background of this particular epistle as it relates to the issue under consideration, see: Donald Guthrie, New Testament Introduction (Downers Grove, IL: Inter-Varsity Press, 1971), pp. 869-72. \* ABAG

<sup>3</sup> On a larger scale the generalization of Achilles seems to be valid: "ho ponēros, standing absolutely, is the evil one (Satan). This is clear in Matt. 13:19, for the par. Mk. 4:15 has Satan, and Lk. 8:12 the devil" (NIDNTT, s.v. "Evil," by E. Achilles, 1:566). The plural form in Eph 6:12 should be noted below.

<sup>4</sup> David L. Turner, "An Analysis Of The New Testament Evidence Commonly Asserted In Favor Of The Doctrine Of General Redemption," unpublished Th.M. thesis (Winona Lake: Grace Theological Seminary, May 1976), p. 97. Amidst Turner's excellent inductive study of the NT usages of κόσμος (pp. 96-101), he lists 34 other occurrences in the Johannine corpus which bear similar hamartiological freight.

<sup>5</sup> BAGD, p. 465. For a survey of occurrences of ὁ κόσμος ὅλος and ὅλος ὁ κόσμος along with their significance, see: Robert Law, The Tests Of Life: A Study Of The First Epistle Of St. John (reprinted; Grand Rapids: Baker Book House, 1968), p. 410.



1 John 5:19 } one renders a Greek idiom 'lies in the evil one.' The verb phrase has also been rendered, 'is inside the hand of' (in the language concerned a common idiom for being a chief's servant), 'is under the feet of,' 'is ruled/commanded by,' 'belongs to.'<sup>1</sup> Stott properly synthesizes all this data when he comments:

John does not say that the world is 'of' the evil one as we are of God (although he has already declared this in iii. 8, 10, 12; cf. Jn. viii. 44, 47), but in him, since he is thinking now not so much of the godless world's origin as of its present sad and perilous condition. It is 'in the evil one,' in his grip and under his dominion. Moreover, it lies there. It is not represented as struggling actively to be free but as quietly lying, perhaps even unconsciously asleep, in the arms of Satan.<sup>2</sup>

This is the condition of our targeted recipients of truth. Can we disseminators of truth be so naive so as to wage war according to the flesh?

#### Aimed At The Disseminators Of Truth

To complicate matters all the more Satan is not only busily engaged among mankind in general, but he is also working against those who possess the cure for the world's malady. The testimony of Paul is a staggering summary of this reality.

<sup>1</sup> C. Haas; M. De Jonge; and J. L. Swellengrebel, A Translator's Handbook on the Letters of John, in vol. 13 of Helps For Translators (London: United Bible Societies, 1972), p. 129.

<sup>2</sup> J. R. W. Stott, The Epistles Of John: An Introduction and Commentary, TNTC (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), p. 193. Cf. Bruce's discussion (e.g. "Man has abdicated his dominion over the world as God's representative in favour of a dominion which he imagines is autonomous, but which in fact has let in the powers of evil and anarchy"): F. F. Bruce, The Epistles Of John: Introduction, Exposition and Notes (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1970), p. 127.

### Paul's theological corroboration

Ephesians 6:10-20 is comprehensive in scope and application in reference to the Christian life; however, its essential theological truths must be fully comprehended by the apologist. "This section falls into three parts: a call to the readers to draw upon the full resources of God for a battle requiring power beyond their own (vv. 10-13); the spelling out of particular needs and resources for the Christian calling (vv. 14-17); and a call to supportive ministry of prayer for all the saints, with special reference to the writer's own needs (vv. 18-20)."<sup>1</sup>

Verses eleven and twelve reveal the ultimate arena of our spiritual wrestling match:<sup>2</sup> "Put on the full armor of God so that you can take your stand against the devil's schemes. For our struggle is not against flesh and blood, but against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms" (NIV). Intimate contact (note the force of *πρός* in both verses<sup>3</sup>) is certain; therefore, the Christian must defend himself from *τὰς μεθοδείας τοῦ διαβόλου*, the methodologies of the diabolical one, Satan.<sup>4</sup>

Further explanation and detail follow in verse twelve. Negatively, our struggle is not *πρός αἷμα καὶ σάρκα*, "not against blood and

<sup>1</sup>Frank Stagg, "The Domestic Code and Final Appeal: Ephesians 5:21-6:24," *RevExp* 76 (Fall 1979):550. It should be noticed that the Apostle Paul on such occasions usually testifies personally concerning his own total dependence upon God and His resources (cf. vv. 19-20).

<sup>2</sup>Cf. BAGD, p. 606 on *πάλη*.

<sup>3</sup>I.e. "denoting a hostile . . . relationship" (Ibid., p. 710).

<sup>4</sup>Note the derivation of the English word methodology from the Greek compound *μετά + ὁδός*, "a way of going after" (cf. Thayer, *Lexicon*, pp. 395-96). The Greek word is well translated herein "the strategems of the devil" (cf. BAGD, p. 499).

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flesh." The apologetical implications of this compound prepositional phrase are great--we are not engaged in a finite battle.<sup>1</sup> In our own strength we are astronomically out-matched, because these variously designated opponents<sup>2</sup> are all related to τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις.<sup>3</sup> Consequently, the burden of the context is an appeal for a total dependence upon God and His gracious provisions:<sup>4</sup>

More than human resources are required for the battle with evil. Verse 10 employs three Greek words for God's power: one a general word for power (dunamis), one term for overcoming might (kratos), and one for inherent strength (ischus). Distinctions are not so much to be labored, but one is to feel the full, cumulative force of the language as it strains to drive home the point. We cannot meet the demands of life alone. We need help. We need God's help.<sup>5</sup>

We especially need His help in the area of truth dissemination. We are in desperate need not only of God's enablement but also His prevailing methodology.<sup>6</sup>

#### Paul's experiential corroboration

Paul's burden reflected in the theological exhortation just reviewed also had an experiential dimension. He, as a great disseminator

<sup>1</sup> The force of the compound prepositional phrase is "a human being in contrast to God and other supernatural beings" (BAGD, p. 743).

<sup>2</sup> For a balanced presentation of these terms which may designate either earthly or heavenly powers (but herein heavenly), see: Salmond, "Ephesians," pp. 278, 383-84.

<sup>3</sup> For extensive exegetical interaction concerning this last πρὸς phrase, see: Ibid., p. 384.

<sup>4</sup> "Verses 14-17 are not exhaustive but representative in citing basic resources necessary to the armor of the saints" (Stagg, "Ephesians 5:21-6:24," p. 550). For the special significance of "the sword of the Spirit" (v. 17), see below under "The Intricate Synergism" (ch. 5).

<sup>5</sup> Stagg, "Ephesians 5:21-6:24," p. 550.

<sup>6</sup> I.e. to counter Satan's μεθοδεῖα; cf. below under "Methodological Reflections" (ch. 6).

of truth, had frequently experienced "the schemes of the devil" as he ministered for the Lord.<sup>1</sup> A good example of this phenomenon is noted in 1 Thessalonians 2:18: "For we wanted to come to you--I, Paul, more than once--and yet Satan thwarted us" (NASB). Indeed Satan is also in the business of opposing the disseminators of the truth.

### Conclusions

#### The Hopelessness Of Anthropocentricity

##### Concerning the lost sinner

A good review of the implications of the preceding discussion on anthropology and hamartiology may be found in Simpson's homily on Ephesians 2:1:

There are three outstanding schools of moral pathology traceable throughout the centuries. Pelagianism asserts the convalescence of human nature. Man merely needs teaching. Semi-pelagianism admits ill-health, but affirms that the symptoms will yield to proper treatment, to a course of tonic drugs and a scrupulous regimen. But Biblical Christianity probes the patient to the quick. Its searching diagnosis pronounces that mortification has set in and that nothing less than infusion of fresh lifeblood can work a cure. Nostrums and palliatives aggravate rather than allay the disease. Sin is an organic epidemical malady, a slow devitalizing poison issuing in moral necrosis; not a stage of arrested or incomplete development, but a seed-plot of impending ruin.<sup>2</sup>

The natural man, although he claims to be autonomous,<sup>3</sup> is enslaved to sin and to Satan. Paul reminds the Romans of their former condition prior to God's great soteriological emancipation:

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<sup>1</sup>For a brief survey of most of those incidents, see "The Concept of Religious Obstacles in the NT" in: TDNT, s.v. "ἔγκρασις," by Gustav Stählin, 3:856-57.

<sup>2</sup>Simpson, Ephesians and Colossians, p. 46.

<sup>3</sup>Cf. the essence of humanism (i.e. anthropocentricity).

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. . . . For when you were slaves of sin, you were free in regard to righteousness . . . (Rom 6:17-18, 20, NASB; emphasis added).<sup>1</sup>

Steele and Thomas aptly draw the hamartiological data together:

The sinner is so spiritually bankrupt that he can do nothing pertaining to his salvation. . . . In the spiritual realm, when judged by God's standards, the unsaved sinner is incapable of good. The natural man is enslaved to sin; he is a child of Satan, rebellious toward God, blind to truth, corrupt, and unable to save himself or to prepare himself for salvation. In short, the unregenerate man is DEAD IN SIN, and his WILL IS ENSLAVED to his evil nature.<sup>2</sup>

He, like his father, the devil, is a victim of his own pride.

Concerning the saved sinner:

anthropocentric hangover

Unfortunately, it has often been forgotten that the saved sinner encounters a problem with anthropocentric hangover. All Christians are still vulnerable to pride and self-aggrandizement, and too frequently fall prey to it. Romans 7-8,<sup>3</sup> Romans 12:1-2,<sup>4</sup> 1 John 1:8-10,<sup>5</sup> etc.

<sup>1</sup>Note the imperfect constructions in vv. 17, 20 (e.g. ἦτε δοῦλοι and δοῦλοι ἦτε τῆς ἁμαρτίας). For a credible suggestion regarding the difficult syntax of v. 17, see: Lightfoot, Notes On The Epistles Of St. Paul, p. 298.

<sup>2</sup>Steele and Thomas, Romans, p. 153.

<sup>3</sup>For a general discussion, see Murray on Rom 7:14-8:8 (Romans, 1:256-87).

<sup>4</sup>Note Stoessel's argument for the necessity of continual mind-renewal: "Notes on Romans 12:1-2: The Renewal of the Mind and Internalizing the Truth," pp. 161-75. Cf. Eggleston on Eph 4:23-24: "The Biblical Concept Of νοῦς," pp. 65-68. Behm well concludes, "In the νοῦς of Christians, i.e., in the inner direction of their thought and will and the orientation of their moral consciousness, there should be constant renewal, R. 12:2 . . . Eph. 4:23 . . ." (TDNT, s.v. "νοῦς," by J. Behm, 4:958). The obvious implication is that until glorification there is always more need for improvement in the Christian's life.

<sup>5</sup>For a good exegetical article emphasizing the Christian's predicament in this crucial area, see: Zane C. Hodges, "Fellowship and

implicitly testify to the reality of this hangover. For example, many times the people in the pew are behaving *κατὰ ἀνθρώπων* (cf. 1 Cor 3:3 in its immediate and larger contexts).<sup>1</sup> Upon these occasions, they (i.e. those who may be designated *ὡς σαρκίνοις . . . σαρκικοί*, 1 Cor 3:2, 3) are operating on the level of the *ψυχικὸς ἄνθρωπος* (i.e. 1 Cor 2:14).<sup>2</sup> Therefore, the same Divine resources (cf. chs. 4-5 below) administered according to the Scripture's methodological precedent (cf. ch. 6 below) become the only antidotes for their spiritual recuperation and growth.

An area in which anthropocentric hangover particularly manifests itself is among the disseminators of truth.<sup>3</sup> The hazards of pride in

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Confession in 1 John 1:5-10," BSac 129 (January-March 1972):48-60. Hodges well stresses that if a Christian even momentarily fails to contemplate the depth of his sin then "the cross has not gripped him as it ought"; he does not see clearly "the desperate depths of man's unholiness" (Ibid., p. 55). In an attempt to balance reality and responsibility, Cook well notes: "In the light of I John 1:10, the presence of personal sin in the Christian life is undeniable . . . and in the light of 2:1 the presence of personal sin is undesirable" (W. Robert Cook, "Hamartiological Problems in First John," BSac 123 [July-September 1966]: 252).

<sup>1</sup>In the previous context Paul had spoken of the natural man and the spiritual man; however, when he "came to speak of the Corinthian Christians he couldn't treat them in either of these two groups" (Boyer, For A World Like Ours, p. 41). No matter how varied the opinions concerning the significance of *σαρκίνοις* and *σαρκικοί* are, it is difficult to deny the reality of such an anomalous group of people who have become partakers of God's saving grace (cf. 1 Cor 1:2 and *ἐν Χριστῷ* in 3:1). However, such a group must be looked upon as being abnormal in the light of the consistent testimony of Scripture regarding believers. For some noteworthy exegetical treatments of 1 Cor 3:1-3 in its contexts, see: Morris, First Corinthians, pp. 60-64; Grosheide, First Corinthians, pp. 77-80; and Barrett, First Corinthians, pp. 78-81.

<sup>2</sup>Concerning fleshliness, Barrett well defines it as "life cut off from and opposed to God; self-centered, self-contained, self-directed" (First Corinthians, p. 81).

<sup>3</sup>Another related and equally crucial area in which such pride is being frequently manifested is the inerrancy debate. Scholars who think they might suffer intellectual embarrassment are surrendering valid presuppositions because of controlling pride. Cf. J. Barton Payne's exposure of this syndrome in: "Higher Criticism and Biblical Inerrancy," in Inerrancy, ed. by Norman L. Geisler (Grand Rapids: Zondervan Publishing House, 1979), pp. 108-09.

the intended recipients of truth may be greatly amplified by the hazard of pride in the witness. A swelling pride in the case of the latter lures him progressively to a more rationalistic methodology. Once the witness is operating *κατὰ ὁρμη*,<sup>1</sup> he is doomed to failure.<sup>2</sup> Furthermore, his needy target remains in his hopeless estate, possibly becoming even more firmly entrenched in self, sin, and Satan. Bahnsen's warning directed against pride in the witness must be heeded: "If the apologist is going to cast down 'reasonings and every high thing exalted against the knowledge of God' he must first bring 'every thought into captivity to the obedience of Christ' (2 Cor. 10:5), making Christ pre-eminent in all things (Col. 1:18)."<sup>3</sup> Then he will begin to reflect an apologetical methodology in conformity with Biblical precedent (again, cf. ch. 6 below).

#### The Hope Of Theocentricity

Everything up to this point has been dark and dreary, but deliverance is possible. It has been previously intimated that those hamartiological realities which are so well-summarized in Ephesians 2:1-3 are exclusively and joyfully overcome by that gracious reality introduced by the words "BUT GOD . . ." (i.e. Eph 2:4-10). Buswell's valid deduction serves both as a recapitulation of ground already

<sup>1</sup>For this phrase's normal connotation of limitation and finitude, see: Zemek, "ὕψος In The New Testament," pp. 71-72. This is viewed pejoratively from God's perspective, since it is basically humanism (cf. the antitheses in Prov 3:5-6; Jer 17:5, 7; etc.).

<sup>2</sup>It must be remembered that we are engaged in a supernatural battle which demands supernatural resources in order to secure victories.

<sup>3</sup>Bahnsen, "The Encounter Of Jerusalem With Athens," p. 21; cf. p. 39.

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covered and as a transition to the next theological milestone along the road to a God-honoring apologetical methodology: "If man is totally unable to contribute in the slightest degree toward his own salvation, it follows that salvation is wholly from the grace of God. . . ."<sup>1</sup>

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<sup>1</sup> James Oliver Buswell, A Systematic Theology of the Christian Religion, vol. 2 (Grand Rapids: Zondervan Publishing House, 1963), p. 139.



## CHAPTER IV

### SOTERIOLOGICAL THEOCENTRICITY

#### An Introduction To God's Sovereignty

##### In Salvation

Since "the very nature of the cure for sin is grounded in the nature of the disease of sin,"<sup>1</sup> the "BUT GOD" of Ephesians 2:4 is mankind's only hope for salvation. Without denying that there is human responsibility concerning the recipient's appropriation of the cure or that there is human responsibility concerning the disseminator's channeling of that cure (e.g. Rom 10:14-15), it must be stressed that "the whole Biblical concept and the attendant demands of salvation find their sole basis in the fact that man is helpless apart from the grace of God."<sup>2</sup> The general assertions of Psalm 3:8 and Titus 3:5 will serve as an embarkation point for a discussion which needs to be thoroughly assimilated by the apologist--salvation is pre-eminently God's business.<sup>3</sup>

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<sup>1</sup> Davis, "Regeneration In The Old Testament," p. 76.

<sup>2</sup> Ibid. Concerning the perspective of the following argumentation, this equation helps to sharpen its focus: "Pointedly put, salvation by grace and the sovereignty of God in salvation are interchangeable terms" (R. B. Kuiper, "Scriptural Preaching," in The Infallible Word, ed. by Ned B. Stonehouse and Paul Woolley [Philadelphia: Presbyterian Guardian Publishing Corp., 1946], p. 233).

<sup>3</sup> Again, it must be stressed that these are representative passages selected from multiplied Scriptural references to this doctrine. For a survey of the marvelous grace of God in salvation from the OT, see: D. R. Ap-Thomas, "Some Aspects Of The Root HNN In The Old Testament," JSS 2 (April 1957):128-48. For NT emphases, see: Hendriksen's discourse on John 15:16 (William Hendriksen, Exposition of the Gospel

## An Old Testament Assertion: Psalm 3:8

Psalm 3:8a (3:9a, Heb.) is extremely brief and yet ultimately comprehensive: לַיהוָה הַיְשׁוּעָה. The prepositional phrase is emphatic with the ל indicating possession.<sup>1</sup> Alexander's literal rendering with editorial comments highlights the impact of לַיהוָה: "To the Lord, Jehovah, the salvation, which I need and hope for, is or belongs, as to its only author and dispenser."<sup>2</sup>

יְשׁוּעָה, which uniquely emanates from the Lord, is a very broad term in the OT (e.g. salvation, deliverance, victory, etc.<sup>3</sup>). In this context<sup>4</sup> and others in the OT, there is an immediate emphasis upon deliverance from catastrophe.<sup>5</sup> There are also corporate overtones in reference to salvation in the OT (e.g. cf. the parallelism of Ps 3:8b; 3:9b, Heb.).<sup>6</sup> Nevertheless, many passages also include a spiritual and individual dimension.<sup>7</sup> Consequently, Simpson's very general and

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According to John, vol. 2, NTC [Grand Rapids: Baker Book House, 1954], p. 307); Clark, Religion, Reason and Revelation, pp. 221-41; and Roger Nicole, "The Nature Of Redemption," ch. 10 of Christian Faith And Modern Theology, ed. by C. F. H. Henry (New York: Channel Press, 1964).

<sup>1</sup> Cf. Williams, Hebrew Syntax, p. 48; and cf. Anderson's interaction with Dahood's suggestion of lamed vocativum: Anderson, Psalms, 1:75.

<sup>2</sup> Alexander, Psalms, 1:25. <sup>3</sup>BDB, p. 447.

<sup>4</sup> Cf. Kidner on the background and occasion (e.g. 2 Sam 15:13ff.): Psalms 1-72, p. 53.

<sup>5</sup> Cf. Grogan's discussion under the heading "In the O.T. salvation terminology is applied chiefly to physical while in the N.T. chiefly to spiritual deliverance" (Geoffrey W. Grogan, "The Experience Of Salvation In The Old And New Testaments," VE 5 [1967]:7).

<sup>6</sup> Ibid., p. 6. On the shift of scope in this verse, see: Kidner, Psalms 1-72, p. 55.

<sup>7</sup> For discussion, see: TWOT, "יְשׁוּעָה," by John E. Hartley, 1:414-16. Cf. Grogan, "The Experience Of Salvation," p. 7.

comprehensive application of Psalm 3:8 is acceptable: "Salvation is of Jehovah (Ps. 3:8), His august monopoly" (emphasis added).<sup>1</sup>

#### A New Testament Assertion: Titus 3:5

Theologically, the conceptual development of Titus 3:3-7 parallels Ephesians 2:1-10. A past hopeless estate (i.e. Titus 3:3) was graciously invaded by God (i.e.  $\delta\tau\epsilon\ \delta\acute{\epsilon}$  . . . , v. 4), and the rescue was accomplished (i.e.  $\epsilon\omega\omega\sigma\epsilon\nu$  . . . , vv. 5-7).<sup>2</sup> The syntax of verses four through seven should be studied, for it is very emphatic.<sup>3</sup> The leading verb  $\epsilon\omega\omega\sigma\epsilon\nu$ , of which God is the obvious subject, is detained until the middle of verse five. The significance of the subordinate  $\delta\tau\epsilon$  clause of verse four is aptly surveyed by Norbie when he stresses that:

Paul is writing of God's marvellous grace in saving sinners. This great salvation flows out freely from the fountainhead of God's kindness and love. Its source is . . . found . . . in the very nature and attributes of God. In fact, by nature and practice man merited only the burning wrath of a God who hates sin. . . . The condemned are pardoned because God is a God of mercy.<sup>4</sup>

<sup>1</sup>Simpson, Ephesians and Colossians, p. 54.

<sup>2</sup>On the striking antithetical parallelism hinging on the  $\delta\acute{\epsilon}$ , see: William Hendriksen, Exposition of The Pastoral Epistles, NTC (Grand Rapids: Baker Book House, 1957), pp. 389-90. This is well reflected in Kent's descriptive outline of Titus 3:3-7 (i.e. "The reason for proper conduct toward the world") as it relates to the immediately preceding context: (v. 3) "The first of Paul's two reasons is a reminder of our previous unconverted state"; and (vv. 4-7) "This second of Paul's reasons for proper conduct centers upon an evaluation of the believer's present situation" (Homer A. Kent, Jr., The Pastoral Epistles: Studies in I and II Timothy and Titus [Chicago: Moody Press, 1958], pp. 239-40). For a survey of the other occurrences of this theologically significant antithesis, see: Martin Dibelius and Hans Conzelmann, The Pastoral Epistles, trans. by Philip Buttolph and Adela Yarbro, ed. by Helmut Koester (Philadelphia: Fortress Press, 1972), p. 147.

<sup>3</sup>See: Alford, Alford's Greek Testament, 3:424; Hendriksen, Pastoral Epistles, p. 390; Donald L. Norbie, "The Washing of Regeneration," EvQ 34 (January-March, 1962):36; etc.

<sup>4</sup>Norbie, "The Washing of Regeneration," p. 36.

Also preceding the leading verb and subordinate to it is the οὐκ . . . ἀλλά antithesis: "Not on the basis of deeds which we have done in righteousness, but according to His mercy" (v. 5a, NASB), GOD SAVED US. "So strong is Paul's emphasis upon this completely sovereign . . . character of our salvation, that (as is clear in the original . . .) he causes this entire lengthy compound phrase to precede the verb saved."<sup>1</sup> Consequently, the aorist indicative of σώζω (i.e. ἔσωσεν) is the factual apex which beacons the soteriological theocentricity of this representative passage.

The remaining words (i.e. vv. 5b-7) introduced by the preposition διὰ (with the genitive) preview the discussion of the next chapter which deals with efficient provisions (cf. ch. 5 below). It seems best to take παλιγγενεσίας as an objective genitive in relation to λουτροῦ and to take καὶ ἀνακαινώσεως πνεύματος ἁγίου epexegetically with πνεύματος ἁγίου as a subjective genitive.<sup>2</sup> No matter how the genitives are construed, it must be emphasized that this great salvation is "effected by the Holy Spirit."<sup>3</sup> God indeed is sovereign throughout salvation.

<sup>1</sup> Hendriksen, Pastoral Epistles, p. 390.

<sup>2</sup> Cf. the syntactical discussions in: Alford, Alford's Greek Testament, 3:424-25; Norbie, "The Washing of Regeneration," p. 37; and esp. Joh. Ed. Huther, Critical And Exegetical Handbook To The Epistles To Timothy And Titus, trans. by David Hunter, in Critical And Exegetical Commentary On The New Testament, by H. A. W. Meyer (reprinted; Winona Lake: Alpha Publications, 1979), p. 316.

<sup>3</sup> Cf. Thayer on ἀνακαινώσις: Lexicon, p. 38. Murray notes: "It is in the renewing of the Holy Ghost (Titus 3:5) that newness of life has its inception and it is in the Holy Spirit alone that the ambit of life well-pleasing to God is defined" (John Murray, Principles Of Conduct: Aspects Of Biblical Ethics [Grand Rapids: Wm. B. Eerdmans Publishing Co., 1957], p. 224).

## Some Insights Into God's Sovereignty

### In Salvation

#### He Is The Architect Of Salvation

This important theological cornerstone has a sound footing in all the Scriptures. Paul in writing to Timothy expressed it this way:

So do not be ashamed to testify about our Lord, or ashamed of me his prisoner. But join with me in suffering for the gospel, by the power of God, who has saved us and called us to a holy life-- not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time [i.e. πρὸ χρόνων αἰώνων], but it has now been revealed through the appearing of our Savior, Christ Jesus, who has destroyed death and has brought life and immortality to light through the gospel (2 Tim 1:8-10, emphasis added; NIV).

God the Father is the sovereign architect of a plan drawn up in eternity past which includes the provision, means, and application of salvation.

A brief glance at this eternal blueprint should help to eliminate any claims to determinative human contingencies on the part of the recipients or the messengers of His gracious salvation.

#### The prophecy of Isaiah 53

Although the identity of the servant in Isaiah 53 has been debated,<sup>1</sup> the NT silences that debate by identifying him as the Lord Jesus Christ.<sup>2</sup> The larger context into which this 'Fourth Servant Song'

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<sup>1</sup> For a survey of this debate plus an adequate bibliography, see: Isaac Graham, "The Identity Of The Servant In Isaiah 53," unpublished postgraduate seminar paper (Winona Lake: Grace Theological Seminary, November 6, 1980):1-33.

<sup>2</sup> Cf. Isa 53:4 with Matt 8:17; Isa 53:7-8 with Acts 8:32-34; Isa 53:9 with 1 Pet 2:22; Isa 53:12 with Luke 22:37; plus many other NT allusions (on these, see: Harold S. Songer, "Isaiah and the New Testament," RevExp 65 [Fall 1968]:462, 68-69; and Prescott H. Williams, Jr., "The Poems About Incomparable Yahweh's Servant in Isaiah 40-55," SwJT 11 [Fall 1968]:86). For an extended defense of this identification, see: Mark A. Arrington, "The Identification of the Anonymous Servant in Isaiah 40-55," unpublished Th.M. thesis (Dallas: Dallas Theological

(i.e. Isa 52:13-53:12) fits<sup>1</sup> brims with the reality of God's sovereign providence.<sup>2</sup> Concerning Isaiah 52:13-53:12, the following abbreviated outline highlights the immediate context:

- (52:13-15) Exultation through humiliation
- (53:1-3) Man of sorrows
- (53:4-6) His vicarious suffering
- (53:7-9) His oppression unto death
- (53:10-12) The fruit of His suffering<sup>3</sup>

Isaiah 53:4-12 in a special way capstones a major theme in Isaiah 40ff.: "God as Redeemer."<sup>4</sup> These verses prophetically outline God's plan and providence for the historical actualization of His blueprint for salvation through the designated Messiah.<sup>5</sup> The staggering hamartiological assertions of the passage provide a background for such an apparently drastic plan to implement salvation.

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Seminary, 1971), passim. In spite of contemporary challenges supposedly based upon sound hermeneutics and exegesis (e.g. Orinsky's articles and books on Isa 53 and G. R. Driver's "Isaiah 52:13-53:12: the Servant of the Lord," in In Memoriam Paul Kahle, ed. by Matthew Black and Georg Fohrer [Berlin: Verlag Alfred Topelmann, 1968]), Payne well concludes that: "Recent linguistic and textual contributions to the study of Isaiah 52f., . . . do not seem when seen in perspective in any way to have undermined the New Testament and Christian application of the prophet's words to Jesus of Nazareth" (D. F. Payne, "The Servant Of The Lord: Language And Interpretation," EvQ 43 [July-September 1971]:143, cf. pp. 131-43).

<sup>1</sup>For a brief review of these servant 'songs' of redemption, see: James M. Ward, "The Servant Songs in Isaiah," RevExp 54 (Fall 1968):433-46.

<sup>2</sup>Huey well recognizes that one of the primary themes of Isa 40-66 is "God as Sovereign" (F. B. Huey, Jr., "Great Themes in Isaiah 40-66," SwJT 11 [Fall 1968]:48-49). Cf. God's sovereign employment of Cyrus (i.e. Isa 44:28ff.).

<sup>3</sup>Roy L. Honeycutt, Jr., "Introducing Isaiah," SwJT 11 (Fall 1968):26.

<sup>4</sup>Cf. Huey's study of the thirteen occurrences of לָאֵל in Isa 40-66 ("Great Themes," p. 53).

<sup>5</sup>It must be stressed that the perfect tenses in no way inhibit a future interpretation; see: Edward J. Young, Studies In Isaiah (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1954), p. 123.

✎ Verses four through six stress substitution:

The servant is indeed characterized by griefs and sorrows, but they were not his own. . . . To be noted . . . is the juxtaposition of us and he. . . . This contrast brings to the fore the idea of substitution, which characterizes this section of the chapter. It points to the fact that the contrast between the one and the many is not merely quantitative but also qualitative. The One is righteous; the many have sicknesses and griefs.<sup>1</sup>

What must be emphasized in this discussion relating to soteriological theocentricity is the Messiah's willingness (i.e. v. 4a, b) and the Father's active transference of our punishment to Him (i.e. vv. 4c-6). Regarding the former, it is stated: "Surely our griefs He Himself bore [הָרָא נָשָׂא], and our sorrows He carried" (Isa 53:4a, b; NASB). The הָרָא is emphatic,<sup>2</sup> and "the verb nasa' (to bear) means more than to take away. The thought rather is of a lifting up and carrying."<sup>3</sup> The parallel verb סָבַל (to bear a heavy load<sup>4</sup>) with מְכַאֲבֵינוּ (cf. מְכַאֲב from כָּאַב, to be in pain<sup>5</sup>) further amplifies His willing substitution.<sup>6</sup>

The passives of the next lines (i.e. וַיִּמְעַן . . . וַיִּפְדֶּה; v. 4c, d), although channeled through a finite conception of His plight (i.e. וַיִּשְׁכַּחַהוּ), fittingly introduce God's (cf. אֱלֹהִים<sup>7</sup>) active involvement in this predetermined substitution. That the passive verbs (i.e. מְדַכָּא . . . מְחַלֵּל, v. 5a, b) and the indirect affirmations (i.e. v. 5c, d) of

<sup>1</sup> Edward J. Young, The Book Of Isaiah, vol. 3, NICOT (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1972), p. 345.

<sup>2</sup>Cf. Ibid.    <sup>3</sup>Ibid.    <sup>4</sup>BDB, p. 687.    <sup>5</sup>Ibid., p. 456.

<sup>6</sup>For discussion, see: Young, The Book Of Isaiah, 3:345-46.

<sup>7</sup>אֱלֹהִים should be regarded as the Agent of these passives: ". . . smitten by God, struck down by God, humiliated by God!" (David J. A. Clines, I, He, We, And They: A Literary Approach To Isaiah 53, in Journal for the Study of the Old Testament Supplement Series, 1 [Sheffield: J. S. O. T., 1971], pp. 12, 17).



verse five continue this obvious emphasis upon God's sovereign providence is confirmed by the final affirmation of verse six: "But God! God burdened him with the punishment for the guilt of us all."<sup>1</sup> The hiphil הִפְגִּיעַ of which the Lord is the subject and concerning which His Servant is the blameless recipient of this action (i.e. בוּ) combines with that object which is transferred (i.e. יָאֵץ עוֹן כְּעֹבֵר) to paint a graphic picture of sovereign grace:

פָּגַע means undoubtedly, "to strike, to hit against one". . . . That is, of course, wonderful, that the sufferings that strike the Servant of God are such as properly ought to strike us, the wandering sheep, but which the hand of God diverts and suffers to fall on His head. . . . What an injustice! Who without the least fault will let himself be loaded with the burden of another's faults to his own ruin? Who does not at least protest against it with all his might by word and deed? The Servant of God does not protest. He is dumb.<sup>2</sup>

Verses eight and nine develop this amazing revelation of the Servant's non-resistance plus the ordained providence He experienced through the hands of wicked men.

In the light of all this, if there would have been an alternative means of crashing through man's hamartiological predicament surely the Divine blueprint would have so read and been implemented. However, due to the depths of that predicament, man's salvation must be from start to finish totally of God. Verses ten through thirteen explicitly verify this: "Yet it was the Lord's will to crush him and cause him to suffer, . . . For he bore the sin of many, and made intercession for the

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<sup>1</sup> Clines' conceptual rendering (Ibid., p. 12).

<sup>2</sup> C. W. E. Naegelsbach, Isaiah, trans. and ed. by Philip Schaff, in Commentary On The Holy Scriptures, ed. by J. P. Lange (Grand Rapids: Zondervan Publishing House, n.d.), p. 576.



transgressors" (vv. 10a-b, 12e-f; NIV).<sup>1</sup> The introductory words יְהוָה יָצַק אֵלָיו חֶמְדָּה set the tone for these last verses and also serve as a climax to the Fourth Servant Song. "It is God who purposes the suffering; God puts him to grief."<sup>2</sup> God, the sovereign Architect, was directing the construction of the foundation of man's salvation--the Cross.<sup>3</sup>

#### The declaration of Ephesians 1:3-14

This long complex sentence in the Greek text is saturated with soteriological truths. However, all the syntax is subordinate to ἐξελέξατο ἡμᾶς (v. 4) of which ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ (v. 3) is the contextual subject. The following outline is an attempt to reflect this syntax along with its attendant burden of soteriological theocentricity:

- "1A. (1:3-3:21) The Church From The Perspective Of Sovereign Grace
- "1B. (1:3-14) The Disclosure of this Sovereign Grace as Channeled through Paul's Doxology.
- "1C. (1:3) The Focal Point of Paul's Doxology: The Worthy Architect of Sovereign Grace.
- "2C. (1:4-14) The Fundamentals underlying Paul's Doxology: The Beneficent Actions of Sovereign Grace.
- "1D. (1:4) The General Fundamental: His Beneficent Actions Concerning our Election.

<sup>1</sup>For a survey of the textual, linguistic, and hermeneutical challenges of vv. 10-12 along with pertinent exegetical observations, see: Richard Gary Fairman, "Soteriology In Isaiah 53," unpublished seminar paper (Winona Lake: Grace Theological Seminary, March 4, 1981), pp. 25-47.

<sup>2</sup>Clines' conceptual rendering of v. 10a-b (I, He, We, And They, p. 13). Note his excellent survey of the options for יָצַק (Ibid., pp. 20-21). Besides taking יָצַק as a parallel affirmation alongside of יָצַק, the only other acceptable option would be a hendiadys, "he has bruised him painfully" (Young, Isaiah, 3:354, n. 37).

<sup>3</sup>For expanded discussion on this sovereign providence, see: Young, Isaiah, 3:353-54.

- "2D. (1:5-14) The Attendant Fundamentals: His Beneficent Actions Concerning:  
 "1E. (1:5-6) Our Predestination  
 "2E. (1:7-8a) Our Redemption  
 "3E. (1:8b-10) Our Enlightenment  
 "4E. (1:11-12) Our Inheritance  
 "5E. (1:13-14) Our Sealing
- "2B. (1:15-3:19) The Disclosure of this Sovereign Grace as Channeled through Paul's Prayers.  
 "1C. (1:15-23) The Comprehensive Plan of Sovereign Grace  
 "2C. (2:1-10) The Unfathomable Provision of Sovereign Grace  
 "3C. (2:11-3:19) The Historical Progress of Sovereign Grace: The Inclusion of the Gentiles
- "3B. (3:20-21) The Disclosure of this Sovereign Grace as Channeled through Paul's Benediction
- "2A. (4:1-6:20) The Church from the Perspective of Human Responsibility"

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Good Summary of Eph 1:3-14

Basically, Ephesians 1:3-14 is "a doxology to God for having elected Christians already in eternity, having given them part in the redemption in Jesus here in time, and having granted them the assurance of the inheritance in store for them in the life to come."<sup>2</sup>

A prominent view of this passage is "to see it from a trinitarian standpoint, with an emphasis first on the Father (vv. 3-6), then on the Son (vv. 7-12), and finally on the Spirit (vv. 13-14)."<sup>3</sup> However true these observations may be, they do not properly reflect the syntax, since

Paul does not seem to be making a trinitarian statement. His emphasis throughout the hymn is that God is to be praised. In the sections where the Son and Spirit are mentioned, it is still the activity of God that is being recognized.<sup>4</sup>

<sup>1</sup>Major points excerpted from: Zemek, "Ephesians," pp. 2-27.

<sup>2</sup>Rienschke, "Ephesians 2:1-7," p. 70. Cf. Keathley's development from the *πρὸ καταβολῆς κόσμου* of v. 4 to the *κληρονομία* of v. 14 (Naymond H. Keathley, "To The Praise of His Glory: Ephesians 1," RevExp 76 [Fall 1979]:486-87).

<sup>3</sup>Ibid., p. 486.

<sup>4</sup>Ibid.

The Father remains the subject of the subordinate adverbial participles with their complex explanations (e.g. προορίσας . . . γυμνάσας . . . ; vv. 5, 9); the whole doxology unfolds "the Father's Blueprint."<sup>1</sup>

Ephesians 1:11 corroborates this thrust:

Neither fate nor human merit determines our destiny. The benevolent purpose--that we should be holy and faultless (verse 4), sons of God (verse 5), destined to glorify him forever (verse 6, cf. verses 12 and 14)--is fixed, being part of a larger, universe-embracing plan. Not only did God make this plan that includes absolutely all things that ever take place in heaven, on earth, and in hell; past, present, and even the future, pertaining to both believers and unbelievers, to angels and devils, to physical as well as spiritual energies and units of existence both large and small; he also wholly carries it out.<sup>2</sup>

The Christian apologist must never suffer a lapse of memory in this area.

#### He Takes The Initiative In Salvation

The whole of Scripture teaches that "salvation is totally the sovereign act of a seeking God."<sup>3</sup> All truth communicators must consistently operate under a clear Scriptural principle which has also been confirmed experientially throughout human history: "It is God, rather than man, who seeks."<sup>4</sup>

<sup>1</sup> Scharlemann, "The Secret of God's Plan," CTM 40 (September 1969):535. He well takes πρόθεσις as the glue of Eph 1:3-14.

<sup>2</sup> Hendriksen, Ephesians, p. 88. Cf. Scharlemann's expanded discussion: "The Secret of God's Plan," pp. 532-44. For significant discussion pertaining to βουλή and θέλημα, esp. in Eph 1:11, see: Abbott, Ephesians and Colossians, pp. 20-21; Westcott, Ephesians, p. 15; and Salmond, "Ephesians," p. 264. For further stress on the πάντα, see: Salmond (Ibid.).

<sup>3</sup> Keathley, "To The Praise of His Glory," p. 487.

<sup>4</sup> Kidner, Genesis, p. 40.

Nov  
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9:16

### Acknowledgments of this perspective

#### From the initial perspective

God must initially break through man's hamartiological barriers, since they are impervious to all finite attempts. He first begins His good work in a person or group, He then maintains that work, and ultimately He brings it to completion.

### The theological implication of Jeremiah 31:18-19 and Lamentations

5:21. Often discussions on repentance are totally anthropocentric. However, these passages suggest that "repentance is both a divine gift and a human activity."<sup>1</sup> This is seen in the pleas: הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ וְנָשׁוּבָה כִּי (Jer 31:18 and Lam 5:21).<sup>2</sup> The plea as it appears in Lamentations is well rendered: "Turn us to yourself, O Lord, and we shall return."<sup>3</sup> Commenting upon these words, Hillers well argues:

The idea of God's unchanging sovereign might is extended in the prayer (vs. 21), to include an acknowledgment of his power also over the springs of human action, and over human fortunes. "Bring us back" might mean either "change our fortunes" or "help us repent"; in this passage, with its "to you" . . . , the latter is intended. This is a prayer for repentance, much like "Create and make in us

<sup>1</sup> David L. Bartlett, "Jeremiah 31:15-20," Int 32 (January 1978):76. For his good discussion on repentance being the theme of Jer 31:15-20 in the larger contextual setting (i.e. ch. 30ff.), see: Ibid., pp. 73-74, 76-78. For a brief survey of the geographical and historical background of Jer 31:15-22, see: Harrison, Jeremiah and Lamentations, p. 136.

<sup>2</sup> Note the ample evidence for the gere at Lam 5:21--רָנְשׁוּבָה.

<sup>3</sup> Gordis' rendering (Robert Gordis, "The Conclusion Of The Book Of Lamentations," JBL 93 [June 1974]:293). Gordis' excellent discussion of the perplexing אִם כִּי clause of v. 22 should also be noted (Ibid., pp. 290-93).

new and contrite hearts." One may compare Jer 31:18, which is nearly identical in its wording: "Bring me back that I may return" (emphasis added).<sup>1</sup>

— God must take the initiative.

The theological corroborations of Matthew 11:25-27 and 16:15-17.

Passages such as these demonstrate that Divine enablement is a prerequisite due to man's spiritual arrogance and/or impotency. For example, Jesus' prayer after the return of the seventy witnesses whom He had sent out points to this truth:<sup>2</sup>

At that time Jesus answered and said, "I praise Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and intelligent and didst reveal them to babes. Yes, Father, for thus it was well-pleasing in Thy sight. All things have been handed over to Me by My Father; and no one knows the Son, except the Father; nor does anyone know the Father, except the Son, and anyone to whom the Son wills to reveal Him . . ." (Matt 11:25-27, NASB; cf. Luke 10:21-22).<sup>3</sup>

<sup>1</sup>Delbert R. Hillers, Lamentations, AB (Garden City, NY: Doubleday and Company, Inc., 1972), p. 106. Although a national restoration to the land is included in שׁוּב (cf. J. A. Thompson, The Book of Jeremiah, NICOT [Grand Rapids: Wm. B. Eerdmans Publishing Co., 1980], p. 574), the "primary reference is . . . the restoration of a right relationship with God" (Bartlett, "Jeremiah 31:15-20," p. 77; emphasis added).

<sup>2</sup>For a good summary of this occasion based upon the relationship of Luke 10:21 to 10:17-20, see: William Hendriksen, Exposition of the Gospel According to Matthew, NTC (Grand Rapids: Baker Book House, 1973), p. 497.

<sup>3</sup>Although the authenticity of Matt 11:27 has been challenged (cf. an abbreviated survey of this challenge in: W. F. Albright and C. S. Mann, Matthew: Introduction, Translation, And Notes, AB [Garden City, NY: Doubleday & Company, Inc., 1971], pp. 145-46), "we conclude that, if men reject this logion, they reject it not because they have proved it a Hellenistic revelation word, or because its Johannine ring condemns it, but because they have made up their minds, a priori, that the Jesus of history could not have made such a claim" (A. M. Hunter, "Crux Criticorum--Matt. XI:25-30--A Re-Appraisal," NTS 8 [April 1962]: 245).

In Matthew 11:25 it must be noted that it is the sovereign Father<sup>1</sup> who conceals and reveals "the things concerning the kingdom of God (Matt. 11:12; cf. Luke 10:9, 17), the gospel (Luke 9:6) of repentance, hence of salvation (Mark 6:12)."<sup>2</sup> Not only is the antithetical parallelism between ἐκρυψας and ἀπεκάλυψας striking, but so also is the attendant contrasting parallelism between ἀσφῶν καὶ συνετῶν and νηπίος. The ascriptions Jesus uses for both groups are apologetically significant as appropriately indicated by Geldenhuys' exegetically synthesized comments:

The contrast painted by the Savior is not between "educated" and "uneducated" but between those who imagine themselves to be wise and sensible and want to pronounce judgment according to their self-formed ideas [cf. on 1 Cor 1:18ff. below in ch. 6] and those who live under the profound impression that by their own insight and their own reasonings they are utterly powerless to understand the truths of God and to accept them. . . .<sup>3</sup>

<sup>1</sup> Note the appositional κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς stressing His sovereignty.

<sup>2</sup> Hendriksen, Matthew, p. 500; note his whole discussion on the identification of ταῦτα in this context.

<sup>3</sup> Norval Geldenhuys, Commentary On The Gospel Of Luke, NICNT (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1954), pp. 306-07. Also, see: Hendriksen, Matthew, p. 499; and R. V. G. Tasker, The Gospel According To St. Matthew, TNTC (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1961), p. 123. The designation of those who are the beneficiaries of the Father's gracious revelation (i.e. νηπίος; cf. a conceptual parallel in the terms found in Isa 57:15) might shock some contemporary apologists. The extended meaning of νηπίος in the NT, which points to a child-like receptivity (cf. BAGD, p. 537; and on this verse, cf. Homer A. Kent, Jr., "The Gospel According To Matthew," in The Wycliffe Bible Commentary, ed. by Charles F. Pfeiffer and Everett F. Harrison [Nashville: The Southwestern Co., 1962], p. 948), has important roots in the OT. In the LXX νηπίος is sometimes employed to render the non-pejorative occurrences of יָתוּם, a word used to indicate those who are open to instruction (cf. Pss. 19:8 [18:7, LXX], 116:6 [114:6, LXX], 119:130 [118:130, LXX]; for comments, see: BDB, p. 834; and NIDNTT, s.v. "νηπίος," by G. Braumann, 1:281). These are terms which indicate abasement rather than inflated humanistic self-estimations.

Jesus' words in Matthew 11:27 closely parallel His final words which reveal that authority and sovereignty which belongs to Him (cf. Matt 28:18). Man's salvation is dependent upon His sovereign will (i.e. οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ, οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς καὶ ᾧ ἔαν βούληται ὁ υἱὸς ἀποκαλύψαι). Kent well summarizes the whole passage, up to and including this climactic point, when he notes:

Spiritual awareness of Christ and his Kingdom is not arrived at through intellect or common sense. . . . The final explanation of human response . . . lies in the good pleasure of God (cf. Eph 1:5; Phil 2:13). . . . Jesus claims an authority which distinguishes him from all other persons (cf. Mt 28:18; Jn 13:3). Here that authority is stated as involving the revelation of God to men. . . . Matthew is in agreement with thoughts more frequently expressed by John and Paul. This shows that the Biblical writers were essentially of one mind regarding the truth that man is dependent upon God's grace in Christ for all spiritual knowledge.<sup>1</sup>

Jesus' evaluation of Peter's 'good confession' as recorded in Matthew 16:15-17 provides an illustration of the truth outlined above.<sup>2</sup> Another antithetical parallelism occurs in verse seventeen of this passage: "Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven" (NIV).<sup>3</sup> "Merely human calculation, cogitation, intuition, or tradition, could never have produced in this disciple's heart and mind the insight into the sublime truth that he had just now so gloriously professed"; however, the sovereign

<sup>1</sup> Kent, "Matthew," pp. 948-49.

<sup>2</sup> For a brief rebuttal of authenticity challenges regarding Matt 16:17-19, see: Tasker, Matthew, pp. 160-61.

<sup>3</sup> The NIV's simple use of "man" for σὰρξ καὶ αἷμα is commendable in the light of this combination's signification of finite impotency throughout the Bible. The stress herein is that the good product did not come about by "human agency" (cf. Albright and Mann, Matthew, p. 195).



Father "had disclosed this truth to Simon Bar-Jonah and had enabled him to give buoyant expression to it."<sup>1</sup> It is obvious that

such spiritual knowledge was not the product of unaided humanity . . . , but of divine revelation. Spiritual truth can be comprehended only by those whose spiritual faculties have been made alive by God (I Cor 2:11-14).<sup>2</sup>

The theological manifestations of Romans 5:6-11. Previously (see above in ch. 3), man's hamartiological estate was outlined through an examination of the subordinate concessive statements found in Romans 5:6, 8, and 10. Those progressively condemning affirmations provide a dramatic background for the disclosures which verify the fact that God manifested His sovereign grace to a people incapable of taking the initiative. While in those respective states, "Christ died for the ungodly" (v. 6), "Christ died for us" (v. 8), and "we were reconciled to God through the death of His Son" (v. 10). Soteriological theocentricity and Divine initiative constitute the heart of Romans 5:6-11.

The theological affirmation of Romans 9:16. Romans nine is saturated with principles which illuminate and yet also transcend the issue of Jewish unbelief. Verses fifteen and sixteen ultimately bear upon God's beneficent activity in reference to any man or any group of men. "Verse 16 can be regarded as the inference drawn from the Scripture quoted in verse 15 but it is preferably regarded as a statement of what is involved in the truth just asserted":<sup>3</sup> "So then everything depends, not on man who exercises his will or like an athlete runs to a

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<sup>1</sup>Hendriksen, Matthew, p. 644.

<sup>2</sup>Kent, "Matthew," p. 959.

<sup>3</sup>Murray, Romans, 2:26.



goal, but on the merciful God."<sup>1</sup> The antithesis of the source of initiative and ability is obvious once again.<sup>2</sup>

Newell's exhortation is very appropriate:

Oh, that this great verse might sink into our ears, into our very hearts! Perhaps no statement of all Scripture so completely brings man to an utter end. Man thinks he can "will" and "decide," Godward, and that after he has so "decided" and "willed," he has the ability to "run," or, as he says, to "hold out." But these two things, deciding and holding out, are in this verse utterly rejected as the source of salvation,--which is declared to be God that hath MERCY. Human responsibility is not at all denied here: man ought to will, and ought to run. But we are all nothing but sinners, and can do,<sup>3</sup> --will do, neither: unless God come forth to us in sovereign mercy.

