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THE CONCEPT OF FAITH IN ROMANS

New Testament

A thesis submitted in partial
fulfilment of the degree of Bachelor
of Divinity

by

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1948

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THE CONCEPT OF FAITH IN ROMANS

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Sola gratia, sola fide, and sola Scriptura--these are the three cardinal doctrines of our Lutheran Church. With these doctrines--according to the attitude toward these doctrines--the pure, true Christian religion stands or falls. And of these three the sola fide is appropriately placed in the center. Dr. Mueller says in his Christian Dogmatics: "To justification sola fide all other doctrines of Scripture stand in relation of cause and effect, of antecedens et consequens. Right here lies the fundamental difference between the Christian religion and all man-made religions." 1

If a person deviates from any true doctrine, he will eventually (if he consistently carries out his erroneous doctrine) also depart from the true doctrine of sola fide.

From this it is an easy matter to see the importance of the doctrine sola fide--"by Faith alone". Because of its importance every Christian will want to have the proper conception of faith and its verbal counterpart, to believe. The ideal thing would be to make an exhaustive study of every occurrence of these words in Scripture. Since this is too great an undertaking for the present paper, we shall limit ourselves to the use of these words by a holy writer in one of his books.

1. John Theodore Mueller, Christian Dogmatics, p. 320.

Of all the writers of Holy Scripture, the apostle Paul places the greatest emphasis on the concept of faith. And of all his writings his Epistle to the Romans brings this out most clearly. In fact, the theme of Romans may be stated as "Justification by Faith". R. C. H. Lenski points this out when he says that "The Righteousness of God Revealed from Faith to Faith" is the theme of his entire letter.² Certainly then, the study of St. Paul's concepts of πίστις and πιστεύω in Romans should prove to be a profitable undertaking.

It is the object of the writer of this thesis to undertake that study. He makes no claim that this is an exhaustive study. However, we shall treat some of the chief aspects of faith which Paul deals with in Romans. And since Romans contains the core of the doctrine of Justification by Faith, we hope to have a representative view of the Biblical aspects of faith.

We shall first look at the background of the words πίστις and πιστεύω, to see how these words were used before New Testament times, and at their use in other non-Pauline New Testament writings.

Secondly, we shall look briefly into Paul's use of the words in a non-soteriological sense.

2. R. C. H. Lenski, Interpretation of St. Paul's Epistle to the Romans, p. 74.

I. General Background in the Use of Πίστις and Πιστεύω.

The use of Πίστις and Πιστεύω goes back to classical Greek. Πίστις is used by Greek writers from Hesiod on. In its active sense it has the general meaning of faith, confidence, or trust. A few of the connections in which it is found are: 1) Trust as exercised towards another: Soph., O.C. 950; Plato, Phaed. 275A. 2) Trust or confidence as enjoyed by one, that is, credit, sometimes used in a legal sense: Dem. 962 (5); Polyb. 8. 21, 2; Plut. Cic.41,3. In Polyb. 5.41,2 Πίστις seems to mean that with which one is entrusted, an office as the result of the confidence placed in one. 3) As a proposition in an intellectual sense it may mean conviction, confident belief. "In Plato it is distinguished from γνῶσις, knowledge, in that the latter implies the actuality of the thing believed, while Πίστις affirms only subjective certainty (Plato, Rep. 601E); in Aristotle from δοξα, opinion (Anim.3.3,8.---428 a,20), which, however, it is said to follow; for though δοξα may be true or false, it is impossible not to believe those things which one thinks). In the religious realm Πίστις denotes general belief in the existence and power of the gods, not personal faith and confidence in them: Plato, Legg.XII,966D."¹

1. Ernest Burton, Commentary on Galatians, in the International Critical Commentary, p.475. I am also dependent upon Burton for the information in the rest of the paragraph.

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1. Ernest Burton, Commentary on Galatians, in the International Critical Commentary, p.475. I am also dependent upon Burton for the information in the rest of the paragraph.

πίστις is used by Greek writers more frequently in its passive sense of trustworthiness, faithfulness, or the pledge or assurance of it. It has the meaning of personal fidelity or faithfulness in Hdt. 8,105; Xen. An.1.6, 3; and elsewhere. As examples of its use in the sense of a pledge or promise of good faith we can cite Thuc.5,30,3 and Xen. Cyr. 7.1,44. In Aesch. Fr. 394 (290) it is used as a "token of a compact," "guarantee." In Polyb. 3.100,3 and Aristot. Rhet. 3.13,2 the term is used for evidence, proof as presented in court.²

The verb πιστεύω also occurs in Greek classical writings from Aeschylus down. In the active voice it is used in a sense corresponding to the active sense of πίστις. In the first it means to rely upon, to trust, to trust in, to put confidence in, to put faith in a person or thing. Examples are to be found in Eur. Or. 1103; Xen. Anab.3.1,29; 5.2,9. Secondly, it may be used in an intellectual sense, to believe a person or his word or statement. Since believing one's word and putting confidence in one are in experience closely related, they cannot be easily distinguished. Yet it seems to have the meaning of believing a person, or his statement in Soph. El. 886; Plato, Phaed.88C; Plato, Gorg.524A; Eur. Hel.710 and in several other places. In Xen. Mem.4.4,17 πιστεύω has the meaning of "entrust, to commit" a thing.^{3.4.}

2. Burton, loc.cit.

3. Ibid.

Thus we see that in some respects the meaning of πίστις and πιστεύω in classical Greek very nearly approaches that of the meaning in the New Testament. But, as we shall learn later, it nowhere approaches the deep meaning Paul attaches to these words.