From the continual perspective

Due to the anthropocentric hangover (see above in ch. 3) the believer is still totally dependent upon God's continuous gracious intervention. Laetsch commendably associates both perspectives on God's initiative in relation to salvation from start to finish:

All efforts of the sinner to convert himself are in vain, and all efforts of the converted child of God to remain a Christian by his own efforts are useless. It is God who must turn the sinner from sin and Satan to God, and it is the Lord who must continually turn the converted sinner away from the path of sin to the way of faith and obedience. Conversion and preservation in faith are the work of the Lord.<sup>4</sup>

Implied in the process of Colossians 3:10. Conceivably, the significance of the present passive participle (i.e. ἀνομαλοῦμενον) in

<sup>1</sup>Barrett's paraphrase of Rom 9:16 (Romans, p. 183). Cf. Cranfield's interpretive rendering: "'God's mercy is not a matter of (or perhaps, 'does not depend on') man's willing or activity, but God's being merciful'" (Romans, 2:484-85).

<sup>2</sup>See Murray for an excellent synopsis of this particular occurrence of the antithesis (Romans, 2:26).

<sup>3</sup>Newell, Romans Verse by Verse, pp. 367-68. Cf. John 1:12-13, esp. v. 13b.

<sup>4</sup>Laetsch, Jeremiah, p. 251.

this strong exhortatory context might elude the eye of the exegete.<sup>1</sup>

Maurer commendably relates the leading antithetical participles of verses nine and ten (i.e. ἀπεκδυσάμενοι . . . ἐνδυσάμενοι) to this exhortatory context when he observes:

The putting off of the old man with his wicked ways and practices, and the putting on of the new man, have already taken place. As a parallel the turning to salvation which has happened in Christ runs through the whole chapter as the basis of present demands, cf. the οὖν of v. 5, 12, the οὖν of v. 8, and also v. 12, 15.<sup>2</sup>

Therefore, ἀπεκδυσάμενοι and ἐνδυσάμενοι referring respectively to τὸν παλαιὸν ἄνθρωπον and τὸν νέον (man) are best construed as causal participles conveying the basis for all such exhortations.<sup>3</sup>

Now attention may be focused upon the phrase τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν which describes the "new man." Ἀνακαινούμενον "denotes continuousness and iteration";<sup>4</sup> therefore, it most naturally denotes "the entire redemptive process of

<sup>1</sup>For a survey of the transition to the exhortatory portion of Col with a special emphasis upon the immediate context of Col 3:5-17, see: S. Lewis Johnson, Jr., "X. Studies In The Epistle To The Colossians: Christian Apparel," *BSac* 121 (January 1964):22-29; Bruce, *Ephesians and Colossians*, *NICNT*, pp. 264-65; and George J. Zemek, Jr., "A Survey Of The Καινός and Νέος Word Complexes In Reference To Salvation And Sanctification," unpublished postgraduate seminar paper (Winona Lake: Grace Theological Seminary, January 31, 1980), pp. 27-30.

<sup>2</sup>*TDNT*, s.v. "πρόσω, πρόημα, . . . πράξις," by Christian Maurer, 6:644. For an excellent expanded development, see: C. F. D. Moule, "'The New Life' in Colossians 3:1-17," *RevExp* 70 (Fall 1973):490-91.

<sup>3</sup>Cf. Johnson, "Christian Apparel," pp. 26-27.

<sup>4</sup>R. C. H. Lenski, *The Interpretation of St. Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus and to Philemon* (Minneapolis: Augsburg Publishing House, 1943), p. 163. Cf. Lightfoot, *Colossians*, p. 215 where he refers to other significant NT passages on continuous renewal. See esp. 2 Cor 3:18 and 4:16.

sanctification."<sup>1</sup> The passive should be taken theologically as a Divine passive. Consequently, Johnson's summary conveys the total significance of ἀνακαινούμενον herein:

The constant renewal of the new man . . . is according to the image of Christ, and wrought by the God who created the new man. Christ is the image of God (cf. 1:15), and the new man is undergoing a constant renewal in the likeness of Christ (emphasis added).<sup>2</sup>

God actively and continually maintains His work of grace throughout the life of the believer.

Noted in the plan of Philippians 1:6. Amidst Paul's opening words of thanksgiving and prayer concerning the Philippians, he expresses a strong confidence<sup>3</sup> that God would carry out His process of salvation in them from A to Z: "He who began a good work in you will carry it on to completion until the day of Christ Jesus" (Phil 1:6, NIV). The subject of ὁ ἐναρξάμενος is understood contextually<sup>4</sup> and theologically<sup>5</sup>

<sup>1</sup> Fred H. Klooster, "The Nature Of Man," in Christian Faith And Modern Theology, ed. by C. F. H. Henry (New York: Channel Press, 1964), p. 153.

<sup>2</sup> Johnson, "Christian Apparel," p. 226.

<sup>3</sup> On the strength of Paul's conviction (i.e. πεποιθὼς αὐτὸ τοῦτο), see: Jac. J. Muller, The Epistles Of Paul To The Philippians And To Philemon, NICNT (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1955), p. 41, n. 7. Concerning its contextual reference, he simply notes of v. 6 that "Paul's trust in God for the continuation of the fellowship of the gospel, is another reason for his thanksgiving and joy" (Ibid., p. 41).

<sup>4</sup> Cf. William Hendriksen, Exposition of Philippians, NTC (Grand Rapids: Baker Book House, 1962), p. 54.

<sup>5</sup> "For the omission of θεός before ὁ ἐναρξάμενος compare Gal. i.6, 15" (J. B. Lightfoot, Saint Paul's Epistle To The Philippians [reprinted; Grand Rapids: Zondervan Publishing House, 1953], p. 84). For other instances of this phenomenon, see: Muller, Philippians And Philemon, p. 41, n. 8.

to be God. On the basis of the circles of context in Philippians and in the light of such passages as 1 Corinthians 1:4, Galatians 3:3, Colossians 1:5, 1 Thessalonians 1:5-6, Philemon 5ff., etc., it is best to take Paul's reference to the ἔργον ἀγαθόν as "the action of God at the time of their conversion."<sup>1</sup> In verse five Paul speaks of the inception and the historical progress of that work of grace (cf. ἀπὸ τῆς πρώτης ἡμέρας ἄχρι τοῦ νῦν),<sup>2</sup> and then in verse six he anticipates its completion (i.e. ἄχρι ἡμέρας Χριστοῦ Ἰησοῦ).<sup>3</sup>

The ἐπιτελέσει (i.e. to bring to an end, finish<sup>4</sup>) is the pivot point of his confidence in God's sovereign involvement, and it indicates the fact that "God will not permit his good work of transforming and qualifying grace to remain unfinished."<sup>5</sup> "The thought here stresses not only the sovereign initiative of God in salvation . . . , but also the sovereign faithfulness of God in Christ."<sup>6</sup> Paul's confidence was

not vested in the Philippians and in their steadfastness or irreproachable past, but in God, Who began, and Who also brings to completion, and Who never forsakes the works of His hands. . . . It is a work of grace that is meant here, which can only be the fruit of divine action.<sup>7</sup>

All of it "is God's doing from beginning to end."<sup>8</sup>

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<sup>1</sup>Ralph P. Martin, The Epistle Of Paul To The Philippians: An Introduction And Commentary, TNTC (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1959), p. 61.

<sup>2</sup>Ibid.

<sup>3</sup>On "the day of Christ Jesus" and parallel designations, see: Hendriksen, Philippians, pp. 55-56.

<sup>4</sup>BAGD, p. 302. <sup>5</sup>Hendriksen, Philippians, p. 55.

<sup>6</sup>Martin, Philippians, p. 62.

<sup>7</sup>Muller, Philippians And Philemon, p. 41.

<sup>8</sup>Lightfoot, Philippians, p. 84.

Identified in the provision of Philippians 2:13. Philippians 2:12-13 is one of those passages in which human responsibility is exhorted while at the same time Divine enablement is stressed.<sup>1</sup>

Lightfoot's paraphrase helps to set the passage into its context and to amplify the aforementioned theological paradox:

Therefore, my beloved, having the example of Christ's humility to guide you, the example of Christ's exaltation to encourage you, as ye have always been obedient hitherto, so continue. Do not look to my presence to stimulate you. Labour earnestly not only at times when I am with you, but now when I am far away. With a nervous and trembling anxiety work out your salvation for yourselves. For your-selves, did I say? Nay, ye are not alone. It is God working in you from first to last: God that inspires the earliest impulse, and God that directs the final achievement: for such is His good pleasure.<sup>2</sup>

Initial salvation is not the burden of verse twelve;<sup>3</sup> Paul is commanding these Philippians to "keep on working out" their own salvation (note the present imperative κατεργάζεσθε).<sup>4</sup> The γάρ of verse thirteen introduces "more data on this topic";<sup>5</sup> "θεος γάρ ἐστὶν ὁ ἐνεργῶν . . . stands behind all κατεργάζεσθαι."<sup>6</sup> God is identified as

<sup>1</sup> Cf. Muller's general statement with an application to this passage (Philippians And Philemon, p. 92).

<sup>2</sup> Lightfoot, Philippians, p. 115. For a survey of the three major views on the kind of "salvation" indicated in Phil 2:12b, see: Robert L. Myers, "Salvation In Philippians 2:12b," unpublished B.D. monograph (Winona Lake: Grace Theological Seminary, 1965), p. 15. The individual salvation view is preferable (contra. the corporate salvation view, i.e. deliverance from church disunity).

<sup>3</sup> Cf. Hendriksen, Philippians, p. 121.

<sup>4</sup> Cf. Ibid., p. 120.

<sup>5</sup> For this basal significance of γάρ, see: David R. Lithgow, "New Testament Usage of the Function Words Gar and Ei," Notes on Translation 47 (March 1973):16-18.

<sup>6</sup> TDNT, s.v. "κατεργάζεσθαι," by Georg Bertram, 3:635. "Verse 13 makes it clear that even in working out one's salvation it is God who works in the Christian" (James A. Brooks, "Exposition of Philippians," SWJT 23 [Fall 1980]:30).

the One who is effectually working<sup>1</sup> ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας. He is the continuous Energizer of both (note: καὶ . . . καὶ) their volition and their performance:<sup>2</sup>

In Pl. religious θέλειν is always linked with ποιεῖν, ἐνεργεῖν, πρόσσειν, κατεργάζεσθαι. When he says in Phil. 2:13 that God works in believers τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας, . . . the meaning may be amply elucidated from parallels. In 2 C. 8:10f., too, there is a combination of θέλειν and ποιεῖν. According to 8:11 fulfillment of the act, i.e., giving to the collection, follows ἡ προθυμία τοῦ θέλειν. Here θέλειν obviously has the sense of willingness or readiness. . . . Thus Phil. 2:13 implies that God effects in believers both a ready purpose and achievement.<sup>3</sup>

\* THE GOAL OF  
IN ALL THAT HE  
DOES IS HIS  
OWN GOOD  
PLEASURE.

He does all of this ὑπὲρ τῆς εὐδοκίας, for the sake of His own good pleasure.<sup>4</sup> Hendriksen captures the force of the prepositional phrase in this context as he works backwards through the immediate context: "It is for the sake of and with a view to the execution of God's good pleasure that God, as the infinite Source of spiritual and moral energy for believers, causes them to work out their own salvation."<sup>5</sup> So verse thirteen dovetails into verse twelve and clearly reveals that God, in His infinite grace, is the One who is bearing believers along towards that state to which He will eventually bring them. God not only

<sup>1</sup> On the significance of ἐνεργέω, see below in ch. 5.

<sup>2</sup> Cf. Thayer on θέλειν and ἐνεργεῖν herein (Lexicon, p. 285).

<sup>3</sup> TDNT, s.v. "θέλω," by Gottlob Schrenk, 3:50. Cf. Lightfoot, Philippians, p. 116; and Marvin R. Vincent, Word Studies In The New Testament, vol. 3 (New York: Charles Scribner's Sons, 1908), p. 438.

<sup>4</sup> Cf. εὐδοκία with גִּבּוּר in the OT. For usage surveys, see: Vine, Expository Dictionary, 1:298; Thayer, Lexicon, p. 258; and Lightfoot, Philippians, p. 89. On the force of ὑπὲρ herein, see: Friedrich Wilhelm Blass and A. Debrunner, A Grammar Of The New Testament and Other Early Christian Literature, trans. and rev. by Robert W. Funk (Chicago: University of Chicago Press, 1961), p. 121; and on construing the prepositional phrase properly with the participle instead of the infinitives, see: Lightfoot, Philippians, p. 116.

<sup>5</sup> Hendriksen, Philippians, p. 123.

initiates salvation in His objects of grace, but He also consistently provides the dynamic for sanctification.

① INITIATES  
SALVATION AND  
GIVES THE DYNAMIC  
OF PROGRESS SANCTIFICATION.

Summarized in the panorama of Romans 8:28-30. Romans eight has to do with the eternal security of believers; "the chapter starts with NO CONDEMNATION 'in Christ' and ends with NO SEPARATION from the love of God 'in Christ.'" <sup>1</sup> Romans 8:28-30 is an abbreviated panorama of God's comprehensive plan of salvation. These verses outline the essentials of God's gracious business. Verse twenty-eight provides the bird's-eye view: "And we know that to them that love God all things work together for good, even to them that are called according to his purpose."<sup>2</sup>

The  $\delta\tau\iota$  of verse twenty-nine introduces the links of God's unbroken chain of grace. <sup>3</sup> Murray rightly insists upon a "divine monergism" throughout both verses: <sup>4</sup> "Those whom God (1) knew or fixed

<sup>1</sup> Steele and Thomas, Romans, p. 79; note their excellent pyramidal diagram of the "seven irrefutable arguments" developed in Rom 8 (Ibid.).

<sup>2</sup> Murray's literal rendering of the text probably rightly omitting the variant of  $\delta\ \theta\epsilon\acute{o}\varsigma$  as subject (Romans, 1:313). On the reasoning behind the preference of the shorter reading, see: Bruce M. Metzger, A Textual Commentary On The Greek New Testament (London and New York: United Bible Societies, 1971), p. 518. It should be stressed that this in no way detracts from the theocentric impact of the verse. With  $\pi\acute{\alpha}\nu\tau\alpha$  as the subject of  $\sigma\upsilon\nu\epsilon\pi\gamma\epsilon\iota$ , "what is expressed is a truly biblical confidence in the sovereignty of God" (Cranfield, Romans, 1:427). For some salient exegetical comments on this unfathomable truth, see: C. E. B. Cranfield, "Romans 8:28," SJT 19 (June 1966):204-15; and H. G. Wood, "Paul's Certainties: VI. God's Providential Care and Continual Help--Romans viii.28," ExpTim 69 (July 1958):292-95.

<sup>3</sup> On  $\delta\tau\iota$  connecting vv. 29-30 to the whole thought of v. 28, see: Cranfield, Romans, 1:431. On these links of His unbroken chain, see the chart in: Steele and Thomas, Romans, p. 70.

<sup>4</sup> Murray, Romans, 1:320-31. On the pregnant sense of  $\pi\acute{\rho}\omicron\tau\epsilon\gamma\omega$  herein, see: "Appendix C: The Meaning Of 'Foreknew' In Romans 8:29" in Steele and Thomas, Romans, pp. 131-37. Especially note Acts 2:23.



His heart upon in ages past, (2) He marked out or ordained, and (3) in time He called (effectually), and (4) He justified, and (5) He glorified."<sup>1</sup> It should be noted that the striking aorist of εοφάτω (i.e. the last link) intimates that God has proleptically consummated us.<sup>2</sup> "The chain of salvation he is discussing reaches back to that which, considered from a human standpoint, could be called the dim past, 'the quiet recess of eternity,' and forward into the boundless future."<sup>3</sup>

Attribution of this initiative: grace

This is something which can only be asserted from the Scriptures. As one grows in his knowledge and sensitivity to his sinful estate, God's gracious initiative in the whole salvation process becomes progressively more inexplicable. The illustrative beneficiaries of sovereign grace enumerated in the next section will help to accentuate this mystery.

One of the clearest Scriptural surveys of this attribution of grace is found in a passage previously examined from a different perspective, Ephesians 2:4-10. It has already been pointed out that the hamartiological background of the opening verses of chapter two provides an acute contrast to that revelation which commences with verse four; at that juncture "Paul . . . moves to the positive side of the picture in what can only be regarded as a rhapsody of praise and wonder

<sup>1</sup> Steele and Thomas, Romans, p. 70.

<sup>2</sup> For commentary, see: Cranfield, Romans, 1:433; Murray, Romans, 1:321; and Moule, Romans, p. 157.

<sup>3</sup> William Hendriksen, Exposition of Paul's Epistle to the Romans, vol. 1 (Grand Rapids: Baker Book House, 1980), p. 281.



for the gracious work of God."<sup>1</sup> The attribution of God's gracious initiative (cf. the three leading verbs of vv. 5-6) is especially highlighted in the following declaration: "For it is by grace you have been saved, through faith--and this not from yourselves, it is the gift of God--not by works, so that no one can boast" (Eph 2:8-9, NIV).

By position, the words τῆ γὰρ χάριτί are very emphatic.<sup>2</sup> Since χάρις is theologically and therefore semantically unfathomable in Biblical usage,<sup>3</sup> Robinson's generalization of "the blessing consequent on Divine favour" is acceptable.<sup>4</sup> The instrumental usage of τῆ . . . χάριτι should be carefully compared and contrasted with the channel of salvation (i.e. διὰ with the genitive πίστεως); "Paul never says διὰ τὴν πίστιν, as if the faith were the ground or procuring cause of the salvation."<sup>5</sup> The periphrastic perfect ἐστε σεσσωμένοι reflects on the inception of salvation; however, its major emphasis falls upon the abiding results.<sup>6</sup> "The idea is that they were saved and continue to be

<sup>1</sup> Paul D. Simmons, "The Grace of God and The Life of the Church: Ephesians 2," RevExp 76 (Fall 1979):497. On this transition, Horne well notes: "By sovereign grace man's total inability is overcome" ("Biblical Apologetic Methodology," p. 21).

<sup>2</sup> Cf. Boyer, "Ephesians," p. 34. On the anaphoric article, see: Hendriksen, Ephesians, p. 120.

<sup>3</sup> Cf. τῶν in the OT.

<sup>4</sup> Robinson, Ephesians, p. 222; see his discussion on the OT background of χάρις (Ibid., pp. 221-22).

<sup>5</sup> Salmond, "Ephesians," p. 289. This is acutely reinforced by οὐκ ἐξ ὑμῶν (v. 8b) and by the οὐκ ἐξ ἔργων, ἵνα μὴ τις καυχῆται (v. 9).

<sup>6</sup> Cf. Boyer, "Ephesians," p. 35. Westcott well says: "The tense must be noticed. It can be said of the believer, αἰσθεται, σωθήσεται, ἐσώθη, σέσωται. I Cor. i. 18; 2 Cor. ii. 15 (οἱ σωζόμενοι); Rom. v. 9f (σωθησόμεθα), Rom. viii. 24 (ἐσώθημεν); 2 Tim. i. 9 (τοῦ σώσαντος ἡμᾶς)" (Ephesians, p. 32).

so."<sup>1</sup> The ultimate implication of all this is that "we have no more credit for staying saved than for getting saved."<sup>2</sup>

Much contention arises over the καὶ τοῦτο (v. 8b). Robinson begins to identify the conceptual antecedent when he argues:

καὶ τοῦτο "and that," as in Rom. xii. 11 καὶ τοῦτο εἰδότες τὸν καιρὸν. It is a resumptive expression, independent of the construction. It may be pleaded that, as διὰ πίστεως is an important element, added to the phrase of v. 5 when that phrase is repeated, καὶ τοῦτο should be interpreted as specially referring to πίστις. The difference of gender is not fatal to such a view: but the context demands the wider reference; more especially the phrase οὐκ ἐξ ἔργων shows that the subject of the clause is not "faith," but "salvation by grace" (emphasis added).<sup>3</sup>

The context does demand a wider reference, however, not to the exclusion of διὰ πίστεως. "Even the copula interlinking the believer with his Redeemer has been welded in heaven";<sup>4</sup> therefore,

A better explanation understands the neuter "this" as referring to the whole fact contained in the previous statement: salvation by grace through faith. This conserves the idea that even faith is not ultimately the work of man (any more than grace or salvation), but occurs only when God moves upon the heart to bring conviction and then trust.<sup>5</sup>

That God is efficiently undergirding the whole process is also corroborated by verse ten: "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them" (NASB). The position of αὐτοῦ (which modifies

<sup>1</sup> Salmond, "Ephesians," p. 288.      <sup>2</sup> Boyer, "Ephesians," p. 35.

<sup>3</sup> Robinson, Ephesians, pp. 156-57.

<sup>4</sup> Simpson, Ephesians and Colossians, p. 55; his whole poetic flight at this juncture is exegetically credible (Ibid.).

<sup>5</sup> Kent, Ephesians, p. 39. For another excellently balanced perspective on τοῦτο, see: Lewis Sperry Chafer, The Ephesian Letter (Grand Rapids: Dunham Publishing Co., 1935), p. 79. On soteriological theocentricity as it relates to this particular area, faith may be better regarded as a reaction on the part of man rather than an action.

AMEN! BUT  
WE NEED TO  
WORK OUT OUR  
SALVATION!

FAITH IS  
THE WORK OF  
G

FAITH  
IS A  
REACTION,  
An action

ποίημα) magnifies the theocentric burden of the whole passage, and the words following indicate "that we have been created by Him through new birth."<sup>1</sup> The remaining prepositional phrase with its subordinate relative clause have a bearing upon sanctification from start to finish:

"Before He created us in Christ by our conversion, He had destined these good works and made them ready for us in His purpose and decree. There is the unseen source from which they spring, and there is their final explanation."<sup>2</sup> God's initiative throughout salvation is undeniable. To what else besides His χάρις could this be attributed?

(Amos) only  
to God.

### Some Illustrations Of God's Sovereignty

#### In Salvation

Examples from the Old and New Testaments have been chosen in order to reflect groups and individuals. Deuteronomy 7:6-11 should amply illustrate soteriological theocentricity pertaining to Israel, and Psalm 119:93 will provide an excellent illustration of sovereign grace relating to an individual in the OT. In the NT, the testimonies of Peter and Paul concerning the gentiles will magnify the grace of God in salvation, and then Lydia will serve as an excellent example of sovereign grace at work in the birth of a NT saint.

#### The Example of Israel

Deuteronomy 7:6-11 peeks behind Israel being God's chosen nation. Therein the revelation of God's actions and motivations undergirding this choice seems like double talk, because sovereign grace is essentially inscrutable and certainly inexplicable in the light of universal sin.

<sup>1</sup> Kent, Ephesians, p. 39.

<sup>2</sup> Salmond, "Ephesians," p. 290.

Concerning the larger context of these verses it should be remembered that "the book of Deuteronomy is the document prepared by Moses as a witness to the dynastic covenant which the Lord gave to Israel in the plains of Moab (cf. 31:26)."<sup>1</sup> In the immediate context Israel was commanded to exterminate the other nations of the land to which they were going (cf. Deut 7:1-5; esp. תְּהַרְגֵם תְּהַרְגֵם אֶתְּכֵם, v. 2). The reason for this seemingly harsh obligation is given in the following revelation introduced by the כִּי of verse six:

Why should Israel act in this way? The verses that follow give the reason. She was a holy or "separated" people, chosen by God and called into a covenant with Him. That fact set her apart from all peoples. A surrender of her privileged position by compromise was, therefore, unthinkable.<sup>2</sup>

Verses six through eight emphasize the positional holiness of Israel, and verses nine through eleven build towards an obligated practical holiness commensurate with God's sovereign choice (cf. esp. v. 11).

The first part of verse six contains the dogmatic expression of Israel's positional holiness: "For you are a holy people to the LORD your God" (NASB). Concerning קָדוֹשׁ, "the idea of separation, which is basic to the word, is particularly clear in this context. . . . Israel is set apart from the other nations to stand in a special relationship with God."<sup>3</sup> The explanation of Israel's positional holiness next

<sup>1</sup>Meredith G. Kline, "Deuteronomy," in The Wycliffe Bible Commentary, ed. by Charles F. Pfeiffer and Everett F. Harrison (Nashville: The Southwestern Co., 1962), p. 155. Deut 7 belongs to the portion dealing with the stipulations of 'The Treaty Of The Great King' (cf. Kline's outline: Ibid., p. 156).

<sup>2</sup>J. A. Thompson, Deuteronomy: An Introduction And Commentary, TOTC (London: Inter-Varsity Press, 1974), p. 130.

<sup>3</sup>A. D. H. Mayes, Deuteronomy, NCB (London: Oliphants, 1979), p. 185. For a brief survey of קָדוֹשׁ, with an application to this passage also see: Peter C. Craigie, The Book of Deuteronomy, NICOT (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1976), p. 179.

Purpose/Theme  
of Deuteronomy

follows (i.e. vv. 6b-8), commencing with the marvel of His sovereign choice: "The LORD your God has chosen you out of all the peoples on the face of the earth to be his people, his treasured possession" (v. 6b, NIV).<sup>1</sup> Then verses seven and eight reveal both negatively and positively the motives of that choice.<sup>2</sup>

These motives are indicated by the repetition of causal  $\text{כִּי}$  found in these alternating negative and positive declarations.<sup>3</sup> "Negatively, they were not chosen on the basis of their numerical strength; they were numerically a very small people in the context of other Near Eastern peoples and nations."<sup>4</sup> Craigie continues with an excellent synopsis of the impact of verse eight: "Positively, they were chosen because the Lord loved them; the reason for God's special love, though it contained within it a purpose, remains essentially a mystery."<sup>5</sup> That reason, simply asserted in His love (i.e.  $\text{אֶהְבֶּה}$ ) and commitment (i.e.  $\text{אֶשְׁמְרֶה}$ )

<sup>1</sup> For a good survey of  $\text{בָּחַר}$  as the primary term for election in the OT, see "Election in the Old Testament" in: TDNT, s.v. "ἐκλέγομαι," by G. Quell, 4:145-68. On this passage, see: Ibid., p. 163; and Thompson, Deuteronomy, p. 130. On  $\text{קָבַץ}$ , Craigie suggests a rendering of "prized highly" and notes that the term "describes the special relationship between the Lord and his people; the cognate Akkadian word (sikiltu) is used in a treaty seal from Alalah to describe the king as a 'treasured possession' of his god. Thus Israel's character as a holy people gave them no ground for pride, but imposed on them the responsibility of their calling" (Deuteronomy, p. 179); cf. Mayes, Deuteronomy, p. 185.

<sup>2</sup> Note the  $\text{כִּי} \dots \text{אֲלֵא}$  antithesis (i.e. not this but rather this) in these verses (see: BDB, p. 475).

<sup>3</sup> On causal  $\text{כִּי}$  herein, see: Williams, Hebrew Syntax, pp. 55, 89-90.

<sup>4</sup> Craigie, Deuteronomy, p. 179. The literal background behind the synonymous  $\text{בָּחַר}$  is that the LORD took them into His arms (cf. TDNT, "ἐκλέγομαι," by Quell, 4:163). On the force of the superlative  $\text{אֶשְׁמְרֶה}$  with comparative  $\text{כִּי}$ , see: Williams, Hebrew Syntax, p. 19.

<sup>5</sup> Craigie, Deuteronomy, pp. 179-80.

to a promise, had been demonstrated historically in the extrication (i.e. הוציא) and redemption (i.e. פָּדָה) of His chosen people from bondage.

Verses nine and ten are conceptionally inferential (cf. וְיִדְעֶה פִּי), presenting respectively positive and negative perspectives on His fidelity.<sup>1</sup> There is no renegeing concerning His choice, but

Why was Israel chosen by Yahweh? That was inscrutable. . . . The election was the act of God alone (cf. Jn. 15:16). The ultimate cause for that choice lay in the mystery of divine love.<sup>2</sup>

#### The Example Of An Old Testament Saint

Although explicit references in the OT to personal experiences of initial salvation are rare, they are not absent as some would attempt to argue.<sup>3</sup> Psalm 119 brims with many pleas for deliverance from the life-threatening circumstances which the psalmist was facing; however, at one point he apparently looks back upon his experience of regeneration (i.e. v. 93).

The psalmist emphatically declares: "I will never forget Your precepts, because by means of them You have given me life."<sup>4</sup> The crucial word relating to salvation herein is the piel of חָיָה. A problem of signification arises in the derived stems of חָיָה (i.e. the piel and

<sup>1</sup> Particularly noteworthy is His positive commitment to חַיֵּי הַבְּרִית הַחֲדָשָׁה which undergirds His fitting designation as מֶלֶךְ הַבְּרִית (cf. Thompson, Deuteronomy, p. 131; and Mayes, Deuteronomy, pp. 185-86).

<sup>2</sup> Thompson, Deuteronomy, p. 130.

<sup>3</sup> For a general discussion pertaining to the salvation of the individual OT saint, see again: Grogan, "The Experience Of Salvation In The Old And New Testaments," pp. 4-26.

<sup>4</sup> This emphatic declaration (note the objective לֹא intensified by לְעוֹלָם) is based upon (i.e. the פִּי clause) what God had done for him.

the hiphil) which can denote either the giving or restoring of life:<sup>1</sup>  
 "חַיָּהּ and חַיָּהּ always signify either to keep that which is living alive,  
 or to restore to life that which is dead."<sup>2</sup> In the light of the fol-  
 lowing verse which contains a blessed affirmation of a seemingly conse-  
 quent personal relationship (i.e. לַיהוָה אֱלֹהֵי) followed by a plea for tem-  
 poral deliverance (i.e. הוֹשִׁיעֵנִי),<sup>3</sup> it seems best to regard חַיָּהּ as  
 the psalmist's personal testimony of initial salvation. As indicated  
 by the second person verb form, he attributes his salvation to the  
 sovereign God Who works through His Word.

### The Example Of The Gentiles

#### Peter's testimony

The events relating to the conversion of Cornelius and company take up a significant portion of the Book of Acts (i.e. 9:32-11:18).<sup>4</sup> Those events all resounded the sovereign providence of God in salvation. For example, first "Cornelius sees a vision (ch. 10:1-8)," and then "Peter sees a vision (ch. 10:9-16)."<sup>5</sup> When Peter finally arrived at Cornelius' house, the principals carefully compared notes on God's providence (note vv. 28-33). Immediately after Cornelius' amazing

<sup>1</sup> TWOT, s.v. "חַיָּהּ," by Elmer B. Smick, 1:279.

<sup>2</sup> Franz Delitzsch, Biblical Commentary On The Prophecies Of Isaiah, vol. 2, trans. by James Martin (Grand Rapids: Wm. B. Eerdmans Publishing Co., n.d.), p. 380.

<sup>3</sup> On v. 94, cf. Anderson, Psalms, 2:832.

<sup>4</sup> On this, see: "Gentiles In The Church" in: Charles Caldwell Ryrie, The Acts Of The Apostles (Chicago: Moody Press, 1961), pp. 60-65; cf. Homer A. Kent, Jr., Jerusalem To Rome: Studies in the Book of Acts (Winona Lake: BMH Books, 1972), pp. 89, 96.

<sup>5</sup> F. F. Bruce, Commentary On The Book Of The Acts, NICNT (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1954), pp. 214-19.

But include this  
thing.

declaration of prepared receptivity (i.e. v. 33b), Peter preached the Gospel (vv. 34-43).<sup>1</sup> "Peter had not yet finished his address when the 'Pentecost of the Gentile world' took place" (cf. vv. 44-48).<sup>2</sup>

Peter's testimony before the Jerusalem Church is particularly enlightening (i.e. 11:4-17). It was absolutely convincing, since verse eighteen records the results of that testimony: "the opponents ceased their opposition and glorified God for this clear demonstration of his will in salvation."<sup>3</sup> What they said is noteworthy: "Well then, God has granted to the Gentiles also the repentance that leads to life" (NASB).<sup>4</sup> The soteriological theocentricity of ὁ θεὸς τὴν μετένοιαν εἰς ζωὴν ἔδωκεν is clear--God gave them the change of mind which issues in eternal life.<sup>5</sup>

### Paul's testimony

Concerning his call to ministry

Paul's testimony before Agrippa contained three essential elements: (1) his pre-conversion life (Acts 26:1-11); (2) his conversion (26:12-18); and (3) his post-conversion life (26:19-23).<sup>6</sup> This was the third personal rehearsal of these Divine milestones by Paul as recorded

<sup>1</sup> "Note the full Christology of Peter's speech" (E. M. Blaiklock, The Acts Of The Apostles: An Historical Commentary, TNTC [Grand Rapids: Wm. B. Eerdmans Publishing Co.], p. 96). On the kerygma, cf. Bruce, Acts, pp. 225-26.

<sup>2</sup> Bruce, Acts, p. 229.

<sup>3</sup> Kent, Jerusalem To Rome, pp. 96-97.

<sup>4</sup> Blaiklock suggests that εἰς "points to the surprised realization of something which has been true but unrecognized for some time" (Acts, p. 101).

<sup>5</sup> Cf. Bruce, Acts, p. 236.

<sup>6</sup> Cf. Ryrie, Acts, pp. 118-20.



in the Book of Acts.<sup>1</sup> The portion of this testimony dealing with his commissioning is most instructive concerning salvation being pre-eminently God's business:<sup>2</sup>

But arise, and stand on your feet; for this purpose I have appeared to you, to appoint you a minister and a witness not only to the things which you have seen, but also to the things in which I will appear to you; delivering you from the Jewish people and from the Gentiles, to whom I am sending you, to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, in order that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me (Acts 26:16-18, NASB).

"It should be pointed out that verses 16-18 comprise one sentence in the Greek."<sup>3</sup> Theocentricity is obvious as indicated by the Lord's commands (i.e. v. 16a), His sovereign and purposeful appointment (v. 16b), His revelations to Paul (v. 16c), His sovereign protection (v. 17),<sup>4</sup> and His ultimate purposes for this ministry (v. 18). The important declarations of verse eighteen (i.e. the chain of telic infinitives) are governed by the leading infinitive of verse sixteen. Προχειρίζομαι (v. 16), from προχειρίζομαι (i.e. to choose for oneself, select, appoint<sup>5</sup>), is clearly purposive with a personal object (herein σε, i.e. Paul)<sup>6</sup> followed by specific infinitives of purpose (v. 18).<sup>7</sup>

<sup>1</sup>For a brief discussion of the "slight variations" and the "essential harmony" of these rehearsals, see: Blaiklock, Acts, p. 185.

<sup>2</sup>On the significance of the Lord commissioning him, including an emphasis upon a precedent from the OT, see: Bruce, Acts, pp. 491-92.

<sup>3</sup>Barclay M. Newman and Eugene A. Nida, A Translator's Handbook On The Acts Of The Apostles, in vol. 12 of Help For Translators (London: United Bible Societies, 1972), p. 475.

<sup>4</sup>Cf. Ibid. for some good observations on this language.

<sup>5</sup>BAGD, p. 724.

<sup>6</sup>On Paul's designations as ὑπηρέτης and διάκονος, see: Nigel Turner, Christian Words (Edinburgh: T. & T. Clark, 1980), pp. 280-81, 272-74.

<sup>7</sup>BAGD, p. 724. Cf. Newman and Nida, Acts, pp. 475-76.

Both the special channel of communication and the intended results concerning the Gentiles were apparently connected by Paul to the good pleasure of the Lord Jesus Christ.<sup>1</sup>

Concerning his first missionary journey

Soteriological theocentricity in reference to the disseminators of truth and the recipients of truth is obvious in Luke's account of "the first church missionary service ever conducted by returned missionaries sent forth by the church body" (i.e. Acts 14:27).<sup>2</sup> Paul and Barnabas made known to the church at Antioch "all that God had done through them and how he had opened the door of faith to the Gentiles" (Acts 14:27b, NIV). The subject of both spheres of testimony is ὁ θεός. First, He ἐποίησεν . . . μετ' αὐτῶν; God's sovereign enablement is stressed by ποιέω plus μετά.<sup>3</sup> In all those great events on that first missionary journey it was God who had been effectually accomplishing His purposes through Paul and Barnabas.

They also stressed that it was God who had ἠνοίξεν τοῖς ἔθνεσιν θύραν πίστεως. Ἀνοίγω plus θύρα is often employed figuratively,

<sup>1</sup> On the specifics of v. 18, Carter and Earle survey them as follows: "In summary it may be noted that Paul's commission implies a series of spiritual transferences for the converted man: (1) from blindness to sight; (2) from darkness to light; (3) from the kingdom and dominion of Satan to the kingdom and dominion of Christ (cf. Rom. 1:18-32); (4) from condemnation unto death to remission of sins unto eternal life; and (5) from spiritual poverty and moral pollution to a heavenly inheritance and moral purity" (Charles W. Carter and Ralph Earle, The Acts Of The Apostles [Grand Rapids: Zondervan Publishing House, 1973], p. 387).

<sup>2</sup> Ibid., p. 204.

<sup>3</sup> On the force of μετά herein, see TDNT, s.v. "σύν - μετά," by Walter Grundmann, 7:799; cf. "God's Promise," pp. 774-76. Cf. Neuman and Nida, Acts, p. 286.

especially by Paul, to picture the sovereignty of God.<sup>1</sup> Herein the reference is to a "fruitful and effective missionary work."<sup>2</sup> Therefore, these first Christian missionaries reported that it was God who had ultimately been at work throughout their approximately eighteen months on the field.

Concerning the Thessalonian converts<sup>3</sup>

We give thanks to God always for all of you, making mention of you in our prayers; constantly bearing in mind your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ in the presence of our God and Father; knowing, beloved by God, His choice of you, for our gospel did not come to you in word only, but also in power and in the Holy Spirit and with full conviction; . . . And for this reason we also constantly thank God that when you received from us the word of God's message, you accepted it not as the word of men, but for what it really is, the word of God, which performs its work in you who believe (1 Thess 1:2-5a, 2:13; NASB).<sup>4</sup>

<sup>1</sup> Cf. BAGD, p. 71; and NIDNTT, s.v. "ἀπολύω," by C. H. Peisker and C. Brown, 2:726. On parallels similar to θύραν πίστεως including constructs from the OT, see: TDNT, s.v. "θύρα," J. Jeremias, 3:174, n. 18.

<sup>2</sup> NIDNTT, s.v. "ἀπολύω," Peisker and Brown, 2:727.

<sup>3</sup> Morris well points out that the first major section of 1 Thess (up to 2:16) is dedicated to Paul's reminiscences (Leon Morris, The Epistles Of Paul To The Thessalonians: An Introduction And Commentary, TNTC [Grand Rapids: Wm. B. Eerdmans Publishing Co., 1957], p. 31). For a significantly descriptive outline of the whole epistle, see: D. Edmond Hiebert, The Thessalonian Epistles: A Call to Readiness (Chicago: Moody Press, 1971), pp. 29-33.

<sup>4</sup> Concerning 1 Thess 2:13-16, "this third paragraph of chapter 2 introduces a new theme, but it very effectively relates to what has already been said before by the emphasis upon thanks to God (see 1.2) and upon the bringing of God's message (discussed in both chapter 1 and chapter 2)" (Paul Ellingworth and Eugene A. Nida, A Translator's Handbook on Paul's Letters To The Thessalonians, in vol. 12 of Helps For Translators [Stuttgart: United Bible Societies, 1975], pp. 36-37). On the syntactical connection of καὶ διὰ τοῦτο καὶ ἡμεῖς (2:13), see: Ibid., pp. 37-38; and on the internal syntax of v. 13, see pp. 38-40.

As always, Paul gives thanks exclusively to the Author of salvation (cf. 1:2; 2:13),<sup>1</sup> for He had not only chosen these Thessalonians as heirs of grace (cf. τὴν ἐκλογὴν ἡμῶν, v. 4)<sup>2</sup> but He had also effectually stood behind their reception of the truth (cf. 1:5; 2:13).<sup>3</sup> For the present,<sup>4</sup> it must be pointed out that God was the Fountainhead from which all of those blessings summarized in 1 Thessalonians 2:13 had flowed:

The word preached was "of God." Paul finds matter for thanksgiving negatively, in that the Thessalonians had not received it as of human origin, and positively, in that they had perceived it for what it really was, "the word of God." He underlines this with his contrast between "from us" and the very emphatic "of God." The preachers were the immediate source of the message. But Paul and his companions were no more than intermediaries in proclaiming a gospel whose ultimate source and originator was none less than God Himself.<sup>5</sup>

#### The Example Of A New Testament Saint

During Paul's second missionary journey,<sup>6</sup> the Gospel moved into Europe.<sup>7</sup> There was apparently no synagogue in Philippi, so Paul and

<sup>1</sup>On this ultimate basis of Paul's thanksgiving, see: Ernest Best, A Commentary On The First And Second Epistles To The Thessalonians, HNTC (New York, Evanston, San Francisco, London: Harper & Row Publishers, 1972), pp. 70-71.

<sup>2</sup>On the significance of God's election herein along with the parallel designation ἡγαπημένοι, see: Ibid., p. 73; Hiebert, Thessalonians, pp. 50-52; William Hendriksen, Exposition of I and II Thessalonians, NTC (Grand Rapids: Baker Book House, 1955), pp. 48-50; and Leon Morris, The First And Second Epistles To The Thessalonians, NICNT (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1959), pp. 54-55.

<sup>3</sup>For some salient observations on 1:5, see: Best, Thessalonians, pp. 73-76. Cf. 1 Cor 2:4-5 in ch. 6 below on the important concepts of 1 Thess 1:5.

<sup>4</sup>Cf. below in ch. 5 on 1 Thess 2:13b.

<sup>5</sup>Morris, Thessalonians, NICNT, pp. 87-88.

<sup>6</sup>For an outline of the major events, see: Kent, Jerusalem To Rome, pp. 130-45.

<sup>7</sup>Cf. Blaiklock on Acts 16:13-40: Acts, pp. 126-28.

company sought a place of prayer on the Sabbath day (i.e. Acts 16:13).<sup>1</sup> There, at the riverside, they addressed a group of women, among whom was Lydia, a God-fearer.<sup>2</sup> Undoubtedly, the content of their speaking was the Gospel message (cf. the conclusion drawn from Paul's vision of the Macedonian man, v. 10b), and while Lydia was listening to that message, God accomplished His good work in her.

Luke summarizes what happened in the following words ὁ κύριος διήνοιξεν τὴν καρδίαν προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου. It was God who opened her heart. The intensified διανοίγω from ἀνοίγω connotes "to open up wide or completely like a folding door (both sides, dia, two)."<sup>3</sup> The complementary προσέχειν (from προσέχω) literally has the idea of turning one's mind to something.<sup>4</sup> Therefore, God ultimately caused her "to pay attention" to the Good News:<sup>5</sup>

Luke underlines that conversion is due to the action of God who opens the hearts, i.e. the minds, of men and women to receive his Word. This view of things is exactly the same as we find in Paul who says that people do not believe because their minds have been darkened by the god of this world (2 Cor. 4:4), but that they are converted when the gospel comes to them "not only in word, but also in power and in the Holy Spirit and with full conviction" (1 Thes. 1:6).<sup>6</sup>

<sup>1</sup> For discussion, see: Everett F. Harrison, Acts: The Expanding Church (Chicago: Moody Press, 1975), p. 251.

<sup>2</sup> Cf. Kent, Acts, p. 135, n. 15; and Bruce, Acts, p. 331 on σεβομένη.

<sup>3</sup> Robertson, Word Pictures, 3:252. He correctly concludes that "only the Lord could do that" (Ibid.). Cf. the occurrence of διανοίγω in Luke 24:45 and the related discussion below in ch. 6.

<sup>4</sup> BAGD, p. 714; cf. Robertson, Word Pictures, 3:252.

<sup>5</sup> BAGD, p. 714.

<sup>6</sup> I. Howard Marshall, The Acts Of The Apostles: An Introduction And Commentary, TNTC (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1980), p. 267.

Some Implications Of God's Sovereignty

In Salvation

Theological Implications

Theologically, our Lord's affirmations in John 6:37, 44-45, and 64-65 will serve as an appropriate summary-conclusion concerning soteriological theocentricity.<sup>1</sup> During that period in Jesus' ministry which may be especially designated "the period of controversy" (cf. John 5:1-6:71),<sup>2</sup> He gave His extended discourse on the bread of life (i.e. 6:22-71).<sup>3</sup> John 6:22-25 "serves to connect the narrative of the Feeding [of the Five Thousand] with the dialogue and discourse in which its meaning is expounded."<sup>4</sup> After some introductory dialogue<sup>5</sup> dealing with the work

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<sup>1</sup>Of course, the epistles subsequently developed the doctrines of efficacious calling, irresistible grace, etc. extensively; for, example, "in the Epistles the 'called of God' are always those to whom the call has come with effect, who have listened to it and been made believers" (Salmond, "Ephesians," p. 275).

<sup>2</sup>Cf. Merrill C. Tenney, John: The Gospel of Belief (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1948), pp. 103-25 for the larger occasion of these important disclosures.

<sup>3</sup>For an abbreviated synthesis of John 6:22-71, see: Hendriksen, John, 1:249-50. For a survey of the "three main lines of interpretation of this discourse," see: Leon Morris, The Gospel According To John, NICNT (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1971), pp. 351-55. In the following discussion the sacramental view is presuppositionally dismissed.

<sup>4</sup>J. M. Sanders, A Commentary On The Gospel According To St. John, ed. and completed by B. A. Mastin, in Black's New Testament Commentaries, Henry Chadwick, gen. ed. (London: Adam & Charles Black, 1968), p. 184.

<sup>5</sup>On the structure of vv. 26-31, see: Barnabas Lindars, The Gospel of John, NCB (London: Oliphants, 1972), pp. 254-57.

of God,<sup>1</sup> Jesus identified Himself to this mixed audience<sup>2</sup> as the Bread of Life (vv. 30-40).<sup>3</sup> Two reactions along with Jesus' responses followed; first the Jews grumbled (vv. 41ff.) and then the disciples grumbled (vv. 60ff.).<sup>4</sup>

Jesus makes the general affirmation that: "All that the Father gives Me shall come to Me, and the one who comes to Me I will certainly not cast out" (John 6:37, NASB).<sup>5</sup> The πᾶν ὅ, which functions as the object of the Father's giving, corporately delineates all believers.<sup>6</sup> This group in its totality is given by the Father to the Son.<sup>7</sup> They will reach him (i.e. ἦξει),<sup>8</sup> and He will never (cf. οὐ μὴ) reject them.

<sup>1</sup>On the content of vv. 26-41, see: Kent, Light In The Darkness, p. 104.

<sup>2</sup>For some helpful insights on audience analysis with special groups being emphasized (e.g. "the multitude," vv. 22-40; "the Jews," vv. 41-59; and "His own followers," vv. 60-71), see: Tenney, John, pp. 155-16.

<sup>3</sup>Cf. Morris, John, pp. 361-69.

<sup>4</sup>Cf. Kent, Light In The Darkness, pp. 106-10.

<sup>5</sup>On the πᾶν ὅ . . . τὸν ἐρχόμενον . . . etc. interchange of contextual antecedents with alternating genders continued throughout this portion, see: Sanders, John, p. 190.

<sup>6</sup>On the grammar, see: Robertson, Grammar, p. 409 where he notes: "A neuter singular as an abstract expression may sum up the whole mass. Thus πᾶν ὅ in Jn. 6:37 refers to believers."

<sup>7</sup>Cf. John 17:2 for another theologically pregnant occurrence of πᾶν ὅ plus εἶδωμι. On the emphasis of God's giving in John, see: TDNT, s.v. "εἶδωμι," by F. Buchsel, 2:166. Note esp. John 3:35; 5:36; 17:2, 6, 9, 12, 24.

<sup>8</sup>Cf. B. F. Westcott, The Gospel According To St. John: The Greek Text With Introduction and Notes, vol. 1 (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1954), p. 230. "Stress is laid upon the successful issue of the coming" (Ibid.). Concerning the ἦξει, it "is probably used synonymously with ἐρχεσθαι" (C. K. Barrett, The Gospel According To St. John: An Introduction With Commentary And Notes On The Greek Text (London: S.P.C.K., 1965), p. 243; cf. pp. 243-44. "Come to me is an allusion to verse 35, and so is . . . equivalent to 'believe in me,' which is taken up in verse 40" (Lindars, John, p. 261).

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Therefore, "a person cannot be saved unless he comes to Jesus; he cannot come unless he is given":<sup>1</sup>

The words stress the sovereignty of God. People do not come to Christ because it seems to them a good idea. It never does seem a good idea to natural man. Apart from a divine work in their souls (cf. 16:8) men remain contentedly in their sins. Before men can come to Christ it is necessary that the Father give them to Him.<sup>2</sup>

This concept is expanded by Jesus as He responds to the contentious Jews:<sup>3</sup>

[No one can come to me unless the Father] who sent me draws him, and I will raise him up at the last day. It is written in the Prophets: "They will all be taught by God." Everyone who listens to the Father and learns from him comes to me (John 6:44-45, NIV).<sup>4</sup>

Οὐδεις δύναται ἔλθεῖν πρὸς με stresses total inability,<sup>5</sup> providing the theological background for the statement of Divine intervention (i.e. ἐὰν μὴ . . .). That statement centers in the necessity of the Father having to draw an individual to Christ. Jesus' employment of ἐλκύω (from ἐλκύνω) is graphically forceful:

It must not be imagined . . . that this "drawing" is a mere influence which may be wholesome and beneficial if followed, but is not always successful. The verb employed is a strong one, and is used of the actual dragging of a net (John 21:6, 11), dragging someone from the temple (Acts 21:30), and haling someone into court (James 2:6). In none of the uses where material objects are involved is there any suggestion that the "drawing" was not accomplished. This

<sup>1</sup>Hendriksen, John, 1:234.

<sup>2</sup>Morris, John, p. 367.

<sup>3</sup>Sanders well notes that "apart from the peremptory 'Stop grumbling' Jesus ignores the interruption, and 44. again stresses the divine initiative (cf. verse 37)" (John, p. 192). On this stronger expression of Divine initiative, see: Morris, John, pp. 371-72.

<sup>4</sup>For a full discussion of these important affirmations, see: Greg A. Ryerson, "The Drawing Work Of The Father In John 6:44, 45," unpublished M.Div. thesis (Winona Lake: Grace Theological Seminary, May 1976), pp. 1-94.

<sup>5</sup>Cf. Westcott, John, 1:235. On Jesus' presuppositional apologetic commencing with these words, cf. Barrett, John, p. 245.



concept must not be overlooked when the word is found in the figurative sense of the divine pull on man's spirit as here and in 12:32.<sup>1</sup>

The quotation from Isaiah 54:12ff. (i.e. at John 6:45) "is adduced in explanation of God's drawing men; this consists in teaching, the inward teaching which God gives to those whom he chooses and so directs to Jesus. For every one who has heard (ἀκούσας) what the Father says, and learnt (μαθὼν) from it, comes to Jesus."<sup>2</sup> With the regular repetition of such definitive assertions, it is clear that "the thought of the divine initiative in salvation is one of the great doctrines of this Gospel."<sup>3</sup>

"Note that a parallel to vs. 44 in John is found in vs. 65, where instead of 'unless the Father draws him,' we hear 'unless it is granted to him by the Father.'<sup>4</sup> Kent appropriately concludes that "once again the initiative is traced to God (6:65), just as in 6:44."<sup>5</sup> Coming to Christ "is not merely difficult; apart from God it is impossible (cf. Mark 10:27)."<sup>6</sup>

<sup>1</sup>Kent, Light In The Darkness, p. 107. Cf. the appropriate connection between the Word of God (cf. v. 45) and this drawing ministry (Ibid.). For a brief usage survey of ἐλκύω, see: Morris, John, p. 371, n. 110. For an extensive survey, see: Ryerson, "The Drawing Work Of The Father," pp. 19-32. Within a defensible context of argument, Barrett concludes: "Coming to Jesus is not a matter of free human decision" (John, p. 252).

<sup>2</sup>Barrett, John, p. 245.

<sup>3</sup>Morris, John, p. 371.

<sup>4</sup>Raymond E. Brown, The Gospel According To John, vol. 1, AB (Garden City, NY: Doubleday & Company, Inc., 1966), p. 271; cf. Lindars, John, p. 274. Westcott well emphasizes the fact that "the Father . . . here is looked upon as the source (ἐκ) from whom all flows" (John, 1:250).

<sup>5</sup>Kent, Light In The Darkness, p. 110; cf. Morris, John, pp. 386-87.

<sup>6</sup>Barrett, John, p. 252. For some general discussions of this from the systematic perspective, see: L. Berkhof, Systematic Theology (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1941), pp. 114-15; Edwin H. Palmer, The Five Points Of Calvinism (Grand Rapids: Baker Book House, 1972), pp. 56-57; Arthur W. Pink, The Sovereignty of God (London: The Banner Of Truth Trust, 1969), pp. 187ff.; J. I. Packer, Evangelism And The Sovereignty Of God (Downers Grove, IL: InterVarsity Press, 1961); etc.

✓ RIGHT ON!  
more His impossibility  
✓ all is possible.

### Apologetical Implications

When the theological implications of both human inability and Divine enablement are adequately recognized by a disseminator of truth, his testimony should be similar to Paul's:

What, after all, is Apollos? And what is Paul? Only servants, through whom you came to believe--as the Lord assigned to each his task. I planted the seed, Apollos watered it, but God made it grow. So neither he who plants nor he who waters is anything, but only God, who makes things grow (1 Cor 3:5-7, NIV).<sup>1</sup>

Once again, the "but God" (v. 6b) indicates the initiation of a theological climax.<sup>2</sup> Paul affirms "that neither the planter nor the waterer is important. The attention of the Corinthians should have been fastened on God, who alone effects all spiritual work, and not on His . . . instruments."<sup>3</sup> Paul's conclusion (i.e. ἄρα, v. 7) "is almost a proverb. It implies that God is doing the real work."<sup>4</sup> The apologist must never lose sight of the fact that salvation is uniquely God's business.

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<sup>1</sup> On the impact of the neuters of v. 5, cf. Barrett, 1 Corinthians, p. 84.

<sup>2</sup> In this context the force of the strong ἀλλά is "it was not we, however, but . . ." (Ibid., p. 85).

<sup>3</sup> Morris, 1 Corinthians, TNTC, p. 65. For commentary on the switch of tenses to the imperfect, see: Grosheide, 1 Corinthians, NICNT, p. 82, n. 4.

<sup>4</sup> Grosheide, 1 Corinthians, p. 82.

## CHAPTER V

### EFFICIENT PROVISIONS

Since mankind is internally and externally plagued by hamartiological complications, salvation must be uniquely God's business. Nevertheless, He has ordained finite practitioners to disseminate His cure. They in themselves are impotent medics since the warfare is supernatural in nature; therefore, it is absolutely necessary for them to be armed with supernatural weapons. They must also carefully follow a Divinely sanctioned strategy in order to prevail in battle.

Concerning their need for a supernatural weaponry, God has abundantly provided. His efficient provisions consist in the resources of His Spirit and His Word. Both of these are thoroughly efficient as the following survey will demonstrate.

#### The Irresistible Dynamics

##### The Objective Dynamic: The Word Of God

The efficient dynamic of the Word of God is an awesome and comforting truth emanating from all portions of Scripture. Such a truth should generate confidence in the spiritual medic as he wholly relies upon its efficacy in the heat of battle.

### Selected OT affirmations

Through David: Psalm 19:7-14

It is generally recognized that there are two major movements in the symphony of the Nineteenth Psalm both of which contribute to its theme of the revelation of God: the skies (i.e. vv. 1-6) and the Scriptures (i.e. vv. 7-14).<sup>1</sup> The second movement, which is under consideration herein, subdivides into: (1) the nature and work of the Scriptures (vv. 7-9), (2) the value and effect of the Scriptures (vv. 10-11), and (3) a related discussion on personal behavior (vv. 12-14).<sup>2</sup>

In verses seven through nine,

The psalmist employs six different names for the Word: Law, testimony, precepts, commandment, fear, and ordinances. Each is presented as a complete aspect in itself. There occurs with each the name Yahweh, to whom they belong and a part of whose character they reveal.

The piling up of these names for the Word has the effect of gathering momentum as the poem proceeds. Six of these come in rapid succession, each as belonging to and proceeding from Yahweh.<sup>3</sup>

Each of these synonyms, therefore, reflects a facet of the Word in its relationship to the believer; however, each is a true synonym

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<sup>1</sup>Kidner, Psalms 1-72, p. 97. Although it has been commonly asserted "that Ps. 19 consists of two more or less independent poems" (Anderson, Psalms, 1:167; cf. synopsis of arguments: pp. 167-68), there are strong internal indications of unity (cf. Mitchell Dahood, Psalms I:1-50, AB [New York: Doubleday & Company, Inc., 1966], p. 121; and W. Moïl, Psalms, trans. and ed. by Philip Schaff, in Commentary On The Holy Scriptures, ed. by J. P. Lange [Grand Rapids: Zondervan Publishing House, n.d.], p. 150).

<sup>2</sup>Cf. W. Graham Scroggie, The Psalms (London: Pickering & Inglis Ltd., 1948), pp. 123-27. For a good discussion of how vv. 12-14 relate to these affirmations about the Scriptures (e.g. "the 'law' of Yahweh induced the writer to offer a prayer which reveals three effects it had upon him"), see: H. Leo Eddleman, "Word Pictures Of The Word: An Exposition Of Psalm 19," RevExp 49 (October 1952):424.

<sup>3</sup>Eddleman, "Word Pictures Of The Word," p. 415.

representing the gem of special revelation in its entirety.<sup>1</sup> Prior to making some observations on the specific efficient provisions of the Word mentioned in Psalm 19:7-8, it is helpful to note the structural development of the psalmist's argument:

In each of the six cases the name for the Word comes first followed by a qualifying adjective or its equivalent. Next comes the participle stressing the peculiar effect on man . . . of the Word. . . . This order of words does not minimize the importance of the action in the participles; it rather emphasizes that the effect produced by the "law" stems from its very nature, that the two are practically synonymous. The Word of Yahweh does what it does because it is what it is.<sup>2</sup>

Verse 7a. After an opening statement about the תּוֹרָה<sup>3</sup> being "fully developed and well-rounded out"<sup>4</sup> (i.e. תְּמִימָה, v. 8a; Heb.), its first efficient provision is extolled: מְשִׁיבֵת נֶפֶשׁ.<sup>5</sup> Although the LXX

<sup>1</sup> For discussions, see: Kidner, Psalms 73-150, p. 417; and George J. Zemek, Jr., "Hebrew Exegesis: Psalm 119," unpublished course syllabus, Winona Lake: Grace Theological Seminary, n.d., pp. 27-33. It should be pointed out that "fear" in Ps 19:9 "is not a name for the Word or 'law' except by implication" (Eddleman, "Word Pictures Of The Word," p. 421).

<sup>2</sup> Eddleman, "Word Pictures Of The Word," p. 417. For a survey of this concept as it is developed in Ps 119, cf. "Table Of Principal Words And Phrases In Connection With Each Synonym" in: Joseph Bryant Rotherham, Studies In The Psalms (London: H. R. Allenson, Ltd., 1911), pp. 501-02.

<sup>3</sup> תּוֹרָה should not be considered as a technical term for the Pentateuch but rather as a general designation for all of God's Word as "instruction" (cf. the root יָרָה). For argumentation see: Zemek, "Psalm 119," pp. 32-33; and Girdlestone, Synonyms, p. 206.

<sup>4</sup> Eddleman's appropriate indication of the significance of תְּמִימִים ("Word Pictures Of The Word," p. 418). He therefore well concludes that "as such it is both complete and adequate and its range of subject matter is not lacking" (Ibid.). On the basal force of תְּמִימִים, cf. BDB, p. 1071.

<sup>5</sup> This is the first of four causative participles (i.e. three hiphils and one causative piel) which clearly indicate the efficacy of the Word. For an interesting discussion which compares what the Word does in these verses with what the tree of the knowledge of good and evil was supposed to do, see: D. J. A. Clines, "The Tree Of Knowledge And The Law Of Yahweh (Psalm XIX)," VT 24 (January 1974):8-14.

employs the usually strong soteriological rendering ἐπιστρέψων ψυχάς,<sup>1</sup> the immediate context of מְשִׁיבָה נִפְשָׁם must determine its signification herein:

"refreshing the soul," or "restoring" it, RV., imparting refreshment to the inner man, his true soul-food. . . . The translation "converting the soul," PBV., AV., while true enough in itself, and in accordance with other uses of the term, is too specific here and not in accord with the context.<sup>2</sup>

Nevertheless, in spite of שָׁרַב herein being a reference to a work subsequent to conversion, it must be stressed that it is the Word of God which accomplishes this important effect of restoration in the life of an individual.

Verse 7b. The Word of God<sup>3</sup> also makes the simple wise (i.e. מְחֻכְּמֵת פְּתִי). "The simple" (i.e. פְּתִי)<sup>4</sup> is a neutral designation without inherent positive or negative implications; such people are merely to

<sup>1</sup> I.e. "in Ps. 19:7 . . . the LXX has in mind an alteration of the state of the soul under the influence of the Law and this has to be called 'conversion,' whereas the Mas. seems to presuppose restoration in the sense of reviving" (TDNT, s.v. "ἐπιστρέψων," by Georg Betram, 7:724).

<sup>2</sup> Charles Augustus Briggs and Emilie Grace Briggs, A Critical And Exegetical Commentary On The Book Of Psalms, vol. 1, ICC (New York: Charles Scribner's Sons, 1914), p. 169.

<sup>3</sup> Herein designated יְהוָה יְהוָה: "The word for 'testimony' is derived from od (עָרַד), to bear witness. . . . The law of God is His testimony, because it is His own affirmation concerning His nature, attributes, and consequent demands" (Girdlestone, Synonyms, p. 209). Cf. Eddleman, "Word Pictures Of The Word," pp. 418-19. The predicate (i.e. the niph'al participle from אָמַן) indicates that this Word "is neither ambiguous nor flexible" (Ibid., p. 419).

<sup>4</sup> "Lit. openness, the open (root פָּתַח to spread out, open, Indo-Germ. prat, πατ, pat, pad)" (Franz Delitzsch, Biblical Commentary On The Psalms, vol. 1, trans. by Francis Bolton, COTTV [Grand Rapids: Wm. B. Eerdmans Publishing Co., n.d.], p. 286).

be regarded as openminded.<sup>1</sup> "The word for 'making wise' is in the most intensive form found in Hebrew."<sup>2</sup> It denotes the impartation of Divine wisdom.<sup>3</sup> The σοφίζουσα νήπια of the LXX should be compared with the σοφίζει αὐτόν of 2 Timothy 3:15:<sup>4</sup> "In like manner Paul describes the 'sacred scriptures' as able to make wise unto salvation."<sup>5</sup>

Verse 8a. That "the precepts of the LORD are right, giving joy to the heart" (NIV) is the next declaration of efficient provisions mentioned by David. "The law imparts not only instruction but also gladness, thus enabling one to enjoy the fulness of life."<sup>6</sup>

Verse 8b. Illumination is the burden of this line: "The commandment of the LORD is pure, enlightening the eyes" (NASB). These עֵינַיִם are especially "the eyes of the mind,"<sup>7</sup> and the provision of עֵינַיִם קְדוֹתָיִם (cf. σοφίζουσα ὀφθαλμούς, LXX) is well outlined as follows:

"Enlightening" is kin to such words as flame, fire, or light of sun or moon. The intensive form of the participle here suggests the beaming of a strong light before one as he seeks to choose or know the way.<sup>8</sup>

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<sup>1</sup> Cf. Eddleman, "Word Pictures Of The Word," p. 419. Also, note the LXX's νήπια.

<sup>2</sup> Ibid.

<sup>3</sup> Cf. Briggs, Psalms, 1:169; and Anderson, Psalms, 1:171.

<sup>4</sup> Cf. e.g. Delitzsch, Psalms, 1:286.

<sup>5</sup> Alexander, Psalms, 1:158. <sup>6</sup> Anderson, Psalms, 1:171.

<sup>7</sup> Briggs, Psalms, 1:169; cf. TWOT, s.v. "עֵינַיִם," by Carl Schultz, 2:663.

<sup>8</sup> Eddleman, "Word Pictures Of The Word," p. 421. For Conceptual connections with Ps 119:105, 130; Eph 1:18, etc., see: Briggs, Psalms, 1:169.

David emphatically declares that the Word possesses the dynamic to accomplish these things in the life of an individual.

#### Through a personal testimony

Psalm 119:93 has previously been cited as a declaration of soteriological theocentricity. However, its teaching on the instrumentality of the Word of God in personal salvation must be reiterated. The psalmist testifies that it was by means of the Word (i.e.  $\text{בְּדָבָר}$ ) that he had been brought to life (i.e.  $\text{חַיִּיתֵּנִי}$ ). God used His ordained tool, the Word, to accomplish that work of grace in the psalmist. The efficient provisions of the Word of God are frequently observed in this psalm through the parallelisms which relate inextricably the God of the Word with the Word of God; for example: "My soul languishes for Thy salvation; I wait for Thy word" (v. 81, NASB).<sup>1</sup>

#### Through Jeremiah

During this prophet's long and difficult ministry<sup>2</sup> he especially learned how it was necessary for him to respond in the affirmative to the following rhetorical questions posed by the LORD: "Is not my word like fire, . . . and like a hammer that breaks a rock in pieces?" (Jer 23:29, NIV). Amidst a gross apostasy catalyzed by false prophets,<sup>3</sup> Jeremiah experienced the power of God's Word: "Therefore, thus says the LORD, the God of hosts, 'Because you have spoken this word, behold, I am

<sup>1</sup>Cf. vv. 2, 10, 38, 123. Also, the Author and His Word are ascribed the same attributes (for discussion, see: Zemek, "Psalm 119," pp. 25, 33-34).

<sup>2</sup>For another (see above in ch. 3) good survey of "the life of Jeremiah," see: Thompson, Jeremiah, pp. 94-106.

<sup>3</sup>Cf. Ibid., pp. 242-45.



making My words in your mouth fire and this people wood, and it will consume them" (Jer 5:14, NASB).<sup>1</sup> Even later in his ministry, while he was lamenting over his seemingly adverse reward for faithful service (i.e. Jer 20:7-10),<sup>2</sup> he was forced to confess the awesome dynamic of God's Word. "The Word of God was like a fire shut up in his bones which, try as he might, he could not hold in."<sup>3</sup>

Indeed, the metaphors of Jeremiah 23:29 are perspicuous; they speak of both the energy and the power of God's Word:<sup>4</sup>

The Word of God impinged powerfully on men's minds. It burned itself first of all into the minds of those who received it and proclaimed it, and subsequently made an impact on those who heard it from them, convicting the hearers of sin and demanding of them total obedience. The two metaphors of fire and a hammer that shatters the rock convey something of the powerful character of the Word of God.<sup>5</sup>

It is God's chosen irresistible dynamic in the objective realm.

#### Selected NT affirmations

Through Paul

The Word's power. "The correlation of God's Word and God's power occurs frequently in the apostolic writings."<sup>6</sup> Paul especially

<sup>1</sup> Laetsch appropriately remarks: "That despised prophet is acknowledged by the Lord as His spokesman, whose word is God's word and, though spoken by a human mouth, will lose nothing of its power" (Jeremiah, p. 77).

<sup>2</sup> Cf. "Jeremiah's Inner Struggle about His Calling (20:7-13)": Thompson, Jeremiah, pp. 456-62.

<sup>3</sup> Kenneth L. Barker, "Jeremiah's Ministry and Ours," BSac 127 (July-September 1970):224.

<sup>4</sup> Ibid., p. 230. For contemporary applications of these great truths, see: Ibid., pp. 224ff.

<sup>5</sup> Thompson, Jeremiah, p. 502; cf. Laetsch, Jeremiah, p. 201.

<sup>6</sup> Henry, God, Revelation And Authority, 4:36. For some introductory discussions worthy of study, see: Robert Preus, "The Power of

testified to this efficient power of the Word of God. The following passages through Paul illustrate respectively his personal perspective, a corporate emphasis, and an individual example.

Romans 1:16. The first  $\gamma\acute{o}\rho$  of Romans 1:16 introduces the theme of the whole epistle:<sup>1</sup>

F. F. Bruce Paraphrase  
 "Believe me," Paul goes on, "I have no reason to be ashamed of the gospel I preach. No indeed; it is the powerful means which God employs for the salvation of all who believe--the Jew first, and the Gentiles also. And why is this so? Because in this gospel there is a revelation of God's way of righteousness--a way of righteousness based on the principle of faith and presented to men for their acceptance by faith. It was of this righteousness that the prophet said: "He who is righteous by faith shall live."<sup>2</sup>

The second  $\gamma\acute{o}\rho$  clause, which will be under consideration herein, is well placed into this immediate context by Murray when he points out that:

There is a continuous and progressive unfolding of reasons in this text. The apostle tells us first why he is ready to preach the gospel at Rome--he is not ashamed of the gospel. Then he tells us why he is not ashamed of the gospel--it is "the power of God unto salvation." And then, finally, he tells us why it is the power of God unto salvation--therein the "righteousness of God is revealed."<sup>3</sup>

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God's Word," CTM 34 (August 1963):453-65; Klaas Runia, "What is Preaching According To The New Testament?" TB 29 (1978):28-32; Kenneth W. Clark, "The Meaning Of  $\epsilon\pi\epsilon\tau\epsilon\lambda\epsilon\iota\sigma\tau\epsilon\iota\sigma$  And  $\kappa\alpha\tau\alpha\pi\tau\epsilon\lambda\epsilon\iota\sigma$  In The New Testament," JBL 54 (1935):93-101; and Donald Bloesch, "The Sword of the Spirit: The Meaning of Inspiration," Themelios 5 (May 1980):14-19.

<sup>1</sup> Cf. e.g. Murray, Romans, 1:26-33.

<sup>2</sup> Bruce's paraphrase of Rom 1:16-17: F. F. Bruce, The Epistle Of Paul To The Romans: An Introduction And Commentary, TNTC (London: Tyn-dale Press, 1963), p. 77. Notice also his treatment of the litotes  $\acute{o}\nu \dots \epsilon\pi\alpha\lambda\omicron\chi\upsilon\sigma\tau\epsilon\iota\sigma$  (Ibid., pp. 78-79). Lightfoot makes an important connection with 1 Cor 1: "The motive of  $\epsilon\pi\alpha\lambda\omicron\chi\upsilon\sigma\tau\epsilon\iota\sigma$  here is explained by I Cor. 1. 21, the context of which passage contains the expression  $\delta\upsilon\lambda\omicron\mu\epsilon\tau\epsilon\varsigma$   $\theta\epsilon\omicron\upsilon$  twice used, as here, of the Gospel (I Cor. i. 18, 24)" (Notes On The Epistles Of St. Paul, p. 250).

<sup>3</sup> Murray, Romans, 1:26. Johnson labels v. 16a as the Gospel's affect on Paul and v. 16b-c as its affect on others (S. Lewis Johnson, Jr., "The Gospel That Paul Preached," BSac 128 [October-December 1971]:329-30).

Τὸ εὐαγγέλιον (v. 16a) is clearly the subject of the important predication δύναμις γὰρ θεοῦ ἐστὶν εἰς σωτηρίαν (v. 16b).<sup>1</sup> It should be noted that the expression "the power of God" is a directed one as noted by "the prepositional phrase eis soterian (AV 'unto salvation')" which "expresses the goal of the operation of the divine power. It has as its aim man's salvation."<sup>2</sup> Also, it must be stressed that δύναμις θεοῦ has its conceptual roots in the OT (cf. above, e.g. Jer 23:29) and that there is no valid reason to postulate a connection with the Hellenistic magical papyri:<sup>3</sup> "Paul's thought of the message as being effective power . . . is to be understood in the light of . . . OT passages concerning the divine word."<sup>4</sup>

The δύναμαι word group<sup>5</sup> demonstrates a "basic meaning of 'being able,' of 'capacity' in virtue of an ability; . . . the stress falls on

<sup>1</sup> Cf. Murray, Romans, 1:27.

<sup>2</sup> Johnson, "The Gospel That Paul Preached," p. 331. Note also his discussion of the scope of σωτηρία wherein he emphasizes the ultimate or complete sense of spiritual deliverance (Ibid., pp. 331-32). The fact that this δύναμις θεοῦ is so directed would favor the acceptance of the English (illustrative) cognates of "dynamic" or "dynamo" rather than "dynamite" for δύναμις; "the gospel is dynamic, powerful in the transformation of human lives" (Ibid., p. 331; cf. pp. 330-31).

<sup>3</sup> For argumentation, see: Cranfield, Romans, 1:87-88. He also well notes that there is no implied hostile antithesis with νόμος herein (Ibid., p. 88).

<sup>4</sup> Ibid., pp. 87-88.

<sup>5</sup> For a data survey, see: John Stegenga, comp., The Greek-English Analytical Concordance Of The Greek-English New Testament (Jackson, MS: Helenes-English Biblical Foundation, 1963), pp. 196-98.

being able."<sup>1</sup> The noun form δύναμις is variously rendered "power, might, strength, force, ability, capability, deed of power, resources,"<sup>2</sup> and when δύναμις is connected with the content of the Gospel as here,<sup>3</sup> that "gospel is effective as the power of God which brings salvation."<sup>4</sup> Therefore, the genitive θεοῦ qualifies an exceptionally strong term (i.e. δύναμις) raising it to its ultimate intensity:

"The power of God" is the power that belongs to God and therefore the power characterized by those qualities that are specifically divine. In order to express the thought we should have to say the omnipotence of God and, consequently, the meaning is no less than this that the gospel is the omnipotence of God operative unto salvation.<sup>5</sup>

THE GOSPEL  
IS THE  
OMNIPOTENT  
POWER OF GOD  
IN THE OPERATION  
OF SALVATION.

Paul knew "that this apparently weak and foolish message is really, in spite of all appearances, power, and not just one power over against others, but the supreme power, the almighty power of God Himself."<sup>6</sup>

1 Thessalonians 2:13. This verse has been previously discussed from the general perspective of soteriological theocentricity (cf. above in ch. 4); however, a discussion of the last relative clause, ὡς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν has been reserved until now

<sup>1</sup>TDNT, s.v. "δύναμις κτλ.," by Walter Grundmann, 2:284. He goes on to note that "δύναμις, a sing. subst. construction from the root δυνα-, is by far the most important word in the group" (Ibid., p. 285). His review of δύναμις in the LXX is also worthy of study (Ibid., pp. 285-86), as is his discussion (apart from some obviously invalid Neo-orthodox presuppositions) of the power of God in relation to the message of Christ (Ibid., pp. 309-10).

<sup>2</sup>NIDNTT, s.v. "δύναμις," by O. Betz, 2:601. Of the 118 occurrences of δύναμις in the NT, there is a high frequency in Paul (Ibid., p. 603).

<sup>3</sup>Cf. Cranfield's discussion (Romans, 1:89).

<sup>4</sup>NIDNTT, s.v. "δύναμις," Betz, 2:604.

<sup>5</sup>Murray, Romans, 1:27.

<sup>6</sup>Cranfield, Romans, 1:87.

because of its revelation regarding the efficient provision of the Word of God.<sup>1</sup> Ἐνεργέω is the key word,<sup>2</sup> of which λόγος is the subject.<sup>3</sup> Of the verb's twenty-one occurrences in the NT, "no less than eighteen are to be found in Paul."<sup>4</sup> Both the verb and its derivatives<sup>5</sup> seem "always to have the idea of effective working."<sup>6</sup> Concerning the word group, Clark stresses that a supernatural connotation is always in view.<sup>7</sup> "Even where ἐνεργεῖν is used of human action (Phil. ii. 13) we are reminded that God Himself is ὁ ἐνεργῶν τὸ ἐνεργεῖν."<sup>8</sup> It should also be noted that there is no need to draw a sharp distinction between active (i.e. ἐνεργέω<sup>9</sup>) and middle or passive (i.e. ἐνεργοῦμαι<sup>10</sup>)

<sup>1</sup> It must be remembered that 1 Thess 2:13-16 continues Paul's "exposition of 2:1, that the word had not been fruitless among them, and renews his thanksgiving" (Best, First and Second Thessalonians, p. 109.

<sup>2</sup> For a data survey of the ἐνεργέω/ἐνεργής word complexes, see: Stegenga, Concordance, pp. 259-60.

<sup>3</sup> TDNT, "ἔργον κτλ.," by Georg Bertram, 2:654.

<sup>4</sup> Hendriksen, I and II Thessalonians, pp. 69-70, n. 54. Hiebert adds that Paul "alone employs the corresponding nouns energeia, (working) and energema (activity)" (Thessalonian Epistles, p. 111).

<sup>5</sup> I.e. ἐνεργεια, ἐνέργημα, ἐνεργής; cf. synopsis in: TDNT, "ἔργον κτλ.," Bertram, 2:652-54. Note that he appropriately associates the burden of 1 Thess 2:13 with that of Heb 4:12 (Ibid., 654).

<sup>6</sup> Moulton and Milligan, Vocabulary Of The Greek Testament, p. 214.

<sup>7</sup> Clark, "'ΕΝΕΡΓΕΩ And ΚΑΤΑΡΓΕΩ," pp. 94-101. Cf. "On ἐνεργεῖν and its Cognates" in: Robinson, Ephesians, pp. 241-47; and "ἐνέργεια and ἐνεργεῖν in the N.T." in Westcott, Ephesians, pp. 155-57.

<sup>8</sup> Robinson, Ephesians, p. 246.

<sup>9</sup> For a survey of the NT occurrences, see: Clark, "'ΕΝΕΡΓΕΩ And ΚΑΤΑΡΓΕΩ," pp. 94-96.

<sup>10</sup> For a survey of the NT occurrences, see: Ibid., pp. 98-101.

occurrences of this verb.<sup>1</sup> Neither is it grammatically or theologically possible to maintain either a consistently middle or a consistently passive function in reference to all the occurrences of ἐνεργούμαι.<sup>2</sup>

The emphasis of 1 Thessalonians 2:13 is definitely upon "the efficacy of the preached Word."<sup>3</sup>

That this was "the preached Word"<sup>4</sup> demands a mini but multi-faceted excursus, especially in view of growing Neo-orthodox tendencies.

<sup>1</sup>"It is to be observed that in actual meaning ἐνεργεῖν and ἐνεργεῖσθαι come nearly to the same thing. Only the passive serves to remind us that the operation is not self-originated. The powers 'work' indeed; but they 'are made to work'" (Robinson, Ephesians, p. 247).

<sup>2</sup>Of course, as implied in the previous note, this is what Robinson does; he argues for a consistently passive function (cf. his note on 1 Thess 2:13: Ephesians, p. 246). Concerning 1 Thess 2:13, either function would be theologically acceptable; Best appropriately concludes that "the meaning is in either case the same since the word is the word of God" (First and Second Thessalonians, p. 112). Cf. Leon Morris, The Epistles Of Paul To The Thessalonians: An Introduction And Commentary, TNTC (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1957), p. 55. However, grammatically λόγος is the most natural subject of this relative clause (cf. Hiebert's note: Thessalonian Epistles, p. 110).

<sup>3</sup>Runia, "What Is Preaching According To The New Testament?", p. 28.

<sup>4</sup>This is appropriately acknowledged by Hiebert as he comments upon λόγον ὁμιλίας: "This reference to the oral nature of the message received by the Thessalonians reminds us that at that time the spread of Christianity was largely brought about through the spoken word. . . . Although Paul made skillful use of the Old Testament Scriptures in his synagogue ministry at Thessalonica (Ac 17:2-3), the distinctly Christian message was orally given. The New Testament writings had not yet been produced" (Thessalonian Epistles, p. 109). For an eccentric and theologically perverted presentation of oral tradition in relationship to this passage, see: R. Schippers, "The Pre-Synoptic Tradition In I Thessalonians II 13-16," NovT 8 (April-October 1966):223-34. In rebuttal, it must always be kept in mind that "the 'apostolic' testimony to the tradition is authoritative" (John Howard Schutz, "Apostolic Authority And The Control Of Tradition: I Cor. XV," NTS 15 [July 1969]:457). Consequently, the true kerygma was "the message which the apostles preached" (Clarence Tucker Craig, "The Apostolic Kerygma in the Christian Message," JBR 20 [June 1952]:182). The criterion of apostolicity is the answer to many eccentric speculations in these areas.

THE PREACHED  
WORD!

Preus commendably urges that although "the Word of God" is a comprehensive designation for various forms of Divine revelation<sup>1</sup> there needs to be a "stress on the unity of the Word . . . because of late a curious and subtle distinction has been made between the written Word of Scripture and the kerygmatic preaching of the church."<sup>2</sup> Various strains of "kerygma" have unfortunately been treated on the same level of acceptance.<sup>3</sup> However, the nonconflicting authentic kerygma emanates from the apostles:<sup>4</sup>

It appears to have been generally accepted by the early church that the apostles' preaching represented the "word of God." This apostolic "word" (or testimony), as inscribed in the Gospel accounts of the life and work of Christ and in the letters sent by the apostles to the churches, became the inspired Scriptures of the New Testament.<sup>5</sup>

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<sup>1</sup>Cf. Preus, "The Power Of God's Word," pp. 453-54.

<sup>2</sup>Ibid., p. 455. Note his whole critique of this phenomenon (Ibid., pp. 455-57). For example, "According to this distinction . . . there is somehow more power in the preached Word, while Scripture, the written Word, remains in itself a dead letter. But Scripture knows no such distinction. The same Word which Jeremiah receives from God he dictates to his amanuensis, Baruch. These same words Baruch writes on a roll and later reads as the 'words of the Lord . . . in the ears of the people' (Jer. 36). . . ." (Ibid., p. 455).

<sup>3</sup>This is essentially what Dodd has done, and his work has become an impetus for various speculations and invalid challenges. Cf. C. H. Dodd, The Apostolic Preaching And Its Developments (New York and Evanston: Harper & Row, 1964). The definition of kerygma in NT studies has therefore come to be "either the Gospel message of the New Testament as a whole, or, more particularly, that of the apostolic church at Jerusalem in its first years" (C. F. Evans, "The Kerygma," JTS 7, n.s. [1956]:25). Note that the latter option is usually viewed in its broadest circle of inclusion and allows for speculative reconstructions which are often said to contradict the inscripturated kerygma. An alleged primary contradiction is between Paul's kerygma and the "Jerusalem kerygma of Acts" (cf. Dodd, Apostolic Preaching And Developments, pp. 9, 17ff.).

<sup>4</sup>Cf. the uniform testimony of the Book of Acts; e.g. Acts 2:42, 11:1 (compared with Peter's preaching in Acts 10), 12:24, 13:7, 15:35, 17:13, 18:11, and 19:20. For argumentation, see: Tenis C. Van Kooten, The Bible: God's Word (Grand Rapids: Baker Book House, 1972), p. 66.

<sup>5</sup>Ibid.



These apostles had received an "unconditional divine appointment";<sup>1</sup>  
therefore,

the New Testament churches do not really distinguish between the spoken and the written apostolic word. The same authority first delegated to the apostles for their oral proclamation was later carried over into their writing. . . . In view of their nature as apostolic proclamation, the oral and the written word could not be regarded as rivals.<sup>2</sup>

Vitally related to these considerations is the important issue of contemporary application. Some, based upon generally credible observations concerning κηρύξω/κηρύσσω,<sup>3</sup> make "preaching" a hyper-technical term, ultimately restricting the practice to the apostolic circle.<sup>4</sup> One of Dodd's central theses is that "the New Testament writers draw a clear distinction between preaching and teaching."<sup>5</sup> The acceptance of this contention to various degrees may be observed in recent scholarship; for example, Oates, in a study of the Pastoral Epistles, concludes that there was a

TRY TO  
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<sup>1</sup> Henry, God, Revelation And Authority, 4:24. His whole chapter entitled "Divine Authority and the Prophetic-Apostolic Word" is crucial (Ibid., pp. 24-40). Note the specifically designated promises made to the eleven in John 14-16.

<sup>2</sup> Ibid., pp. 32-33; cf. his surrounding discussions on pp. 426-27, 431-33, and 436-39.

<sup>3</sup> E.g. it is true that "it is . . . of essential importance that the herald brings the right announcement. He is not allowed to give his own opinion, but may only pass on a message he himself has received from the one who sends him" (Runia, "What Is Preaching According To The New Testament," p. 8; cf. substantiations, pp. 7-9). Newell expands this connotation to include an apologetical conclusion: "A herald . . . does not stop to argue . . . he has a message" (Romans Verse by Verse, p. 20).

<sup>4</sup> A parallel would be the conclusions based upon a study of ἀπόστολος/ἀποστέλλω; however, the Biblical demand for such a drastic discontinuity is not present with κηρύξω/κηρύσσω.

<sup>5</sup> Dodd, Apostolic Preaching And Developments, p. 7.



shift from ministry as a proclamation of the kerygma to ministry as a conservation, purification and transmission of "faithful teachings." This was a shift from kerygma to didaskalia. The role of the Christian leader was more predominantly that of a teacher than that of a preacher. . . .<sup>1</sup>

However, the NT does not substantiate such a sharp distinction. "The Christian preacher, too, is a herald--a herald of God."<sup>2</sup> This can be proved by an intensive study of the thirty-three different verbs used to indicate "preaching" in the NT.<sup>3</sup> Εὐαγγελίζεσθαι, μαρτυρεῖν, διδάσκειν, παρακαλεῖν, etc. are essentially synonymous with κηρύσσειν.<sup>4</sup> The activity of heralding is to continue.

Since this activity is to be perpetuated and since the apostolic kerygma has become inscripturated, we today can also preach the Word of God.<sup>5</sup> Just as their preaching was "not really 'their message' at all,

<sup>1</sup> Wayne E. Oates, "The Conceptions of Ministry in the Pastoral Epistles," RevExp 56 (October 1959):390. Oates does however recognize the extremist development of this thesis, adding: "Yet, too much can be made of this distinction also. I prefer to see this as the addition to and extension of the duties of the bishops, deacons, to include ordered teaching as well as proclamatory preaching" (Ibid.).

<sup>2</sup> Victor Paul Furnish, "Prophets, Apostles, and Preachers: A Study of the Biblical Concept of Preaching," Int 17 (January 1963):55.

<sup>3</sup> For an introduction to this important study, see: Runia, "What Is Preaching According To The New Testament," p. 7. Cf. Furnish, "Prophets, Apostles, and Preachers," pp. 48-60. With the removal of a few statements bearing obvious Neo-orthodox colorings, Furnish's article could be acclaimed to be superb.

<sup>4</sup> Cf. Runia, "What Is Preaching According To The New Testament," pp. 9-19. Note especially his treatment of κηρύσσειν and διδάσκειν in the Pastorals (Ibid., pp. 31-32).

<sup>5</sup> Again, it must be remembered that "there are various synonyms for 'gospel'. . . . One of them is kerygma. . . , another is 'testimony'. . . , and another is 'the word of God'" (Furnish, "Prophets, Apostles, and Preachers," p. 53) and that "the locus of God's Word today" is "identified . . . with the sacred Scriptures" (Preus, "The Power of God's Word," p. 457; cf. p. 456).

but God's,"<sup>1</sup> so also our preaching is God's message if it is absolutely faithful to the inscripturated kerygma:

If today's preacher brings the same message . . . as Paul and the other apostles, God also speaks through him. Then his word too is not just a human word, but the Word of God Himself.<sup>2</sup>

Furthermore, there is an attendant implication concerning this continuity. Just as the prophetic-apostolic Word was self-authenticating,<sup>3</sup> so also is our message if it faithfully conveys the inscripturated Word.

"Great preaching is due not to great preachers, but to the greatness of the word that is preached."<sup>4</sup>

In the light of all these considerations, 1 Thessalonians 2:13 and a host of other passages yet to be considered have a vital connection with contemporary ministries. For example, today the Word of Truth accurately handled still ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν.

2 Timothy 3:15. Second Timothy 3:15-17 is "the locus classicus for our doctrine of Scripture."<sup>5</sup> Paul, in reviewing Timothy's history, notes "that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus" (2 Tim 3:15, NASB). The focal point of Paul's

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<sup>1</sup>Furnish, "Prophets, Apostles, and Preachers," p. 49; cf. all of this excellent section: Ibid., pp. 48-52.

<sup>2</sup>Runia, "What Is Preaching According To The New Testament," p. 32.

<sup>3</sup>Cf. Furnish, "Prophets, Apostles and Preachers," p. 51.

<sup>4</sup>Ibid., p. 60.

<sup>5</sup>Preus, "The Power of God's Word," p. 462. Cf. his whole contextual synopsis (Ibid., pp. 462-63). Also note "Principles and Methods of Education in Israel: Background for the Understanding of II Tim. 3:15" in: Hendriksen, Pastoral Epistles, pp. 296-301.

attention falls upon the ἱερὰ γράμματα (i.e. "by 'sacred writings' the apostle simply means The Old Testament"<sup>1</sup>). This corpus of holy writings is modified by the important appositional declaration τὰ δυνάμενά σε σοφίαι εἰς σωτηρίαν. . . . "These writings which Timothy has at hand have the inherent power, the same power of God εἰς σωτηρίαν which Paul has so often mentioned in connection with God's Word--power to make Timothy or anyone wise."<sup>2</sup>

The Word's productivity. This truth has already been noted to a degree in the previous passages; however, a final passage will help to corroborate it. In Colossians 1:4-8 Paul articulates the reasons for his prayer of thanksgiving to God (cf. v. 3). He gives thanks because of the fidelity of the Colossians (v. 4) and, more importantly, because of the Gospel (vv. 5-8).<sup>3</sup> After briefly mentioning the Gospel's hope (v. 5a) and arrival (vv. 5b-6a), he emphasizes its dynamic productivity (vv. 6b-8).<sup>4</sup>

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<sup>1</sup> Hendriksen, Pastoral Epistles, p. 300. Cf. "The Terms 'Scripture' And 'Scriptures' As Employed In The New Testament" in: Benjamin Breckinridge Warfield, Inspiration And Authority Of The Bible, ed. by Samuel G. Craig (Philadelphia: Presbyterian and Reformed Publishing Co., 1948), pp. 229-41.

<sup>2</sup> Preus, "The Power of God's Word," p. 462. On σοφίζω herein, cf. Pss 18:8, 118:98, LXX. Concerning the whole appositional assertion, Kent concludes that "salvation comes only as the knowledge gained from Scripture causes us to put our faith in Jesus Christ" (Pastoral Epistles, p. 289).

<sup>3</sup> For an outline reflecting the causal ἀκούσαντες (v. 4) and the διὰ τὴν ἐλπίδα which culminates in the appositional τοῦ εὐαγγελίου (v. 5) which in turn becomes the antecedent of all that follows in vv. 6-8, see: Zemek, "Colossians and Philemon," pp. 13-15.

<sup>4</sup> Ibid. It should be noted that this productivity has a twofold manifestation (i.e. καθὼς καὶ . . . καθὼς καὶ); generally, in the world and specifically, among the Colossians.

The Gospel's efficacy and productivity are both indicated by the words ἐστὶν καρποφορούμενον καὶ αὐξανόμενον.<sup>1</sup> Concerning its efficacy, there is a significant change of voice regarding the participles from καρποφορέω as they are employed in verses six and ten. Lightfoot commenting on the καρποφορούμενον of verse six astutely contends:

Here the use of the middle is the more marked, inasmuch as the active occurs just below (ver. 10) in the same connexion, καρποφοροῦντες καὶ αὐξανόμενοι. This fact however points to the force of the word here. The middle is intensive, the active extensive. The middle denotes the inherent energy, the active the external diffusion. The Gospel is essentially a reproductive organism, a plant whose "seed is in itself."<sup>2</sup>

Concerning productivity, the semantical force of the compound verb καρποφορέω (i.e. to bear fruit<sup>3</sup>) combines with αὐξανόμενον to stress "the spread of the gospel."<sup>4</sup> Paul herein gives a clear account of the "universally fruitful good news."<sup>5</sup>

Through the author of Hebrews

Hebrews 4:12-13 climaxes an extended discussion on spiritual rest (i.e. Heb 3:7-4:13).<sup>6</sup> The exhortations to "great carefulness and zeal" in this section are "all the more needful because we know how

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<sup>1</sup> Most probably, "the substantive verb should here be taken with the participle, so as to express continuity of present action" (Lightfoot, Colossians and Philemon, p. 135).

<sup>2</sup> Ibid. Cf. Abbott, Ephesians and Colossians, p. 198; and Peake, "Colossians," EGT, pp. 497-98.

<sup>3</sup> BAGD, p. 405.

<sup>4</sup> S. Lewis Johnson, Jr., "Spiritual Knowledge and Walking Worthily of the Lord," BSac 118 (October 1961):339.

<sup>5</sup> Ibid.

<sup>6</sup> For a survey of this larger context, see: Gleason L. Archer, Jr., The Epistle To The Hebrews: A Study Manual (Grand Rapids: Baker Book House, 1957), pp. 10, 28-34.

clearly the Lord Christ and the Bible (as the written Word of Christ) see into our innermost motives and can discern whether we truly believe and mean to obey God."<sup>1</sup>

The first ascription of the Word of God in Hebrews 4:12 (i.e. ζῶν) places an emphasis upon its essence, while the others emphasize consequent affects and activities (i.e. ἐνεργῆς . . . τομώτερος . . . διϊκνούμενος . . . κριτικός). Concerning the force of ζῶν and ἐνεργῆς, Westcott notes:

The Word . . . of God is living (ζῶν), not simply as "enduring for ever," but as having in itself energies of action. It partakes in some measure of the character of God Himself (iii.12 θεὸς ζῶν . . . x.31). Comp. Acts vii.38 λόγια ζῶντα. . . . The life of the Word is not only present, but it is also vigorously manifested. The Word is active (ἐνεργῆς . . .).<sup>2</sup>

These leading ascriptions are intended to vividly convey the "inexhaustible vitality and dynamic efficacy" of the Word of God.<sup>3</sup>

The next statement, τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον, is superlative in form: "The divine word is not merely described as a

<sup>1</sup> Ibid., p. 32. Concerning an important critical issue in reference to ὁ λόγος τοῦ θεοῦ (v. 12), Archer notes: "We are not to understand by 'the word of God' here the Lord Jesus Himself to the exclusion of His spoken and written word" (Ibid.). Even Trompf is forced to acknowledge that "there is no hypostatization of λόγος in Hebrews 4:12a" (G. W. Trompf, "The Conception of God in Hebrews 4:12-13," ST 25 [1971]: 125; cf. pp. 124-27; 127, n. 16).

<sup>2</sup> B. F. Westcott, The Epistle To The Hebrews: The Greek Text With Notes And Essays (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1950), p. 102.

<sup>3</sup> P. E. Hughes, A Commentary On The Epistle To The Hebrews (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1977), p. 164. He also speaks of "the vigor and the potency of his word" (Ibid.). It is no wonder that Henry uses Heb 4:12 as a summary verse for a section entitled "The Word that Leaves Nothing Unchanged" (God, Revelation and Authority, 3:190-91).

sharp sword, but as sharper than the sharpest sword."<sup>1</sup> The illustrative μάχαира is probably a reference to the sharpest double-edged scalpel of a surgeon.<sup>2</sup> A conceptual parallel is found in Ephesians 6:17 (cf. below).<sup>3</sup> "This sword of the Word cuts until it divides the soul and spirit of man even to their very joints and marrow, so to speak."<sup>4</sup>

Ψυχῆς καὶ πνεύματος, ὀστέων τε καὶ μελῶν should be regarded as a rhetorical accumulation of terms:<sup>5</sup> "The mention of soul and spirit and of joints and marrow, then, serves to convey effectively the notion of the extreme power of penetration of the word of God, to the very core of man's being."<sup>6</sup>

"As the word of God penetrates to the innermost recesses of man's being it does so as his 'critic' or judge, discerning, that is, passing judgment on, the thoughts and intentions of the heart."<sup>7</sup> Lange

<sup>1</sup>F. F. Bruce, The Epistle To The Hebrews, NICNT (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), p. 81.

<sup>2</sup>Cf. TDNT, "μάχαира," by W. Michaelis, 4:526-27. The δίστομον should not be pressed for signification herein; however, in the light of the following context, it could possibly be "like a blade with two sharp edges, it always cuts with one side or the other, that is, in a saving or judging manner" (Bloesch, "The Sword of the Spirit," p. 14; emphasis added). Cf. Hughes, Hebrews, pp. 164-65.

<sup>3</sup>Cf. Westcott, Hebrews, p. 102.

<sup>4</sup>Archer, Hebrews, p. 33. Kent rightly urges that "although this verse clearly makes a distinction between soul and spirit, it hardly settles the long-debated issue of dichotomy versus trichotomy" (Homer A. Kent, Jr., The Epistle to the Hebrews: A Commentary [Winona Lake: BMH Books, 1972], p. 89).

<sup>5</sup>Cf. Bruce, Hebrews, pp. 81-82; also, cf. Hughes' excellent discussion: Hebrews, pp. 165-66.

<sup>6</sup>Hughes, Hebrews, p. 166.

<sup>7</sup>Ibid. For semantical surveys of the key words, see: Westcott, Hebrews, p. 103. There may be a loose conceptual parallel here also with the ministry of the Spirit as outlined in 1 Cor 2:10-13 (cf. discussions below).

suggests that there is a theological association of these words with those oppressive words found in Genesis 6:5 (see above in ch. 3); here the Word:

is called κριτικὸς ἐνθυμήσεων καὶ ἐνοίων καρδίας--"a critical discerner (and exposer) of the purposes and the thinkings of the heart." In this language ἐνθυμήσις corresponds locally to מַחְשְׁבֹתָ, and ἐνοίαι to מַחְשְׁבוֹתָ. . . . The Greek words, however, are less precise than the Hebrew, since both ἐνοία and ἐνθυμήσις may be used for the purpose or the thought.<sup>1</sup>

This helps to illustrate how the Word is an efficient provision of God, an antidote for man's hamartiological predicament:

The heart here, of course, is not the anatomical organ, but designates, as constantly in Scripture, the central seat of human personality, the deep fount of man's life in all its aspects, spiritual, intellectual, moral, and emotional. It is here, in this radical center of human selfhood, that the word of God does its work. That is why the effects it produces are radical and critical for the being of man in his entirety. And that is why this sword of the Spirit, which the Christian is given to wield, is the most powerful weapon in the whole universe.<sup>2</sup>

Through Peter

First Peter 1:23 is couched in an exhortatory context (i.e. 1 Pet 1:13-2:3) which challenges the readers to live differently.<sup>3</sup>

Elliott summarizes the immediate context when he notes:

<sup>1</sup> Lange, Genesis, p. 287.

<sup>2</sup> Hughes, Hebrews, p. 166. Concerning v. 13, "a slight shift is made from the 'word' as the discerning instrument (v. 12) to the person of God Himself" (Kent, Hebrews, p. 90). Yet, "this verse drives home in the plainest possible language the truth inherent in what precedes. The fact that the word of God penetrates, like a sharp sword, to the innermost center of man's selfhood means that every single detail and aspect of the human person is fully and inexorably open to the gaze of God" (Hughes, Hebrews, pp. 166-67). For some salient observations on v. 13, see: Archer, Hebrews, pp. 33-34.

<sup>3</sup> Alan M. Stibbs, The First Epistle General Of Peter, TNTC (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1959), p. 69. Note that he entitles 1 Pet 1:22-2:3 "Expressing the new life" (Ibid.).



In the continuity of thought 1:22-25 embodies a transition from the thought of holiness and love to a statement concerning the word, its creative and nourishing character (1:23-2:3). The origin of purity (v. 22) and rebirth (v. 23) is traced back to the word of God: "You have been reborn not of corruptible seed, but of incorruptible, through the living and abiding word of God."<sup>1</sup>

The leading participle of verse twenty-three,<sup>2</sup> ἀναγεγεννημένοι, places an emphasis upon the initiation of new life due to its semantical and metaphorical connotations; however, its form also stresses the abiding results--"the regenerate state that began at the time of the conversion of the readers is still their state."<sup>3</sup> The source of this new birth is denoted by the ἐκ;<sup>4</sup> it is considered first negatively (note the emphatic negation: οὐκ ἐκ σαρκὸς φαρτῆς) and then positively through a vivid contrast (i.e. ἀλλὰ ἀφ' οὐρανοῦ). Best is undoubtedly correct when he argues that "two types of seed are contrasted; human seed which produces mortal human life and divine seed which produces eternal life (cf. Jn 1:13; 3:3ff.)."<sup>5</sup> The following

<sup>1</sup> John Hall Elliott, The Elect And The Holy: An Exegetical Examination Of I Peter 2:4-10 And The Phrase βασιλείου ἱεράτευμα, in vol. 12 of Supplements To Nuvum Testamentum (Leiden: E. J. Brill, 1966), p. 201. Best further notes: "In this . . . section we turn to the attitude of Christians to one another; brotherly love is stressed positively here [i.e. 1:22-25] and negatively in 2:1-3. The love of Christians for each other should spring from the purification and rebirth they have experienced" (Ernest Best, I Peter, NCB [London: Oliphants, 1981], p. 92).

<sup>2</sup> Note that "in the Greek this is a continuation of the sentence begun in verse 22 and supplies an additional ground for the summons to love; the latter is humanly impossible and requires a new divine life if it is to become a reality" (Best, I Peter, p. 94).

<sup>3</sup> R. C. H. Lenski, The Interpretation of The Epistles of St. Peter, St. John and St. Jude (Minneapolis: Augsburg Publishing House, 1943), p. 70.

<sup>4</sup> Cf. Ibid., p. 73.

<sup>5</sup> Best, I Peter, p. 94. He, however, does not fully acknowledge the hamartiological ramifications of σάρξ in John 1:13 and 3:3ff. along with the implications of φαρτῆς . . . ἀφ' οὐρανοῦ herein.



διὰ adds the thought that this seed is the means for our being begotten and adds the idea of what this seed really is: "by means of God's living and abiding Word," v. 25: "And this is the utterance, the one proclaimed as good news to us," i.e. the gospel.<sup>1</sup>

As in the case of Hebrews 4:12, λόγου θεοῦ herein does not mean the Son of God.<sup>2</sup> Also, although some have construed the key participles (i.e. ζῶντος and μένοντος) with θεοῦ,<sup>3</sup> the immediate context and Peter's argument would demand that they modify λόγου.<sup>4</sup> It is God's Word that is ζῶντος and μένοντος:

The characteristics specified by these attributes are applicable to the word of God . . . in its inner substance. It is living in essence as in effect; and it is enduring, not only in that its results are eternal, but because itself never perishes.<sup>5</sup>

Peter stresses that by virtue of its essence this Word is also life-giving: "new life is communicated to men, or men are made to possess it, through the divine word."<sup>6</sup>

<sup>1</sup> Lenski, Peter, John and Jude, p. 73. The precision of the language and yet its conceptual continuity is aptly summarized by Best: "The Word of God is not to be identified with the seed (contrast Lk. 8:11); it is the means through which the seed produces the new birth and for this reason it cannot be entirely dissociated from 'seed,' as the use of Isa. 40:6-9 shows" (I Peter, p. 94).

<sup>2</sup> For adequate rebuttal, see: Best, I Peter, pp. 94-95.

<sup>3</sup> Cf. e.g. Eric F. F. Bishop, "The Word Of A Living And Unchanging God: I Peter 1, 23," Muslim World 43 (January 1953):15-17.

<sup>4</sup> E.g. "These two adjectives . . . go better with 'word' as in the RSV, for 'abiding' is taken up again in connection with 'word' in verse 25 and 'living' contrasts with the withering of the grass and the falling of the flowers in verse 24" (Best, I Peter, p. 95). Cf. Stibbs, Peter, p. 94; Lenski, Peter, John and Jude, p. 73; and Charles Bigg, A Critical And Exegetical Commentary On The Epistles Of St. Peter And St. Jude, ICC (New York: Charles Scribner's Sons, 1909), p. 123.

<sup>5</sup> Joh. Ed. Huther, Critical And Exegetical Handbook To The General Epistles Of James, Peter, John, And Jude, trans. by Paton J. Gloag, et al., CECNT (reprinted; Winona Lake: Alpha Publishers, 1979), p. 238.

<sup>6</sup> Stibbs, Peter, p. 94. Cf. Best: "as life-giving the word is the means of producing the new life of the one who is born anew" (I Peter, p. 95).

Both Christ<sup>1</sup> and the apostles regarded the Scriptures as able to save.<sup>2</sup> "Very often in Scripture the Word of God is described as His action and practically identified with His power."<sup>3</sup>

#### The Subjective Dynamic: The Spirit Of God

"Appropriately, the Divine Author of the Word of Truth, the Holy Spirit, is also the dynamic behind man's appropriation of that truth."<sup>4</sup> This is what is meant by the subjective dynamic in comparison with the objective body of truth contained in the Scriptures. This section will deal with "the matter of the Spirit effectuating the message of the Word."<sup>5</sup>

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<sup>1</sup> Cf. a summary chapter on "Christ Regarded the Scriptures as Able to Save" in: Jacob A. O. Preus, It Is Written (St. Louis and London: Concordia Publishing House, 1971), pp. 41-42.

<sup>2</sup> Ibid., pp. 67-72. For a general survey of the efficacy of the Word as it relates especially to sanctification, see: Douglas Jackson, "An Exegetical Study of Some Important Pauline Passages Dealing with the Role of the Word in Progressive Sanctification," unpublished Th.M. thesis (Dallas: Dallas Theological Seminary, 1973).

<sup>3</sup> Preus, "The Power Of God's Word," p. 458.

<sup>4</sup> George J. Zemek, Jr., "A Historical And Scriptural Outline Of 'The Doctrine Of Illumination,'" unpublished seminar paper (Winona Lake: Grace Theological Seminary, December 12, 1975), p. 1. The following discussion will synthesize and supplement selected portions from this work; cf. Ibid., pp. 1-33. Cf. Bromiley: "The Holy Spirit is the Spirit of Scripture; hence the word of truth and redemption derives from and is applied by the Spirit" (Geoffrey W. Bromiley, "The Holy Spirit," in Fundamentals Of The Faith, ed. by Carl F. H. Henry [Grand Rapids: Zondervan Publishing House, 1969], p. 161; cf. pp. 155-58, 161-62). Similarly, the Holy Spirit is the author of the second birth, and "the instrument which He uses is the word of God" (Steele and Thomas, Romans, p. 178).

<sup>5</sup> Van Kooten, The Bible: God's Word, p. 29; cf. pp. 28-29 and the discussion under the heading of "the testimony of the Holy Spirit is needed to receive the Word" on p. 100.

### Historical expressions

Historical theology has given considerable attention to the "Testimonium Spiritus Sancti, or The Witness of the Holy Spirit."<sup>1</sup> However, a warning needs to be posted before even a brief survey is entertained: "The doctrine of the inner witness of the Holy Spirit is perhaps one of the most delicate to grasp and one of the most difficult to discuss."<sup>2</sup>

### Early expressions

Among the fathers of the early church there were a few sporadic references to what later would come to be called the doctrine of the testimony of the Spirit.<sup>3</sup> For example, Justin Martyr asks, "Will the human intellect ever see God unless it is furnished with the Holy

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<sup>1</sup> I.e. the heading Kuyper employs for his summary treatment (Abraham Kuyper, Principles of Sacred Theology, trans. by J. Hendrik De Vries [reprinted; Grand Rapids: Wm. B. Eerdmans Publishing Co., 1954], pp. 553-63). For other surveys, see: Bernard Ramm, The Witness Of The Spirit (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1959); R. C. Sproul, "The Internal Testimony Of The Holy Spirit," in Inerrancy, ed. by Norman L. Geisler (Grand Rapids: Zondervan Publishing House, 1979); Theo Preiss, "The Inner Witness of the Holy Spirit: The Doctrine of the Holy Spirit and Scripture," trans. by Donald G. Miller, Int 7 (July 1953):259-80; George Smeaton, The Doctrine Of The Holy Spirit (reprinted; Carlisle, PA: Banner of Truth Trust, 1974), pp. 386ff.; George C. Needham, "The Spirit and The Word," in The Inspired Word, ed. by Arthur T. Pierson (New York: Anson D. F. Randolph and Co., 1888); Henry, God, Revelation, and Authority, 4:272ff.; John Murray, Calvin on Scripture and Divine Sovereignty (Grand Rapids: Baker Book House, 1960); passim; and John Murray, "The Attestation of Scripture," in The Infallible Word (Philadelphia: Presbyterian Guardian Publishing Corp., 1946), pp. 40-52.

<sup>2</sup> Preiss, "The Inner Witness of the Holy Spirit," p. 259.

<sup>3</sup> For one of the most complete surveys, see: Henry Barclay Swete, The Holy Spirit In The New Testament (reprinted; Grand Rapids: Baker Book House, 1964), passim.

Spirit?"<sup>1</sup> Another example would be a very general statement made by Hippolytus: "'He who gives understanding is the Holy Spirit.'"<sup>2</sup>

### Reformation expressions

With the dawning of the Reformation the doctrine really started to formulate. Sola Scriptura, the manifesto of the era, did not preclude a quite comprehensible development of "the secret testimony of the Spirit"<sup>3</sup> or "the inward persuasion of the Holy Spirit."<sup>4</sup>

Calvin. "It is Calvin who first formulated, with a preciseness perhaps almost definitive, the doctrine which concerns us for the moment."<sup>5</sup> In the light of his comprehensive insights into total depravity and inability,<sup>6</sup> he was especially concerned with the Holy Spirit's initial illumination of the Scriptures to individuals:

The testimony of the Spirit is superior to reason. For as God alone can properly bear witness to his own words, so these words will not obtain full credit in the hearts of men, until they are sealed by the inward testimony of the Spirit.<sup>7</sup>

In another place, he argues:

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<sup>1</sup>Ramm, The Witness Of The Spirit, p. 23.

<sup>2</sup>Ibid., p. 24.

<sup>3</sup>John Calvin, Institutes Of The Christian Religion [I. 7:4], vol. 1, trans. by Henry Beveridge (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), p. 71.

<sup>4</sup>Ibid. [I. 8:13], 1:83.

<sup>5</sup>Preiss, "Inner Witness of the Holy Spirit," p. 260.

<sup>6</sup>For a discussion of the appropriate connection, see: Sproul, "Internal Testimony Of The Holy Spirit," p. 348.

<sup>7</sup>Calvin, Institutes [I. 8:13], 1:83.

Our mind is too rude to be able to comprehend the spiritual wisdom of God which is revealed to us by faith, and our hearts are too prone either to diffidence or to a perverse confidence in ourselves or creatures, to rest in God of their own accord. But the Holy Spirit by his illumination makes us capable of understanding those things which would otherwise far exceed our capacity, and forms us to a firm persuasion, by sealing the promises of salvation on our hearts.<sup>1</sup>

Calvin's position is well summarized by Warfield:

An objective revelation of God, embodied in the Scriptures, was rendered necessary, and, as well, a subjective operation of the Spirit of God on the heart enabling sinful man to receive this revelation-- by which conjoint divine action, objective and subjective, a true knowledge of God is communicated to the human soul.<sup>2</sup>

With a few minor reservations, it should be stated that this "doctrine of Calvin is, essentially, verified by exegesis."<sup>3</sup>

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<sup>1</sup>John Calvin, Tracts And Treatises On The Doctrine And Worship Of The Church, vol. 2, trans. by Henry Beveridge (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1958), p. 53.

<sup>2</sup>B. B. Warfield, Calvin and Augustine, ed. by Samuel G. Craig (Philadelphia: Presbyterian And Reformed Publishing Co., 1956), p. 31; cf. pp. 80-83. Also, see Preiss' valuable synopsis ("Inner Witness of the Holy Spirit," pp. 260-64); for example, Calvin taught "that the same Spirit who speaks to us in the Scriptures speaks also in our hearts. The exterior testimony which we read in black and white is confirmed to us and sealed in our hearts by the secret testimony of the Spirit. And the secret testimony of the Holy Spirit does not lift us proudly above the letter of the Word, but, on the contrary, having made us understand it a little, it stimulates us to submit ourselves to it further in order to know it better. The inner testimony then sends the believer back to the external testimony, which alone is normative. It adds nothing to the written revelation. Extra eam nulla revelatio, said Calvin of Scripture. The Spirit only attests, seals, and confirms to the heart of man that such and such a page in the act of being read or explained in public worship or in private is truly the Word of God. The work of the Spirit then consists in making the exterior testimony speak in the inner testimony. . . . On the part of Calvin the inner testimony of the Holy Spirit occurred at two points: it made the believer know, on the one hand, the authority of Scripture, and on the other hand the certainty of his own personal salvation . . ." (Ibid., pp. 261-63).

<sup>3</sup>Preiss, "The Inner Witness of the Holy Spirit," p. 279. Cf. Sproul, "Internal Testimony Of The Holy Spirit," pp. 338-44; and Henry, God, Revelation and Authority, 4:290-95.

Luther. Luther's conception of the testimony of the Spirit was quite similar to Calvin's.<sup>1</sup> The German reformer chose to emphasize two particulars. First, he stressed that the Holy Spirit used the Scriptures as the exclusive instrument in His dealings with men:

To Luther the written Word of the Scriptures is always indissolubly joined with the power of the Holy Spirit, who has made it for all times the means by which he operates on and in the hearts and minds of those who properly hear and read it.<sup>2</sup>

Luther also emphasized the role of the Holy Spirit in interpreting the Scriptures:

To Luther there was an outer and an inner clarity of Scripture. By the usual laws or rules of language, a Christian could understand the Scripture as a written document. This is the external clarity of Scripture. Due to man's sinfulness he needs an inward assist so that he might grasp the spiritual Word of God as the Word of God. The Word of God is a spiritual entity and can only be understood in faith with the help of the Holy Spirit. This is the inner clarity of Scripture. Hence, to Luther the Holy Spirit was the Hermes from heaven.<sup>3</sup>

#### Contemporary expressions

Since the period of the reformation theological precision in this area of study has not advanced; as a matter of fact, it has

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<sup>1</sup> Some have amplified the slight divergencies of the two in this area; however, no one can credibly challenge the fact that "they were one in their belief in the reality and necessity of the testimonium" (Ramm, The Witness Of The Spirit, p. 20). For an adequate discussion which rejects any substantial cleavage, see: J. Theodore Mueller, "The Holy Spirit And The Scriptures," in Revelation And The Bible, ed. by Carl F. H. Henry (Grand Rapids: Baker Book House, 1958), p. 278.

<sup>2</sup> Mueller, "The Holy Spirit And The Scriptures," p. 276.

<sup>3</sup> Bernard L. Ramm, Rapping About The Spirit (Waco, TX: Word Books, 1974), p. 84; cf. Ramm's whole chapter on this particular emphasis (i.e. "The Hermes from heaven," ch. 13). Although this area is open to subjectivity and has probably helped to promote some recently manifested aberrations (e.g. facets of Neo-orthodox theology, sensus plenior, etc.), it has frequently been too severely challenged (e.g. Combs, "The Role Of The Holy Spirit In The Interpretation Of Scripture," passim).

regressed. This phenomenon, however, is not only bad but also good. It is adverse only to the degree that improper conceptions have influenced hypersubjective viewpoints in reference to the revelation process (e.g. the Neo-orthodox viewpoint<sup>1</sup>).

Positively, there is a reason for a less precise formulation of the testimony of the Spirit--the Scriptural data.<sup>2</sup> In reality the testimonium is a composite Scriptural impression which at times is quite nebulous. This is particularly evident when individual passages and "proof-texts" are examined. Also, since an attempt at synthesis in this area involves a facet of Pneumatology, it is not possible for the finite to place everything down neatly into black and white categories. Murray's reminder is pertinent: "There remains in this matter as in the other manifold activities of the Holy Spirit much of mystery that surpasses our understanding."<sup>3</sup>

The testimonium as defined by Calvin and Luther is only one part of the Spirit's multi-complex ministry in reference to the Scriptures<sup>4</sup> and to individuals:

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<sup>1</sup>For survey discussions and adequate refutations of this viewpoint, see: Murray, "The Attestation of Scripture," pp. 46-52; and Sproul, "The Internal Testimony Of The Holy Spirit," pp. 349-53. "Surely the dynamic of the Spirit cannot be identified with Scripture only when and if we personally appropriate Scripture. The Holy Spirit brings God's Word to us not first and foremost in illumination. . . . In actuality the Holy Spirit has already engaged antecedently in revelation and inspiration" (Henry, God, Revelation and Authority, 4:275).

<sup>2</sup>"The New Testament does not provide us with a thoroughgoing exposition of the 'internal testimony' as such" (Sproul, "The Internal Testimony Of The Holy Spirit," p. 353).

<sup>3</sup>Murray, "The Attestation Of Scripture," p. 50.

<sup>4</sup>Cf. Needham: "The Holy Spirit sustains varied relations to the Holy Scriptures. He is independent of them in personal sovereignty, yet identified with them in official ministry" ("The Spirit and The Word," p. 324).



The Holy Spirit is related to Scripture in many ways. Some of the more significant dimensions of the Spirit's work vis-a-vis Scripture include inspiration, illumination, application (conviction), and the testimonium.<sup>1</sup>

In the light of the Scriptural data, it is best to group application and testimonium and to define this activity generally as "illumination, or enlightenment or the inner witness of the Spirit."<sup>2</sup> Particularly appropriate would be the designations initial<sup>3</sup> and progressive illumination.

### Scriptural intimations

1 Cor 2:10-11

The undergirding principle

In 1 Corinthians 2:10b-11 Paul writes: "For the Spirit searches out all things, even the deep things of God. For what human agency knows the inward truths about a man except the man's spirit which is in him? In the same way, no one knows the inward truths about God except the Spirit of God."<sup>4</sup> Although the immediately surrounding context must be limited concerning scope of application,<sup>5</sup> these two progressively explanatory clauses reveal an important principle concerning the

<sup>1</sup>Sproul, "The Internal Testimony Of The Holy Spirit," p. 337.

<sup>2</sup>J. I. Packer, God Speaks To Man (Philadelphia: Westminster Press, 1965), p. 89. Cf. his whole surrounding argument for not differentiating too sharply between these terms involving the application of God's Truth.

<sup>3</sup>This particular work is an integral part of the larger concept of the efficacious call. Cf. John F. Walvoord, The Holy Spirit (Wheaton: Van Kampen Press, 1954), pp. 119-27.

<sup>4</sup>Barrett's helpful rendering (First Corinthians, p. 74).

<sup>5</sup>Since 1 Cor 2:10a, 12-13 deal primarily with revelation, the first person plural designations refer especially to Paul and that fellowship to whom special revelation was given. For rare insights into this important hermeneutical issue, see: Henry, God, Revelation and Authority, 4:275-76.

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illumination of the Spirit in general.<sup>1</sup> The larger context would substantiate the acceptance of these clauses as axiomatic truths. "After first explaining that there is a sense in which the gospel is foolishness (1:18-2:5), Paul changes his approach and in 2:6-16 begins to show that to a certain group of people, the 'mature' (2:6), the gospel is wisdom."<sup>2</sup> The theme of 1 Corinthians 2:4ff., therefore, is "the supremacy of the power of God in revelation. . . . The Holy Spirit mediates the Word. . . . The Spirit is not mentioned merely as being the source of the content but as being the basis of the persuasive power of the words."<sup>3</sup> Packer adequately captures the circles of applicability within the context as they are based upon this thematic essence:

Now, the Holy Spirit has been sent to the Church as its Teacher, . . . to make them wise unto salvation, to testify to them of Christ and to glorify Him thereby. To the apostles, He came to remind them of Christ's teaching, to show them its meaning, to add further revelation to it, and so to equip them to witness to all about their Lord. To other men, He comes to make them partakers of the apostolic faith through the apostolic word. Paul indicates the permanent relation between the Spirit, the apostles' word and the rest of the Church in 1 Cor. ii. 10-16.<sup>4</sup>

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<sup>1</sup>Cf. Grosheide, First Corinthians, p. 68.

<sup>2</sup>Combs, "The Role Of The Holy Spirit In The Interpretation Of Scripture," pp. 5-6. He continues, asserting: "It is within this section that some of the most important data on illumination is to be found" (Ibid., p. 6).

<sup>3</sup>Sproul, "The Internal Testimony Of The Holy Spirit," p. 354.

<sup>4</sup>J. I. Packer, "Fundamentalism" And The Word Of God (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1958), p. 111.

Consequently, the  $\gamma\acute{\alpha}\rho$  clauses<sup>1</sup> of verses ten and eleven clearly teach that:

Man cannot himself find out the truth about God and his purposes; only the Spirit of God can make these things known, for the Spirit searches out all things, even the deep things of God. It is the Spirit who convinces the hearer of the truth of the Gospel (ii. 4), the Spirit also who brings out the meaning of what is given in the Gospel (ii. 12). . . . In the same way, no one knows (or, has ever known,  $\epsilon\gamma\omega\kappa\epsilon\nu$ ) the inward truths about God except the Spirit of God. Only God knows and can communicate the truth about himself (cf. Matt. xi. 25ff.; Luke x. 21f.). . . . Apart therefore from the Spirit of God, man remains in ignorance of God and of his wise purpose for the world.<sup>2</sup>

"The Holy Spirit . . . functions notably . . . as the supernatural conveyor of divine knowledge."<sup>3</sup> Dramatic applications of this undergirding principle from the negative and positive perspectives may be found respectively in verses fourteen and fifteen.<sup>4</sup>

<sup>1</sup>I.e. accepting the  $\delta\acute{\epsilon}$  as the initial (antithetical) conjunction introducing the first clause of v. 10 (cf. UBSGNT; Metzger, Textual Commentary, p. 546; and Barrett, First Corinthians, p. 74).

<sup>2</sup>Barrett, First Corinthians, p. 74. As Barclay says, "There are certain very basic things in this passage. . . . Paul lays down that the only person who can tell us about God is the Spirit of God" (William Barclay, The Letter To The Corinthians [Philadelphia: Westminster Press, 1975], p. 27).

<sup>3</sup>Henry, God, Revelation and Authority, 4:272; cf. p. 283.

<sup>4</sup>The antidote for the condition outlined in v. 14 would be initial illumination. Progressive illumination is associated with the truths of vv. 15-16: "And 'he that is spiritual'--he in whom the Spirit abides to give understanding--discerns the meaning of the message and receives it as the testimony of God. This applies no less to the apostolic word written than to the apostolic word preached; and no more to the apostolic writings than to the rest of the written Word of God. The Spirit, who was its author, is also its interpreter, and such understanding of it as men gain His gift" (Packer, "Fundamentalism" And The Word Of God, pp. 111-12; emphasis added).

## The Spirit's initial operation

"Part of the work of the Spirit in salvation . . . is to release in the heart of the believer the power of the gospel."<sup>1</sup> Eventually, His ministry of conviction will result in the rebirth of an individual.

John 16:8-11. An understanding of the context of John 16:8-11 is an absolute necessity if the essence of Jesus' teaching therein is to be grasped. Kent's outline will facilitate a basic contextual orientation:

- "The Private Instruction (John 13-17)
  - "Part I: In the Upper Room (13, 14)
  - "Part II: En Route to the Garden (15-17)
  - "I. The Vital Union of Jesus and the Disciples (15:1-11)
  - "II. The Love of the Disciples for Each Other (15:12-17)
  - "III. The Hatred of the World Against the Disciples (15:18-16:4)
    - "A. The Description of the World's Hatred (15:18-20)
    - "B. The Reason for the World's Hatred (15:21-25)
    - "C. The Answer to the World's Hatred (15:26-27)
    - "D. A Warning Against the World's Hatred (16:1-4)
  - "IV. The Work of the Holy Spirit (16:5-15)
    - "A. The Need for the Holy Spirit (16:5-7)
    - "B. The Ministry of the Holy Spirit Toward the World (16:8-11)
    - "C. The Ministry of the Holy Spirit in the Disciples (16:12-15)
  - "V. The Coming Separation (16:16-24)
- ....."

Also, by examining John 14:16-17, 15:26-27, and 16:7ff. in their contexts it is obvious that the title παράκλητος would become "a fixed title for the Holy Spirit."<sup>3</sup>

<sup>1</sup> Ramm, A Christian Appeal to Reason, p. 43.

<sup>2</sup> Kent, Light In The Darkness, pp. 161, 63, 79-88. Points III-V not only help in the understanding of John 16:8-11 but they also illuminate the apologetical significance of Jesus' words.

<sup>3</sup> C. H. Dodd, The Interpretation Of The Fourth Gospel (Cambridge: University Press, 1970), p. 415; cf. pp. 414-15. For two excellent surveys relating to the significance of the term παράκλητος, see:

"Commentators have not found the detailed exposition of [John 16] 8-11 easy," because of the combination of *παράκλητος* with *ἐλέγχω* in reference to the *κόσμος*.<sup>1</sup> The verb *ἐλέγχω* demonstrates a wide spectrum of usage throughout its history,<sup>2</sup> and although some would desire to soften its force in John 16:8, there is no valid reason for so doing:<sup>3</sup>

This verb . . . had a number of meanings, such as expose, convict, convince, and blame, but the New Testament usage is with the sense of showing someone his sin and summoning him to repentance. Here Jesus meant that the ministry of the Spirit would clearly establish the world's guilt before God. In some cases this exposure would result in confession by the sinner and subsequent conversion, but in all instances the world's guilt would be amply demonstrated.<sup>4</sup>

Concerning *παράκλητος* as the ultimate subject of this forceful verb, Morris well points out that this designation "normally . . . denotes a person whose activities are in favor of the defendant. Here, however, the meaning is that the Spirit will act as prosecutor and bring about the world's conviction."<sup>5</sup> His conviction involves three reference points backed up by three incontestable evidences (i.e. vv. 9-11).<sup>6</sup>

Morris, *John*, pp. 662-66; and Brown, *John*, 2:1135-44. However, no single motif nor English rendering is capable of isolating the total freight of the designation.

<sup>1</sup>Brown, *John*, 2:711.

<sup>2</sup>For a usage survey, see: Steve Bradley, "'Reprove' In John 16," unpublished postgraduate seminar paper (Winona Lake: Grace Theological Seminary, March 3, 1977), pp. 3-12.

<sup>3</sup>Cf. D. Moody Smith, "John 16:1-15," *Int* 33 (January 1979):60.

<sup>4</sup>Kent, *Light In The Darkness*, pp. 186-87.

<sup>5</sup>Morris, *John*, p. 697.

<sup>6</sup>On *περὶ . . . περὶ . . . περὶ . . .* and *ὅτι . . . ὅτι . . .* see: *Ibid.*, p. 698, n. 21; Westcott, *John*, 2:220-21; Barrett, *John*, pp. 406-07; and R. V. G. Tasker, *The Gospel According To St. John: An Introduction And Commentary*, TNTC (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960), pp. 179-80.

Tenney commendably relates all these observations to the immediate and larger contexts in his summary of the impact of John 16:8-11:

To convince any unbeliever of sin, righteousness, and judgment is beyond human ability. It may be possible to fix upon him the guilt of some specific sin if there is sufficient evidence to bring him before a jury; but to make him acknowledge the deeper fact, that he is a sinner, evil at heart, and deserving of punishment because he has not believed in Christ, is quite another matter. To bring a man to some standard of ethics is not too difficult; for almost every person has ideals that coincide with the moral law at some point. To create in him the humiliating consciousness that his self-righteousness is as filthy rags in comparison with the spotless linen of the righteousness of God cannot be effected by ordinary persuasion. Many believe in a general law of retribution; but it is almost impossible to convince them that they already stand condemned. Only the power of the Holy Spirit, working from within, can bring about that profound conviction which leads to repentance. The Spirit anticipates and makes effective the ministry of the disciples in carrying the message to unbelievers (emphases added).<sup>1</sup>

The disciples were learning an invaluable lesson; the Holy Spirit was to be their efficient provision for ministry. Until Jesus returns, this ἄλλος παράκλητος is the subjective dynamic in our war against sin and Satan.

John 3:5ff. An absolute prerequisite of new birth for Kingdom entrance is taught by Jesus in the third chapter of John.<sup>2</sup> Jesus' emphasis upon the sovereign work of the Spirit in this kind of regeneration constitutes His response to Nicodemus' "How?" (i.e. v. 4). "The expression of iii. 5, 6, 8, ἐκ πνεύματος γεννηθῆναι, echoes the expression ἐκ θεοῦ γεννηθῆναι, which is found in i. 13"<sup>3</sup> and points to "two contrasting orders of generation":<sup>4</sup>

<sup>1</sup>Tenney, John, p. 237.

<sup>2</sup>Notice Jesus' strong statement of incapability recorded in v. 3: ἐὰν μή . . . οὐ δύναται ἰδεῖν. . . . For implications, see: Ibid., p. 86.

<sup>3</sup>Dodd, The Fourth Gospel, p. 305.

<sup>4</sup>Barrett, John, p. 175.

Jesus made the assertion that spiritual birth requires the action of God's Spirit, on the principle that all forms of life reproduce after their kind. Natural life ("flesh") is capable of reproducing itself but nothing higher. Thus the Spirit of God must intervene if man is to be born again with spiritual life.<sup>1</sup>

Jesus' illustration of the operation of the Spirit (i.e. cf. vv. 7-8) corroborates the fact that "entry into the kingdom is . . . by that re-birth which only God can effect" (emphasis added).<sup>2</sup> Although this operation is essentially mysterious, the fact of it cannot be denied:

How the Holy Spirit persuades and illuminates (for he does both) is a mystery. Our Lord taught as much (John 3:8). How one spirit affects another spirit is completely beyond us; we know nothing concretely or empirically about such an act. But the human spirit is open to the divine Spirit with a directness more intimate than anything we can imagine. . . . It is an intensely spiritual act upon the very center of man's being.<sup>3</sup>

The Spirit's continued operation

The believer does not suddenly become spiritually autonomous once he has been effectually convicted and converted. Due to anthropocentric hangover (see above in ch. 3), the continuous availability of the subjective dynamic in the person of the Holy Spirit is a necessity.

An OT example.<sup>4</sup> Amazing maturity is evidenced as one examines the life of the author of Psalm 119. Nevertheless, he repeatedly echoes

<sup>1</sup> Kent, Light In The Darkness, p. 60.

<sup>2</sup> Morris, John, p. 213. For argument that v. 8 ultimately refers to the Holy Spirit, see: Barrett, John, pp. 175-76.

<sup>3</sup> Ramm, The Witness Of The Spirit, pp. 73-74.

<sup>4</sup> Of course, the Holy Spirit is not explicitly verified as the one who would implement the granting of such requests as those which follow. However, the dynamic of the Holy Spirit in such cases is implicitly taught in the OT (cf. Leon Wood, The Holy Spirit In The Old Testament [Grand Rapids: Zondervan Publishing House, 1976], pp. 65-68). The validity of the logic of such a deduction has been demonstrated in another area by Davis (i.e. "Regeneration In The Old Testament").

Continual  
DEPENDENCE

through his prayers a continual need for Divine illumination. For example, in verse eighteen he cries out: "Open my eyes, that I may behold wonderful things from Thy law" (NASB). The piel imperative  $\text{פָּלַח}$  from  $\text{פָּלַח}$  (i.e. "lay bare, make known, shew, reveal"<sup>1</sup>) is well rendered "uncover."<sup>2</sup> By combining the force of the request with the subordinate clause of intent (i.e. . . .  $\text{וְלִמְדָהּ}$ ), the emphasis points towards Psalm 119:18 being a special request by the psalmist for Divine illumination as he studies the Word of God.<sup>3</sup> Similarly, he pleads:

Teach me, O LORD, the way of Thy statutes,  
And I shall observe it to the end.  
Give me understanding, that I may observe Thy law,  
And keep it with all my heart (Ps 119:33-34, NASB).

Obedience is dependent upon Divine enablement, and this is especially obvious in his request for illumination: "Give me insight that I may observe. . . ."<sup>4</sup>

Verse 130 is quite significant: "The unfolding of Thy words gives light; It gives understanding to the simple" (NASB). The imperfect followed by the participle along with a general application to the  $\text{פְּתוּחִים}$ <sup>5</sup> suggest that this is an aphorism. The nominal pointing of  $\text{פָּתַח}$  in the MT should be maintained, ultimately leading to a rendering of "opening" or

<sup>1</sup> BDB, p. 163.      <sup>2</sup> Ibid.

<sup>3</sup> Cf. Zemek, "The Doctrine Of Illumination," pp. 9-10.

<sup>4</sup> On the syntax of v. 34a, see: Dahood, Psalms, 3:178. On the semantical impact of the hiphil from  $\text{פָּתַח}$  herein, see: William L. Holladay, ed., A Concise Hebrew and Aramaic Lexicon Of The Old Testament (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1971), p. 38; BDB, p. 107; and Girdlestone, Synonyms, p. 74. Concerning the essentially synonymous parallelism of vv. 33-34, see: Anderson, Psalms, 2:818-19. Cf. Ps 119:125, 169.

<sup>5</sup> On this designation, cf. above on Ps 19:7b.

"unfolding."<sup>1</sup> Since this word is in construct with one of the synonyms for God's objective body of truth (i.e. אֱלֹהֵי הַיְשׁוּבִים), it shows that the psalmist's request goes beyond God's objective provision to that subjective dynamic which enables one to appropriate and apply it:

The opening, disclosure . . . of God's word giveth light, inasmuch as it makes the simple . . . wise or sagacious; in connection with which it is assumed that it is God Himself who unfolds the mysteries of His word to those who are anxious to learn.<sup>2</sup>

A NT example. In Ephesians 1:17ff. Paul indicates the direction and content (note the introductory ἵνα) of his prayer on behalf of the Ephesians. What he asks for them is similar to what the previously mentioned psalmist asked for himself. It should also be noted that Ephesians 1:17-18 intimates that progressive illumination is dependent upon an antecedent work of initial illumination.

He asks the Father to grant them a πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ.<sup>3</sup> Πνεῦμα herein is not a case of either Spirit or spirit but both--a state of mind, temper, disposition produced by the Spirit.<sup>4</sup> Abbott well says: "That the spirit of wisdom here is the effect

<sup>1</sup> Cf. BDB, pp. 835-36. For an advocate in favor of repointing מַבְרֵא as an imperative (cf. Targum, Syriac), see: Dahood, Psalms, 3:187-88. This, however, means that אֱלֹהֵי הַיְשׁוּבִים must be treated as a subordinate relative clause.

<sup>2</sup> Delitzsch, Psalms, 3:259. Alexander stresses that "the clause does not refer to the mechanical opening of the book by the reader, but to the spiritual opening of its true sense, by divine illumination, to the mind which naturally cannot discern it" (Psalms, 3:188).

<sup>3</sup> On ἐπίγνωσις herein, Westcott concludes: "This ἐπίγνωσις is at once the condition and the result of growing conformity to the Divine likeness" (Ephesians, p. 23). For further discussion and a good usage survey, see "On the meaning of ἐπίγνωσις" in: Robinson, Ephesians, pp. 248-54.

<sup>4</sup> See Boyer's excellent discussion: "Ephesians," pp. 25-26. Cf. Combs, "The Role Of The Holy Spirit In The Interpretation Of Scripture," pp. 12-13.



of the Holy Spirit, is naturally understood but not expressed."<sup>1</sup> Therefore, Paul is asking for two things which are basically synonymous: (1) "a disposition produced by the Spirit giving us ability to understand spiritual things";<sup>2</sup> and (2) "a disposition produced by the Spirit enabling us to receive new insights."<sup>3</sup> If ἀποκάλυψις is understood in its basic, non-technical sense (i.e. of unveiling something so that it becomes known and manifest<sup>4</sup>), there is no theological problem. Ἀποκάλυψις herein corresponds "to the theological definition of illumination."<sup>5</sup>

The syntactical connection of verse eighteen is a problem of some difficulty.<sup>6</sup> It seems best to construe πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας ὑμῶν as an accusative absolute.<sup>7</sup> "This accusative absolute apparently breaks the syntactical construction of the sentence and is usually regarded as modified by the subsequent infinitive (εἰδέναι, 'to know') but really dependent on the preceding ὑμῖν."<sup>8</sup> The leading participle from φαίλω, meaning in its literal and transitive sense to "give

<sup>1</sup> Abbott, Ephesians and Colossians, p. 28.

<sup>2</sup> Boyer, "Ephesians," p. 26. <sup>3</sup> Ibid.

<sup>4</sup> Cf. NIDNTT, s.v. "ἀποκαλύπτω," by W. Mundle, 3:309-10.

<sup>5</sup> Erik C. Fudge, "Language, Revelation And Illumination," SJT 26 (February 1973):20. For further discussion on Eph 1:17, see "Wisdom and Revelation (Eph. i. 17)" in: Westcott, Ephesians, pp. 158-59; cf. p. 22.

<sup>6</sup> Cf. Westcott, Ephesians, pp. 23-24. For a review of the basic options, see: Boyer, "Ephesians," p. 26.

<sup>7</sup> Cf. Dana and Mantey, Manual Grammar, p. 95. For application to Eph 1:18, see: Salmond, "Ephesians," p. 275; and Simpson, Ephesians and Colossians, p. 38 (for a good discussion of Paul's metaphor, also note pp. 38-39).

<sup>8</sup> Simpson, Ephesians and Colossians, p. 38, n. 31.

Eph 1:17-18

light to, light (up), illuminate,"<sup>1</sup> is an especially appropriate designation for spiritual illumination.<sup>2</sup> Herein, the perfect tense of the participle is also significant; this enlightenment "had occurred at regeneration (the perfect participle 'having been enlightened' denotes the present condition resulting from a past act)."<sup>3</sup> Therefore, the whole parenthetical statement not only clarifies what Paul meant by "a spirit of wisdom and understanding"<sup>4</sup> but it indicates also the essential prerequisite for further understanding. In Ephesians 1:17-18 Paul prays that these believers would experience "an open-eyed, increasing discernment of the things of God."<sup>5</sup> This they could experience only through the continued operation of the Holy Spirit.<sup>6</sup>

#### The Intricate Synergism

Already obvious is an intricate synergism with astronomical implications for apologetics: "The Spirit works with the Word . . .

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<sup>1</sup>BAGD, p. 873.

<sup>2</sup>The whole word group from earliest times has frequently taken on figurative connotations such as the illumination of the mind (cf. TDNT, s.v. "φῶς, φωτίζω, κτλ," by Hans Conzelmann, 9:311ff.; and Fudge, "Language, Revelation And Illumination," p. 20). Also, contrast this fact of illumination with the hamartiological predicament noted in Eph 4:18.

<sup>3</sup>Kent, Ephesians, p. 29.

<sup>4</sup>Cf. Combs, "The Role Of The Holy Spirit In The Interpretation Of Scripture," p. 14. For more on the imagery of φωτίζω + καρδιά and the "three distinct objects of spiritual knowledge," see: Westcott, Ephesians, p. 24. Also, some interesting linguistic and conceptual parallels to Rom 1 may be noted in Eph 1:18ff. (cf. Salmond, "Ephesians," pp. 338-40).

<sup>5</sup>Simpson, Ephesians and Colossians, p. 38.

<sup>6</sup>"The work of the Spirit is therefore here related to an ever-increasing Christian enlightenment in the inspired prophetic-apostolic revelation" (Henry, God, Revelation And Authority, 4:277; cf. his whole discussion relating to Eph 1:17-18, pp. 276-77).

and through the Word . . . , not without or apart from the Word . . . ." <sup>1</sup>

More precisely:

The Word is the instrument of the Spirit. But the Spirit is not the prisoner of the Word, nor does the Word work automatically. The Word brings the Spirit to the heart, and the Spirit brings the Word within the heart. <sup>2</sup>

#### Asserted

Paul's τοῦ λοιποῦ in Ephesians 6:10 introduces the last of three groupings of specific exhortations. <sup>3</sup> This last grouping (i.e. 6:10-20) deals with the nature and methodology of the Christian's warfare. <sup>4</sup> The overriding exhortation found in verse ten (i.e. ἐνδυναμοῦσθε . . . ) <sup>5</sup> is followed by operational exhortations involving the enemy and our Divine provisions, "the full armor of God." As these battle accoutrements are enumerated they advance towards the only one of them which may also be used offensively--τὴν μάχαιραν τοῦ πνεύματος, ἃ ἔστιν ῥῆμα θεοῦ. <sup>6</sup>

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<sup>1</sup> Sproul, "The Internal Testimony Of The Holy Spirit," p. 338. For a review of the reformers' emphasis on this point, see: Mueller, "The Holy Spirit And The Scriptures," pp. 275-78. For Calvin, "only the Spirit's illumination enables fallen human beings to see the truth of God for what it really is. Yet the illumination of the Spirit occurs in correlation with the scripturally inspired Word and not as an independent source of information. The Scriptures convey the truth of God; the Spirit gives life and assurance" (Henry, God, Revelation And Authority, 4:290).

<sup>2</sup> Hendrikus Berkhof, The Doctrine Of The Holy Spirit (Atlanta: John Knox Press, 1964), p. 38; cf. his whole discussion on "The Spirit And The Word" (pp. 36-38).  
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<sup>3</sup> Cf. outline in: Zemek, "Ephesians," pp. 33-45.

→ <sup>4</sup> Cf. introduction by: Boyer, "Ephesians," p. 79.

<sup>5</sup> Note the significance of the passive "be strong" (i.e. "find your enablement in the Lord's strength" [Boyer, "Ephesians," p. 80]).

<sup>6</sup> Cf. Arthur E. Travis, "The Christian's Warfare: An Exegetical Study of Ephesians Six (Ephesians 6:10-18)," SwJT 6 (October 1963):80.

This vivid metaphor summarizes the intricate synergism between the Word and the Spirit: "This spoken word is called 'the sword of the Spirit' because it is given by the Spirit . . . and perhaps also because by the Spirit it is applied to the heart."<sup>1</sup>

The Epistle to the Hebrews employs the same figure (4:12) to set forth the trenchant power of Scripture, its scimitar edge, capable of sundering the joints and marrow and dissecting the intents of the heart. This soul-searching quality makes it the chief medium of conviction, far more availing than the subtlety or eloquence of the preacher. A Bible text smites the conscience point-blank, or floors self-righteousness as no weapon of mortal fabrication would do. The omniscient Spirit of the Lord breathes through its pages, that Spirit whose fathomless line can sound the depths of Deity itself, much more the shallows of human nature.<sup>2</sup>

#### Applied

Most of the examples previously mentioned (cf. chs. 4 and 5 above) have already illustrated the irresistible dynamic of this intricate synergism. Via review, it should be remembered that as the Gospel was being preached to Lydia "the Lord opened her heart to respond to the things spoken by Paul" (Acts 16:14, NASB). Also, in reference to the Thessalonian converts Paul testified that "our gospel did not come to you in word only, but also in power and in the Holy Spirit and with full conviction" (1 Thess 1:5a, NASB):<sup>3</sup>

<sup>1</sup>Hendriksen, Ephesians, p. 279. The fact that  $\delta\eta\mu\alpha$  is used herein instead of  $\lambda\acute{o}\gamma\omicron\varsigma$  does not mean that the Bible is not in view;  $\delta\eta\mu\alpha$  simply emphasizes the Word spoken. "We . . . naturally think primarily of the Bible as the sword of the Spirit": "In the Bible God's own word is . . . as a sword in His hand, a sword that lays bare, separating the false from the true (Heb iv. 12), bringing judgment . . . , but also bringing salvation. His word can thus be wielded by His messengers in the lives of others . . ." (Francis Foulkes, The Epistle Of Paul To The Ephesians: An Introduction And Commentary, TNTC [Grand Rapids: Wm. B. Eerdmans Publishing Co., 1963], p. 177, n. 1, p. 177).

<sup>2</sup>Simpson, Ephesians and Colossians, p. 151.

<sup>3</sup>On the antithesis Hiebert rightly points out that "the gospel is not transformingly communicated through mere words, however brilliant, eloquent, or imposing they may be. Mere rhetorical skill apart

Just as at Corinth (I Cor. 2:4), where Paul was carrying on his missionary activity while he was writing this letter, so also at Thessalonica, he was not interested in mere words (I Cor. 2:4) but in a genuine demonstration of the Spirit. . . . There was spiritual dynamite (δύναμις) in the message, enough dynamite to demolish the idol-gods (verse 9). In fact, the dynamite of the Spirit was of a different kind than physical dynamite, for whereas the latter is limited to destructive operations, this dynamite was also constructive ("to serve God, the living and real One," etc.). Notice how the concepts of Spirit and power go together here, as so often (see Rom. 1:4; 15:13, 19; I Cor. 2:4; Gal. 3:5; and cf. Rom. 1:4, II Tim. 1:7, 8). . . . The reason why there was such power in the message was because when Paul (and those associated with him) spoke, God was speaking.<sup>1</sup>

Similarly, with an absolute reliance upon the dynamics of the Word and the Spirit, we can become disseminators of truth who experience "full assurance."<sup>2</sup>

### The Implications For Apologetics

#### These Efficient Provisions Must Not Be Diluted

Since the hamartiological condition of the unsaved is impenetrable in reference to any and all finite means, the efficient provisions of the Word of God and the Spirit of God must be employed at all times.

The Holy Spirit's working with the Word is the only power capable of subduing rebellious men.<sup>3</sup> Things are not much different in the case of believers because of the ever present danger of anthropocentric hang-over:

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from the spiritual dynamic of the message can never achieve such a result. . . . The Holy Spirit was the agent who empowered the message . . ." (Thessalonian Epistles, pp. 53-55).

<sup>1</sup> Hendriksen, I and II Thessalonians, p. 51.

<sup>2</sup> I.e. πληροσφορία; BAGD, p. 670. For syntactical and contextual verifications that this refers to the messengers, see: Hiebert, Thessalonian Epistles, pp. 55-56.

<sup>3</sup> Cf. Henry, God, Revelation And Authority, 4:277-78.

God intends that Scripture should function in our lives as his Spirit-illuminated Word. It is the Spirit who opens man's being to a keen personal awareness of God's revelation. The Spirit empowers us to receive and appropriate the Scriptures. . . .<sup>1</sup>

The undergirding principle is that "divine things can be known as divine things only by a divine means";<sup>2</sup> therefore, a Divine Persuader is necessary. As Ramm aptly summarizes: "The Holy Spirit is the Divine Persuader, and he persuades only in the context of truth."<sup>3</sup> Unfortunately, Ramm and others in practice subsequently dilute this truth. Although they may dogmatically assert that "only God can speak for God,"<sup>4</sup> in their next breath<sup>5</sup> they will argue as follows:

The witness of the Spirit in the spirit of the believer is adequate as far as it goes. . . . Christianity is more than gospel, it is more than faith as subjectivity, and it is more than the witness of the Spirit. There are objective elements in Holy Scripture, and there are other criteria of truth in philosophy. Therefore, apologetics must advance beyond the witness of the Spirit if it seeks to be a comprehensive Christian apologetics. . . .<sup>6</sup>

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<sup>1</sup> Ibid., 4:273.

<sup>2</sup> I.e. Calvin's essential thesis as summarized by: Ramm, Christian Appeal to Reason, p. 39.

<sup>3</sup> Ibid., p. 40. He also well stresses that "the Spirit does not direct his activity toward himself but toward the gospel, toward Christ, and toward Holy Scripture" (Ibid.).

<sup>4</sup> Ibid. Note that the statement soundly goes on to affirm that "this we consider fundamental and not negotiable for Christian apologetics. The Witness of the Spirit alone meets this requirement" (Ibid.). Ramm's whole discussion on "The Persuasion and Witness of the Holy Spirit" (in Christian Appeal to Reason, pp. 38-44) is commendable, and his work entitled The Witness Of The Spirit should be regarded as a classic. This, therefore, makes his methodological departures all the more ironical.

<sup>5</sup> Ramm's following words introduce a new chapter, and they occur immediately after the concluding words of the previous chapter as quoted in the above note. Cf. Ramm, Christian Appeal to Reason, pp. 44-45.

<sup>6</sup> Ibid., p. 45.

## CHAPTER VI

### METHODOLOGICAL REFLECTIONS

#### Alleged Rationalistic Reflections

Rationalistic and semi-rationalistic apologists usually muster together a few Biblical texts which they allege support their methodology. Without exception Acts 17 is their proof text par excellence. Appeals are made to Acts 17:1-3 and especially to 17:16-34.

#### Acts 17:1-3

##### The allegation

This allegation centers in an emphasis being placed upon the words "Paul . . . reasoned with them" (i.e. διελέξατο αὐτοῖς, v. 2). The verb διαλέγομαι is usually considered in isolation from its immediate context, and it is also viewed as having a meaning which was prominent in extra-Biblical Greek:

The meaning of dialegomai in cl. and Hellenistic Gk. is expressed by our loan-word dialogue; it means hold a conversation, chat. It was used by the poets with a neutral sense, but in the philosophers it came to mean conversation with teaching as its object: one debates and learns in so doing (emphasis added).<sup>1</sup>

"In Socrates, Plato and Aristotle there is developed the art of persuasion and demonstration either in the form of question and answer (Socrates), the establishment of the idea by pure thought (Plato), or the investigation of the ultimate foundations of demonstration and

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<sup>1</sup> NIDNTT, s.v. "διαλογίζομαι," by D. Furst, 3:820.

knowledge (Aristotle)."<sup>1</sup> Rationalists and semi-rationalists urge that this is what Paul was doing in Acts 17:1-3.

### Its refutation

In the light of their semantical restrictions, the first part of this refutation has to do with the Biblical usage of διαλέγομαι: "In the New Testament there is no instance of the classical use of διαλέγομαι in the philosophical sense."<sup>2</sup> Many times the word simply meant "speak" or "preach."<sup>3</sup> Its occurrences in Acts are particularly enlightening:

In Ac. διαλέγεσθαι with the dat., or with πρὸς τινα, or sometimes absol., is used of Paul's addresses in the synagogues (17:2, 17; 18:4, 19), in the temple (24:12), in the school of Tyrannus (19:9), and to the church in Troas (20:7, 9). There is no reference to "disputation," but to the "delivering of religious lectures or sermons." . . . What is at issue is the address which any qualified member of a synagogue might give.<sup>4</sup>

Furst concurs, suggesting that:

The word here has become a technical term for Paul's teaching in the synagogue and approaches the meaning of give an address, preach. It refers to the reading and exposition of the OT, which were, in theory at least, permitted to every adult man in the synagogue (cf. Lk. 4:16-21).<sup>5</sup>

The second part of this refutation involves a proper recognition of the immediate context. Preliminarily, it should be noted that such passages as Acts 17:1-3 are appropriate models, because they do reflect what Paul customarily did:

<sup>1</sup>TDNT, s.v. "διαλέγομαι, διαλογίζομαι, διαλογισμός," by Gottlob Schrenk, 2:93.

<sup>2</sup>Ibid., p. 94.      <sup>3</sup>BAGD, p. 185.

<sup>4</sup>TDNT, s.v. "διαλέγομαι, διαλογίζομαι, διαλογισμός," Schrenk, 2:94-95.

<sup>5</sup>NIDNTT, s.v. "διαλογίζομαι," Furst, 3:821.



When they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a Jewish synagogue. As his custom was, Paul went into the synagogue, and on three Sabbath days he reasoned with them from the Scriptures . . . (Acts 17:1-2, NIV; emphasis added).<sup>1</sup>

Therefore, note that διελέξατο αὐτοῖς is immediately modified by the prepositional phrase ἀπὸ τῶν γραφῶν. Alexander briefly outlines the significance and syntax of this phrase as follows:

Out of (or from) the Scriptures, as the source and starting-point of all his teachings. Some connect this with what follows, out of the Scriptures opening, & c. But although the division of the verses is without authority, it seems here to assume the true construction [i.e. construed with διελέξατο αὐτοῖς].<sup>2</sup>

Furthermore, "three verbs in Acts 17:2, 3 unfold Paul's method of apologetics."<sup>3</sup> The subordinate adverbial participles διανοίγων καὶ παρατιθέμενος reveal the processes involved in Paul's διελέξατο αὐτοῖς. The emphasis of the former is well captured by Robertson as he comments:

Opening the Scriptures, Luke means, as made plain by the mission and message of Jesus, the same word (dianoigō) used by him of the interpretation of the Scriptures by Jesus (Luke 24:32) and of the opening of the mind of the disciples also by Jesus (Luke 24:45) and of the opening of Lydia's heart by the Lord (16:14). One cannot refrain

<sup>1</sup> On κατὰ δὲ τὸ εἶωθός τῷ Παύλῳ, Robertson notes: "As his custom was. . . . The same construction in Luke 4:16 about Jesus in Nazareth (kata to eiothos autōi) with the second perfect active participle neuter singular from ethō. Paul's habit was . . ." (Word Pictures, 3:267). Cf. C. H. Dodd, According To The Scriptures: The Sub-Structure Of New Testament Theology (reprinted; London: Nisbet & Co., Ltd., 1953), p. 16. For a brief review of this particular historical setting, see: I. Howard Marshall, The Acts Of The Apostles: An Introduction And Commentary, TNTC (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1980), pp. 275-76.

<sup>2</sup> Joseph Addison Alexander, Commentary On The Acts Of The Apostles (reprinted; Grand Rapids: Zondervan Publishing House, 1956), p. 597. On the syntax also note the punctuation apparatus of UBSGNT.

<sup>3</sup> Douglas Connelly, "The Old Testament Predictions Of The Resurrection Of Jesus," unpublished Th.M. thesis (Winona Lake: Grace Theological Seminary, May 1981), p. 8.

from saying that such exposition of the Scriptures as Jesus and Paul gave would lead to more opening of mind and heart.<sup>1</sup>

Παρατίθεμενος conveys the idea of "expounding; setting side by side and comparing."<sup>2</sup> Acts 17:2-3, therefore, is "a general summary of Paul's evangelism":<sup>3</sup>

Luke . . . has already indicated at some length the kind of discourse that Paul would give in a synagogue setting (13:16ff.). . . . It was based on the Scriptures, the common authority accepted by Jews and Christians. . . . He opened up the meaning of the Scriptures (Lk. 24:32) and brought forward what they said as evidence for his case. Probably to the great astonishment of the Jews he claimed that it was necessary for the Messiah to suffer . . . and thereafter to rise from the dead, and then he argued that since Jesus fulfilled these conditions he was the Messiah. . . . We can be reasonably sure that the Scriptures used would include Psalms 2, 16, 110; Isaiah 53; and possibly Deuteronomy 21:23. . . .<sup>4</sup>

Far from illustrating a rationalistic approach, Paul's methodology in Acts 17:1-3 was quite presuppositional.

#### Acts 17:16-34

##### The allegation

Rationalists and semi-rationalists often argue that Acts 17:16-34 suggests "that the apologist must adjust his epistemological

<sup>1</sup> Robertson, Word Pictures, 3:267-68. Cf. Newman and Nida, A Translator's Handbook on The Acts Of The Apostles, p. 328.

<sup>2</sup> C. S. C. Williams, A Commentary On The Acts Of The Apostles, HNTC (New York: Harper & Brothers, 1957), p. 197. Bruce suggests that this word includes Paul's "bringing forward as evidence of their fulfilment the historic facts accomplished in the ministry, death and exaltation of Jesus, setting the fulfilment alongside the predictions in order that the force of his argument might be readily grasped" (Acts, p. 343).

<sup>3</sup> Marshall, Acts, p. 277; cf. Connelly, "The Old Testament Predictions Of The Resurrection Of Jesus," p. 13.

<sup>4</sup> Marshall, Acts, p. 277.

authority or method in terms of the mindset of his hearers as he finds them."<sup>1</sup> In addition, some have argued that Paul, after having experimented with this supposedly philosophical approach at Athens, admitted defeat and drastically shifted his methodology when he came to Corinth (cf. Acts 18:5 and 1 Cor 2:2). Concerning the latter contention, it may be summarily dismissed with Munck's acute exposure: "The idea that Paul met with failure in Athens because of his sermon of a somewhat philosophical nature may be considered a myth invented by scholars, without any foundation in the texts."<sup>2</sup>

### Its refutation<sup>3</sup>

A comparatively recent two-pronged refutation has arisen regarding the critical assumption that Paul was employing a rationalistic

<sup>1</sup>Bahnsen's fair assessment of their basic allegation ("Encounter Of Jerusalem With Athens," p. 31). It should also be noted that some critics have viewed this sermon as not genuinely Pauline because of methodological contrasts (for an adequate refutation of this invalid critical presupposition, see: Ibid., pp. 6-7).

<sup>2</sup>Johannes Munck, The Acts Of The Apostles: Introduction, Translation And Notes, rev. by W. F. Albright and C. S. Mann, AB (Garden City, NY: Doubleday & Company, Inc., 1967), p. 174. For extended refutations of this "myth," see: Bahnsen, "Encounter Of Jerusalem With Athens," pp. 7-9; and Gary T. Meadors, "Was The Areopagus Address An Embarrassment To Paul?" unpublished postgraduate seminar paper (Winona Lake: Grace Theological Seminary, May 1977), pp. 1-28.

<sup>3</sup>These alleged rationalistic reflections supposedly based upon Acts 17:16-34 will not be refuted extensively herein, because this is one area of study in which presuppositionalists have already thoroughly responded to all the allegations. For some of the best refutations, see: Ned B. Stonehouse, Paul Before the Areopagus (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1957); Bahnsen, "Encounter Of Jerusalem With Athens," pp. 4-40; Gary Thomas Meadors, "The Areopagus Address: A Judeo-Christian Missionary Sermon," unpublished Th.M. thesis (Winona Lake: Grace Theological Seminary, May 1979); Cornelius Van Til, Paul at Athens (Phillipsburg, NJ: Lewis J. Grotenhuis, n.d.); F. F. Bruce, "Paul and the Athenians," ExpTim 88 (October 1976):8-12; H. B. Hackett, "The Discourse Of Paul At Athens: A Commentary On Acts 17:16-34," BSac 6 (May 1849):338-56; and John C. Whitcomb, Jr., "Contemporary

apologetic based on a Greek philosophical precedent. The first prong of this refutation demonstrates that Paul's methodology was not based upon a pagan philosophical approach but rather it was similar to that Jewish and early Christian missionary propaganda which was employed when thoroughly pagan audiences were encountered. The second prong of this refutation simply observes the text acknowledging that Paul's sermon was "fundamentally biblical."<sup>1</sup> It was designed to communicate essential Scriptural truths to a people who held a totally different world and life view.<sup>2</sup> When all these considerations are given the attention they deserve, Paul and other Christian leaders in the Book of Acts have indeed "left us a pattern to follow with respect to both our message and method today."<sup>3</sup>

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Apologetics and the Christian Faith. Part III: Proof Texts for Semi-Rationalistic Apologetics," BSac 134 (October-December 1977):291-98.

<sup>1</sup> Bruce's proper conclusion (F. F. Bruce, The Defense of the Gospel in the New Testament, rev. ed. [Grand Rapids: Wm. B. Eerdmans Publishing Co., 1977], p. 48; for a good thematic outline of Paul's sermon, see: Ibid., pp. 39-49). The whole sermon is saturated with "Scriptural presuppositions" (cf. Bahnsen's survey: "Encounter Of Jerusalem With Athens," pp. 30-33).

<sup>2</sup> Cf. Bahnsen, "Encounter Of Jerusalem With Athens," pp. 4-5, 19-21. "It would have been futile for Paul to argue about the facts, then, without challenging the unbelievers' philosophy of fact" (Ibid., p. 19).

<sup>3</sup> Ibid., p. 5. In making a concluding application based upon Paul's sermon before the Areopagus, Bahnsen exhorts: "Would that we had the boldness in a proud university setting, enjoying the highest level of culture of the day, to proclaim clearly to the learned philosophers, with their great minds, that they are in fact ignorant idolaters who must repent in light of the coming judgment by God's resurrected Son" (Ibid., p. 39).

## Via precedent

Since this passage is "Luke's presentation of Paul's encounter with cultured paganism,"<sup>1</sup> it is important to determine the methodological precedent. That it is not, as often alleged, related to hellenistic and particularly Stoic philosophy has admirably been demonstrated.<sup>2</sup>

After a thorough investigation of early literature, Meadors brings to light the precedent for Paul's approach in this sermon:

It has been suggested that the structure of the Areopagus address reflects, in its major motifs of monotheism, anti-idolatry, a moral demand and an impending eschatological event, the same type of approach which Diaspora Judaism utilized in their Gentile proselyte literature. For Paul to reflect such emphases should not be considered strange, in light of his background and training in the Judaism of his day.

While this interesting similarity has been observed, it has not been insisted that correlation of content demands that Paul merely adapted the propagandistic methods and message of Diaspora Judaism from his own missionary endeavors. It is, however, strongly implied that such correlation should not be lightly dismissed, since both Paul and Judaism have the Old Testament as their ultimate source.<sup>3</sup>

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<sup>1</sup>Marshall, Acts, p. 281; he adds: "he gives us an illustration of the kind of approach which Paul made to the educated pagan, but at the same time has to admit that the gospel was 'foolishness to the Greeks' or at least to most of them (cf. 1 Cor. 1:22-24)" (Ibid.).

<sup>2</sup>Cf. Ibid., p. 282; Munck, Acts, pp. 172-74; Andrew D. Heffern, Apology and Polemic in the New Testament (New York: The Macmillan Company, 1922), passim; Bruce, The Defense of the Gospel in the New Testament, pp. 39-49; and esp. Meadors, "The Areopagus Address: A Judaeo-Christian Missionary Sermon," pp. 1-77.

<sup>3</sup>Meadors, "The Areopagus Address: A Judaeo-Christian Missionary Sermon," pp. 158-59. In another place he similarly stresses: "We see the Apostle Paul as a thorough-going Hebrew of Palestinian persuasion, whose education would have acquainted him with Jewish literature and beliefs in contradistinction to Greek philosophy. We have observed that the basic motifs of the Areopagus address are similar to the extra-Biblical motifs of Judaeo-Christian missionary propaganda, making the fundamental motif of the speech Jewish-Christian rather than Greek-Stoic. Yet, to align Paul's Gentile apology with Judaism's apologetic methodology is not tantamount to saying that Paul also reproduced their total conceptual propositions. Paul is certainly versatile enough to utilize a basically valid approach while editing the concepts through insightful Biblical eyes with the aid of New Testament revelation" (Ibid., p. 77).

## Via observation

The background of Paul's sermon: Acts 17:16-22a.<sup>1</sup> While Paul was waiting for Silas and Timothy in impressive Athens,<sup>2</sup> "his heart was eating him"<sup>3</sup> because of the "veritable forest of idols"<sup>4</sup> which surrounded him. Luke notes the results of this in verse seventeen: "So he was reasoning<sup>5</sup> in the synagogue with the Jews and the God-fearing Gentiles, and in the market place<sup>6</sup> every day with those who happened to be present" (v. 17, NASB). In other words, Paul engaged in the same

<sup>1</sup>For some good observations, see "The antecedent Circumstances" and the "Effect of the idolatry on the mind of Paul" in: Hackett, "The Discourse Of Paul At Athens," pp. 338-44.

<sup>2</sup>Yet, "in Paul's day Athens had lost much of its former glory: politically it had no significance, and commercially it was out-shone by Corinth. In a sense, it lived on its reputation, but it was still a lively cultural centre, and its university was world-renowned" (William Neil, The Acts of the Apostles, NCB [London: Oliphants, 1973], p. 189). Cf. Marshall, Acts, p. 283; Williams, Acts, pp. 200-01; and Bruce, Acts, pp. 348-49.

<sup>3</sup>I.e. one of Neuman and Nida's renderings for παροξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ in "highly idiomatic form" (Acts, p. 335). They well note that "the Greek literally says 'his spirit was stirred up within him,' and the reference may be either to Paul's anger, to his grief, or to his desire to win the Athenians over to the Christian message" (Ibid.). Cf. Robertson, Word Pictures, 3:278. For a good survey which vies for a strong connotation for παροξύνω herein, see: Meadors, "The Areopagus Address: A Judaeo-Christian Missionary Sermon," pp. 80-81.

<sup>4</sup>I.e. Wycherley's perceptive rendering of κατείδωλος (R. E. Wycherley, "St. Paul At Athens," JTS, n.s. 19 [October 1968]:619-20).

<sup>5</sup>It must be remembered that "for Luke 'argue' [i.e. διελέγετο herein] means 'preach' rather than 'debate' (20:7, 9)" (Marshall, Acts, p. 283).

<sup>6</sup>Geographically, "the Agora lay west of the Acropolis, and southwest of the Areopagus" (Bruce, Acts, p. 349). Socially, the ἀγορά "was not only the market place but the center of civic life"; it was "surrounded by public buildings, shops and colonnades, where citizens gossiped and where public speakers of all sorts sought to attract an audience. It was traditionally the resort of the Athenian philosophers who expounded their views" (Neil, Acts, p. 189).

type of ministry as that which Luke had previously outlined in Acts 17:1-3 (cf. above); however, he expanded his scope of operations when he took the Gospel message to the very hub of the city.

Verse eighteen is important for several reasons. First,

Paul's hearers included adherents of the Epicurean and Stoic philosophies. The former, who took their name from their founder Epicurus (341-270 BC), tended to be materialistic in outlook. For them either the gods did not exist, or they were so far removed from the world as to exercise no influence on its affairs. They taught a rudimentary atomic theory, and in their ethics they stressed the importance of pleasure and tranquillity. They have often been falsely represented as sensualist in outlook, but in fact they had a lofty view of "pleasure" and scorned sensualism.

The Stoics, founded by Zeno (340-265 BC), took their name from the stoa or colonnade where he taught. They stressed the importance of Reason as the principle which was inherent in the structuring of the universe and by which men ought to live. They had a pantheistic conception of God as the world-soul, and their ethics stressed individual self-sufficiency and obedience to the dictates of duty.<sup>1</sup>

That Paul did not compromise his message or method is indicated by their designation of him as ὁ σπερμολόγος:<sup>2</sup> "This was Athenian slang (spermologos, lit. 'seed-picker') for a man who has picked up scraps of learning here and there, like a sparrow picking up crumbs in a city street."<sup>3</sup> So, "Stoics and Epicureans alike, much as they might differ from each other, agreed at least in this, that the new-fangled message brought by this Jew of Tarsus was not one that could appeal to reasonable men. They looked

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<sup>1</sup> Marshall, Acts, pp. 283-84. For other surveys of their tenets, see: Pascal P. Parente, "St. Paul's Address Before The Areopagus," CBQ 11 (1949):145; Neil, Acts, p. 189; Bruce, Acts, pp. 349-51; and esp. Bahnsen, "Encounter Of Jerusalem With Athens," pp. 9-12.

<sup>2</sup> For the development of this important point, see: Bahnsen, "Encounter Of Jerusalem With Athens," pp. 14-15.

<sup>3</sup> Neil, Acts, pp. 189-90; cf. Williams, Acts, p. 201; Bruce, Acts, p. 351, n. 20; and Marshall, Acts, p. 284.



upon him as a retailer of second-hand scraps of philosophy, a type of itinerant peddler of religion not unknown in the Athenian marketplace."<sup>1</sup>

The latter portion of verse eighteen is extremely important, for it indicates that "in the marketplace Paul had apologetically proclaimed the fundamental, apostolic kerygma which centered on Jesus and the resurrection (Acts 17:18; cf. Acts 4:2)."<sup>2</sup> Although his message was misconstrued by the audience,<sup>3</sup> their own words along with Luke's inspired insight (i.e. ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν εὐαγγελίζετο) confirm the solid content of Paul's message. This fact concerning Paul's kerygma should not be forgotten as his Areopagus address is examined.

As a result of this kerygma, Paul was haled before the Areopagus (vv. 19-22a). Concerning the council, "the Areopagus had been established by Solon (VI cent. B.C.) as both a kind of senate and supreme court. . . . With various vicissitudes it still retained the old dignity and power under Roman domination."<sup>4</sup> The significance of these transitional verses may be noted in his accusers' request for clarification

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<sup>1</sup> Bruce, Acts, p. 351.

<sup>2</sup> Bahnsen, "Encounter Of Jerusalem With Athens," p. 15; cf. pp. 15-16.

<sup>3</sup> On the significance of ἔξων δαιμονίων δοκεῖ καταγγελεὺς εἶναι, see: Bruce, Acts, p. 351; p. 351, n. 21; Neil, Acts, p. 190; and Williams, Acts, p. 201.

<sup>4</sup> Parente, "St. Paul's Address Before The Areopagus," p. 145; cf. Bruce, Acts, pp. 351-52; Neil, Acts, p. 190; Williams, Acts, p. 202; Marshall, Acts, p. 285; and Bahnsen, "Encounter Of Jerusalem With Athens," pp. 16-17.



concerning these  $\xi\epsilon\nu\acute{\iota}\zeta\omicron\nu\tau\alpha$  (i.e. "strange things").<sup>1</sup> This clarification Paul gives in his sermon.

The essence of Paul's sermon: Acts 17:22b-31. It must be reiterated that "while it may be technically correct to say that Paul did not quote directly from the holy Scriptures . . . , it is also correct to say that he was absolutely true to the biblical message throughout."<sup>2</sup>

His sermon exhibited all of the theological essentials:

Using Old Testament language and concepts, Paul declared that God is the Creator, a Spirit who does not reside in man-made houses (v. 24). God is self-sufficient, and all men are dependent upon Him (v. 25). He created all men from a common ancestor and is Lord of history (v. 26). Paul continued to teach God's disapprobation for idolatry (v. 29), His demand for repentance (v. 30), and His appointment of a final day of judgment (v. 31).<sup>3</sup>

→ Concerning Paul's kerygma specifically, it was fully rounded.<sup>4</sup>

<sup>1</sup>On this term as it relates to the epistemological antithesis between Paul and his audience, note Bahnsen's significant comments ("Encounter Of Jerusalem With Athens," pp. 17-18; cf. pp. 19-22). He notes at one point that "the Athenians had specifically asked about the resurrection, but we have no hint that Paul replied by examining various alternative theories (e.g., Jesus merely swooned on the cross, the disciples stole the body, etc.) and then by countering them with various evidences (e.g., a weak victim of crucifixion could not have moved the stone; liars do not become martyrs; etc.) in order to conclude that 'very probably' Jesus arose. No, nothing of the sort appears here. Instead, Paul laid the presuppositional groundwork for accepting the authoritative word from God, which was the source and context of the good news about Christ's resurrection" (Ibid., p. 19).

<sup>2</sup>Whitcomb, "Contemporary Apologetics and the Christian Faith. Part III. Proof Texts for Semi-Rationalistic Apologetics," p. 296.

<sup>3</sup>Bahnsen, "Encounter Of Jerusalem With Athens," p. 31; cf. Bruce, The Defense of the Gospel in the New Testament, pp. 39-40.

<sup>4</sup>Cf. L. Legrand, "The Areopagus Speech: its Theological Kerygma and its Missionary Significance," in La Notion biblique de Dieu: Le Dieu de la Bible et le Dieu des philosophes, by J. Coppens, et al. (Gembloux, Belgium: Leuven University Press, 1976), p. 345. This whole article is quite commendable.

Declaration: vv. 22b-29. Paul's opening words (i.e. v. 22b) could be taken in two different ways depending upon how  $\delta\epsilon\iota\sigma\iota\delta\alpha\iota\mu\omicron\nu\epsilon\sigma\tau\acute{\epsilon}\rho\omicron\upsilon\varsigma$  is construed.<sup>1</sup> In the light of the occasion and in the light of Paul's burden throughout his message "'very religious' is too complimentary," and "'somewhat superstitious' is perhaps a bit too critical in thrust."<sup>2</sup> Paul's reference to an altar upon which was inscribed  $\text{Ἄγνωστον θεῶν}$  (v. 23) has been challenged by some, but that there is no great weight to the challenge is asserted by Neil who comments:

Hitherto it has not been confirmed by archaeological or literary evidence that an altar existed in Athens bearing precisely these words; however, it is known that there were altars dedicated to "unknown gods" and "unnamed gods," designed to protect the citizens from the wrath of unspecified deities, and there is no reason why Paul should not have seen an altar inscribed as stated here.<sup>3</sup>

Concerning  $\delta\ .\ .\ .\ \acute{\alpha}\gamma\nu\omicron\sigma\upsilon\nu\tau\epsilon\varsigma\ \epsilon\acute{\upsilon}\sigma\epsilon\beta\epsilon\upsilon\tau\epsilon$  as it modifies  $\text{Ἄγνωστον θεῶν}$ , Marshall appropriately insists that:

There was, to be sure, no real connection between "an unknown god" and the true God; Paul hardly meant that his audience were unconscious worshippers of the true God. Rather, he is drawing their attention to the true God who was ultimately responsible for the phenomena which they attributed to an unknown god.<sup>4</sup>

Along similar lines, Legrand urges that "the pantheon is not integrated, Greek religion is not assumed."<sup>5</sup> The force of Paul's total assertion is captured by Stonehouse's paraphrase and comment:

<sup>1</sup> Cf. Kent, Jerusalem To Rome, pp. 139-40, n. 28; and Wycherley, "St. Paul At Athens," pp. 620-21.

<sup>2</sup> Bahnsen, "Encounter Of Jerusalem With Athens," p. 22; cf. H. Armin Moellering, "Deisidaimonia, a Footnote to Acts 17:22," CTM 34 (August 1963):470-71.

<sup>3</sup> Neil, Acts, p. 190. For a survey of evidences which have been discovered, see: Williams, Acts, p. 202. For the various viewpoints which this designation has generated, see: Legrand, "The Areopagus Speech," pp. 347-48.

<sup>4</sup> Marshall, Acts, p. 286.

<sup>5</sup> Legrand, "The Areopagus Speech," p. 346.

He says in effect, "That which ye worship acknowledging openly your ignorance, I proclaim unto you." The ignorance rather than worship is thus underscored, and Paul is indicating that he will inform them with regard to that concerning which they acknowledge ignorance.<sup>1</sup>

HE IS TALKING  
TO THE "INTELLECTUAL  
ELITE" THAT THEY  
ARE REALLY IGNORANT.

As a matter of fact, he did not simply "inform them"; he made an authoritative declaration concerning the only true God (i.e. τοῦτο ἐγὼ καταγγέλλω ὑμῖν).<sup>2</sup> Καταγγέλλω "is a term which directly reflects Paul's missionary language; it is a term of declaration rather than mere instruction; it is a propositional term rather than a rational term".<sup>3</sup>

Methodology  
of Communication  
God's Word in  
missions.

It might seem that such an authoritative declaration by Paul would be appropriate only when he dealt with Jews who already accepted the Scriptures; however, whether dealing with Jews or secular philosophers, Paul's epistemological platform remained the same, so that even in Athens he "proclaimed" the word of God. . . . From beginning to end the unbeliever's ignorance was stressed in Paul's apologetic, being set over against the revelational knowledge of God.<sup>4</sup>

The body of his declaration is contained in verses twenty-four through twenty-nine.<sup>5</sup> Therein Paul capsulizes the great Biblical doctrines of creation, providence, anthropology, and theology proper. The significance of this is well brought out by Bahnsen:

Paul Preaching  
Theology of  
His Mission  
TRIP to Pagan.

<sup>1</sup> Stonehouse, Paul Before the Areopagus, p. 25. For the obvious conceptual parallel of this statement with the dogmatic assertions of Rom 1:18ff., see: Neil, Acts, pp. 190-91; and Bahnsen, "Encounter Of Jerusalem With Athens," pp. 22-27, 33 (i.e. throughout Paul's sermon in Acts 17 there is nothing that contradicts his clear teachings in Rom 1-2).

<sup>2</sup> For discussion, see: Robertson, Word Pictures, 3:286; Stonehouse, Paul Before the Areopagus, p. 23; Newell, Romans Verse by Verse, p. 20; and "The Authority of Revelational Knowledge" in: Bahnsen, "Encounter Of Jerusalem With Athens," pp. 24-25.

<sup>3</sup> Meadors, "The Areopagus Address: A Judaeo-Christian Missionary Sermon," p. 111.

<sup>4</sup> Bahnsen, "Encounter Of Jerusalem With Athens," p. 25.

<sup>5</sup> For extensive exegetical observations including a thorough discussion of Paul's utilization of the pagan poets, see: Meadors, "The Areopagus Address: A Judaeo-Christian Missionary Sermon," pp. 112-44.

The themes which Paul rehearsed in Athens were the same as those discussed in Romans 1. . . . Paul knew that he had a point of contact with his hearers, and that they had abundant reason to acknowledge the truth of his words. Just as he taught in Romans 1:18-20, Paul explained to the Athenians that God was already known by them through general revelation, even though they have suppressed and misused that knowledge.<sup>1</sup>

Point  
of contact  
a general  
knowledge of G.

Furthermore, these themes were woven together with a "standard polemic against the cult of idols."<sup>2</sup>

Exhortation: vv. 30-31. In these verses "Paul becomes extremely revelational."<sup>3</sup> At the outset of his exhortation (i.e. v. 30) he emphasized both God's grace and man's responsibility:

The times of ignorance God overlooked: Paul can speak of "the wrath of God" being visited upon those who fail to recognize his revelation of himself in the natural world, and who consequently resort to idolatry (Rom. 1:18-32). He can also, however, stress God's "forbearance" of "former sins" (Rom. 3:25). That is what he does here, as in the speech at Lystra (14:16) and as Peter had done in his conciliatory words to the Jews in 3:17. Now, however, since God has fully revealed himself in Christ, the time has come for Gentiles as well as Jews (3:19) to repent.<sup>4</sup>

God's call to repentance was paramount as well pointed out by Bruce:

But if their ignorance was culpable before, it is far less excusable now. Let all men therefore repent of their former ignorance (with all the disobedience to God which it involved), and submit to the true knowledge of God now made available in the gospel (emphasis added).<sup>5</sup>

<sup>1</sup>Bahnsen, "Apologetics," Foundations Of Christian Scholarship, pp. 219-20; for his expanded argument, see: "Encounter Of Jerusalem With Athens," pp. 18-23. Also, cf. ch. 2 above on the "Epistemological Life Line."

<sup>2</sup>Cf. Legrand, "The Areopagus Speech," pp. 348-50.

<sup>3</sup>Kenneth O. Gangel, "Paul's Areopagus Speech," BSac 127 (October-December 1970):311.

<sup>4</sup>Neil, Acts, p. 192. On ὑπερβύον, cf. Hackett, "The Discourse Of Paul At Athens," p. 355; and on the pregnant sense of ἀγνοία herein, see: Meadors, "The Areopagus Address: A Judaeo-Christian Missionary Sermon," pp. 146-50.

<sup>5</sup>Bruce, Acts, p. 361; cf. Marshall, Acts, p. 290; and Hackett, "The Discourse Of Paul At Athens," p. 355.

Paul's exhortation accelerated with a cause for urgency in verse thirty-one. He clearly declared "that God has established an eschatological crisis which universally affects mankind."<sup>1</sup> Methodologically, "Paul's appeal to them to repent was grounded not in autonomous argumentation but the presupposed authority of God's Son (v. 31), an authority for which there was none more ultimate in Paul's reasoning."<sup>2</sup> The ultimate corroboration of his presuppositional approach may be noted in his reference once again to the resurrection (i.e. the specific "strange thing" which previously had upset them and resulted in the convening of the council before which he stood).<sup>3</sup> Also, in the light of the following verses, it must be pointed out that Paul was undoubtedly interrupted at this juncture, "and therefore we do not have any sort of conclusion and perhaps not even a formal finish of the body of the message."<sup>4</sup> Kent well surveys the significance of this along with a review of those revelational truths which he did communicate:

It should be noted . . . that the message was interrupted, and Paul was doubtless intending to enlarge upon the saving work of Christ. Nevertheless, it did contain the core of the gospel, for it condemned idolatry and sin (17:29), showed the need of repentance (17:30), told of the certainty of judgment (17:31a), and spoke of salvation through the One whom God had raised from the dead (17:31b).<sup>5</sup>

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<sup>1</sup> Meadors, "The Areopagus Address: A Judaeo-Christian Missionary Sermon," p. 152. Paul's affirmation is noteworthy because "Greek thought had no room for such an eschatological judgment as the Biblical revelation announces" (Bruce, Acts, p. 361).

<sup>2</sup> Bahnsen, "Encounter Of Jerusalem With Athens," p. 35.

<sup>3</sup> Cf. Hackett, "The Discourse Of Paul At Athens," pp. 355-56.

<sup>4</sup> Gangel, "Paul's Areopagus Speech," p. 308.

<sup>5</sup> Kent, Jerusalem To Rome, p. 140.

The reactions to Paul's sermon: Acts 17:32-34. Luke notes the results as follows:

Now when they heard of the resurrection of the dead, some began to sneer, but others said, "We shall hear you again concerning this." So Paul went out of their midst. But some men joined him and believed, among whom also was Dionysius the Areopagite and a woman named Damaris and others with them (Acts 17:32-34, NASB).

The  $\tau\iota\nu\epsilon\varsigma\ \delta\epsilon$  of verse thirty-four indicates the important "contrast between what was unfavorable in the result on the one hand, and what was favorable on the other."<sup>1</sup> All too often the negative results are emphasized; however, "the sermon on the Areopagus ends like any preaching in Acts: it . . . stirs both faith and hostility (cf. 13, 44f.; 14, 1f.; 16, 15-19; 17, 4f., etc.)."<sup>2</sup> The positive results recorded in Acts 17:34 invalidate all contemporary accusations that Paul's apologetical methodology before the council terminated in an embarrassing failure.<sup>3</sup>

like always.  
(2 Cor 2:14)

In retrospect, not only has Paul's methodology in Acts 17:16-34 been adequately defended against challenges claiming that it was rationalistic, but it has also been shown to be in accord with a presuppositional precedent reflected by the Scriptures. "Acts 17 is not an exception to the apostolic kerygma, a sample of wrong preaching. It shows rather the standard approach of the Early Church to the non-Jews."<sup>4</sup>

<sup>1</sup> Hackett, "The Discourse Of Paul At Athens," p. 356.

<sup>2</sup> Legrand, "The Areopagus Speech," p. 339.

<sup>3</sup> For an excellent refutation of this contemporary allegation, see: Ibid., pp. 338-41.

<sup>4</sup> Ibid., p. 341. "Although Paul is addressing an audience which is not committed or even predisposed to the revealed scriptures, namely educated Gentiles, his speech is nevertheless a typically Jewish polemic regarding God, idolatry, and judgment!" (Bahnsen, "Encounter Of Jerusalem With Athens," p. 31).

Paul's "entire appeal is within a completely revelational rather than rationalistic context":<sup>1</sup>

His argument is firmly based upon the Biblical revelation of God, echoing throughout the thought, and at times the very language, of the OT scriptures. Like the Biblical revelation itself, his argument begins with God the Creator of all and ends with God the Judge of all.<sup>2</sup>

### Apparent Presuppositional Reflections

#### The Example Of The Prophets And Apostles

Prior to an examination of specific methodological reflections, it is advantageous to draw a general analogy. This prophetic-apostolic analogy involves the locus of their authority and the apologetical methodology which necessarily emanated from it. Although we are not prophets or apostles, the principles which are involved have a definite bearing upon the contemporary apologetical task.

#### An OT prophetic precedent

Excerpts from Ezekiel's commission (cf. chs. 1-3) will serve to illustrate the prophet's authority and his Divinely directed methodology:

Then He said to me, "Son of man, stand on your feet that I may speak with you!"

And as He spoke to me the Spirit entered me and set me on my feet; and I heard Him speaking to me.

Then He said to me, "Son of man, I am sending you [שׁוֹלְחָ אֲנִי אֹתְךָ, MT; ἐξαποστέλλω ἐγὼ σε, LXX] to the sons of Israel, to a rebellious people who have rebelled against Me; they and their fathers have transgressed against Me to this day.

"And I am sending you to them who are stubborn and obstinate children; and you shall say to them, 'Thus says the Lord GOD' [וְאָמַרְתָּ אֲלֵיהֶם כֹּה אָמַר יְהוָה]."

<sup>1</sup>Horne, "Biblical Apologetic Methodology," p. 140; cf. pp. 140-62.

<sup>2</sup>Bruce, Acts, p. 355.



"As for them, whether they listen or not--for they are a rebellious house--they will know that a prophet has been among them.

"And you, son of man, neither fear them nor fear their words, though thistles and thorns are with you and you sit on scorpions; neither fear their words nor be dismayed at their presence, for they are a rebellious house.

"But you shall speak My words to them whether they listen or not [וְדַבַּרְתָּ אֶת-דִּבְרֵי אֱלֹהִים אִם-יִשְׁמְעוּ וְאִם-יִחַדְּלֶנּוּ], for they are rebellious. . . .

Then He said to me, "Son of man, go to the house of Israel and speak with My words to them [וְדַבַּרְתָּ בְּדִבְרֵי אֱלֹהִים], MT; however, many early versions omit the preposition בְּ]. . . .

Moreover, He said to me, "Son of man, take into your heart all My words which I shall speak to you, and listen closely.

"And go to the exiles, to the sons of your people, and speak to them and tell them, whether they listen or not: 'Thus says the Lord GOD'" [emphases added]. . . .

The Spirit then entered me and made me stand on my feet, and He spoke with me and said to me, "Go, shut yourself up in your house.

"As for you, son of man, they will put ropes on you and bind you with them, so that you cannot go out among them.

"Moreover, I will make your tongue stick to the roof of your mouth so that you will be dumb, and cannot be a man who rebukes them, for they are a rebellious house.

"But when I speak to you, I will open your mouth, and you will say to them, 'Thus says the Lord GOD.' He who hears, let him hear; and he who refuses, let him refuse; for they are a rebellious house" (Ezek 2:1-7; 3:4, 10-11, 24-27, NASB).

Prophets such as Ezekiel were commissioned and sent by the LORD.<sup>1</sup> The various introductory formulas encountered in the OT (e.g. בְּנֹאֵם יְהוָה and כִּפֹּה אָמַר אֲדָנָי<sup>2</sup>) authorize "the message, which is repeated by the messenger before the addressee, to be the word of the sender, corresponding, therefore, to the signature in our letter form."<sup>3</sup>

<sup>1</sup>"Indeed, the prophetic tradition exhibits the elements of the message-transmission procedure with astonishing clarity throughout its entire history. The prophets have designated themselves as messengers of God and were understood as such by those to whom they brought their messages" (Claus Westermann, Basic Forms Of Prophetic Speech, trans. by Hugh Clayton White [Philadelphia: Westminster Press, 1967], p. 102; for a few acceptable observations regarding the significance of "The Sending of the Messenger," cf. pp. 100-28).

<sup>2</sup>Cf. BDB, p. 610 under the heading "prophet citing divine word given through him."

<sup>3</sup>Westermann, Basic Forms Of Prophetic Speech, p. 10.



Concerning the significance of this in both Biblical and extra-Biblical contexts Ross observes: "It would seem that the question of the messenger's authority could be answered simply: it is that of the one who sends him. Thus a messenger is to be treated as if he were his master."<sup>1</sup>

Furnish appropriately synthesizes this data when he notes:

By what authority did the prophets speak? Here the answer is clear. Theirs was the authority of men to whom God's word had been specially and significantly revealed. . . . This means that the authority of the prophetic preaching did not reside in the speaker, but in the words of which he was the spokesman. . . . Thus the prophetic word was in a sense self-authenticating.<sup>2</sup>

Returning to the illustration of Ezekiel's commissioning, all these conclusions are validated. Because of the frequently stressed hamartiological condition of his audience (e.g. וְהַבְּנִים קָשִׁי פָּנִים וְחֹזְקֵי-לֵב,<sup>3</sup> 2:4; כִּי בֵּית מְרִי הָיָה,<sup>4</sup> 2:7; etc.), "Ezekiel is to speak Yahweh's words

<sup>1</sup> James F. Ross, "The Prophet as Yahweh's Messenger," in Israel's Prophetic Heritage: Essays in honor of James Muilenburg, ed. by Bernhard W. Anderson and Walter Harrelson (New York: Harper & Brothers, Publishers, 1962), p. 101; cf. pp. 98-107. For a conservative presentation of the prophets being God's shaliachs, see: David P. Scaer, The Apostolic Scriptures (St. Louis: Concordia Publishing House, 1971), pp. 38-41; and on the apostles as their successors in this office, note pp. 41ff.

<sup>2</sup> Furnish, "Prophets, Apostles, and Preachers," pp. 50-51.

<sup>3</sup> "The people are . . . described as impudent and stubborn (. . . lit. 'hard of face and firm of heart'). The first phrase suggests the shameless attitude of the man who will not lower his gaze but prefers to brazen it out; the second describes the stubborn, unyielding will that refuses point-blank to give way even when found guilty . . ." (John B. Taylor, Ezekiel: An Introduction And Commentary, TOTC [London: Inter-Varsity Press, 1969], pp. 61-62).

<sup>4</sup> "The expression 'rebellious house' (literally, 'house of rebelliousness') is one characteristic of this book" (Henry A. Redpath, The Book Of The Prophet Ezekiel [New York: Edwin S. Gorham, 1907], p. 9). The depth of this rebellion is indicated by God's employment of the derogatory גוֹיִם הַמּוֹרְדִים for His covenant people (cf. 2:3).

only" (e.g. 2:7; 3:4; etc.).<sup>1</sup> The LORD's directions are emphatic, and the prophet's obedience is not to be affected by the receptivity of his audience (e.g. 2:5, 7; 3:11, 27).<sup>2</sup> He must carry out his orders precisely in the manner designated by the LORD; therefore, he faithfully proclaims what he is given, prefacing his message with "Thus says the lord GOD!" The results are left in the hands of the Sovereign who has sent him.

The last verses of Ezekiel 3 are quite instructive. Although the prophet's silence (v. 26) has often been looked upon as a contradiction to his previous commission and has consequently been critically challenged,<sup>3</sup> "it is far more satisfying and realistic to understand this as . . . a divinely commanded refusal to make public utterances except under the direct impulse of God's word."<sup>4</sup> "What is meant is that the prophet is to speak only the oracles given him by Yahweh."<sup>5</sup>

Would that the contemporary apologist's tongue stick to the roof of his mouth until God opens it only to release His now inscripturated

<sup>1</sup> John W. Wevers, Ezekiel, CB (London: Thomas Nelson and Sons, Ltd., 1969), p. 52.

<sup>2</sup> Cf. Walther Zimmerli, Ezekiel 1: A Commentary on the Book of the Prophet Ezekiel, Chapters 1-24, trans. by Ronald E. Clements, ed. by Frank Moore Cross, et al. (Philadelphia: Fortress Press, 1979), p. 134.

<sup>3</sup> Cf. e.g. Wevers, Ezekiel, pp. 58-59.

<sup>4</sup> Taylor, Ezekiel, p. 74; he continues: "From that moment onwards, Ezekiel was to be known as nothing but the mouthpiece of Yahweh. When he spoke, it was because God had something to say; when he was silent, it was because God was silent" (Ibid.). Cf. Charles Lee Feinberg, The Prophecy Of Ezekiel: The Glory of the Lord (Chicago: Moody Press, 1969), p. 31.

<sup>5</sup> Wevers, Ezekiel, p. 58.

A observation  
I need to  
interpret into  
my life.

authoritative words. Because of the authority inherent in those words<sup>1</sup> contemporary audiences, whether they might respond positively or negatively, would still be compelled to admit that God's spokesman for today has been among them (cf. Ezek 2:5).

#### A NT apostolic precedent

Since the apostles may be regarded as "successors to the prophets,"<sup>2</sup> what has been pointed out above is generally true of them also in reference to NT revelation. "Christ gave His Word to His disciples";<sup>3</sup> therefore, "the apostles regarded their word as God's Word."<sup>4</sup>

They also regarded the OT Scriptures as God's authoritative Word.<sup>5</sup> This becomes particularly evident as the NT introductory formulas are studied.<sup>6</sup> The γράω and λέγω groups of formulas demonstrate that their method of citation was totally presuppositional. Our Lord and the NT writers cited OT passages as authoritative, self-authenticating truths. Furthermore, even the kerygma of the apostles was consistently

<sup>1</sup> E.g. Zimmerli well renders the force of עִבְדִּי in Ezek 3:4 as "with the authority of" (Ezekiel 1, p. 92; cf. his note on pp. 92-93).

<sup>2</sup> Cf. Scaer, The Apostolic Scriptures, pp. 41-43. Cf. Furnish, "Prophets, Apostles, and Preachers," pp. 52-57. On the significance of ἀπόστολος/πῑ?ψ see: TDNT, s.v. "ἀποστέλλω, κτλ.," by K. H. Rengstorf, 1:413-43.

<sup>3</sup> Cf. Jacob A. O. Preus, It Is Written (St. Louis: Concordia Publishing House, 1971), pp. 45-46; Preus' whole discussion on "Christ Imparted to His Apostles His Authority and His Attitude Toward the Scriptures" (pp. 43-74) should be surveyed.

<sup>4</sup> Cf. *Ibid.*, pp. 47-50. <sup>5</sup> Cf. *Ibid.*, pp. 51-60.

<sup>6</sup> See Turpie's monumental work: David McCalman Turpie, The New Testament View Of The Old (London: Hodder and Stoughton, 1872). Cf. an excellent synopsis in: Longenecker, Biblical Exegesis in the Apostolic Period, pp. 57-60, 86-87, 108-11, 134-35, 164-66, and 196-97.

bolstered by antecedent revelation.<sup>1</sup> Paul's rehearsal of the essentials of the Gospel message in 1 Corinthians 15:1-4 illustrates this important point. The kerygma he delivered to them was *κατὰ τὰς γραφάς*. This apologetical precedent of the apostles has been passed on to us through the pen of Peter: "If anyone speaks, he should do it as one speaking the very words of God" (1 Pet 4:11a, NIV).<sup>2</sup>

### The Example Of The Reformation Under Josiah

#### Background and occasion

"Gross idolatry had prevailed for over half a century before Josiah began to rule."<sup>3</sup> The history of God's people had truly been

<sup>1</sup> For a brief survey, see "The Apostles Regarded the Scripture as Bearing Witness to Christ" in: Preus, It Is Written, pp. 61-66; and for thorough presentation, see: Herman N. Ridderbos, The Speeches Of Peter In The Acts Of The Apostles (London: Tyndale Press, 1961), pp. 9-28.

<sup>2</sup> "For *logia theou* see Acts 7:38 (Mosaic law); Rom. 3:2 (the Old Testament); Heb. 5:12 (the substance of Christian teaching), here of the utterances of God through Christian teachers" (Robertson, Word Pictures, 6:125). Cf. Kelly: "The reference is not to conversation or discussion generally, nor (as many commentators suppose) to those forms of ecstatic utterance ('glossalalia,' etc.) . . . but rather to . . . functions like teaching and preaching. The verb is *lalein*, which we find elsewhere with precisely this connotation (e.g. Acts x.44; Rom. vii.1; 2 Cor. ii.17; iv.13; Phil. i.14)" (J. N. D. Kelly, A Commentary On The Epistles Of Peter And Of Jude, BNTC [London: Adam & Charles Black, 1969], p. 180).

<sup>3</sup> Schultz, The Old Testament Speaks, p. 222. He continues with some valid assumptions based upon the history of Josiah's predecessors: "In fact, Manasseh and Amon had persecuted those who advocated conformity to true religion. Since Manasseh had even shed innocent blood, it is reasonable to charge him with the destruction of all copies of the law in circulation in Judah. In the absence of written copies, Josiah very likely associated himself with priests and elders who had sufficient knowledge of the law to give him oral instruction" (Ibid.). For a brief survey of "The International History" at the time of Josiah's reign, see: James A. Montgomery, A Critical And Exegetical Commentary On The Books Of Kings, ed. by Henry Snyder Gehman, ICC (New York: Charles Scribner's Sons, 1951), pp. 541-43.

dark since the days of Hezekiah.<sup>1</sup> It was against this dark hamartiological background that the reformation under Josiah was all the more noteworthy as indicated by the lengthy accounts of it in 2 Kings 22-23 and 2 Chronicles 34-35.<sup>2</sup>

Although "reforms commenced earlier than the eighteenth year of Josiah's reign," it was in that year that "a momentous event took place"<sup>3</sup> --Hilkiah the high priest found "the book of the law in the house of the LORD" (2 Kgs 22:8, NASB).<sup>4</sup> This discovery of the סֵפֶר הַתּוֹרָה was the foundational event of Josian history. For example, Keil appropriately regards all the historical data of 2 Kings 22:4-7 as a parenthesis in comparison with this great discovery:

The apodosis to /וַיְהִי רִגְלִי, "it came to pass in the eighteenth year of king Josiah--the king had sent Shaphan," etc., does not follow till ver. 8: "that Hilkiah said," etc. The principal fact which the historian wished to relate, was the discovery of the book of

<sup>1</sup> Cf. I. H. Marshall, The Books of Kings and Chronicles (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967), p. 45.

<sup>2</sup> On the fact that "the account of Josiah in the Chronicles agrees in all essential points with the representation in 2 Kings xxii. and xxiii," see: C. F. Keil, The Books Of The Chronicles, trans. by Andrew Harper, COTTV (Grand Rapids: Wm. B. Eerdmans Publishing Co., n.d.), pp. 488-89. Cf. esp. Karl Bahr, Kings, trans. by W. G. Sumner, Commentary On The Holy Scriptures, ed. by John P. Lange (Grand Rapids: Zondervan Publishing House, n.d.), pp. 254-56.

<sup>3</sup> Marshall, Kings and Chronicles, p. 45.

<sup>4</sup> For an exemplary critical argument which regards this find as having consisted of formulating fragments which would become part of a late-dated Deuteronomy, see: John Gray, I and II Kings: A Commentary (Philadelphia: Westminster Press, 1970), pp. 713-20. For adequate refutations (along with positive arguments that סֵפֶר הַתּוֹרָה quite likely referred to an ancient copy of the entire Pentateuch), see: Edward J. Young, An Introduction To The Old Testament (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1949), p. 195; Payne, Theology of the Older Testament, p. 68; Harrison, Introduction To The Old Testament, p. 805; and esp. Bahr, Kings, pp. 256-59. It is noteworthy that Josephus mentions τὰς ἑρατὰς βίβλους τὰς Μωσέως in reference to סֵפֶר הַתּוֹרָה (Ant X, 58).

the law; and the repairing of the temple is simply mentioned because it was when Shaphan was sent to Hilkiyah about the payment of the money to the builders that the high priest informed the king's secretary of state of the discovery of the book of the law in the temple, and handed it over to him to take to the king.<sup>1</sup>

The resultant repentance and reforms were directly related to the readings from this book.

### Salient observations

Once the book was found, it was immediately recognized and utilized as God's authoritative declaration:

Then Hilkiyah the high priest said to Shaphan the scribe, "I have found the book of the law in the house of the LORD."<sup>2</sup> And Hilkiyah gave the book to Shaphan who read it. . . . Shaphan the scribe told the king saying, "Hilkiyah the priest has given me a book." And Shaphan read it<sup>3</sup> in the presence of the king (2 Kgs 22:8, 10; NASB).

It had an immediate effect on the king: "And it came about when the king heard the words of the book of the law, that he tore his clothes" (2 Kgs 22:11, NASB). In the case of Josiah God's Word efficiently counteracted a desperately wicked family background of two generations in duration, not to mention the long-lived national religious decline which had taken its toll on all society. The impact of the Word on his life may be noted in the summary declaration: "And he did right in the sight of the LORD and walked in all the way of his father David, nor

<sup>1</sup>C. F. Keil, The Books Of The Kings, trans. by James Martin, COTTV (Grand Rapids: Wm. B. Eerdmans Publishing Co., n.d.), p. 476.

<sup>2</sup>Note the word order: "The order of the Hebrew is: 'the book of the Law have I found,' which makes the announcement more graphic" (I. W. Slotki, Kings, in Soncino Books Of The Bible, ed. by A. Cohen [London: Soncino Press, 1950], p. 299).

<sup>3</sup>The general statement (i.e. וַיִּקְרָא; note the simple pronominal suffix) is clarified in 2 Chr 34:18 (i.e. וַיִּקְרָא-בוֹ). Cf. Ibid., p. 300; and Keil, Kings, p. 479.

did he turn aside to the right or to the left" (2 Kgs 22:2, 2 Chr 34:2; NASB).<sup>1</sup>

Even though the LORD specifically acknowledged and rewarded Josiah's repentance due to the things which he had heard from the book of the law (cf. 2 Kgs 22:18-20), the young king desired that all the people should be confronted with those awesome declarations so as "to lead them to repent, and so to avert as far as possible the threatened punishment."<sup>2</sup> He therefore "read in their hearing all the words of the book of the covenant,<sup>3</sup> which was found in the house of the LORD" (2 Kgs 23:2, NASB) and set the precedent for dedication (i.e. v. 3). The results of his challenge are recorded as follows:

And all the people entered into the covenant (2 Kgs 23:3b, NASB).

He made all who were present in Jerusalem and Benjamin to stand with him. So the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers (2 Chr 34:32, NASB).

On the surface, more positive results from the reading of the Word are obvious,<sup>4</sup> but

Whether the reformation under Josiah represented a genuine revival among the common people is doubtful. Since it was initiated and executed under royal orders, the opposition was restrained as

<sup>1</sup> Curtis and Madsen notice an advancement over similar declarations: "2. And he did that which was right, etc.]. Cf. similar statements concerning Asa [2 Chr] 14:2, and Jotham 27:2 Hezekiah 29:2, but only to Josiah is given the praise: And he did not turn to the right hand or to the left" (Edward Lewis Curtis and Albert Alonzo Madsen, The Books Of Chronicles, ICC [New York: Charles Scribner's Sons, 1910], p. 503).

<sup>2</sup> Bahr, Kings, p. 260.

<sup>3</sup> Note the comprehensive ספר הברית.

<sup>4</sup> Josephus' allusion to these results is too positively expressed (cf. Ant X, 64); however, he does mention that the king compelled the people to respond (cf. Ant X, 63).



long as Josiah lived. Immediately after his death the people reverted to idolatry under Jehoiakim.<sup>1</sup>

Nevertheless, the ultimate stimulus for the Josian reformation was the clear rehearsal of God's demands encountered pre-eminently through the proclamation of His Word.

### The Example Of The Reformations

#### Under Nehemiah And Ezra

##### Background and occasion

The second half of the Book of Nehemiah is devoted to the great religious, political, and social reformations which occurred during the post-exilic period. Central to all these positive actions was the clear communication of God's Word. A careful reading of the text (i.e. Neh 8-13), paying attention to the following divisions, will verify this assertion:

"III. Reformation under Ezra	7:1-10:39
"Nehemiah plans registration	7:1-73
"Reading of the law of Moses	8:1-12
" <u>The Feast of Tabernacles</u>	8:13-18
"Worship service	9:1-5
"The prayer	9:6-38
"Covenant to keep the law	10:1-39
"IV. Nehemiah's program and policies	11:1-13:31
"Register of the Jewish state	11:1-12:26
"Dedication of the wall	12:27-43
"Temple assignments	12:44-47
" <u>Reading of the law</u>	13:1-3
"Tobiah expelled	13:4-9
"Levite support reinstated	13:10-14
"Sabbath commerce restricted	13:15-22
"Mixed marriages	13:23-29
"Summary	13:30-31" <sup>2</sup>

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<sup>1</sup>Schultz, The Old Testament Speaks, p. 223. Cf. Curtis and Madsen, Chronicles, p. 511.

<sup>2</sup>Schultz, The Old Testament Speaks, p. 269 (emphases added).



God's providence was evident not only in the granting of the governorship to Nehemiah but also in the combination of the two principle characters at this crucial time in Jewish history:

Ezra had been in Jerusalem thirteen years when Nehemiah arrived. While the former was a learned scribe and teacher, the latter demonstrated strong aggressive leadership in civic and political affairs. The successful rebuilding of the walls in spite of enemy opposition provided security for the returned exiles so that they could devote themselves, under Ezra's leadership, to the religious responsibilities as prescribed in the law.<sup>1</sup>

Since Ezra was pre-eminently known as a scribe and since the Book dominated the religion of the post-exilic era,<sup>2</sup> the methodology exhibited in Nehemiah 8-13 is quite applicable to today.

#### Salient observations

The reading and/or exposition of the Word is emphasized in Nehemiah 8:1-9:4 and 13:1-3. In each case it was the dynamic for reform. Concerning methodology, Nehemiah 8:1-8 is particularly noteworthy.<sup>3</sup>

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<sup>1</sup> Ibid., p. 268.

<sup>2</sup> For discussions, see: Payne, Theology Of The Older Testament, pp. 62, 69-70.

<sup>3</sup> The other passages are vividly corroborative. In Neh 8:13 it is noted that the family heads and religious officials gathered "to Ezra the scribe that they might gain insight [יְהִי עֵינֵינוּ] into the words of the law" (NASB). The result was obedience concerning the Feast of Tabernacles. In Neh 8:18 it is recorded that "he read from the book of the law of God daily, from the first day to the last day" (v. 18a, NASB). This prepared the way for a great confession and further interaction with the Scriptures (Neh 9:1-3). This cause and effect situation is noted again in Neh 13:1-3. For commentary, see: John C. Whitcomb, Jr., "Nehemiah," in The Wycliffe Bible Commentary, ed. by Charles F. Pfeiffer and Everett F. Harrison (Nashville: Southwestern Co., 1962), pp. 441-42, 444-45; C. F. Keil, The Books Of Ezra, Nehemiah, And Esther, trans. by Sophia Taylor, COTTV (Grand Rapids: Wm. B. Eerdmans Publishing Co., n.d.), pp. 232-36, 286-87; and Howard Crosby, "Nehemiah," Commentary on the Holy Scriptures, ed. by John P. Lange (Grand Rapids:

Chapter eight should actually begin with the historical footnote of Nehemiah 7:73b (cf. 8:2b),<sup>1</sup> thus the gathering at that time would have been in accord with the celebration of the Feast of Trumpets (cf. Lev 23:23-25).<sup>2</sup> The audience included all but the youngest children (note: וְהַמְּבִינִים, v. 2; וְיִיאָסְפוּ כָּל־הָעָם, v. 3).<sup>3</sup> For about six hours Ezra read from the law (i.e. וְיִקְרָא־בוֹ, v. 3)<sup>4</sup> to an attentive congregation (cf. the idiom וְאֶזְרָא כָּל־הָעָם וְהָאֵל־סֹפֵר הַחֹרֶה, v. 3). Verses four through eight provide some important methodological details:

Ezra the scribe stood on a high wooden platform built for the occasion. Beside him on his right stood Mattithiah, Shema, Anaiah, Uriah, Hilkiah and Maaseiah; and on his left were Pedaiah, Mishael, Malkijah, Hashum, Hashbaddanah, Zechariah and Meshullam.<sup>5</sup>

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Zondervan Publishing House, n.d.), pp. 36, 39, 56. It should also be noted that Neh 8:1ff. is not "an account of how the Law of Moses was canonized" (Young, An Introduction To The Old Testament, p. 379).

<sup>1</sup>Cf. Jacob M. Myers, Ezra-Nehemiah: Introduction, Translation, And Notes, AB (Garden City, NY: Doubleday & Company, Inc., 1965), pp. 150, 52.

<sup>2</sup>Cf. L. H. Brockington, Ezra, Nehemiah and Esther, CB (London: Thomas Nelson and Sons, Ltd., 1969), p. 164. On the location of the שַׁעַר הַמַּיִם see "Excursus On The Gates, etc." in: Crosby, "Nehemiah," p. 60; cf. his diagram on p. 62.

<sup>3</sup>Cf. Judah J. Slotki, Daniel, Ezra, Nehemiah, SBB (London: Soncino Press, 1951), p. 228.

<sup>4</sup>"That Ezra did not read the whole corpus of material may be inferred from the statement that he read 'from it' (bo), and that he read only from dawn until midday" (Myers, Ezra-Nehemiah, p. 153). "The subsequent narrative shows that (a) on the next day he expounded some of it to the leaders (verse 13), and (b) it was read each day throughout the feast (verses 13-18)" (Brockington, Ezra, Nehemiah and Esther, p. 164).

<sup>5</sup>On comparisons and contrasts of these names with accounts in Ezra and 1 Esdr, see: Brockington, Ezra, Nehemiah and Esther, pp. 165-66.

Ezra opened the book.<sup>1</sup> All the people could see him because he was standing above them; and as he opened it, the people all stood up.<sup>2</sup> Ezra praised the LORD, the great God; and all the people lifted up their hands and responded, "Amen! Amen!" Then they bowed down and worshipped the LORD with their faces to the ground.

The Levites--Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Mozabad, Hanan and Pelaiah<sup>3</sup>--instructed the people in the Law while the people were standing there. They read from the Book of the Law of God, making it clear and giving the meaning so that the people could understand what was being read (Neh 8:4-8, NIV).

Of special significance is the ministry of the Levites in verses seven and eight. Although these verses are slightly enigmatic,<sup>4</sup> a clear methodological precedent is discernible. These Levites literally caused the people to understand the law (i.e. מְבִינִים אֶת-הָעָם לְתוֹרָה, v. 7).<sup>5</sup>

Verse eight then reads: וַיִּקְרְאוּ בְּסֵפֶר הַתּוֹרָה הָאֵלֶּהֶם מִפְּרֹשׁ וְשׁוּם שְׂקָל וַיְבִינֵהוּ

<sup>1</sup>"I.e. unrolled, since we have to think of a scroll" (Slotki, Daniel, Ezra, Nehemiah, p. 229).

<sup>2</sup>"md can also mean 'rise' (synonym of qwm) but here signifies more than that. It means to stand in respect for the law. Possibly the origin of the practice of standing up during the reading of Scripture" (Myers, Ezra-Nehemiah, p. 151). Cf. Slotki, Daniel, Ezra, Nehemiah, p. 229.

<sup>3</sup>On these names, many of which are found in Ezra, see: Brockington, Ezra, Nehemiah, and Esther, p. 166.

<sup>4</sup>"It is difficult to picture exactly what was being done. Ezra had read some of the book (verse 3), and now apparently the Levites read more of it and expounded what they read. Did they expound to the people split up into several groups, and is that what is meant by 'in their places' in verse 7? We are told nothing of what the thirteen men named in verse 4 did. What sort of exposition was it? . . ." (Ibid., p. 167). Myers has well conceded that "the whole matter is far from clear" (Ezra-Nehemiah, p. 154). For an acceptable harmonization of the various readings of the law encountered in vv. 3-8, see: Keil, Ezra, Nehemiah and Esther, p. 231.

<sup>5</sup>Cf. Slotki, Daniel, Ezra, Nehemiah, p. 230; he therefore suggests the meaning is that "they expounded the text" (Ibid.). Cf. Keil, Ezra, Nehemiah and Esther, p. 230.

בְּמִקְרָא. The subordinate pual participle מְפָרֵשׁ from פָּרַשׁ (I; i.e. make distinct, declare)<sup>1</sup> has been differently rendered and interpreted:

"So they read in the book in the law of God 'distinctly'" (KJV), or in some versions, "they read from the Law of God, 'translating,'" i.e. from Hebrew to Aramaic. Conceivably the form of the verb in Hebrew here, *mēpōrash*, is the equivalent of the Aramaic form in Ezra 4:18, "The document you sent to me has been 'translated,' *mēpārash*, and read before me."<sup>2</sup>

Brockington is apparently torn between the options when he queries:

Did they give the meaning in the vernacular Aramaic? The word translated "clearly" basically means "separated" or "split up," which is what they would have to do if they gave comments or translation section by section. Neh. 13:24 shows how urgent had become the need for interpretation of what was read in Hebrew. The part played here by the Levites is similar to that represented in 2 Chr. 17:7-9.<sup>3</sup>

In the light of the following וְשׂוֹם שְׂכָל (i.e. "infin. abs. . . . and gave the sense, made the law comprehensible to the hearers"<sup>4</sup>), it seems best to understand their activity as comparable with that of early Targumists--"to remain as faithful as possible to the original text and yet to bring out the meaning of what the text had to say for their hearers."<sup>5</sup> Their goal may be noted in the words וַיְבִינֵהוּ בְּמִקְרָא, "so that the people could understand what was being read" (NIV).<sup>6</sup>

<sup>1</sup>Cf. BDB, p. 831.

<sup>2</sup>TWOT, s.v. "פָּרַשׁ," by Victor P. Hamilton, 2:740; he goes on to emphasize that "the basic meaning still remains, 'to make/be clear' (by revelation, explication, or translation)" (Ibid.). It is interesting that "the rabbis thought this was the first mention of the Targum [Megillah 3a]" (Myers, Ezra-Nehemiah, p. 154).

<sup>3</sup>Brockington, Ezra, Nehemiah and Esther, p. 167.

<sup>4</sup>Keil, Ezra, Nehemiah and Esther, p. 230.

<sup>5</sup>Richard N. Longenecker, Biblical Exegesis in the Apostolic Period (Wm. B. Eerdmans Publishing Co., 1975), p. 21. If this methodology was faithfully followed, note the parallel to genuine expository preaching.

<sup>6</sup>The NIV's addition of "the people" is contextually justifiable. Cf. Keil, Ezra, Nehemiah and Esther, pp. 230-31. On מִקְרָא as a later

That their methodology indicated a proper utilization of God's efficient provisions was confirmed by the results noted in Nehemiah 8:9-12:

The reading and interpretation of the law struck a responsive chord in the hearts of the people. . . . The people were made aware of their failure to keep the law; and the threats contained therein indicated their jeopardy (cf. Lev xxvi; Deut xxvii, xxviii). Their history was full of illustrations of what happened to those who neglected the commandments of God. Hence their reaction was a sign of sorrow and repentance (Josephus Antiquities XI. v. 5).<sup>1</sup>

This Spirit-and-Word-wrought response of conviction was so great that Nehemiah, Ezra, and the Levites had to encourage the people so that they would celebrate the feast joyfully. It should be noted that the impetus for their complete obedience is rehearsed once again in Nehemiah

8:12b: "because they understood the words which had been made known to them" (NASB).<sup>2</sup> Certainly, the presuppositional methodology of Ezra and the Levites is worthy of our emulation.

#### The Example Of Our Lord

In a parenthetical statement amidst one of many confrontations with the religious leaders of His day,<sup>3</sup> Jesus said, "The Scripture cannot be broken" (John 10:35):

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word for Scripture, see: Myers, Ezra-Nehemiah, p. 151; and Slotki, Daniel, Ezra, Nehemiah, p. 230.

<sup>1</sup>Myers, Ezra-Nehemiah, p. 154.

<sup>2</sup>I.e. another reference to "the reading and expounding of the law" (Brockington, Ezra, Nehemiah and Esther, p. 168). Cf. Slotki, Daniel, Ezra, Nehemiah, p. 231.

<sup>3</sup>For the setting of this confrontation during Jesus' later Judean ministry as it is recorded in John 10:22-39 (i.e. "another attempt to stone or arrest Jesus for blasphemy"), see: Robert L. Thomas and Stanley N. Gundry, A Harmony of the Gospels with Explanations and Essays (Chicago: Moody Press, 1978), p. 150; cf. pp. 130-50.

He affirms the unbreakableness of the Scripture in its entirety and leaves no room for any such supposition as that of degrees of inspiration and fallibility. Scripture is inviolable. Nothing less than this is the testimony of our Lord.<sup>1</sup>

This was not just a doctrinal affirmation, for upon this and other occasions His life was at stake. Our Lord's apologetical methodology centered in His utilization of the authoritative, self-authenticating Scriptures.<sup>2</sup>

### A polemical pattern

Just prior to Jesus' public ministry His apologetical methodology became obvious in a confrontation with Satan himself.<sup>3</sup> Matthew 4:1 notes the historical circumstances of this three-fold Satanic attack: "Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil" (NASB).<sup>4</sup> Then verse two provides the background for Satan's first tailor-made temptation: "And after He had fasted forty days and forty nights, He then became hungry" (NASB). In verses three through ten Jesus repelled three powerful attacks by Satan leaving with us a polemical pattern.<sup>5</sup>

<sup>1</sup>Murray, "Attestation of Scripture," p. 26.

<sup>2</sup>For general support, see: Robert P. Lightner, The Savior And The Scriptures (Philadelphia: Presbyterian and Reformed Publishing Co., 1966).

<sup>3</sup>Cf. the synoptic accounts (i.e. Matt 4:1-11, Mark 1:12-13, and Luke 4:1-13).

<sup>4</sup>The opening τότε undoubtedly refers back to the events associated with the baptism of Jesus (cf. Matt 3:13-17).

<sup>5</sup>It must be insisted that His impeccability did not negate the reality of these temptations nor a general application to our situation (cf. Heb 2:9-18; 4:14-16). For discussion, see: Hendriksen, Matthew, pp. 223-24; and R. C. H. Lenski, The Interpretation of St. Matthew's Gospel (Minneapolis: Augsburg Publishing House, 1943), p. 147. Ultimately, it must be asserted that "Jesus repulsed the mightiest blows of

*Referring to  
temptation  
of Jesus  
Satan's cunning  
attacks.*

Each attack was repelled by Jesus with "the sword of the Spirit, which is the word of God" (cf. above in ch. 5 on Eph 6:17). The Lord did not argue with the devil; He simply responded to each attack by quoting Scripture. Jesus' presuppositional orientation is particularly evident in His repetition of the introductory formula γέγραπται. For example, when He quoted Deuteronomy 8:3 (cf. Matt 4:4), 6:16 (cf. Matt 4:7), or 6:13 (cf. Matt 4:10), the implication of the prefaced γέγραπται is that "it has been written, and stands written."<sup>1</sup> In other words, argumentation was obviously set aside in preference of an ultimate authority.<sup>2</sup> If the Son of God found it necessary to rely totally upon the efficient provisions of the Word and the Spirit, how much more should we.

#### A presentational pattern

Our Lord's methodological foundation did not shift even after His resurrection. A study of Luke 24:13ff. will confirm this important assertion.<sup>3</sup> The major events of this portion are outlined by

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Satan not by a thunderbolt from heaven, but by the written Word of God employed in the wisdom of the Holy Spirit, a means available to every Christian" (Kent, "Matthew," p. 935; emphasis added).

<sup>1</sup> Vincent, Word Studies In The New Testament, 1:28; cf. Longenecker, Biblical Exegesis in the Apostolic Period, p. 60.

<sup>2</sup> Cf. TDNT, "γράφω, κτλ.," by Gottlob Schrenk, 1:747; Warfield, Inspiration And Authority Of The Bible, p. 345; Preus, It Is Written, pp. 15-16; Lightner, The Savior And The Scriptures, p. 18; and Henry, God, Revelation and Authority, 4:40; cf. 3:47.

<sup>3</sup> For a defense of the historical veracity of the events recorded herein, see: G. M. Lee, "The Walk to Emmaus," ExpTim 77 (September 1966):380-81; and I. Howard Marshall, The Gospel Of Luke: A Commentary on the Greek Text, in The New International Greek Testament Commentary, ed. by I. Howard Marshall and W. Ward Gasque (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1978), pp. 889-92.



Robertson as he attempts to integrate Jesus' post-resurrection appearances:<sup>1</sup>

The appearance to two disciples (Cleopas and another) on the way to Emmaus--Sunday afternoon (Luke 24:13-32)

The report of the two disciples and the news of the appearance to Simon Peter--Jerusalem. Sunday evening (Luke 24:33-35)

The appearance to the astonished disciples (Thomas absent) with a commission and their failure to convince Thomas--Jerusalem. Sunday evening (Luke 24:36-43)

The appearance to the disciples with another commission--Jerusalem [a later date<sup>2</sup>] (Luke 24:44-49)

The last appearance and the ascension--on Olivet between Jerusalem and Bethany (Luke 24:50-53)

The tone of the immediate context was one of confusion, disappointment, and even unbelief on the part of the disciples.<sup>3</sup> Geldenhuys legitimately utilizes the extracted confessions of the two men who were journeying to Emmaus to reconstruct the atmosphere of that day (cf. Luke 24:13-24):

In this confession of the men of Emmaus one clearly sees the violent struggle between hope and fear that raged in their hearts. And this gives us a clear picture of what went on that day in the hearts of all the other perplexed followers of the Crucified One.<sup>4</sup>

<sup>1</sup>Robertson, Harmony, pp. 244-52; note the other appearances recorded outside of Luke (Ibid.).

<sup>2</sup>Cf. Thomas and Gundry, Harmony, p. 262, n. 1.

<sup>3</sup>For some appropriate contextual notations, see: Jack Dean Kingsbury, "Luke 24:44-49," Int 35 (April 1981):170-72. The seriousness of the situation may be noted in the apostles' response to the report of the women about the resurrection: "And these words appeared to them [i.e. the apostles] as nonsense, and they would not believe them" (Luke 24:11, NASB). It should be noted that the word for "nonsense" herein (i.e. λίπος) was a term that "medical writers used . . . for the wild talk of those in delirium or hysteria" (Robertson, Word Pictures, 2:291). Of such were the 'closed minds' with which Jesus had to deal.

<sup>4</sup>Geldenhuys, Luke, p. 633. Cf. Hendriksen's headings for Luke 24:13-24 and 24:25-26 (i.e. respectively, "Easter Tragedy" and "Easter Triumph"): William Hendriksen, Exposition of the Gospel According to Luke, NTC (Grand Rapids: Baker Book House, 1978), pp. 1060, 64.



How did Jesus crash through those barriers that the truth might grip their lives? The following verses graphically outline His methodology-- He immediately took them to the Scriptures.<sup>1</sup>

### Enlightening the two

Prior to a delineation of Jesus' presentational methodology (i.e. vv. 27ff.), Luke records the firm rebuke which He gave to these two disciples (cf. Luke 24:25-26):

Their words drew a rather sharp rebuke from their companion. Perhaps O foolish men is a trifle strong for anoētoi, and NEB may give the sense better with, "How dull you are!" But the words certainly fall short of being a compliment, and show that the two had done less than might reasonably have been expected. . . . Jesus goes on to point out that the root of the trouble was their failure to accept what is taught in Bible prophecy. The prophets had spoken plainly enough, but the minds of Cleopas and his friend had not been quick enough to grasp what was meant. The word all is probably important. They had no doubt seized on the prediction of the glory of the Messiah, but it was quite another thing to take to heart the prophecies that pointed to the darker side of His mission. But the dark side was there, in the prophecies. And this means that the passion was not simply a possibility that might or might not become actual, depending on the circumstances: it was necessary.<sup>2</sup>

It must be stressed that Jesus' infallible diagnosis of ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ πιστεύειν (v. 25) identified the major symptoms of the hamartiological hangover which frequently infects His people.

The only effectual cure for this malady is given in verse twenty-seven--"Jesus began a systematic Bible study":<sup>3</sup>

<sup>1</sup> For a general reference to the priority of the Scriptures relating to Jesus' methodology in Luke 24, see: H. D. A. Major, "According To The Scriptures," MC (March 1955):49; on John 5:39-40, cf. p. 52.

<sup>2</sup> Leon Morris, The Gospel According To Luke: An Introduction And Commentary, TNTC (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1974), pp. 338-39.

<sup>3</sup> Ibid., p. 339. For lists of likely passages, see: Hendriksen, Luke, p. 1065; and E. Earle Ellis, The Gospel of Luke, CB (London: Thomas Nelson and Sons, Ltd., 1966), pp. 276-77.

Moses and all the prophets formed the starting-point, but He also went on to the things that referred to Himself in all the scriptures. The picture we get is of the Old Testament as pointing to Jesus in all its parts. Luke gives no indication of which passages the Lord chose, but he makes it clear that the whole Old Testament was involved.<sup>1</sup>

Again, the Scriptures are asserted to be the Lord's ultimate authority.

In the light of this it must be noted that He "explained" (i.e. διεπίνευσεν) all these things to them. This verb is methodologically crucial. It means to translate, to explain, or to interpret (cf. our word hermeneutics and the implications of "Hermes" in Acts 14:12).<sup>2</sup>

He was meeting their immediate need with an exegesis of selected OT passages.<sup>3</sup>

After he had tarried with them, at God's appointed time,<sup>4</sup> "their eyes were opened and they recognized Him" (Luke 24:31, NASB).<sup>5</sup> God effectively removed their spiritual myopia. This "opening" was inextricably related to that "opening" to which they testified (cf. v. 32): "Note the two forms of the verb διανοίγω in verse 31 the third per. pl.

<sup>1</sup> Morris, Luke, p. 339. For a more detailed discussion, see: Marshall, Luke, p. 897.

<sup>2</sup> Cf. Hendriksen, Luke, p. 1070; and Marshall, Luke, p. 897.

<sup>3</sup> Cf. Robertson, Word Pictures, 2:294. Note that "this 'expounding' is parallel to Christ's 'opening' (diēnoigen) the Scriptures in Lk. 24:32" (NIDNTT, s.v. "ἐρμηνεύω, κτλ.," by A. C. Thiselton, 1:581).

<sup>4</sup> Much conjecture has arisen over the timing of their enlightenment (cf. "in the breaking of the bread," v. 35; also cf. v. 30). After exploring some of these conjectures, Morris well concludes: "Or perhaps it was just God's time. Their eyes were opened may mean that God chose this moment to make it clear that this was His Son" (Luke, p. 340). It is unlikely that v. 30 refers to a communion service (see: Ibid.; and Geldenhuys, Luke, pp. 637-38, n. 14).

<sup>5</sup> Verse 31 should be contrasted with v. 16: "16. were kept: blocked or restrained by supernatural power. . . . 30f. opened: by divine power" (Ellis, Luke, pp. 276-77).

JESUS  
and EXPANDED  
TEACHING  
TEACHING.

aor. indicat. pass.; in verse 32 the third per. s. imperf. indicat. act. 'Their eyes were opened . . . he was opening the Scriptures.'<sup>1</sup> Indeed, the positive results of Jesus' methodology were wonderfully confirmed as they spoke to each other: "Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?" (Luke 24:32, NIV). Their dull hearts (cf. v. 25) were in a process of becoming inflamed (note the periphrastic imperfect construction ἡ καρδιά ἡμῶν καιομένη ἦν, v. 32)<sup>2</sup> while Jesus spoke to them, while He expounded the Scriptures to them. Notice that the two ὡς clauses are temporally subordinate and are reflections on the effects of Jesus' methodology (cf. the imperfects ἐλάλει . . . διήνοιγεν). The second clause is co-ordinate with the preceding clause and explains it;<sup>3</sup> therefore, the major cause of the effectual process of their enlightenment had been "Jesus was opening the Scriptures to us" (cf. διανοίγω in Acts 17:3 above). All these things the two also related to the ten apostles that night in Jerusalem.<sup>4</sup>

#### Enlightening the ten

Jesus encountered a similar spiritual learning disability in reference to the ten in Luke 24:44-49. His methodology did not change:<sup>5</sup>

<sup>1</sup>Hendriksen, Luke, p. 1071.

<sup>2</sup>Cf. Robertson, Word Pictures, 2:295. "For καιίω in this sense cf. Pss. 38:4 (39:3); 73:21 (72:21) v. 1; Je. 20:9; T. Naph. 7:4 (cf. Cicero, Brutus, 80)" (Marshall, Luke, p. 898; cf. pp. 898-99).

<sup>3</sup>J. Reiling and J. L. Swellengrebel, A Translator's Handbook On The Gospel Of Luke, in vol. 10 of Helps For Translators (Leiden: E. J. Brill, 1971), p. 758.

<sup>4</sup>Verse 35a (i.e. καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ) particularly relates to v. 32 ("the things on the road,' i.e. 'what had happened on the road,' cp. on v. 32" [Ibid., p. 759]).

<sup>5</sup>For argumentation, see: Hendriksen, Luke, p. 1075.

He said to them, "This is what I told you while I was with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms."

Then he opened their minds so they could understand the Scriptures. He told them, "This is what is written: The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. You are witnesses of these things (Luke 24:44-48, NIV).

Verse forty-five is particularly significant concerning Jesus' consistent methodology: τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς. The Lord's target was their sin-scarred νοῦς (cf. references above in chs. 2 and 3); it needed "opening"<sup>1</sup> so that they might "understand" the Scriptures (on the anthropological and hamartiological significance of συνίημι and σύνεσις, also cf. above in chs. 2 and 3).

Christ opened the disciples' minds (v. 45)--He made understanding possible by giving them the needed insight--so that they could comprehend the Scriptures. It was at this point that John and Peter and the other apostles fully believed in the resurrection. They did not believe on the basis of the circumstantial evidence of the empty tomb or even on the basis of the risen Christ but on the inerant testimony of divine revelation. The resurrection was true because God had predicted that it would happen in His Word.<sup>2</sup>

<sup>1</sup>"The same verb as that in verses 31 and 32 about the eyes and the Scriptures" (Robertson, Word Pictures, 2:296-97). For significance, see: Marshall, Luke, p. 905.

<sup>2</sup>Connelly, "The Old Testament Predictions Of The Resurrection Of Jesus," p. 7. Ellis has an excellent excursus in which he discusses the apologetical impotency of "the 'empty tomb' traditions" (cf. "A Special Note on the Empty Tomb" in: Luke, pp. 273-75). A few excerpts from that excursus are worthy of citation: "It is not an apologetic to unbelievers at all, for the Gospel accounts admit that an empty grave convinces no one--not even the disciples. . . . For proof of the resurrection can one neither go to the empty grave nor seek assurance from appearances ([Luke] 22:12, 24, 27, 41). One's conviction of the resurrection must arise primarily from the conviction that Jesus is Messiah of whose passion and resurrection the Scriptures prophesied and who himself so prophesied (24:25ff., 44ff.). That is, for Luke the resurrection is 'confessional history.' This does not mean that it is less historical or a different kind of history in its 'happened-ness.' But it does mean that one's assurance and affirmation of it rest ultimately on the witness of the Word of God and not on a resurrection certificate from the Jerusalem medical society. Thus the resurrection of Jesus can rise above the 'probable' to which all historical verification is subject and become a 'certain' historical event" . . . (Ibid., pp. 273-74).

amen!

Jesus continued with οὕτως γέγραπται (v. 46)! The significance of what follows (i.e. vv. 46-47) is that His kerygma was anchored in the OT Scriptures. Furthermore, He entrusted it to His special witnesses for proclamation and inscripturation (cf. vv. 48-49 and John 14:26, 15:26-27, 16:13, etc.); consequently, we have in our possession not only the OT which Jesus constantly employed but also the kerygma with which He unshackled the sin-bound faculties of mankind. Resorting to any other pattern than that which Jesus has left is a methodological travesty.

#### The Examples Of Philip And Peter

It would be advantageous to review a couple of the speeches in Acts in order to determine if the content and manner of Jesus' preaching was perpetuated.<sup>1</sup> The examples of Philip and Peter should be sufficient to illustrate a methodological continuity.

#### Acts 8:26ff.

This account begins with the notation that Philip was supernaturally instructed "to make his journey to the vicinity of Gaza, the

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<sup>1</sup> There has been much critical ink spilt over the speeches in Acts (e.g. cf. Eduard Schweizer, "Concerning the Speeches in Acts," in Studies In Luke-Acts, ed. by Leander E. Keck and J. Louis Martyn [London: S.P.C.K., 1968], pp. 208-16); however, most of the questions and problems can be resolved through a careful study of the kerygma, apostolicity, etc. (cf. Ridderbos, Speeches). The accounts of the conversions of the Ethiopian eunuch and of Cornelius have been chosen because they respectively involved a Jewish proselyte and a God-fearing Gentile (cf. Stephen G. Wilson, The Gentiles And The Gentile Mission In Luke-Acts [Cambridge: University Press, 1973], p. 171). It is well to note also the providential preparations of the disseminators and recipients of truth in both instances (i.e. more corroborations of soteriological theocentricity).

ancient Philistine city south and west of Jerusalem near the Mediterranean coast":<sup>1</sup>

Along this road Philip found a covered waggon making its way southwards; in it was seated the treasurer of the Ethiopian court, who had been making a pilgrimage to Jerusalem and was now on his way home. . . . This man had visited Jerusalem as a worshipper, perhaps at the time of one of the great pilgrimage-festivals, and was now beguiling his homeward journey by studying a scroll of the book of Isaiah in the Greek version.<sup>2</sup>

After another Divine prompting (v. 29), Philip personally encountered this high official from Ethiopia: "And when Philip had run up, he heard him reading Isaiah the prophet, and said, 'Do you understand [γινώσκεις] what you are reading?'" (v. 30, NASB). After the eunuch invited Philip to help him (v. 31), he specifically inquired: "'Tell me, please, who is the prophet talking about, himself or someone else?'" (v. 34, NIV).<sup>3</sup>

Philip's methodology is revealed in verse thirty-five: "And Philip opened his mouth, and beginning from this Scripture he preached Jesus to him" (NASB).<sup>4</sup> The whole encounter is well summarized by Harrison:

In his reading the Ethiopian had come to the high point of Isaiah (chap. 53), with its mysterious words about the Servant of the Lord and what was to happen to Him. He was puzzled about the identification of this figure. This is not surprising in view of the variety of interpretations which have been put forward: Israel the nation, Israel the remnant, and the personal Servant of the Lord. The eunuch felt sure that the prophecy concerned an individual, but was unable to fix his identity.

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<sup>1</sup> Kent, Jerusalem To Rome, pp. 80-81.

<sup>2</sup> Bruce, Acts, pp. 186-87.

<sup>3</sup> "Strangely the eunuch does not ask what the verses mean; he begins by asking whether the prophet is describing his own experience or that of somebody else" (Marshall, Acts, p. 163).

<sup>4</sup> Concerning the first part of the verse, "the phrase 'to open one's mouth' is used when a significant or weighty utterance follows" (Ibid., p. 164); cf. Matt 5:2 and Acts 10:34.

What an embarrassment it would have been for Philip to admit that he shared the eunuch's perplexity. That he was able to proclaim Christ from this passage shows that already within the Church there was an understanding of its interpretation. All that is necessary is to move back through our Lord's teaching about Himself from the prophets after the resurrection (Lk 24:25-27, 44) to His earlier predictions concerning His death, couched in the language of this chapter from Isaiah (Mk 10:45; Lk 22:37). Unquestionably Jesus had identified Himself and His mission with the unnamed Servant of Isaiah 53 and other passages. That Philip "preached Jesus" makes it certain that the person of our Lord was included along with His work.<sup>1</sup>

Like his Master, Philip had conducted a systematic Bible study which bore fruit (cf. v. 36).<sup>2</sup>

Acts 10:34ff.

This passage has already been surveyed from the perspective of soteriological theocentricity (cf. above in ch. 4).<sup>3</sup> The fruit of the salvation of Cornelius and those who were gathered at his house was undeniable,<sup>4</sup> but how did Peter go about exercising his responsibility as a disseminator of the Truth? What methodology did he employ as a channel of truth so as to result in this glorious harvest?

As Philip had done in the case of the Ethiopian, Peter did in the presence of all those who had assembled at Cornelius' house--he opened up his mouth (i.e. vv. 35b-43). Although God effectuated the message in Peter's audience even before he had finished speaking (i.e. 10:44a; cf. 11:15a), the apostle presented to them the essentials of

<sup>1</sup>Harrison, Acts, pp. 142-43.

<sup>2</sup>On the omission of v. 37, see: Metzger, Textual Commentary, pp. 359-60.

<sup>3</sup>For a brief review, note: Wilson, The Gentiles And The Gentile Mission In Luke-Acts, p. 177.

<sup>4</sup>Cf. Marshall, Acts, pp. 193-94.



the kerygma which Jesus had entrusted to him and the other select witnesses. OT allusions are vaguely discernible at various points<sup>1</sup> even though "it is sometimes exceedingly difficult to find the OT texts that NT authors refer to in making such summary statements."<sup>2</sup> Bruce's critique of Peter's message is helpful:

Peter's speech, which Foakes Jackson pronounced "peculiarly appropriate to the occasion" (although Martin Dibelius regarded it as an interpolation in the Cornelius story), is devoted almost entirely to a summary of the apostolic preaching. Some acquaintance with the main outline of the story of Jesus is presumed (for Peter's hearers were far from being raw pagans), but more details are given than in the summaries of Peter's earlier speeches (cf. Chs. 2:14ff.; 3:12ff.; 4:8ff.; 5:29ff.). How far this reflects the actual amount of detail given by Peter in his respective addresses, and how far it is due to the way in which Luke summarizes them, is difficult to decide. . . . The scope of the kerygma, as attested by this address of Peter's, is almost exactly the scope of Mark's gospel, beginning with John's baptism, and going on to tell of Jesus' ministry in Galilee, Judaea and Jerusalem, of His crucifixion and resurrection, followed by the insistence on personal witness and on the coming judgment, with the offer of forgiveness through faith in Him here and now.<sup>3</sup>

His method was thoroughly presuppositional, and his content in its fully detailed form has been passed on to us in the inscripturated Gospels.<sup>4</sup>

#### The Example Of Apollos

Apollos has been chosen as another example from the transitional Book of Acts, because his presuppositional approach remained constant even after an important growth in the content of his truth reservoir

<sup>1</sup> Cf. *Ibid.*, pp. 189-93; note his helpful grammatical observations on vv. 36-38 (*Ibid.*, pp. 190-91, n. 1).

<sup>2</sup> *Munck, Acts*, p. 95.

<sup>3</sup> *Bruce, Acts*, pp. 225-26.

<sup>4</sup> For a discussion of the early traditional viewpoint that Mark = 'Peter's Gospel,' see: Guthrie, New Testament Introduction, pp. 69-70, 142-43.



(cf. Acts 18:26b).<sup>1</sup> Also, whether the occasion was polemical (cf. vv. 26a, 28a) or presentational (cf. vv. 25, 27),<sup>2</sup> he employed the same method. Concerning that method, Luke notes:

Now a certain Jew named Apollos, an Alexandrian by birth, an eloquent man,<sup>3</sup> came to Ephesus; and he was mighty in the Scriptures. This man had been instructed in the way of the Lord; and being fervent in spirit, he was speaking and teaching accurately the things concerning Jesus,<sup>4</sup> . . . for he powerfully refuted the Jews in public, demonstrating by the Scriptures that Jesus was the Christ (Acts 18:24-25, 28; NASB).

Two prepositional phrases, ἐν ταῖς γραφαῖς (v. 24) and διὰ τῶν γραφῶν (v. 28), point to the locus of Apollos' authority, and the descriptive δυνατὸς ὢν ἐν ταῖς γραφαῖς signifies that "he was a maestro with the scriptures."<sup>5</sup> This is especially verified in verse twenty-eight,

<sup>1</sup> Concerning Paul's references to this man in 1 Cor 1-3, "one point . . . must be underlined. Never once in his letter does Paul disparage Apollos himself" (A. M. Hunter, "Apollos the Alexandrian," in Biblical Studies: Essays in Honor of William Barclay, ed. by Johnston R. McKay and James F. Miller [Philadelphia: Westminster Press, 1976], p. 153).

<sup>2</sup> Marshall astutely concludes that Apollos "was thus an effective evangelist as well as a pastor to the church" (Acts, p. 304).

<sup>3</sup> Preferably, "a learned man"; Dodd well argues that the significance of ἀνὴρ λόγιος was that Apollos was "an outstanding biblical scholar" (According To The Scriptures, p. 15). Verse 24a may not be used to suggest that Apollos was connected with Philo and an Alexandrian hermeneutical approach; see: Munck, Acts, p. 182 for refutations.

<sup>4</sup> Concerning τὰ περὶ τοῦ Ἰησοῦ, "we could wish that our author had been more explicit; but we seem safe in concluding that according to his view the Christian Gospel could not be adequately or convincingly set forth unless the communication of facts about Jesus . . . was supported by references to the Old Testament which gave significance to the facts, and that it was a prime concern of Christian missionaries to provide and interpret such references" (Dodd, According To The Scriptures, p. 16).

<sup>5</sup> Hunter, "Apollos the Alexandrian," p. 156.

where it is noted that he habitually<sup>1</sup> "'floored' his critics."<sup>2</sup> No doubt is left concerning the grounds for his success. The subordinate modal participle ἐπιδεικνύς (i.e. by showing, pointing out, demonstrating,<sup>3</sup> verifying<sup>4</sup>) provides the answer; he powerfully refuted the opposition by verifying by means of the Scriptures that Jesus was the Christ. With this foundation his methodology displayed the Divine imprimatur and was consequently irrefutable.

### The Example Of Paul

Through Paul, we receive the most specific reflections concerning a Biblical apologetical methodology. The data is extensive so selectivity and a degree of restraint will have to be exercised in the following sections.

#### Observed through his practice<sup>5</sup>

A polemical context

The challenging occasion. Colossians 2 well provides an opportunity to review Paul's methodology in a polemical situation. In order

<sup>1</sup>Cf. Dodd on the force of the imperfect διακτιλέγχετο (According To The Scriptures, pp. 15-16).

<sup>2</sup>See Hunter on the significance of the doubly compounded verb διακατελέγχωμαι ("Apollon the Alexandrian," p. 151). Cf. R. J. Knowling, "The Acts Of The Apostles," in EGT (reprinted; Grand Rapids: Wm. B. Eerdmans Publishing Co., 1970), 2:398.

<sup>3</sup>Vine, Expository Dictionary, 4:20.

<sup>4</sup>Moulton and Milligan, Vocabulary, p. 237 (note the illustrative extra-Biblical occurrences).

<sup>5</sup>Since Paul's methodology has already been quite extensively reflected through discussions pertaining to his theological bases and since Acts 17 has been briefly surveyed (see above), this section will be brief in order to allow more room for his testimony. For a brief synopsis, see: Major, "According To The Scriptures," p. 49.

to appreciate the apostle's approach in this portion it is necessary to review briefly the background and occasion of this epistle. "The Colossians were . . . in danger of being misled by certain false teachers, whose doctrines we gather from the counter-statements and warnings of the apostle."<sup>1</sup> Although greatly discussed,<sup>2</sup> "the Colossian heresy--so far as its nature can be inferred from Paul's criticism of it in the letter--was a syncretistic movement, combining Jewish ritualistic observances (2:16) with features drawn from pagan mythology and philosophy (2:8, 18)."<sup>3</sup> In the explicitly polemical portion of the epistle (i.e. 2:4-3:4)<sup>4</sup> Paul employs a thoroughly presuppositional approach as he warns the Colossians about the rationalistic false teachers who had been plaguing them.<sup>5</sup>

<sup>1</sup> Abbott, Ephesians and Colossians, p. xlviii. Cf. D. Edmond Hiebert, The Pauline Epistles, in vol. 2 of An Introduction to the New Testament (Chicago: Moody Press, 1977), p. 224.

<sup>2</sup> E.g. Lightfoot, Colossians and Philemon, pp. 73-113; Guthrie, New Testament Introduction, pp. 546-50; Everett F. Harrison, Introduction to the New Testament (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1971), pp. 324-26; Herbert M. Carson, The Epistles Of Paul To The Colossians And Philemon: An Introduction And Commentary, TNTC (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960), pp. 15-18; etc.

<sup>3</sup> Bruce M. Metzger, The New Testament: Its Background, Growth, and Content (New York and Nashville: Abingdon Press, 1965), p. 232; cf. Robert G. Gromacki, New Testament Survey (Grand Rapids: Baker Book House, 1974), pp. 266, 68; Carson, Colossians and Philemon, p. 16; and esp. George A. Hadjiantoniou, New Testament Introduction (Chicago: Moody Press, 1957), p. 248.

<sup>4</sup> Cf. S. Lewis Johnson, Jr., "Studies In The Epistle To The Colossians: VI. Beware of Philosophy," BSac 119 (October 1962):303; Hiebert, The Pauline Epistles, pp. 232-33; and Zemek, "Colossians and Philemon," pp. 38, 83-84.

<sup>5</sup> It must be noted that the immediately preceding verses reiterate the pre-eminence of Christ (cf. Col 2:1-3). Concerning v. 3 Bruce well notes: "For it is in Christ that all the treasures of divine wisdom and knowledge have been stored up--stored up in hiding formerly, but now displayed to those who have come to know Christ. As once to the Corinthians,

The warnings and the remedy. Verse four reveals that Paul was well aware of the enemy's methodology, as Bruce's paraphrase indicates: "What I mean is this," says Paul; 'don't let anyone talk you round with plausible arguments.'<sup>1</sup> The leading verb from παραλογίζομαι:

means literally to reason aside, hence to lead astray, delude. Jacob used the word when he reproached Laban for refusing to live up to his bargain with him concerning Rachel, saying, "What is this thou hast done unto me? did I not serve with thee for Rachel? wherefore then hast thou beguiled me?" (Gen. 29:25, LXX; cf. Josh. 9:22).<sup>2</sup>

An element of deception is always evident. In Classical Greek it meant primarily "to lead astray by false reasoning."<sup>3</sup> Herein, "the means of deception are characterized by one pithy and expressive compound-- πειθανολογία":<sup>4</sup>

The word . . . occurs only here in the New Testament. In other literature it is a word of the law court and refers to the lawyer's persuasive speech and its power to influence an audience towards an unjust verdict. In Classical Greek the word referred to the use of probable arguments as opposed to demonstrable arguments. The terminology is practically equivalent to our English expression, "to talk someone into something."<sup>5</sup>

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so now to the Colossians Paul insists that Christ alone is the Wisdom of God" (Ephesians and Colossians, p. 224). Prior to engaging in a battle with an opposing methodology, Paul is careful to assert the only true epistemological reservoir.

<sup>1</sup> Ibid. Whether the ἵνα indicates intention or is imperatival does not affect the essence of the warning.

<sup>2</sup> Johnson, "Beware of Philosophy," p. 304. Note Jas 1:22, the only other NT occurrence.

<sup>3</sup> Cf. Lightfoot, Colossians and Philemon, p. 175; and Robertson, Word Pictures, 4:488.

<sup>4</sup> John Eadie, Commentary On The Epistle Of Paul To The Colossians (Grand Rapids: Zondervan Publishing House, 1957), p. 119; cf. pp. 119-20 for a good usage survey.

<sup>5</sup> Johnson, "Beware of Philosophy," p. 304.

Robertson appropriately connects Paul's warning in Colossians 2:4 with his disclaimer in 1 Corinthians 2:4: "The art of persuasion is the height of oratory, but it easily degenerates into trickery and momentary and flashy deceit such as Paul disclaimed in I Cor. 2:4 (ouk en pithois sophias logos) where he uses the very adjective pithos (persuasive) of which pithanos (both from peitho) is another form."<sup>1</sup>

"Paul's burden, then, is to the effect that the Colossians must not surrender to the glib and sometimes convincing arguments of the false teachers, but remember that, in having Christ, they have all the treasures of wisdom and knowledge."<sup>2</sup>

This burden is positively reinforced in verses five through seven.<sup>3</sup> Therein, "the Colossians are exhorted to continue in the Christian life in accordance with the apostolic tradition of Christ in the gospel."<sup>4</sup> Then in verse eight comes another contrast, and the polemic

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<sup>1</sup>Robertson, Word Pictures, 4:488-89. This comparison between the false teachers of Col 2 (i.e. the improper methodology) and 1 Cor 2 (i.e. the proper methodology) is bolstered by the occurrence of φιλοσοφία in v. 8 and λόγον σοφίας in v. 23 (cf. Lightfoot, Colossians and Philemon, p. 175).

<sup>2</sup>Johnson, "Beware of Philosophy," p. 304.

<sup>3</sup>Scudder has wisely noted that "it is possible to waste a lifetime trying to gain an understanding of all the novelties of men. Paul spent little time and few words in setting forth the nature of the Colossian error. He was more concerned to accentuate the positive elements of the gospel" (C. W. Scudder, "Colossians Speaks To Contemporary Culture," SwJT 16 o.s. [Fall 1973]:43-44).

<sup>4</sup>George R. Beasley-Murray, "The Second Chapter of Colossians," RevExp 70 (Fall 1973):470. The key word is the verb παρέλαβετε: "When Paul says that his readers have 'received' Christ Jesus as their Lord, he uses the verb which was specifically employed to denote the receiving of something which was delivered by tradition. In other words, the Colossians have received Christ Himself as their 'tradition,' and this should prove a sufficient safeguard against following 'the tradition of men' (v. 8). Emphasis is laid on the continuity of the transmission of Christian truth; the teaching which has been delivered to them is

resumes: "See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world rather than on Christ" (NIV). The methodology of the enemy is summarized by the words διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης, and "the meaning is 'his philosophy, which is vain deceit.'"<sup>1</sup> The yardsticks by which Paul measures the enemy's philosophy and so judges it to be invalid are given in the string of κατά phrases. Of the first two prepositional phrases, Lightfoot notes: "The false teaching is described (1) As regards its source--'the tradition of men'; (2) As regards its subject matter--'the rudiments of the world.'"<sup>2</sup> These are invalid, because the last prepositional phrase contrastingly indicates that "Christ is the yardstick by which to measure philosophy and all phases of human knowledge."<sup>3</sup>

Carson astutely incorporates these truths into the thrust of Paul's overall argument and into his apostolic perspective:

identical with the apostolic witness, depending on the supreme authority of Christ. . . . Let them therefore see to it that their way of thought and life conforms continually to this teaching. . . . Let them make sure that this truth was the foundation on which they were built up, and they would not be quickly overturned. . . . Thus firmly based on the undubitable facts of divine revelation, they would not be exposed to uncertainty and doubt . . ." (Bruce, Ephesians and Colossians, pp. 226-27; cf. p. 227 on good παράδοσις in the NT).

<sup>1</sup>Peake, "Colossians," p. 522; cf. Carson, Colossians and Philemon, p. 61; Lightfoot, Colossians and Philemon, p. 178; Johnson, "Beware of Philosophy," p. 307; etc.

<sup>2</sup>Lightfoot, Colossians and Philemon, pp. 179-80. Concerning the impact of στοιχεῖα in this context, Johnson well remarks: "The word stoicheion meant one of a row, or series, hence an elementary sound or letter of the alphabet. It was used for the ABC's and, therefore, rudimentary instruction in any subject. Why should believers go after philosophy, the ABC's of truth, when they have Him who is the Alpha and Omega (the first and last letters of the alphabet and between which is all knowledge)?" ("Beware of Philosophy," p. 308).

<sup>3</sup>Robertson, Word Pictures, 4:491.

The word philosophy here is obviously linked closely with the phrase vain deceit, . . . hence the phrase is descriptive of the philosophy. It is empty for it is void of real truth. It is empty of vital power, for the dynamic of the gospel is absent. It is empty of hope, for it leads away from the light of God's presence into the mists of man's speculation. It is deceitful because of its attractive presentation which seduces the minds of those who are drawn away by it, and which conceals its own barrenness. The question arises as to whether Paul completely condemns philosophy itself or only a perversion of it. In the early Church there were those who would say that philosophy was no enemy of the gospel; and might indeed, like Judaism, be a preparation for it. There were others who saw philosophy as productive only of error. With Paul it would no doubt be true to say that philosophy, in the simple sense of a love of knowledge and a desire for truth, would be quite compatible with his position. But to philosophy in the developed sense with its emphasis on the primacy of human reason he would obviously be utterly opposed. For Paul, the gospel was rooted in revelation. God had spoken clearly and finally in Christ. The believer comes in humility to hear what God has to say to him. His reason is applied to understand the wisdom which is revealed in Christ. Thus, Pauline theology is God-centered in contrast to any humanistic philosophy which begins with man, and which makes man's reason the measure of truth. The introductory chapters of I Corinthians show this contrast between the wisdom of the world and the wisdom of God. Hence, while the Christian may see a certain negative value in speculative philosophy, he will constantly be on his guard lest he come to study revelation, not as a believer, but as a humanist. This does not mean that he should come with a blind unreasoning faith. But it does mean that, instead of bringing philosophical presuppositions which will colour his study of Scripture and so prejudice his interpretation, he comes as one conscious of the finiteness of his intellect, and aware that his mind also is affected by his sinful nature. Thus he is willing to be taught by the Holy Spirit, and acknowledges that it is the Word of God rather than his own reason which is the final arbiter of truth.<sup>1</sup>

This was Paul's perspective which he hoped would become the perspective of the Colossians. In order to reach this goal Paul immediately reintroduces positive Biblical instruction on "Christ is all--and all you need."<sup>2</sup> Paul's remedy was not centered in rationalistic interaction but rather in theological instruction.

<sup>1</sup> Carson, Colossians and Philemon, pp. 61-62.

<sup>2</sup> I.e. Bruce's appropriate heading for Col 2:8-15; cf. his larger heading for 2:8-3:4--"False Teaching And Its Antidote" (Ephesians and Colossians, p. 228).



### A presentational context

As the Book of Acts closes it must be noted that Paul, the veteran missionary, had not wavered in reference to his methodology. In spite of escalating Jewish rejection and hostility (e.g. Acts 13:45; 14:2, 5; 14:19; 17:5-8, 13; 18:6, 12-13; 19:9; 21:27ff.; etc.), Paul, while under house arrest in Rome, "was explaining to them [i.e. the Jews] by solemnly testifying about the kingdom of God, and trying to persuade them concerning Jesus, from both the Law of Moses and from the Prophets, from morning until evening" (Acts 28:23, NASB; emphasis added). That he would not capitulate to anything less than a presuppositional approach was intimated through his previous testimony before Agrippa:

And so, having obtained help from God, I stand to this day testifying both to small and great, stating nothing but what [οὐδὲν ἔκτος<sup>1</sup> λέγων ὧν] the Prophets and Moses said was going to take place; that the Christ was to suffer, and that by reason of His resurrection from the dead He should be the first to proclaim light both to the Jewish people and to the Gentiles (Acts 26:22-23, NASB).

Although the Jews en masse did not respond positively, God honored His Word through Paul, for "some were convinced by what he said" (28:24a, NIV). Undoubtedly, Luke would not have been able to note even this if Paul had employed a methodology with a finite locus of authority.

### Observed through his testimony

Concerning himself: 1 Corinthians 2:1-5

No other passage reveals as much about a valid apologetical methodology as does 1 Corinthians 1-3. At the core of this extended discussion is Paul's personal testimony regarding his own approach (i.e. 2:1-5).

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<sup>1</sup>Cf. BAGD, p. 246 on ἔκτος (herein "except" but literally "outside"). The exclusivity of Paul's content and methodology is stressed.



The burden of the context. Concerning the motif of all of 1 Corinthians, Stagg has astutely observed:

Two wisdoms confront each other in First Corinthians: the "wisdom" of the world and the Wisdom of God. . . . The "wisdom" of the world may best be defined as self-centeredness: self-love, self-trust, and self-assertion. . . . Behind all their surface problems was one problem: the "wisdom" of the world. Behind the solution to any problem at Corinth he looked to the Wisdom of God. Thus, in First Corinthians may be seen its underlying motif: God's Wisdom over against the "wisdom" of the world, judging it and offering true answer to the foolish and futile strivings of egocentric man.<sup>1</sup>

Intellectual pride was definitely a pre-eminent hazard at Corinth;<sup>2</sup> therefore, it was necessary for Paul in the opening portion of his first letter to emphasize the supremacy of God.<sup>3</sup>

Paul's polemic in 1 Corinthians 1:18-2:5 is summarized by Oke as follows: "'Stop thinking of Christianity as something in which ingenuity or impressiveness counts.'"<sup>4</sup> Therefore, he stressed the Gospel's independence of human intelligence (1:18-25), the lowly caliber of those called (1:26-31), and his manner of introducing the Gospel (2:1-5).<sup>5</sup>

From a methodological vantage point, "I Cor. i.18-ii.5 is a defence of

<sup>1</sup> Frank Stagg, "The Motif of First Corinthians," *SwJT* 3 (October 1960):15-16. On the "wisdom" of the Corinthians being "based on human thinking and assertions that did not claim a revelatory basis" (also, excluding a gnostic *σοφία*), see: Robin Scroggs, "Paul: *ΣΟΦΟΣ* And *ΙΝΕΨΜΑΤΙΚΟΣ*," *NTS* 14 (October 1967):54.

<sup>2</sup> Cf. Guthrie, *New Testament Introduction*, pp. 421-22.

<sup>3</sup> Cf. Ferguson on chs. 1-3: Milton Ferguson, "The Theology of First Corinthians," *SwJT* 3 (October 1960):27-29. "In i.18-31 God is the recurring subject, while man is said to be nothing. It is because of God that the Corinthians are in Christ. Christ is man's wisdom, justification, sanctification, and salvation (i.30). Therefore no man can boast of himself; everything the Corinthians have is a gift (iv.7)" (Scroggs, "Paul: *ΣΟΦΟΣ* And *ΙΝΕΨΜΑΤΙΚΟΣ*," pp. 36-37).

<sup>4</sup> C. Clare Oke, "Paul's Method not a Demonstration but an Exhibition of the Spirit," *ExpTim* 67 (November 1955):35.

<sup>5</sup> *Ibid.*

Christian proclamation as Paul believed it should be. The troublesome question whether the form or the content of the proclamation is at stake should probably be answered with a both-and instead of an either-or."<sup>1</sup>

"I Cor. ii.6-16 is . . . a personal defence by Paul, but it is embedded in the midst of the apostle's attack":<sup>2</sup>

Paul . . . stakes his whole mission on the power of the kerygma in radical distinction to a human wisdom [i.e. 1:18-2:5], but he turns in ii.6-16 for a moment away from this distinction to make a personal defence. In this section it is no longer kerygma against sophia, but God's wisdom against human wisdom. The issue is still that of the proclamation of Christian teaching but on an entirely different level. Here the contrast is clearly one of content, not of form. Paul does not speak, as he did in i.18-ii.5, of the act or manner of proclamation. The emphasis is now on what the wisdom is. . . .<sup>3</sup>

"In the strongest possible terms the apostle presents this wisdom as inaccessible to human wisdom, thus as revelatory, known only through the agency of God's own Spirit."<sup>4</sup> A sharp antithesis based upon the inability of man and the gracious provisions of God permeates 1 Corinthians 1-3, and a constant awareness of this antithesis will help to illumine Paul's methodological testimony.<sup>5</sup>

<sup>1</sup> Scroggs, "Paul: ΣΟΦΟΣ And ΠΝΕΥΜΑΤΙΚΟΣ," p. 36.

<sup>2</sup> Ibid.

<sup>3</sup> Ibid., p. 37; for specific observations note pp. 50-52.

<sup>4</sup> Ibid., p. 34. Cf. Ridderbos, Paul, p. 92. "Chapters iiif. return directly to the question of the divisions, explicitly within the context of the worldly wisdom claimed by some of the Corinthians (iii.3, 18-21; iv.6f., 19f.). Some (iv.18) are boastful and prideful because of their ability of wisdom (which they do not see as a gift--iv.7)" (Scroggs, "Paul: ΣΟΦΟΣ And ΠΝΕΥΜΑΤΙΚΟΣ," p. 36).

<sup>5</sup> This is particularly obvious in the opening καὶ of 2:1: "the conjunction and takes up the main thought, mentioned in 1:18-25" (Grosheide, 1 Corinthians, p. 57), and "the emphatic . . . stresses that Paul was not making an exception of himself" (Morris, 1 Corinthians, p. 51).

The burden of the affirmations. Paul openly confessed to the Corinthians that:

When I came to you, brothers, I did not come with eloquence or superior wisdom as I proclaimed to you the testimony about God. For I resolved to know nothing while I was with you except Jesus Christ and him crucified. I came to you in weakness and fear, and with much trembling. My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power, so that your faith might not rest on men's wisdom, but on God's power (1 Cor 2:1-5, NIV).

Paul's general affirmation. In verse one, the apostle immediately unveils his methodological thesis with the words οὐ καθ' ὑπεροχὴν λόγου ἢ σοφίας.<sup>1</sup> It is best to take these words as qualifying "the complex phrase ἦλθον καταγγέλλων, I came declaring."<sup>2</sup> The οὐ καθ' vividly conveys "the norm which Paul repudiated when he was making his proclamation to the Corinthians."<sup>3</sup> "In his proclamation Paul placed no

<sup>1</sup> The initial participial phrase ἐλθὼν πρὸς ἡμᾶς should not be regarded as a Hebraistic intensification in conjunction with ἦλθον but rather as a temporally subordinate participle simply referring to the time of Paul's arrival at Corinth (cf. Lightfoot, Notes, p. 170; Grosheide, 1 Corinthians, p. 57; etc.). For excellent discussions on the variant μαρτύριον/μυστήριον and on the options regarding the genitive τοῦ θεοῦ, see: Barrett, 1 Corinthians, pp. 62-63.

<sup>2</sup> Godet, 1 Corinthians, p. 124; he well notes that "the term καταγγέλλειν is here chosen deliberately to denote preaching. He came as a man who simply announces (καταγγέλλων) a fact" (Ibid.). Grosheide also well notes that "this indicates the purpose of Paul's coming to Corinth but also what he kept doing wherever he went" (1 Corinthians, p. 57, n. 2).

<sup>3</sup> R. C. H. Lenski, The Interpretation of St. Paul's First and Second Epistles to the Corinthians (Minneapolis: Augsburg Publishing House, 1943), p. 87. The word ὑπεροχὴ is related to the verb ὑπερέχω and denotes that which rises above (i.e. "preeminence," "superiority"), and in this context it has a comparative force (cf. respectively, BAGD, pp. 840-41; Robertson, Word Pictures, 4:82; and Morris, 1 Corinthians, p. 51). "Since Paul does not mention the standard of comparison we do well to take it as rising out above the ordinary measure" (Grosheide, 1 Corinthians, p. 58; cf. his whole discussion on pp. 58-59).

reliance upon eloquence or wisdom."<sup>1</sup> Both terms must be viewed in the light of the larger context:

Speech and wisdom are coordinate in this verse. In 1:17 we have wisdom of words, in vs. 18 word alone, vs. 20: wisdom alone, in 2:4 we find speech first, and then wisdom. It appears necessary, therefore, to distinguish first between "word" or "speech" and "wisdom."<sup>2</sup>

In this setting, λόγου ἢ σοφίας respectively denote "eloquence" and "intellect," "rhetoric" and "reason," or "elaborate diction" and "subtlety of argument."<sup>3</sup> What Paul therefore rejected as his norm for the communication of truth was an excellence "of rhetorical display or of philosophical subtlety."<sup>4</sup>

First Corinthians 1:17 sheds more light on his general affirmation: "For Christ did not send me to baptize, but to preach the gospel --not with words of human wisdom, lest the cross of Christ be emptied of its power" (NIV). Paul's commissioning was to proclaim the good news (i.e. εὐαγγελίζω); however, the fact that the Lord was just as concerned about the means as the ends is indicated by Paul's additional qualifier οὐκ ἐν σοφίᾳ λόγου (i.e. "not with eloquent wisdom"<sup>5</sup>). This qualifier is so important that it becomes the theme of the ensuing section.<sup>6</sup>

<sup>1</sup> Barrett, 1 Corinthians, p. 63.

<sup>2</sup> Grosheide, 1 Corinthians, p. 57.

<sup>3</sup> Cf. Lightfoot, Notes, p. 170. <sup>4</sup> Ibid.

<sup>5</sup> Bruce, 1 and 2 Corinthians, p. 17; note his citation of a verbal parallel from Corpus Hermeticum.

<sup>6</sup> Cf. Heinrich August Wilhelm Meyer, Critical And Exegetical Handbook To The Epistles To The Corinthians, trans. by D. Douglas Bannerman (reprinted; Winona Lake: Alpha Publications, 1979), p. 25; he also parallels the transition of 1 Cor 1:17 with that of Rom 1:16.

Paul did not try to  
new people  
into the  
Kingdom of  
WORDS.

Evidently, the connected σοφία λόγου incorporates both the content and the manner of preaching.<sup>1</sup> Yet, it is difficult to define precisely the force of the "word-wisdom."<sup>2</sup> Basically, it seems that "'in wisdom of word' = in philosophical style."<sup>3</sup> Σοφία λόγου included a "display of rhetoric" and "logical subtlety," a "luxuriant rhetoric" and "dialectic subtleties."<sup>4</sup> Commenting on the combination of σοφία λόγου, Orr and Walther well summarize its background: "Greek sophists had made a great art of public speech: various methods of influencing people's minds were studied and described; and devices for presenting persuasive argument--which had the appearance of rationality even when they consciously disguised the truth--were employed by public speakers, politicians, and legal advocates."<sup>5</sup> In the light of all this, the preaching of the cross (cf. 1 Cor 1:18ff.) "is the very antithesis to σοφία λόγου."<sup>6</sup>

"What this mode of procedure results in, and what Christ's purpose is in forbidding it, Paul states with brevity and with force: 'in

<sup>1</sup> Cf. Alford, Greek Testament, 2:478.

<sup>2</sup> Cf. Lenski, 1 and 2 Corinthians, p. 50.

<sup>3</sup> G. G. Findlay, "St. Paul's First Epistle To The Corinthians," EGT (reprinted; Grand Rapids: Wm. B. Eerdmans Publishing Co., 1970), p. 767.

<sup>4</sup> Lightfoot, Notes, p. 157.

<sup>5</sup> Orr and Walther, 1 Corinthians, p. 152; they continue: "Paul brusquely announced that in his presentation of the gospel none of these tricks would be employed, for they involve the danger that Christ's cross might be emptied of its meaning and power . . ." (Ibid.). Unfortunately, many contemporary apologists have not aligned themselves with Paul.

<sup>6</sup> Lightfoot, Notes, p. 157.

order that the cross of Christ may not be made empty."<sup>1</sup> Morris well summarizes the total impact of 1 Corinthians 1:17 when he notes:

Some at least of the Corinthians were setting too high a value on human wisdom and human eloquence in line with the typical Greek admiration for rhetoric and philosophical studies. In the face of this Paul insists that preaching with wisdom of words was no part of his commission. That kind of preaching would draw men to the preacher. It would nullify the cross of Christ. The faithful preaching of the cross results in men ceasing to put their trust in any human device, and relying rather on God's work in Christ. A reliance on rhetoric would cause men to trust in men, the very antithesis of what the preaching of the cross is meant to effect.<sup>2</sup>

In view of 1 Corinthians 1:17 and 1:18ff., Kunst correctly insists that the thematic burden "requires an anti-rationalistic approach."<sup>3</sup> Positively phrased, what Paul had "to preach is not a philosophy to be discussed, but a message of God to be believed."<sup>4</sup> "The 'power of God' lies in the facts and not in any man's presentment of them."<sup>5</sup>

Paul's specific affirmation concerning subject matter. Another sharp antithesis delineates Paul's exclusive subject matter: "For I determined to know nothing among you except Jesus Christ, and Him crucified" (1 Cor 2:2, NASB).<sup>6</sup> The apostle had made a concrete decision

<sup>1</sup> Lenski, 1 & 2 Corinthians, pp. 51-52.

<sup>2</sup> Morris, 1 Corinthians, p. 42.

<sup>3</sup> Theo J. W. Kunst, "The Implications Of Pauline Theology Of The Mind For The Work Of The Theologian," unpublished Th.D. dissertation (Dallas: Dallas Theological Seminary, May 1979), p. 136.

<sup>4</sup> Findlay, "1 Corinthians," p. 767; he well points out that "'to tell the good news in wisdom of word' is an implicit contradiction; 'news' only needs and admits of plain, straightforward telling" (Ibid.). This is the essence of presuppositionalism.

<sup>5</sup> Ibid.

<sup>6</sup> It must be insisted once again that "this was no new policy on Paul's part, adopted (as some have thought) because of the ill success of another approach at Athens (Ac. 17:22-31): it was his regular

to eliminate anything which might be perceived as ὑπεροχὴν λόγου ἢ σοφίας (2:1), σοφία λόγου (1:17), etc.<sup>1</sup>

He intentionally set aside the different elements of human knowledge by which he might have been tempted to prop up the preaching of salvation. He deemed that he ought not to go in quest of such means.<sup>2</sup>

Contrastingly, the εἰ μὴ introduces what "was to be the sole topic of his presentation."<sup>3</sup>

Paul's exclusive subject matter was Ἰησοῦν Χριστὸν καὶ τοῦτον ἐσταυρωμένον, both the Person and the provision of the Savior.<sup>4</sup> The implications of Paul's decision not to deviate even minutely from his usual subject matter while in Corinth become evident in the light of the preceding context:

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practice (cf. Gal. 3:1)" (Bruce, 1 and 2 Corinthians, p. 37). Cf. Barrett, 1 Corinthians, pp. 63-64. Concerning the γὰρ in its immediate context, "vs. 2 gives the reason of what Paul wrote in vs. 1" (Grosheide, 1 Corinthians, p. 59).

<sup>1</sup> Cf. Barrett on the historical and contextual settings of this affirmation (1 Corinthians, pp. 63-64).

<sup>2</sup> Godet, 1 Corinthians, pp. 125-26. Findlay further comments that τὸ εἶδέναι was a well-known Attic idiom meaning "to play the philosopher" ("1 Corinthians," p. 775).

<sup>3</sup> Orr and Walther, 1 Corinthians, p. 156.

<sup>4</sup> Cf. Robertson: "Save Jesus Christ (ei mē Iēsoun Christon). Both the person and the office (Lightfoot). I had no intent to go beyond him and in particular, and him crucified (kai touton estaurōmenon). Literally, and this one as crucified (perfect passive participle). This phrase in particular (1:18) was selected by Paul from the start as the centre of his gospel message" (Word Pictures, 4:82). On the Christological content of Paul's preaching, cf. Furnish, "Prophets, Apostles, and Preachers," p. 53. For argumentation that the καὶ should be taken epexegetically, putting even more stress upon ἐσταυρωμένον, see: Hans Conzelmann, A Commentary on the First Epistle to the Corinthians, trans. by James W. Leitch (Philadelphia: Fortress Press, 1975), p. 53.



The apostle does not omit the cross even though he knows that it is a stumblingblock unto the Jews and foolishness unto the Greeks (1:23; cf. Gal. 6:14). Had Paul been a preacher of worldly wisdom he would not have spoken about the cross, but his preaching would then have lost its power (1:17).<sup>1</sup>

Indeed, when Paul wrote "the message of the cross is foolishness [μωρία<sup>2</sup>] to those who are perishing" and "Christ crucified" is "foolishness to Gentiles" (1 Cor 1:18, 23; NIV), he was not merely recording theological dictums of which he had no personal acquaintance. It must be remembered that his entrance into Corinth immediately followed his stay in Athens where the majority of that Greek audience had ridiculed him because of this very subject matter (cf. Acts 17:18, 32). To others it might have seemed justifiable to capitulate methodologically, but not to Paul, because he knew that this was God's ordained subject matter for accomplishing His purposes. Only in that message resided the power of God (cf. 1 Cor 1:18b, 24). Like Paul, God's contemporary messenger must not capitulate to intellectual pressures, etc.<sup>3</sup>

What has just been surveyed helps one to understand Paul's corollary affirmation in verse three: "And I was with you in weakness and in fear and in much trembling" (NASB).<sup>4</sup> It is no wonder that Paul felt like this in the presence of such a self-asserted intellectualism. The apostle's words especially refer to "a sense of complete personal inadequacy in view of the task of evangelizing such a city as Corinth."<sup>5</sup>

<sup>1</sup>Grosheide, 1 Corinthians, p. 60.

<sup>2</sup>Cf. above on 1 Cor 2:14 in ch. 3; for a review of the theological significance of this term see "'Folly' in Paul: R. 1:22; 1 C. 1:18ff.; 2:14; 3:18, 19; 4:10" in: TDNT, "μωρός, μωραίνω, μωρία, μωρολογία," by G. Bertram, 4:845-47.

<sup>3</sup>For some excellent exhortations and applications of 1 Cor 2:2 to our day, see: Lenski, 1 Corinthians, pp. 88-90.

<sup>4</sup>For a good review which makes a proper connection with Paul's testimony herein, see: Bruce, 1 and 2 Corinthians, p. 37.

<sup>5</sup>Ibid.



Consequently, Paul totally rejected any approach which was intended "to entice or force human minds by attractive or overwhelming rhetoric."<sup>1</sup>

Paul's methodology is positively defined by the contrasting prepositional phrase (i.e. ἀλλ' ἐν ἀποδείξει πνεύματος καὶ δυνάμεως).<sup>2</sup>

The impact of this contrast is captured by Bruce in his summary: "If Paul's words carried conviction, that conviction was produced, not by any eloquence or reasoning skill of his, but by the power of the Spirit applying the message to the hearers' conscience."<sup>3</sup> This portion of Paul's methodological assertion appropriately magnifies God's efficient provisions (cf. ch. 5 above).

The word ἀπόδειξις is apologetically significant;<sup>4</sup> it "denotes proof or demonstration of some proposition or of some claim or fact."<sup>5</sup> "The Holy Spirit and the power of God (1:18, 24) manifested themselves in his preaching. And in doing so they demonstrated thereby the truth of Paul's preaching."<sup>6</sup> Previously, it has been observed (cf. ch. 5

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apostle rejects a preaching in worldly words of worldly wisdom" (Grosheide, 1 Corinthians, p. 61).

<sup>1</sup>Oke, "Paul's Method not a Demonstration but an Exhibition of the Spirit," p. 36. Lenski suggests, "He used no philosophic terms, categories of thought, or reasonings that were calculated to captivate his hearers and to persuade their minds to assent" (1 and 2 Corinthians, p. 92).

<sup>2</sup>Cf. TDNT, "πειθός, πειθώ," by Bultmann, 6:9; Conzelmann, 1 Corinthians, p. 55; etc. For some even more specific contentions on the antithetical parallelisms, see: Lightfoot, Notes, p. 173.

<sup>3</sup>Bruce, 1 and 2 Corinthians, p. 37.

<sup>4</sup>For a broad spectrum usage survey, see: NIDNTT, "ἀπόδειξις," by G. T. D. Angel, 3:570-71.

<sup>5</sup>Lenski, 1 and 2 Corinthians, p. 92.

<sup>6</sup>Grosheide, 1 Corinthians, p. 61. Cf. Godet, 1 Corinthians, p. 129; and Furnish, "Prophets, Apostles, and Preachers," pp. 54-55.

above) that πνεῦμα and δύναμις "are often associated; e.g. Luke 1:7, 4:14; Acts 1:8, 10:38; Rom 15:13, 19; Eph 3:16; II Tim 1:7; Heb 2:4."<sup>1</sup> Findlay does an admirable job in assembling the exegetical data pertaining to the whole prepositional phrase:

ἀποδ. πνεύματος καὶ σοφίας gathers up the force of the δύνανται θεοῦ of i. 24, and ἐγένετο σοφία κ.τ.λ. of i. 30 . . . ; the proof of the Gospel at Cor. was experimental and ethical, found in the new consciousness and changed lives that attended its proclamation: cf. vi. 11, ix. 1, 2 Cor. iii. 1ff., I Thess. ii. 13 (λόγος θεοῦ ὃς κ. ἐνεργεῖται ἐν ὑμῖν τ. πιστεύουσιν).—πνεύματος καὶ δυνάμεως are not objective gen. . . . but subjective: the Spirit, with His power, gives the demonstration (similarly in xii. 7, . . .) cf. vv. 10, 12, 2 Cor. iii. 3-18, Rom. viii. 16, xv. 19, for Paul's thoughts on the testimonium Spiritus sancti; also John xv. 26, I John v. 6f.-- Δύναμις, specially associated with πνεῦμα after Luke xxiv. 49 . . . , is certainly the spiritual power that operates as implied in i. 30, vi. 11. . . . The art. is wanting with πνεύματος, though personal. . . .<sup>2</sup>

"The supernatural conviction and force that accompanied the preaching furnished a better proof of its truth than any logical process (persuasion--compare the contrasting first clause of the verse) could provide."<sup>3</sup> Such a methodology as that to which Paul dedicated himself still exhibits this Divine imprimatur: "The preacher's task . . . lies, not in wishing to act in the place and stead of the Spirit with the resources of his own eloquence and genius, but in opening up the way for Him by simple testimony rendered to Christ."<sup>4</sup>

<sup>1</sup> Orr and Walther, 1 Corinthians, p. 156.

<sup>2</sup> Findlay, "1 Corinthians," p. 776; cf. Morris, 1 Corinthians, p. 52.

<sup>3</sup> Barrett, 1 Corinthians, p. 65.

<sup>4</sup> Godet, 1 Corinthians, p. 130.

The  $\epsilon\upsilon\alpha$  clause of verse five gives the reason for Paul's pre-suppositional approach.<sup>1</sup> According to contextual precedent, he employs another antithesis (i.e.  $\epsilon\upsilon\alpha \dots \epsilon\upsilon \dots \acute{\alpha}\lambda\lambda' \epsilon\upsilon \dots$ )<sup>2</sup> which emphasizes the importance of his methodology. At stake was the spiritual welfare of the Corinthians (i.e.  $\eta \pi\acute{\iota}\sigma\tau\iota\varsigma \eta\mu\acute{\omega}\nu$ )<sup>3</sup>--to what did it owe its origin and stability?<sup>4</sup>

Negatively, Paul argues that the trust of spiritually needy people must not be grounded on a finite foundation (i.e.  $\epsilon\upsilon \sigma\alpha\phi\acute{\iota}\alpha \acute{\alpha}\nu\theta\rho\acute{\omega}\pi\omega\nu$ ). In order to grasp the significance of this prepositional phrase one must keep in mind Paul's whole discussion on  $\sigma\alpha\phi\acute{\iota}\alpha$  in these opening chapters.<sup>5</sup> First Corinthians 1:18-25, 2:6-16, and 3:18-21 are of crucial import; the collective burden of these verses is clear: "Let him beware who puts his trust in human wisdom!"<sup>6</sup> Consequently, the

<sup>1</sup>Cf. Morris, 1 Corinthians, p. 53. Barrett aptly summarizes the relationship between vv. 4-5 when he asserts: "Preaching that depended for its effectiveness on the logical and rhetorical power of the preacher could engender only a faith that rested upon the same supports, and such a faith would be at the mercy of any superior show of logic and oratory, and thus completely insecure" (1 Corinthians, p. 66). Cf. Findlay, "1 Corinthians," p. 777; Godet, 1 Corinthians, p. 130; etc.

<sup>2</sup>Preliminarily, "on the antithesis  $\sigma\alpha\phi\acute{\iota}\alpha \acute{\alpha}\nu\theta\rho\acute{\omega}\pi\omega\nu = \tau\omicron\upsilon \kappa\acute{\omicron}\sigma\mu\omicron\upsilon / \delta\acute{\upsilon}\nu\alpha\mu\iota\varsigma \theta\epsilon\omicron\upsilon$ , 'wisdom of men = of the world/power of God,' cf. 1:20ff." (Conzelmann, 1 Corinthians, p. 55).

<sup>3</sup>I.e. active  $\pi\acute{\iota}\sigma\tau\iota\varsigma$ : "faith refers here to the act of believing" (Grosheide, 1 Corinthians, p. 62).

<sup>4</sup>Cf. Alford on  $\eta \epsilon\upsilon$  (i.e. "may be grounded on"): Greek Testament, 2:484.

<sup>5</sup>Cf. Barrett, 1 Corinthians, p. 66; and Stagg, "The Motif of First Corinthians," p. 17.

<sup>6</sup>Scroggs, "\u03a3\u0391\u03a6\u0399\u0391 And \u0399\u039d\u03a5\u03a8\u039c\u0391\u03a4\u0399\u039a\u0399\u03a9\u03a3," p. 41. Concerning  $\sigma\alpha\phi\acute{\iota}\alpha$  in 1 Cor 3:18ff., "it must be precisely all the wisdom Paul has previously been attacking (cf. iii. 18): that which originates out of man's own striving and thus a wisdom that does not know God (i. 21). . . . Thus the wisdom both of this age and its chiefs is futile and useless" (Ibid., p. 40).

σοφία ἀνθρώπων of 1 Corinthians 2:5 "is the σοφ. τ. κόσμου of 1. 10 . . . in its moral character, a σοφ. σαρκική (2 Cor. i. 12)--'wisdom of men' as opposed to that of God,--ἀνθρωπίνη, ver. 13."<sup>1</sup> Any faith built upon this foundation will crumble.

Positively, Paul's methodology was geared to the foundationing of the trust of spiritually needy people on an infinite foundation which would never crumble (i.e. ἐν δυνάμει θεοῦ). This prepositional phrase is interpreted by the immediate context as "the preaching of Christ crucified, made effective in them by the Spirit."<sup>2</sup> "Paul was God's mouth-piece in declaring the Gospel; he therefore sought the very end of God Himself, viz., that God alone should be glorified in the faith of his hearers."<sup>3</sup> A better pattern for methodological emulation is unimaginable.

Concerning his successors: the Pastoral Epistles<sup>4</sup>

A very definite apologetical methodology is reflected in Paul's potent exhortations to Timothy and Titus.<sup>5</sup> The applicability of these

<sup>1</sup> Findlay, "1 Corinthians," p. 777.

<sup>2</sup> Bruce, 1 and 2 Corinthians, p. 37.

<sup>3</sup> Findlay, "1 Corinthians," p. 777.

<sup>4</sup> For an outline of the major critical challenges of the Pastorals along with adequate refutations, see: Guthrie, New Testament Introduction, pp. 584-622; and for a brief outline of the historical backgrounds, see: Harrison, Introduction to the New Testament, pp. 348-49. On the journeys of Paul in the Pastoral Epistles, see: Hiebert, The Pauline Epistles, pp. 318-23; and on the polemical nature of these epistles, see: Robert J. Karris, "The Background and Significance Of The Polemic Of The Pastoral Epistles," JBL 92 (December 1973):552-54, 557-62.

<sup>5</sup> Very generally speaking, "in 1 Timothy and Titus the apostle means to give his two close associates written instructions about methods of procedure in their respective churches for which they are temporarily responsible" (Guthrie, New Testament Introduction, p. 622; emphasis added).

exhortations along with their attendant apologetical implications also transcend merely a "second generation" responsibility (e.g. cf. 2 Tim 2:2); they have a bearing upon us.<sup>1</sup>

What not to do. What Timothy, Titus and we must not do may be gleaned from the following representative passages.

1 Timothy 1:6-7. The methodology of the false teachers of 1 Timothy is evaluated by Paul as follows:<sup>2</sup>

For some men [cf. v. 3], straying from these things [i.e. v. 5], have turned aside to fruitless discussion, wanting to be teachers of the Law, even though they do not understand either what they are saying or the matters about which they make confident assertions (1 Tim 1:6-7, NASB).<sup>3</sup>

It should be carefully noted that:

They . . . swerved and turned aside. The two vivid verbs imply that having missed the mark (astochēō), they inevitably turned off their course (ektrepō). By losing their Christian bearings they drifted into a trackless waste. . . .<sup>4</sup>

The direction of their swerving off course is plainly indicated by εἰς ματαιολογίαν, "useless reasoning, argumentation that gets nowhere."<sup>5</sup>

Kelly well notes that "it is characteristic of Paul in the Pastorals

<sup>1</sup> Cf. Hiebert, The Pastoral Epistles, p. 307.

<sup>2</sup> On the content of their teaching as intimated in vv. 3-4 (cf. ἑτεροδιδασκαλέω and μύθοις καὶ γενεαλογίαις ἀπεράντοις), see: Hendriksen, Pastoral Epistles, pp. 58-60. Such pursuits result merely in futile brainrackings (i.e. ἐκζητήσεις); cf. Martin Dibelius and Hans Conzelmann, The Pastoral Epistles (Philadelphia: Fortress Press, 1972), p. 17.

<sup>3</sup> Cf. Titus 1:10-11; 3:9.

<sup>4</sup> Donald Guthrie, The Pastoral Epistles: An Introduction And Commentary, TNTC (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1957), pp. 59-60.

<sup>5</sup> Hendriksen, Pastoral Epistles, p. 63.

(vi. 20; 2 Tim. ii. 16; Tit. 1. 10) to dismiss their teaching as so much idle chatter."<sup>1</sup> Both then and now "fruitless discussions"<sup>2</sup> must be avoided at all costs.

1 Timothy 6:20-21. This climactic warning from Paul's first epistle to Timothy contains a reiteration of his initial warning to the young man of God (cf. above on 1 Tim 1:3-7). After positively having instructed him to guard "the faith as a fixed deposit,"<sup>3</sup> Paul added: "Turn away from godless chatter and opposing ideas of what is falsely called knowledge, which some have professed and in so doing have wandered from the faith" (1 Tim 6:20b-21, NIV).<sup>4</sup> It must be stressed that here "Paul does not tell Timothy to refute these things, but to turn away from them every time."<sup>5</sup>

The man of God must constantly avoid τὰς βεβήλους κενοφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως. Paul's words indicate that he had in

<sup>1</sup> J. N. D. Kelly, A Commentary On The Pastoral Epistles, HNTC (New York: Harper & Row, Publishers, 1963), p. 48.

<sup>2</sup> BAGD, p. 495.

<sup>3</sup> Guthrie, Pastoral Epistles, p. 118; πισθία is "a word which occurs only here and in 2 Tim. i. 12, 14 in the New Testament. This deposit cannot be distinguished from the frequent objective use of the terms 'the faith,' 'the commandment,' etc., but its particular significance is found in the preciousness of what is to be guarded. It is like treasure deposited in a bank for safe keeping" (Ibid.).

<sup>4</sup> It might be better to construe the subordinate participle modally; cf. Kent, Pastoral Epistles, pp. 209-10.

<sup>5</sup> Ibid., p. 210; Kent convincingly adds: "There is no way to refute a myth or a fanciful fabrication, especially if the proponents themselves are incapable of thinking rationally (1:7). One is in danger of granting such errorists a measure of respectability by deigning to consider their schemes, and the uninformed may get the notion that their teaching does contain something after all, instead of seeing it for the empty talk which it is (kenophōnia)" (Ibid.).

view "the matter and methods of the false teachers."<sup>1</sup> Besides here, the apostle uses the adjective βέβηλος (i.e. profane, unhallowed, godless<sup>2</sup>) in 1 Timothy 1:9; 4:7; and 2 Timothy 2:16; the noun κενωφωλία (i.e. empty talk, an argument of no content<sup>3</sup>) recurs in 2 Timothy 2:16; and ἀντίθεσις (i.e. opposition, objection, contradiction; <sup>4</sup> cf. Eng. derivative antithesis) occurs in the NT only here. Kent assembles this data incorporating the force of the descriptive expression τῆς ψευδωνύμου [i.e. falsely bearing the name<sup>5</sup>] γνώσεως:

There is nothing to fear in true knowledge. But when men parade their hypotheses and schemes as settled fact, particularly in the spiritual and religious realm, such knowledge is falsely named and must be shunned. This sort of knowledge which by its nature is the antithesis (antitheseis) of revealed religious truth is the counter affirmation of the enemies of God to the genuine spiritual knowledge revealed by God's Word. This falsely-named knowledge subjects God and His revelation to the mind of man.

Throughout the history of the church, there have been men who have claimed a superior knowledge, and have subjected Scripture to their boasted intellect.<sup>6</sup>

"Paul's command addressed to Timothy is ever up-to-date."<sup>7</sup>

2 Timothy 2:23-26. Very similar to the aforementioned exhortations is one from Paul's Second Epistle to Timothy:

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<sup>1</sup>D. Edmond Hiebert, First Timothy (Chicago: Moody Press, 1957), p. 123.

<sup>2</sup>BAGD, p. 138.

<sup>3</sup>Kent, Pastoral Epistles, p. 210. "The term does not differ much from ματαιολογία, i. 6" (Newport J. D. White, "The First And Second Epistles To Timothy And The Epistle To Titus," EGT [reprinted; Grand Rapids: Wm. B. Eerdmans Publishing Co., 1970], p. 150).

<sup>4</sup>BAGD, p. 74. <sup>5</sup>Ibid., p. 892.

<sup>6</sup>Kent, Pastoral Epistles, p. 210.

<sup>7</sup>Hendriksen, Pastoral Epistles, p. 212.

Don't have anything to do with foolish and stupid arguments [i.e. τὸς μαρῶς καὶ ἀπαιδεύτους ῥητήρεις], because you know they produce quarrels. And the Lord's servant must not quarrel; instead, he must be kind to everyone, able to teach, not resentful. Those who oppose him he must gently instruct [lit. ἐν πραΰτητι παιδεύοντα], in the hope that God will grant them repentance leading them to a knowledge of the truth, and that they will come to their senses and escape from the trap of the devil, who has taken them captive to do his will (2 Tim 2:23-26, NIV).

The opponents' rationalistic methodology (i.e. v. 23) is to be rejected, and the man of God is to exercise his responsibility presuppositionally by patiently instructing them, recognizing that the results belong to God (i.e. v. 25). Verse twenty-four provides a Scriptural transition to a consideration of what we are to do. Based upon this verse, Custer rightly contends:

Now, do you know why we are not meek; do you know why we are not gentle? Because, you see, we get this thing confused. We think it's our job to convince men. . . . We don't have to berate people; we don't have to hit them over the head. We don't have to prove we're right. You simply deliver the message lovingly, graciously, kindly, and then say, "Dad, they're all yours"; and watch them move. We ought to give God time to work in our teaching.<sup>1</sup>

What to do. Among the many exhortations which contain positive reflections of an apologetical methodology in Paul's letters to Timothy and Titus the following especially stand out.

2 Timothy 2:14-18. It is obvious that verses fourteen and sixteen through eighteen contain yet another of Paul's recurrent reminders to Timothy concerning that methodology which must be consistently rejected (cf. above). However, verse fifteen accentuates the positive methodology: "Do your utmost to present yourself to God approved, a

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<sup>1</sup>James Custer, "Three Qualities That Set Apart Champions of the Ministry; Part III: An Unswerving Commitment," recorded chapel message (Winona Lake: Grace Theological Seminary, October 6, 1978).



workman who has nothing to be ashamed of, rightly handling the word of the truth."<sup>1</sup> Dibelius and Conzelmann appropriately identify this as "the best medicine against the disease of 'disputes about words.'"<sup>2</sup>

The awesome responsibility of the disseminator of the Truth is inherent in the words σπουδάσον σεαυτὸν δοκιμὸν παραστήσαι τῷ θεῷ:

"Give diligence to present thyself approved unto God." The word rendered "study" in the King James Version does not refer to the minister's study of books or the Scriptures, nor to his sermon preparation. It means "to make haste, to exert oneself, to be zealous or eager, to give diligence," with the further thought of effort, as papyrus usage shows. Timothy must put forth diligent effort to present himself "approved unto God," as a servant presents himself before his master with the consciousness of having done his master's will. In his work as a minister Timothy's chief concern must be not to win the approval of men but of God. . . . It must be his concern to appear before God "as one tested," hence one who is "approved unto God."<sup>3</sup>

The two appositional descriptions which follow stress respectively the disseminator's expenditure<sup>4</sup> and procedure. In reference to his methodology the Word of God is primary (i.e. τὸν λόγον τῆς

<sup>1</sup> Hendriksen's rendering (Pastoral Epistles, p. 262).

<sup>2</sup> Dibelius and Conzelmann, Pastoral Epistles, p. 111.

<sup>3</sup> D. Edmond Hiebert, Second Timothy (Chicago: Moody Press, 1958), p. 67. On the contextual antithesis, Guthrie well stresses: "The aim is to shew (or better 'present' RV, RSV) thyself approved (dokimos, 'accepted after testing') unto God, as contrasted with the canvassing of men's approval so evident among false teachers" (Pastoral Epistles, p. 147). Concerning the aorists, Lenski is undoubtedly right when he says that they "are constative; the action, which is in reality durative, is viewed as a unit, the present participle at the end spreading it out in its progress" (R. C. H. Lenski, The Interpretation of St. Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus and to Philemon [Minneapolis: Augsburg Publishing House, 1943], pp. 797-98).

<sup>4</sup> I.e. ἐργάτην ἀνεπαίσχυντον. On the motif of ἐργάτης, cf. 2 Cor 11:13 and Phil 3:2; and on its force with the qualifying adjective (i.e. ἀνεπαίσχυντος), see: Hiebert, Second Timothy, pp. 67-68.

ἀληθείας):<sup>1</sup> "'The word of truth' is the apostolic faith which Timothy has received from Paul and is to communicate to others. For us it is, quite simply, Scripture."<sup>2</sup> The compound verbal ὀρθοτομοῦντα (from ὀρθοτομέω) is found only here and in the LXX at Proverbs 3:6 and 11:5 for the piel of ὄρθ.<sup>3</sup> Although many semantical conjectures relating to this compound have arisen,<sup>4</sup> the context must determine its usage herein.<sup>5</sup> "In this context . . . the main idea seems to be that Timothy must be scrupulously straightforward in dealing with the word of truth, in strong contrast to the crooked methods of the false teachers."<sup>6</sup> Methodologically, "to 'cut it straight' or 'make it a straight path' is to be

<sup>1</sup> Cf. parallel expressions: "This word of the truth is 'the testimony concerning our Lord' (II Tim. 1:8), 'the gospel' (same reference and see Eph. 1:13), 'the word of God' (II Tim. 2:9). It is God's redemptive truth" (Hendriksen, Pastoral Epistles, p. 262).

<sup>2</sup> John R. W. Stott, Guard the Gospel: The Message of 2 Timothy (Downers Grove: InterVarsity Press, 1973), p. 67.

<sup>3</sup> BAGD, p. 580; they suggest that its meaning in conjunction with ὀδοῦς in Proverbs should be to "'cut a path in a straight direction' or 'cut a road across country . . . in a straight direction,' so that the traveler may go directly to his destination. . . . Then ὀρθοτομεῖν τὸν λόγον τῆς ἀληθείας would perh. mean guide the word of truth along a straight path (like a road that goes straight to its goal), without being turned aside by wordy debates or impious talk 2 Ti 2:15. For such other mngs. as teach the word aright, expound it soundly, shape rightly, and preach fearlessly, s. M-M" (Ibid.).

<sup>4</sup> Cf. Alford who lists eight (Greek Testament, 3:384). "The debate, however, is probably fruitless (an example of the logomachia which Paul deploras!), for the broad sense is clear enough and the underlying image, whatever it is, has lost all its freshness and force" (Kelly, Pastoral Epistles, p. 183).

<sup>5</sup> Cf. Hendriksen, Pastoral Epistles, pp. 262-63.

<sup>6</sup> Guthrie, Pastoral Epistles, p. 148; cf. Hendriksen, Pastoral Epistles, p. 263; and Hiebert, Second Timothy, p. 68.

accurate on the one hand and plain on the other in our exposition.

. . . Thus the good workman is true to Scripture."<sup>1</sup>

2 Timothy 4:1-2. Five rapid-fire imperatives (v. 2) constitute Paul's solemn mandate (v. 1) to this young man of God,<sup>2</sup> and they echo down the corridors of church history to us: "Herald the word; be on hand in season, out of season; reprove, rebuke, admonish, with all longsuffering and teaching."<sup>3</sup> The first of these commands is primary,<sup>4</sup> and "the following imperatives . . . are various departments of 'preaching the word.'"<sup>5</sup> Although the means by which these corollary obligations are to be discharged is not explicitly mentioned, the context

<sup>1</sup> Stott, Guard the Gospel, pp. 67-68.

<sup>2</sup> On the formulaic characteristic of this parenthesis, see: Dibelius and Conzelmann, Pastoral Epistles, p. 120. For a brief survey of the whole paragraph (i.e. vv. 1-8), see: Hiebert, Second Timothy, pp. 102-13; note especially: "The charge to preach the Word, vv. 1-4. Paul emphatically indicates the solemnity of the charge (v. 1), makes the statement of the charge (v. 2), and indicates the reason for the charge (vv. 3, 4)" (Ibid., p. 103). Cf. Kent, Pastoral Epistles, pp. 291-95.

<sup>3</sup> Hendriksen's rendering (Pastoral Epistles, p. 308).

<sup>4</sup> Cf. Ibid., p. 309; Lenski, Colossians, Thessalonians, Timothy, Titus and Philemon, p. 852; Stott, Guard the Gospel, pp. 106-09; Hiebert, Second Timothy, p. 104; etc.

<sup>5</sup> White, "1 and 2 Timothy and Titus," p. 176. 'Ἐπίστηθι denotes "'take a stand,' 'stand upon it or up to it,' 'carry on,' 'stick to it'" (Robertson, Word Pictures, 4:629); and "the two adverbs form a proverbial jingle (Gk. eukairōs, akairos), and might be paraphrased, 'Whether the moment seems opportune or not'" (Kelly, Pastoral Epistles, p. 206). "Ἐλεγεν means "'Reprove' or 'Convict.'" See on II Tim. 3:16 for the related noun. Sin must be brought home to the sinner's consciousness in order that he may repent" (Hendriksen, Pastoral Epistles, p. 311); cf. John 16:8 above in ch. 5. "Rebuke; this word (epitimaō), closely akin to the last, denotes in New Testament usage the idea of censure" (Guthrie, Pastoral Epistles, p. 166). Concerning παρακλήσειον, it should be noted that "those who have been rebuked need encouragement, comfort, and exhortation. All these ideas form the connotation of parakaleō" (Kent, Pastoral Epistles, p. 293).

indicates that each of them can be accomplished only by means of the Word.<sup>1</sup> Concerning the compound prepositional phrase ἐν πάσῃ μακροθυμίᾳ καὶ διδασκῆ, it seems best to consider it as modifying all five imperatives.<sup>2</sup>

Returning to the pre-eminent obligation, κήρυξον τὸν λόγον, it must be remembered that "according to Scripture . . . 'heralding' or 'preaching' is generally the divinely authorized proclamation of the message of God to men. It is the exercise of ambassadorship."<sup>3</sup>

We observe at once that the message Timothy is to communicate is called a "word," a spoken utterance. Rather it is the word, God's word which God has spoken. Paul does not need to specify it further, for Timothy will know at once that it is the body of doctrine which he has heard from Paul and which Paul has now committed to him to pass on to others. It is identical with "the deposit" of chapter 1. And in this fourth chapter it is equivalent to "the sound teaching" (3), "the truth" (4) and "the faith" (7). It consists of the Old Testament Scriptures, God-breathed and profitable, which Timothy has known from childhood, together with the teaching of the apostle which Timothy has "followed," "learned" and "firmly believed" (3:10, 14). The same charge is laid upon the church of every age. We have no liberty to invent our message, but only to communicate "the word" which God has spoken and has now committed to the church as a sacred trust.<sup>4</sup>

<sup>1</sup>Cf. Lenski, Colossians, Thessalonians, Timothy, Titus and Philemon, pp. 852-53.

<sup>2</sup>Cf. Ibid., p. 853; Stott, Guard the Gospel, pp. 108-09 (note that he makes a special connection with "preach the word"); and Guthrie: "All these imperatives must be effected with all longsuffering and doctrine. The first qualification denotes the manner and the second the method which Timothy must adopt; makrothumia (patience, forbearance, longsuffering) is a favourite Pauline expression, and is generally used of God's forbearance. . . . Christian reproof without the grace of long-sufferance has often led to a harsh, censorious attitude intensely harmful to the cause of Christ. But the other requirement is equally essential, for correction must be intelligently understood and hence based on 'teaching.' To rebuke without instruction is to leave the root cause of error untouched" (Pastoral Epistles, pp. 166-67).

<sup>3</sup>Hendriksen, Pastoral Epistles, p. 309; note his whole discussion: p. 309, n. 168; pp. 309-10. Cf. Furnish, "Prophets, Apostles, and Preachers," pp. 55-60.

<sup>4</sup>Stott, Guard the Gospel, p. 106.

Kent aptly synthesizes κήρυξον τὸν λόγον when he notes:

He must proclaim as a herald (keruxon) the message which has been given to him by his Lord. He must announce it in its completeness (Acts 20:27), without alteration, addition, or subtraction. He must proclaim, not philosophize or argue. This message is the Word of God, which has previously been explained as God-breathed Scripture (3:16, 17). To proclaim God's Word involves all the themes of Scripture, not picking out some and ignoring others. The Word of God in its entirety is the basic material of the preacher's message.<sup>1</sup>

Once again, the crucial issues of Scriptural methodology and content are paramount.

Since "Timothy is to 'preach' this word, himself to speak what God has spoken,"<sup>2</sup> no one could legitimately challenge his authority. This can also be true today; if we faithfully herald the words of the Scriptures (i.e. genuine expository preaching<sup>3</sup>),<sup>4</sup> "the sermon is nothing less than a re-presentation of the Word of God."<sup>5</sup> "Today's minister must never forget that it is only His own Word that God has promised to bless."<sup>6</sup>

Titus 1:9. In Titus 1:5-9 Paul writes to another of his young associates in reference to the qualifications of overseers for the

<sup>1</sup>Kent, Pastoral Epistles, p. 292, emphasis added; cf. Lenski, Colossians, Thessalonians, Timothy, Titus and Philemon, p. 852.

<sup>2</sup>Stott, Guard the Gospel, p. 106.

<sup>3</sup>"Today in the work of 'heralding' or 'preaching' careful exposition of the text is certainly included" (Hendriksen, Pastoral Epistles, p. 310).

<sup>4</sup>Cf. Runia, "What Is Preaching According To The New Testament?" pp. 30-41 wherein he commendably argues that if we are faithful in our exposition of the text, we are preaching the very Word of God to our audiences.

<sup>5</sup>Henry, God, Revelation and Authority, 4:479.

<sup>6</sup>Barker, "Jeremiah's Ministry and Ours," p. 229; cf. pp. 228-29 for a good discussion of 2 Tim 4:2.

churches.<sup>1</sup> The capstone to these requirements is given in verse nine: "He [i.e. the overseer, v. 7] must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it" (NIV). The leading participle (i.e. ἀντεχόμενον) is durative and connotes "to hold back, . . . to hold oneself face to face with, to cling to, as in I Thess. 5:14."<sup>2</sup> That to which the overseer must constantly cling is indicated by the complex genitive object τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου:<sup>3</sup>

The Greek makes both the phrase and the adjective attributive by placing them between τοῦ . . . λόγου and having the phrase modify the adjective, literally: "the in accord with the doctrine faithful or trustworthy Word," i.e., the Word whose doctrine makes it so reliable and worthy of confidence and faith. . . . The expression is compact and unites in one concept: the Word--its doctrine--its trustworthiness; the Word--its great contents--its supreme quality. Every elder is to be a man who holds solidly to this Word, who knows it, makes it his whole stay.<sup>4</sup>

"Only so will he be able to perform the double task of exhorting others and correcting those who contradict the truth."<sup>5</sup> The element of his παράκλησις is indicated by ἐν τῇ διδασκαλίᾳ ὑγιαίνουσα (i.e. the

<sup>1</sup> For a brief but helpful chart on the comparisons and contrasts of these qualifications as they are found in Titus 1:7ff. and 1 Tim 3:1ff., see: Dibelius and Conzelmann, Pastoral Epistles, p. 133.

<sup>2</sup> Robertson, Word Pictures, 4:599.

<sup>3</sup> For a discussion of the various syntactical proposals for this chain, see: Alford, Greek Testament, 3:411-12.

<sup>4</sup> Lenski, Colossians, Thessalonians, Timothy, Titus and Philemon, p. 899. Kent, stressing the πιστοῦ, notes: "The overseer of the congregation must cling to the Word which is characterized as faithful, trustworthy, or reliable. . . . This designation of God's Word was used elsewhere by Paul (I Tim. 1:15; 3:1; 4:9; II Tim. 2:11; Titus 3:8). In these other uses it was a kind of formula" (Pastoral Epistles, p. 222).

<sup>5</sup> Guthrie, Pastoral Epistles, p. 186. Cf. Kent, Pastoral Epistles, p. 222 for an expanded commentary on this.

teaching which is healthy).<sup>1</sup> In the light of all this, it must be remembered that:

The Christian pastoral ministry is essentially a teaching ministry, which explains why candidates are required both to be orthodox in their own faith and to have an aptitude for teaching (e.g. Tit. 1:9; I Tim. 3:2). There is an increasing need . . . for Christian ministers to exercise . . . a systematic expository preaching ministry, to "proclaim the word . . . with all teaching."<sup>2</sup>

Such a presuppositional approach for Truth dissemination comes from God through Paul to Timothy, Titus, and finally to us.

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<sup>1</sup>Cf. Alford, Greek Testament, 3:412. Cf. "'Sound teaching' (ὕγιαίνουσα διδασκαλία, 1 Tim 1:10; 2 Tim 4:3; Tit . . . 2:1), 'sound words' (ὕγιαίνοντες λόγοις, 1 Tim 6:3; 2 Tim 1:3), 'to be sound in faith' (ὕγιαίνειν [έν] τῇ πίστει, Tit 1:13; 2:2, 'sound preaching' (λόγος ὑγίης, Tit 2:8)" (Dibelius and Conzelmann, Pastoral Epistles, p. 24); note: extra-Biblical occurrences of this kind of terminology cannot be used to argue, as they have done, against Pauline authorship and for a rationalistic connotation (cf. Ibid., pp. 24-25).

<sup>2</sup>Stott, Guard the Gospel, pp. 108-09.



## CHAPTER VII

### SUMMARY-CONCLUSION

Most of the conclusions pertaining to a Scriptural apologetical methodology have already been drawn as the previous chapters and major sections were brought to a climax. Three areas of brief synthesis will be reviewed herein.

#### Concerning The Unregenerate Recipient Of Truth

Incontestable Scriptural evidences have shown the natural man to be enslaved to self, sin, and Satan. All his faculties are affected to various degrees by the Fall so that "there is no such thing as a neutral mind."<sup>1</sup> "The thinking of the natural man is never a suitable pattern or starting point for Christian Apologetics!"<sup>2</sup> Consequently, the apologist's only hope for reaching him is to do God's business by humbly following God's way.<sup>3</sup> He must first affix himself to a reference point which never changes; the locus of his authority must be self-authenticating special revelation. Then he must consistently confine his methodology to this objective resource, praying that God the Spirit will accomplish His

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<sup>1</sup> Kunst, "The Implications Of Pauline Theology Of The Mind For The Work Of The Theologian," p. 116.

<sup>2</sup> Bahnsen, "Apologetics," in Foundations, p. 211.

<sup>3</sup> Cf. Ibid., p. 210; note his whole discussion on pp. 209-39. Whitcomb well summarizes the principle when he says, "God's work must be done in God's way if it is to receive God's approval (cf. 1 Cor. 3:10-15)" ("Contemporary Apologetics and the Christian Faith, Part III," p. 295).



good pleasure. The apologist's clearest model should be constructed from 1 Corinthians 1-3.<sup>1</sup>

### Concerning The Regenerate Recipient Of Truth

Because of anthropocentric hangover,<sup>2</sup> the same basic methodology is also needed when ministering to regenerate people. The vehicle of communication is usually preaching; however, this preaching must be in conformity with those NT examples previously examined (i.e. all preaching must be governed by a presuppositional approach). Since we now have in our possession the complete prophetic-apostolic Word,<sup>3</sup> the content of our preaching must be (1) "only the Word of God" and (2) "the whole Word of God."<sup>4</sup> In practice, this implies "the exclusive validity of expository preaching."<sup>5</sup> Furthermore, in the light of previous theological conclusions pertaining to God's objective and subjective provisions for communicating the truth, "expository preaching at its best" is "textual preaching."<sup>6</sup> The human channel of truth (i.e. the apologist) exercises his Scriptural obligations faithfully when he clearly presents the words from the Word, while humbly submitting himself and the results to the sovereign Spirit.

<sup>1</sup> Cf. Bahnsen, "Apologetics," in Foundations, p. 208.

<sup>2</sup> Cf. the realities of Rom 7:15-21; Gal 5:16ff.; etc.

<sup>3</sup> Cf. Scaer, The Apostolic Scriptures, p. 52.

<sup>4</sup> Kuiper's headings for an excellent discussion of "The Content Of Scriptural Preaching" ("Scriptural Preaching," in Infallible Word, pp. 209-41).

<sup>5</sup> Ibid., p. 242. Kuiper well argues his basic thesis: "Since exposition of Scripture is of the essence of preaching, the expository method has exclusive validity" (Ibid.; cf. pp. 241-54).

<sup>6</sup> Ibid.; cf. his sub-headings on pp. 250-54.

Concerning The Regenerate Disseminator Of Truth

The above observations provide an adequate transition to a third area of brief synthesis which needs to be reviewed. This area might not have been directly developed throughout the discussion; however, it was definitely in the background. In certain places it even came to the forefront (cf. e.g. ch. 3 in reference to the affect of anthropocentric hangover on the disseminators of truth, esp. the hazard of pride in the witness). The paramount issue is that of the heart attitude of the apologist.

The Apostle Peter addresses this issue when he writes:

But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect, keeping a clear conscience, so that those who speak maliciously against your good behavior in Christ may be ashamed of their slander (1 Pet 3:15-16, NIV).

Although the occasion of 1 Peter (i.e. suffering persecution; cf. 1:1ff.) would support a technically restricted usage of ἀπολογία herein, contemporary applications are not prohibited.<sup>1</sup> In particular, the mood<sup>2</sup> which permeates this apologetical methodology is timeless:

The Apostle Peter stresses an attitude of dependence on God. If the call is issued for the act of giving defense on the basis of this verse, it is imperative also to issue the call for the proper attitude in this activity, an attitude exemplified by New Testament believers in their defense. The apostle stresses an attitude of total dependence on God. . . . The passage teaches that believers are encouraged to be prepared to give defense, but this defense is to be devoid of all arrogance, pride, or self-sufficiency (emphases added).<sup>3</sup>

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<sup>1</sup>Cf. Howe, "A Comparative Study of the Work of Apologetics and Evangelism," pp. 305-06.

<sup>2</sup>Cf. Mayers, "Both/And: The Uncomfortable Apologetic," p. 231.

<sup>3</sup>Howe, "A Comparative Study of the Work of Apologetics and Evangelism," p. 305.

Such an attitude is commensurate with a presuppositional approach: "In the immediate context, then, Peter is saying that the believer must confess his inability to convert men by mere human reasonings and God's unique and sovereign ability to do the work of converting."<sup>1</sup> This is not only the message of Peter but also the rest of the Bible. Truth disseminator, go and do likewise.

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<sup>1</sup>Whitcomb, "Contemporary Apologetics and the Christian Faith. Part III," p. 293.

APPENDIX I

HORNE'S CHART: "A SUMMARY OVERVIEW OF CONTEMPORARY APOLOGETIC TYPES"<sup>1</sup>

TYPE	RATIONALISTIC	REVELATIONAL	
Theologically	Arminian	Moderate Calvinism	Consistent Calvinism
Philosophically	Categorical Presuppositionalism	Analytical Presuppositionalism	Metaphysical Presuppositionalism
	—Assumes no system or world view. —begins only with an epistemology.	—Assumes the Christian world view hypothetically. —Subjects it to an epistemological verification.	—Accepts unquestioningly the Christian world view. —Rejects all efforts at verification.
Apologetically	Starting Point—Man's Reason.	Starting Point—Ultimately man's reason. —Logical—God. —Synoptic—Man's reason.	Starting Point—God's revelation.
	----- Common Ground— Epistemological	----- Common Ground— Epistemological	----- Common Ground— Metaphysical
Exponents	S. C. Hackett F. J. Sheen	E. J. Carnell B. Ramm G. Clark J. O. Buswell	C. Van Til G. C. Berkouwer H. Dooyeweerd J. M. Spier R. J. Rushdoony

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<sup>1</sup> Charles M. Horne, "Van Til and Carnell," in Jerusalem and Athens: Critical Discussions on the Theology and Apologetics of Cornelius Van Til, ed. by E. R. Geehan (N.p.: Presbyterian and Reformed Publishing Co., 1971), p. 379.

## APPENDIX II

### SELECTED ADDITIONAL PASSAGES RELATING TO HAMARTIOLOGICAL COMPLICATIONS

#### Psalms 5:9-10 (vv. 10-11, Heb.)

Note the characteristics of the psalmist's enemies, some of which Paul uses to characterize mankind in general (cf. Rom 3:13):

"Not a word from their mouth can be trusted;  
their heart is filled with destruction.

Their throat is an open grave;  
with their tongue they speak deceit.

Declare them guilty, O God!

Let their intrigues [i.e. מְעַצְוֹתֵיהֶם; from יָעַץ] be their downfall.

Banish them for their many sins [i.e. פְּשָׁעֵיהֶם],  
for they have rebelled against you" [i.e. כִּי-מָרְדוּ בְּךָ] (NIV).

#### Psalms 10:3-11

Note the perverted attitude of the wicked in reference to God and fellow man. Verse 7 is reflected in Rom 3:14, and verse 4b captures the burden of the whole passage:

"All his thoughts [i.e. כָּל-מְזֻמוֹתָיו; from זָמַם] are,  
'There is no God'" (NASB).

#### Psalms 14:1-3

Cf. Rom 3:10-12. After the fool [i.e. נָבֵל] makes his atheistic assertion, the Holy Spirit through the psalmist assesses the behavior of fallen mankind:

"The fool has said in his heart, 'There is no God.'

They are corrupt, they have committed abominable deeds [i.e. שָׂחָ and חָטְבָ plus עֲלִילָה];

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 [i.e. מְבִינִים],  
Who seek after God.

They have all [הַכֹּל = totality]

turned aside; together they have become

corrupt [i.e. יָחַדְדוּ בְּאַחְזָר];

There is no one who does good, not even one" (NASB).

## Psalm 36:1-4 (vv. 2-5, Heb.)

The fountainhead of the natural man's perverted behavior is laid bare in this passage. Paul employs verse 1b as a climax to his great string of proof-texts in Rom 3 (cf. v. 18).

"Transgression [i.e. פשע] speaks to the ungodly within [i.e. בקרב] his heart [accepting the 3ms suffix]; There is no fear of God before his eyes" (v. 1, NASB).

"For in his own eyes he flatters himself too much to detest or hate his sin" (v. 2, NIV).

"The words of his mouth are wickedness and deceit [i.e. ארר וימרה];

He has ceased to be wise and to do good.

He plans wickedness [i.e. יחשב ארר] upon his bed;

He sets himself on a path that is not good;

He does not despise evil" (vv. 3-4, NASB).

## Psalm 53:1-3 (cf. above on Ps 14:1-3)

## Psalm 58:1-5 (vv. 2-6, Heb.)

Again the relationship between a perverse nature and wicked acts is accentuated (cf. esp. the parallelism of v. 2).

Note the synonymous declarations of v. 3.

"Do you rulers indeed speak justly?

Do you judge uprightly among men?

No, in your heart you devise injustice, and your hands mete out violence on the earth.

Even from birth [i.e. מיתום] the wicked go astray;

from the womb [i.e. מבטן] they are wayward and speak lies.

Their venom is like the venom of a snake, like that of a cobra that has stopped its ears,

that will not heed the tune of the charmer, however skillful the enchanter may be" (NIV).

## Psalm 73:3-9

Note Asaph's poetic description of the arrogant (i.e. הוֹלְלִים, v. 3), esp. vv. 6-9;

"Therefore pride is their necklace; the garment of violence covers them.

Their eye bulges from fatness;

The imaginations of their heart run riot.

They mock, and wickedly speak oppression;

They speak from on high.

They have set their mouth against the heavens;

And their tongue parades through the earth" (NASB).

## Psalm 130:3

The answer to this rhetorical question is "No one." The theological impact is similar to that contained in 1 Kgs 8:46; Prov 20:9; etc. It is another brief summary of total depravity (cf. Anderson, Psalms, 2:875-76).

"If you, O LORD, kept a record of sins [i.e. עֲוֹנוֹת],  
O Lord, who could stand?" (NIV).

Psalm 143:2b

Cf. discussion in ch. 3 on Eccl 7:20.

"For no one living is righteous before you"  
[i.e. כִּי לֹא-יִצְדֵק לִפְנֵיהֶּ כָּל-חַי] (NIV).

Proverbs 2:12-15

The antidote of Divine wisdom is needed to avoid the  
life-style of mankind without God:

"Wisdom will save you from the ways of wicked men,  
from men whose words are perverse,  
who leave the straight paths to walk in dark ways,  
who delight in doing wrong and rejoice in the  
perverseness of evil,  
whose paths are crooked and who are devious in their  
ways" (NIV).

Proverbs 20:9

Another rhetorical question which must be answered, "Nobody"  
(cf. Cohen, Proverbs, SBB, p. 133).

"Who can say, 'I have cleansed my heart,  
I am pure from my sin?'" (NASB).

Isaiah 1:4-6

A vivid picture of national perversity (with individual  
implications) is painted by Isaiah in these opening verses.  
The terms he employs constitute a catalog of hamartiology.  
The many descriptive participles point to characteristic  
actions. (For discussion, see: Trevor Craigen, "The Con-  
cept Of Sin In Isaiah: A Study In Terminology And Context,"  
unpublished postgraduate seminar paper [Winona Lake: Grace  
Theological Seminary, Fall 1980].)

"Alas, sinful [i.e. חַטָּא] nation,  
People weighed down with iniquity [i.e. עֲוֹן],  
Offspring of evildoers [i.e. רָעִים],  
Sons who act corruptly! [i.e. hiphil ptc. of עָשָׂה]  
They have abandoned [i.e. עָזְבוּ] the LORD.  
They have despised [i.e. נִחְצְרוּ] the Holy One of Israel,  
They have turned away [i.e. niphal of זָרַח (I)] from  
Him [i.e. backward].

Where will you be stricken again,  
As you continue in your rebellion [i.e. מִרְדָּה from מָרַד]?

The whole head is sick [i.e. חָלִי = sickness],  
And the whole heart is faint.

From the sole of the foot even to the head  
There is nothing sound in it [אֵינֶי-בּוֹ קוֹמָם].

Only bruises, welts, and raw wounds,  
Not pressed out or bandaged,  
Nor softened with oil" (NASB).

## Isaiah 26:10

The natural condition of man precludes any kind of spiritual perception (cf. TDNT, "ἀόρατο, κτλ.," by W. Michaelis, 5:326; cf. pp. 325-27).

"Though the wicked is shown favor,  
He does not learn righteousness;  
He deals unjustly in the land of uprightness,  
And does not perceive the majesty of the LORD" (NASB).

## Isaiah 43:27b

This is a reminder of the nation's hamartiological roots:  
"Your first father sinned" (NIV).

## Isaiah 48:8

Continuity of rebellion and resistance is stressed herein.  
(For discussion, see: Young, Isaiah, 3:251-52).

"You have neither heard nor understood;  
from of old your ear has not been open.  
Well do I know how treacherous you are;  
you were called a rebel from birth" (NIV).

## Isaiah 53:4-6

Cf. discussion above in ch. 4 on soteriological theocentricity.  
The hamartiology of these verses provides the dark background  
for the marvellous grace of God exhibited therein.

## Isaiah 64:6 (v. 5, Heb.)

Universal pollution is asserted. (Cf. Young, Isaiah,  
3:496-97 on the pictorial representations of this universal  
pollution.)

"For all of us [i.e. כָּלֵנוּ] have become like one who is  
unclean [i.e. כְּטֵמֵא],  
And all our righteous deeds are like a filthy garment  
[i.e. וְיִכְבְּדוּ עֵדִים];  
And all of us wither like a leaf,  
And our iniquities, like the wind, take us away" (NASB).

## Isaiah 65:2-7

This is another poetic representation of the hamartiological  
state of the nation; vv. 2-3b are particularly evaluative:

"I have spread out My hands all day long to a rebellious  
people [i.e. עַם סוֹרֵר],  
Who walk in the way which is not good, following their  
own thoughts [i.e. אַחֲרֵי מַחְשַׁבֹתֵיהֶם],  
A people who continually provoke Me to My face" (NASB).

## Jeremiah 2:24

The people's evil propensities are compared to a donkey in  
heat:

"You are . . . a wild donkey accustomed to the desert,  
sniffing the wind in her craving--in her heat who can  
restrain her?" (NIV).



## Matthew 7:16-18

Jesus often taught that different patterns of behavior are due to different kinds of natures. An evil nature will manifest itself. Consider the axiomatic truths of v. 18 in reference to man's total inability.

"By their fruit you will recognize them. Do people pick grapes from thornbushes, or figs from thistles? Likewise every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit" (NIV).

## Matthew 13:19, 25, 39

These verses from the parables of Matt 13 capsule Satan's opposition to truth dissemination.

"When any one hears the word of the kingdom, and does not understand it, the evil one comes and snatches away what has been sown in his heart. This is the one on whom seed was sown beside the road. . . .

But while men were sleeping, his enemy came and sowed tares also among the wheat, and went away. . . .

The enemy who sowed them is the devil, and the harvest is the end of the age; and the reapers are angels" (NASB).

## John 3:19

Sinful mankind perpetually takes his refuge in spiritual darkness.

"And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their deeds were evil" (NASB).

## John 8:44

Jesus herein associates man the sinner with the architect of all sin, the devil.

"You belong to your father, the devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies" (NIV).

## Romans 7:5

Paul once again looks back on our condition (i.e. the condition of all mankind) prior to conversion.

"For while we were in the flesh [i.e. 'For when we were in the flesh, in our unregenerate days, when our rebel self, the antithesis of the Spirit, ruled and dominated us'; cf. Moule, Romans, p. 135], the sinful passions, which were aroused by the Law, were at work in the members of our body to bear fruit for death" (NASB).

## Galatians 3:22a

This is a synopsis of the hamartiological testimony of all Scripture.

"The Scripture declares that the whole world is a prisoner of sin" [i.e. τὰ πάντα ὑπὸ ἀμαρτίας] (NIV).

**Ephesians 5:8**

Another brief characterization of the past estate of believers is given by Paul in the words:

"for you were formerly darkness" (NASB).

**Colossians 2:13**

This verse briefly summarizes the truth of Eph 2:1, 5 (cf. above in chs. 3-4).

"And when you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him" (NASB).

**2 Timothy 3:13**

Paul sees no moral evolution ahead for mankind:

"But evil men and imposters will proceed from bad to worse, deceiving and being deceived" (NASB).

**Titus 1:15**

There is another set of equations herein (cf. on Matt 7:16-18 above) which prove that natures are determinative. Noetic perversion is mentioned specifically.

"To the pure, all things are pure, but to those who are corrupted and do not believe, nothing is pure. In fact, both their minds and consciences are corrupted" [i.e. μεμίσανται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις] (NIV).

**2 Peter 2:10-19**

This extended passage paints an awesome and gruesome picture of the unrighteous, especially those who lead others astray. Note any good translation.

### APPENDIX III

#### SELECTED ADDITIONAL PASSAGES RELATING TO SOTERIOLOGICAL THEOCENTRICITY

##### 1 Kings 8:56-61

During the course of Solomon's prayer of dedication, after he had acknowledged the universal sin of man (cf. above in ch. 3 on 1 Kgs 8:46), he extols the past, present, and future faithfulness of God concerning the welfare of His chosen people. Verses 56-58 brim with soteriological theocentricity:

"Blessed be the LORD, who has given rest to His people Israel, according to all that He promised; not one word has failed of all His good promise, which He promised through Moses His servant.

May the LORD our God be with us, as He was with our fathers; may He not leave us or forsake us, that He may incline our hearts to Himself [note this declaration of purpose which is based upon God's sovereign intervention: *לְהַטִּיחַ לְבַבְנוּ אֵלָיו*; cf. the theological concept in Jer 31:12-19 and Lam 5:21 above in ch. 4], to walk in all His ways and to keep His commandments and His statutes and His ordinances [these two infinitives, *לְלַכּוֹת* and *לְשַׁמֵּר*, identify the goals of behavior which are totally dependent upon God's provision of a continued enablement], which He commanded our fathers" (NASB).

##### Psalm 1:3

This metaphor of a righteous man probably intimates the ultimate source of his blessed estate; it seems appropriate to construe the passive participle theologically as a Divine passive.

"He is like a tree planted [i.e. *שָׁרְיָל*, 'transplanted'; cf. Jesus' assertion in Matt 15:13] by streams of water, which yields its fruit in season and whose leaf does not wither.

Whatever he does prospers" (NIV).

##### Psalm 119:32

Herein an assertion of human responsibility is wholly predicated upon God's continuous beneficent activity within the believer.

"I shall run the way of Thy commandments,  
For Thou wilt enlarge [i.e. בְּרַחֵב, the hiphil imperfect  
of רָחַב] my heart" (NASB).

Ezekiel 11:19 and 36:25ff.

Reference is made to the future national conversion of  
Israel; it is totally of God.

"And I shall give them one heart, and shall put a new  
spirit within them.

And I shall take the heart of stone out of their flesh  
and give them a heart of flesh. . . .

Then I will sprinkle clean water on you, and you will be  
clean; I will cleanse you from all your filthiness and  
from all your idols . . ." [on 36:26-27, cf. 11:19 above]  
(NASB, emphases added).

John 1:12-13

The antithetical parallelisms convey the source of spiritual  
rebirth to be God alone.

"But as many as received Him, to them He gave the right  
to become children of God [i.e. ἔδωκεν αὐτοῖς ἐξουσίαν  
τέκνα θεοῦ γενέσθαι], even to those who believe in His  
name: who were born not of blood [i.e. ἐξ αἱμάτων], nor  
of the will of the flesh [i.e. οὐδε ἐκ θελήματος σαρκός],  
nor of the will of man [i.e. οὐδε ἐκ θελήματος ἀνδρός],  
but of God" [i.e. ἀλλ' ἐκ θεοῦ ἐγεννήθησαν] (NASB).

John 15:16

Christ's sovereign choice and initiative in the choosing of  
His disciples is emphasized. In addition, they are totally  
dependent upon Him in all matters pertaining to their lives  
and ministries (cf. vv. 4-5).

"You did not choose me [i.e. they did not initiate this  
vital relationship], but I chose you [i.e. ἀλλ' ἐγὼ  
ἐξελεξαμην ὑμᾶς], and appointed you, that you should go  
and bear fruit [i.e. He is also at the very center of  
any subsequent productivity], and that your fruit should  
remain; . . ." (NASB).

John 17:2

This is a striking case of theocentricity. As Jesus prays  
to the Father, He refers to His imminent sacrifice in con-  
nection with those who were marked out beforehand as the  
beneficiaries of salvation.

"For you [i.e. the Father] granted him [i.e. the Son]  
authority over all people that he might give eternal  
life to all those you have given him" [i.e. ἵνα πᾶν ὃ  
δέδωκας αὐτῷ δῶσθαι αὐτοῖς ζωὴν αἰώνιον] (NIV).

Acts 5:31

In their reply before the high priest and the Council, Peter  
and the other apostles stressed God's purpose of bestowing  
repentance to Israel.

"He is the one whom God exalted to His right hand as a Prince and a Savior, to grant repentance to Israel, and forgiveness of sins" [i.e. (τοῦ) δοῦναι μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν] (NASB).

#### Acts 13:48

This verse records the results of Gentile belief in Pisidian Antioch; Paul and company labored but it was God who fore-ordained and granted the increase. "Many of them believed the gospel--all, in fact, who had been enrolled for eternal life in the records of heaven" (Bruce, Acts, p. 283; cf. p. 283, n. 72 on the theological significance of τεταγμένοι). "And when the Gentiles heard this, they began rejoicing and glorifying the word of the Lord; and as many as had been appointed to eternal life believed" [i.e. καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον] (NASB).

#### 2 Corinthians 2:12

Just prior to Paul's great flight on the glory of the Gospel ministry which included his testimony of God's sufficiency as the remedy for our insufficiency, the apostle reminds all that his own "success in evangelizing was due to the Lord" (cf. Barrett, 2 Corinthians, p. 94). Cf. on Acts 14:27 in ch. 4 above.

"Now when I went to Troas to preach the gospel of Christ and found that the Lord had opened a door for me, . . ." (NIV; emphasis added).

#### Philippians 1:29

Paul reminded the Philippians that God was ultimately behind their faith.

"For to you it has been granted [i.e. ἐχαρίσθη] for Christ's sake, not only to believe in Him [i.e. τὸ εἰς αὐτὸν πιστεύειν], but also to suffer for His sake" (NASB).

#### Colossians 1:11

Believers are once again reminded that the holy life-style to which they have been called is only made possible through God's continuing enablement (i.e. the reference is "to the habitual impartation of God's strength"; cf. S. Lewis Johnson, Jr., "Spiritual Knowledge and Walking Worthily of the Lord," BSac 118 [October 1961]:343).

". . . strengthened with all power [note the present passive participle: ἐν πάσῃ δυνάμει δυνατούμενοι], according to His glorious might [i.e. as measured by τὸ κράτος τῆς δόξης αὐτοῦ] . . ." (NASB).

#### Colossians 1:22

Soteriological theocentricity with a futuristic emphasis is found in this verse. Note the concessive clause of v. 21 which points to the hopeless condition which God reversed (cf. above on Eph 2:1-3; Rom 5:10; etc. in ch. 3).

". . . yet He has now reconciled you [i.e.  $\nu\upsilon\lambda\iota\ \delta\epsilon\ \acute{\alpha}\pi\omicron\kappa\alpha\tau\eta\lambda\lambda\alpha\acute{\xi}\epsilon\nu\ .\ .\ .\ (\upsilon\mu\acute{\iota}\varsigma)$ ] in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach" (NASB).

#### Colossians 2:13-14

Cf. Eph 2:1-10. Col 2:13-14 is an overview of God's sovereign grace in salvation (see: G. R. Beasley-Murray, "The Second Chapter of Colossians," RevExp 70 [Fall 1973]:477; cf. Paul D. Simmons, "The Grace of God and The Life of the Church: Ephesians 2," RevExp 76 [Fall 1979]:497-99).

"And when you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together [i.e.  $\sigma\upsilon\nu\epsilon\zeta\omega\sigma\tau\omicron\iota\eta\sigma\epsilon\nu\ \upsilon\mu\acute{\iota}\varsigma$ ] with Him, having forgiven us all our transgressions, having cancelled out the certificate of debt consisting of decrees against us and which was hostile to us; and He has taken it out of the way, having nailed it to the cross" (NASB).

#### 1 Thessalonians 5:9

The work of the Sovereign Architect of our salvation is noted herein. He will bring to fruition our ultimate salvation.

"For God has not destined [i.e.  $\acute{\epsilon}\theta\epsilon\tau\omicron$ ; cf. BAGD, p. 816] us for wrath, but for obtaining salvation [i.e.  $\epsilon\iota\varsigma\ \pi\epsilon\rho\iota\tau\omicron\iota\eta\sigma\iota\nu\ \alpha\omega\tau\eta\rho\iota\acute{\alpha}\varsigma$ ] through our Lord Jesus Christ" (NASB).

#### 2 Timothy 2:10

Paul's expenditure in the ministry was motivated by the fact that God would do His work in His elect (cf. the specific illustration of encouragement in Acts 18:9-10). Paul knew who (i.e.  $\tau\omicron\upsilon\varsigma\ \acute{\epsilon}\kappa\lambda\epsilon\kappa\tau\omicron\upsilon\varsigma$ ) would respond to the Word, and he also knew why they would respond (i.e. because God was overseeing the whole process).

"Therefore I endure everything for the sake of the elect, that they too may obtain the salvation that is in Christ Jesus, with eternal glory" (NIV).

#### 2 Timothy 2:25-26

God is the only hope for men in rebellion; he alone is able to cause them to accept the truth which they stubbornly suppress. The noetic condition of mankind provides the background for the reason why God must grant repentance (i.e.  $\mu\epsilon\tau\alpha/\nu\omicron\acute{\epsilon}\omega$ ). ". . . if perhaps God may grant them repentance leading to the knowledge of the truth [i.e.  $\delta\acute{\omega}\eta\ \alpha\upsilon\tau\omicron\iota\varsigma\ \delta\ \theta\epsilon\omicron\varsigma\ \mu\epsilon\tau\acute{\alpha}\nu\omicron\iota\alpha\nu\ \epsilon\iota\varsigma\ \acute{\epsilon}\pi\iota\gamma\omega\sigma\iota\nu\ \acute{\alpha}\lambda\theta\epsilon\iota\acute{\alpha}\varsigma$ ], and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will" (NASB).

#### 1 Peter 1:1-5

Soteriological theocentricity according to 1 Pet 1:1-5 needs no introductory comment:

"Peter, an apostle of Jesus Christ, to those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen according to the foreknowledge of God the Father [i.e. ἐκλεκτοῖς . . . κατὰ πρόγνωσιν θεοῦ πατρὸς], by the sanctifying work of the Spirit [i.e. ἐν ἁγιασμῷ πνεύματος], that you may obey Jesus Christ and be sprinkled with His blood [i.e. εἰς ὑπακοήν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ]: May grace and peace be yours in fullest measure. Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again [i.e. ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς] to a living hope through the resurrection of Jesus Christ from the dead, to obtain an inheritance which is imperishable and undefiled and will not fade away [i.e. εἰς κληρονομίαν ἀφθαρτον καὶ ἀμίαντον καὶ ἀμόραντον], reserved [i.e. τετηρημένην] in heaven for you, who are protected by the power of God through faith for a salvation ready to be revealed in the last time" [i.e. εἰς ὑμᾶς τοὺς ἐν δυνάμει θεοῦ φρουρουμένους διὰ πίστεως εἰς σωτηρίαν ἐτοιμὴν ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ] (NASB).

Revelation 13:8 (cf. 17:8; John 17:24-26)

Earth-dwellers are contrasted with those who have been pretemporarily enrolled for salvation in God's eternal blueprint (cf. 17:8; and Eph 1:4). Should syntactical preference be given to the construing of the temporal prepositional phrase with ἐσραγγμένου, this does not change the basic burden of God's sovereignty in salvation (cf. Leon Morris, The Revelation Of St. John: An Introduction And Commentary, TNTC [Grand Rapids: Wm. B. Eerdmans Publishing Co., 1969], pp. 169-70).

"And all who dwell on the earth will worship him, every one whose name has not been written from the foundation of the world in the book of life of the Lamb who has been slain" [i.e. οὐ οὐ γέγραπται τὸ ὄνομα αὐτοῦ ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου τοῦ ἐσραγγμένου ἀπὸ καταβολῆς κόσμου] (NASB).

## APPENDIX IV

### SELECTED ADDITIONAL PASSAGES RELATING TO EFFICIENT PROVISIONS

#### Deuteronomy 32:44-47

'The Song of Moses' (Deut 32:1-43) was voiced and recorded by Divine commandment (cf. Deut 31:19). As such, these words (which became a part of the inscripturated prophetic Word) possessed an inherent dynamic (note esp. vv. 46-47). They became God's chosen instrument to accomplish His good pleasure.

"Moses came with Joshua son of Nun and spoke all the words of this song in the hearing of the people. When Moses finished reciting all these words to all Israel, he said to them, 'Take to heart all the words I have solemnly declared to you this day, so that you may command your children to obey carefully all the words of this law. They are not just idle [i.e. ריק from ריק; empty, idle, worthless] words for you--they are your life [i.e. כִּי-הוּא חַיֵּיכֶם]. By them [i.e. וּבְדַבַּר הַזֶּה] you will live long in the land you are crossing the Jordan to possess'" (NIV).

#### Psalms 36:9 (v. 10, Heb.)

The first line emphasizes God as the source of all life, and the second alludes to His prerequisite work of illumination: "He is 'the fountain of life' (Jer. ii. 13); all life flows forth from Him, who is the absolutely existing and happy One. . . . And as God is the fountain of life, so also is He the fountain of light: 'In Thy light do we see light;' out of God, seeing we see only darkness, whereas immersed in God's sea of light we are illumined by divine knowledge, and lighted up with spiritual joy" (Delitzsch, Psalms, 2:6-7).

#### Psalms 119:33-34

Divine provision is spoken of generally in these verses with an allusion to a continuing work of illumination. The believer's obedience is dependent upon God teaching and illuminating His Word.

"Teach me, O LORD, the way of Thy statutes  
[i.e. הַרְבֵּי לִי יְהוָה דְּבָרֶיךָ חֲסִידֶיךָ],  
And I shall observe it to the end.



Give me understanding [i.e. תְּבִינָנִי],  
that I may observe Thy law,  
And keep it with all my heart" (NASB).

Psalm 119:169b

The psalmist throughout these 176 verses indicates that God mediates His wisdom, practical enablements, etc. through His word (i.e. note his prayer request herein with the preposition בְּ attached to one of the synonyms for the Word).

"Give me understanding according to Thy word [i.e. בְּדִבְרֶיךָ]" (NASB).

Isaiah 55:11

The dynamic of the Word of God is clearly illustrated in this familiar verse (cf. Barker, "Jeremiah's Ministry and Ours," p. 229).

"So shall My word be which goes forth from My mouth [i.e. the ultimate source];  
It shall not return to Me empty [i.e. לֹא יָשׁוּב אֵלַי רִיקָם],  
Without accomplishing what I desire,  
And without succeeding [i.e. וְהִצְלִיחַ] in the matter for which I sent it" (NASB).

Zechariah 4:6

Although the verse applies herein to the means of accomplishment for the completion of the temple, the words convey a universal principle. Human ability and efficiency are completely denied; the efficiency of the Spirit is accentuated. (For some excellent exegetical observations, see: Merrill F. Unger, Unger's Bible Commentary: Zechariah [Grand Rapids: Zondervan Publishing House, 1963], pp. 74-76).

"So he said to me, 'This is the word of the LORD to Zerubbabel:

"Not by might nor by power [i.e. לֹא בְּחַיִל וְלֹא בְּקֹחַ], but by my Spirit" [i.e. בְּכֹחַ אֱלֹהֵי יִשְׂרָאֵל], says the LORD Almighty'" (NIV).

Mark 2:2

Jesus, upon this and other occasions, was presenting the Word, God's objective dynamic (cf. BAGD, p. 478 where they suggest "the divine revelation through Christ and his messengers. . . . It is called simply ὁ λόγος = the 'Word,' since no misunderstanding would be possible among Christians: Mt. 13:20-3; Mk. 2:2; 4:14-20, 33; 8:32 . . . ; 16:20; . . .").

"And many were gathered together, so that there was no longer room, even near the door; and He was speaking the word to them" (NASB).

## Acts 19:20

No matter how the prepositional phrase is construed, the burden of this affirmation concerns the efficiency of the Word of God. The Word is the subject of the dynamic verbs  $\eta\upsilon\sigma\alpha\nu\epsilon\nu$  and  $\iota\sigma\chi\upsilon\epsilon\nu$ .

"So the word of the Lord was growing mightily and prevailing" (NASB).

## Acts 20:32

A continued dynamic of the Word in the lives of believers is used as one of the encouragements given by Paul to the Ephesian elders. The description of the Word's efficient provisions is striking (i.e.  $\tau\omega\ \lambda\omicron\gamma\omega\ .\ .\ .\ \tau\omega\ \delta\upsilon\nu\alpha\mu\acute{\epsilon}\nu\omega\ .\ .\ .$ ). (Cf. Marshall, Acts, TNTC, pp. 335-36).

"And now I commend you to God and to the word of His grace, which is able to build you up and to give you the inheritance among all those who are sanctified" (NASB).

## Romans 8:16

Herein is one of the facets of the testimony of the Spirit. Also, the need for various manifestations of habitual Divine intervention in the life of the regenerate is verified.

"The Spirit Himself bears witness with [i.e.  $\sigma\upsilon\mu\mu\alpha\rho\tau\upsilon\rho\epsilon\acute{\iota}$ ] our spirit that we are children of God" (NASB).

## Romans 10:17

The context of this verse amplifies the responsibility of being a channel of truth; however, the centrality of the Word is the primary consideration.

"Consequently, faith comes from hearing the message, and the message is heard through the word of Christ" (NIV).

## 1 Corinthians 4:15

The vitality of the Word in bringing the Corinthians to conversion is once again mentioned by Paul.

"Even though you have ten thousand guardians in Christ, you do not have many fathers, for in Christ Jesus [i.e.  $\acute{\epsilon}\nu\ \chi\rho\iota\sigma\tau\acute{\omega}$ ] I became your father through the gospel" [i.e.  $\delta\iota\acute{\alpha}\ \tau\omicron\upsilon\ \epsilon\upsilon\alpha\gamma\gamma\epsilon\lambda\acute{\iota}\sigma\upsilon$ ] (NIV).

## 1 Corinthians 12:3b

Although this verse is colored by its context which deals with spiritual gifts (esp. speaking in tongues), the principle contained in the affirmation summarizes the subjective dynamic of the Holy Spirit in many areas of an individual's life (e.g. initial faith). Cf. the theological concept in Matt 16:17.

"And no one can say, 'Jesus is Lord,' except by the Holy Spirit" (NIV).

## 2 Corinthians 3:14-18

The source of spiritual dynamic is associated with the Holy Spirit. It is admitted that the syntax of ἀπὸ κυρίου πνεύματος (v. 18) is difficult and allows for other acceptable alternatives (cf. the options in: Barrett, 2 Corinthians, pp. 125-26); however, the equation of v. 17 places an emphasis upon the Holy Spirit. In any event, "Paul wishes to affirm that the work is of God" (Ibid., p. 126).

"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. But to this day whenever Moses is read, a veil lies over their heart; but whenever a man turns to the Lord, the veil is taken away. Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed [i.e. μεταμορφούμεθα] into the same image from glory to glory, just as from the Lord, the Spirit" (NASB).

## 2 Corinthians 4:6

The metaphor speaks generally of an initial ministry of illumination.

"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 [i.e. ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ] in the face of Christ" (NASB).

## 2 Corinthians 6:7

In a long string of circumstances in which faithful servants of Christ may commend themselves (i.e. vv. 4ff.), Paul again associates "the word of truth" and "the power of God."

## Philippians 2:16

By a simple genitive construction (i.e. λόγον ζωῆς) the Word of God is shown to be the source of spiritual life and perseverance.

## Titus 1:1-3

In this passage God's plan, faith and knowledge, and His Word are inextricably related.

"Paul, a servant of God and an apostle of Jesus Christ for the faith of God's elect and the knowledge of the truth that leads to godliness--a faith and knowledge resting on the hope of eternal life, which God, who does not lie, promised before the beginning of time, and at his appointed season he brought his word to light through the preaching entrusted to me by the command of God our Savior" (NIV).

## Hebrews 3:7

This verse (along with others of a similar kind) illustrates the dynamic synergism of the Spirit and the Word. It is He who applies the Word. Prior to quoting from Ps 95:7-11 the introductory words affirm:

"Therefore just as the Holy Spirit says, . . ." (NASB).

## James 1:18

Cf. the truth of 1 Pet 1:3, 23. Both soteriological theocentricity and the efficient provision of the Word are surveyed as James writes:

"In the exercise of His will [i.e. βουληθεῖς] He brought us forth by the word of truth [i.e. λόγῳ ἀληθείας], so that we might be as it were the first fruits among His creatures" (NASB).

## James 1:21

It is noteworthy that the implanted Word (cf. BAGD, p. 258) has the ability to carry out to completion the sanctifying process in believers.

"Therefore, get rid of all moral filth and the evil that is so prevalent, and humbly accept the word planted in you, which can save you" [i.e. τὸν ἐμαυτοῦ λόγον τὸν δυνάμενον σώσαι τὰς ψυχὰς ἡμῶν] (NIV).

## 1 John 2:20, 27; 5:20

The continuing operation of the illumination of the Spirit is herein referred to as an anointing (i.e. χρίσμα). God's efficient provisions alone can open our eyes and keep them open to spiritual things.

"But you have an anointing from the Holy One, and you all know. . . . And as for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him. . . . And we know that the Son of God has come, and has given us understanding, in order that we might know Him who is true, and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life" (NASB).

## APPENDIX V

### SELECTED ADDITIONAL PASSAGES RELATING TO METHODOLOGICAL REFLECTIONS

Psalm 111:10a (cf. Prov 1:7; 9:10; 15:33)

This truth undergirds presuppositionalism in all of its manifestations--"a humble dependence upon, and obedience to, Yahweh is the foundation of wisdom" (Anderson, Psalms, 2:775). This is the real starting point of genuine wisdom. Apart from this orientation all reasonings drift aimlessly upon a tossed sea.

"The fear of the LORD is the beginning of wisdom" (NASB).

Psalm 119:46

Notice both the exclusive subject matter of the psalmist and his anticipated satisfaction with a presuppositional approach. It should be pointed out that the most plausible conjecture concerning the human channel of the 119th Psalm is Daniel, and if indeed this be so, his modus operandi as recorded in the Book of Daniel would certainly back up this assertion.

"I will also speak of Thy testimonies before kings,  
And shall not be ashamed" (NASB).

Proverbs 10:8; 12:23; 17:28; 18:2; etc.

These references have often been used in their larger context to characterize those with rationalistic inclinations. There is some illustrative value in this.

"The wise in heart accept commands,  
but a chattering fool comes to ruin" (10:8, NIV).

"A prudent man keeps his knowledge to himself,  
but the heart of fools blurts out folly" (12:23, NIV).

"Even a fool is thought wise if he keeps silent, and discerning if he holds his tongue" (17:28, NIV).

"A fool finds no pleasure in understanding but delights in airing his own opinions" (18:2, NIV).

Proverbs 26:4-5

Following the admonitions from these verses insures a sound apologetical methodology.

"Do not answer a fool according to his folly,  
Lest you also be like him.  
Answer a fool as his folly deserves,  
Lest he be wise in his own eyes" (NASB).

#### Isaiah 8:20

The criterion by which all practices may be evaluated is given through Isaiah. The one who never leaves his revelational platform is truly consistently presuppositional.

"To the law and to the testimony! If they do not speak according to this word, they have no light of dawn" (NIV).

#### Matthew 22:32, 44

These are two more Scriptural citations which exhibit Jesus' presuppositional employment of the Word in times of confrontation. In speaking of the resurrection before the close-minded Sadducees, Jesus rested His case on Ex 3:6. Concerning the hostile skepticism of the Pharisees regarding Jesus as Messiah, He appealed to Ps 110:1. The success of such an approach is noted by Matthew in v. 46: "And no one was able to answer Him a word, nor did anyone dare from that day on to ask Him another question."

#### Luke 16:27-31

In this account of the rich man and Lazarus, the dialogue between that rich man and Abraham builds a strong case for presuppositionalism. The tormented sinner thought that evidences would shatter his family's hamartiological bonds, but Abraham made it clear that they would not. Their only hope emanated from the Word of God.

"He [i.e. the rich man] answered,

'Then I beg you, father, send Lazarus to my father's house, for I have five brothers. Let him warn them, so that they will not also come to this place of torment.'

Abraham replied, 'They have Moses and the Prophets; let them listen to them.'

'No, father Abraham,' he said, 'but if someone from the dead goes to them, they will repent.'

He said to him, 'If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead'" (NIV).

#### 2 Corinthians 10:3-4

Paul's apologetical strategy was not patterned after a finite model (i.e. *κατὰ ὄραμα*) but after an infinite model. This lesson needs to be learned and practised by contemporary apologists. Notice the blessed results which Paul observed by doing God's business in God's way (vv. 5ff.).

"For though we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds" (NIV).

## The Pastoral Epistles

It has already been pointed out that these epistles are especially helpful in determining a contemporary apologetical methodology. The following challenges need to be applied to our current ministries:

"This command I entrust to you, Timothy, my son, in accordance with the prophecies previously made concerning you, that by them [i.e. the exclusive weaponry for this warfare] you may fight the good fight, keeping faith and a good conscience, which some have rejected and suffered shipwreck in regard to their faith" (1 Tim 1:18-19, NASB).

"In pointing out these things to the brethren, you will be a good servant of Christ Jesus, constantly nourished on the words of faith and of the sound doctrine which you have been following. But have nothing to do with worldly fables fit only for old women. . . . Until I come give attention to the public reading of Scripture, to exhortation and teaching [i.e. all Word-centered ministries]. . . . Take pains with these things; be absorbed in them, so that your progress may be evident to all. Pay close attention to yourself [i.e. personal holiness] and to your teaching; persevere in these things; for as you do this you will insure salvation both for yourself and for those who hear you" (cf. 1 Tim 4:6-16, NASB).

Contrastingly,

"If any one advocates a different doctrine, and does not agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness, he is conceited and understands nothing; but he has a morbid interest in controversial questions and disputes about words [i.e. rationalistic propensities], out of which arise envy, strife, abusive language, evil suspicions, and constant friction between men of depraved mind and deprived of the truth [i.e. the great hamartiological realities], who suppose that godliness is a means of gain" (1 Tim 6:3-5, NASB).

"Retain the standard of sound words [i.e. the objective dynamic] which you have heard from me, in the faith and love which are in Christ Jesus. Guard through the Holy Spirit [i.e. the subjective dynamic] who dwells in us, the treasure [i.e. good deposit] which has been entrusted to you" (2 Tim 1:13-14, NASB).

## James 3:13-18

It is appropriate to close with the attitude and characteristics of godly wisdom as opposed to the pseudo-wisdom of the world. A consistently presuppositional approach to apologetics demands a consistently applied Biblical appraisal of our inadequacies and His sufficiency.

"Who is wise and understanding [i.e. σοφός καὶ ἐπιστήμων] among you? Let him show it by his good life, by deeds done in the humility that comes from wisdom [i.e. of a heavenly origination]. But if you harbor bitter envy and selfish ambition in your hearts, do not boast about it or deny the truth. Such 'wisdom' does not come down from heaven but is earthly, unspiritual, of the devil. For where you have envy and selfish ambition, there you find disorder and every evil practice.

But the wisdom that comes from heaven is first of all pure; then peace loving, considerate, submissive, full of mercy and good fruit, impartial and sincere. Peacemakers who sow in peace raise a harvest of righteousness" (NIV).



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