A usage more closely related to Pauline usage is the use of πίστις and πιστεύω in the Septuagint. Since the Septuagint is a translation of the Old Testament, it may be well to look into the original Hebrew first. In the Authorized Version the word "faith" occurs only twice in the Old Testament. And in these two passages it might have been better rendered by fidelity, faithfulness, or stability. "But this is only a minor matter, for the thing itself can be traced everywhere from Genesis to Malachi."⁵ We are reminded of this by the author of the Epistle to the Hebrews in the eleventh chapter. "In the Old Testament says Schultz (Old Testament Theology, ii,33) 'faith is everywhere the foundation of salvation.'⁶

In Hebrew the stem of words related to "faith" is יָבֵן. The primary sense of the root appears to be: "To be firm, lasting, enduring." This basic sense is reflected in a few uses of the noun, יָבֵן. We find it in Ex. xvii,12 of the

4. In classical Greek the verb νομίζω is often given the meaning of faith, to believe. However, in the New Testament νομίζω is never used in connection with faith, but has the meaning of to think or to suppose. (Acts vii,27; xiv,19, etc.)

5. James S. Stewart, A Man in Christ, p.174.

6. Quoted by Stewart, op.cit., p.175

"steadiness" of Moses' hands and in Is. xxxiii,6 of "stability" of times. In more of a moral sense we find it referred to the words of God, Ps.xxxiii,4 and in many other passages where it refers to "fidelity to the facts", or "in conduct", or "to one's promises", "faithfulness and honesty in judgment". Also in the moral sense we find the concept of "honesty in dealing" (2 Kings,xii,15) and "fidelity to one's obligations" (1 Sam. xxvi,23). In a more strictly religious sense it is employed by Habakkuk in the well-known passage (ii,4) "the just shall live by his faith." Here most commentators take it to mean a steadfast adherence to God. In 1 Chron. 9 the noun seems to have still a different meaning, that of an office or trust. The related words יָדָנָה and נֶאֱמָר have essentially the same range as the noun אֲדָנָה (Cf.Deut. xxxii,20 etc.).⁷

The verb form, usually appearing as יָדָנָה, has the general meanings "to be steady," "believe a statement or person," "to trust," and "to have assurance". In Job xxxix, 24 it is used of a horse; and though the A.V. translates it as "believe", "to stand still," "to be steady" comes much closer to the meaning intended. To believe a statement sometimes has with it an implication of corresponding conduct, a corresponding trust in the person who speaks or to whom the fact or statement pertains. (Cf.Gen.xv,6). In some passages

7. Cf. Burton, op. cit., p.476.

the verb takes a personal object so as to mean "to trust in (the Lord)" (Deut.i,32) or "to put confidence in (servants)" (Job iv,18). "With the idea of trust there is sometimes associated that of recognition of one's character or standing; used with reference to Yahweh, his prophets and his commandments: Ex.xiv,31; xix,9; Ps.cxix, 66. Used with reference to God the emphasis is sometimes clearly upon the element of trust, confidence, reliance; Nu.xiv,11; Ps.xxvii,13; lxxviii,22; Is.xxviii,16 In other cases the emphasis is almost as clearly on the recognition of authority and character, which calls for obedience: Nu.xx,12; Deut,ix,23; Isa.xliii,10."⁸

With this background of the Hebrew usage in mind, we can look over the use of πίστις and πιστεύω in the Septuagint. Πίστις in the Septuagint predominantly represents פִּי יָדוֹן in all the phases of its meaning except the first--steadfastness or stability.⁹

πιστεύω is the regular representative of פִּי יָדוֹן. There are a few instances where other words take its place. So we find ἐμπιστεύω in Deut.i,32; Judg.xi,20; 2 Chr. xx,20, καταπιστεύω in Mi.vii,5; and the passive of πείθω in Prov.xxvi,25. But even these are closely related to the verb πιστεύω itself.¹⁰ The meaning of πιστεύω is the same as that

8. Burton, loc. cit.

9. Burton, op. cit., p.477

10. It may be noted here that πίστις, πιστεύω, and πείθω are very closely related etymologically. Thayer derives them all from the same root meaning "to bind".

of the Hebrew verb, with the probable exception of the physical sense. Although πιστεύω is used by the translators of the passage in Job (39,24), it is difficult to determine just what they meant by it. This passage is not sufficient evidence to ascribe a physical sense to πιστεύω. The usual construction with πιστεύω in the LXX is that of a dative of the person or thing believed or trusted. Other constructions are comparatively rare.¹¹

So we see that in the Septuagint πίστις and πιστεύω have passed beyond the chiefly ethical sense given to them in the classical writings. By taking over the Hebrew יָדַע, πίστις and πιστεύω become the vehicle for the Old Testament religious faith. This is a new aspect for these words, for in classical usage they had been limited to a general belief in the power and existence of the gods. Now it becomes a personal faith in the true God. Paul in his epistles is aware of the import of the words πίστις and πιστεύω of the Septuagint. He was at one time an ardent Pharisee and therefore well-acquainted with the Jewish Scriptures.¹²

11. Burton, loc. cit.

12. W. Sanday and A. C. Headlam in the International Critical Commentary, The Epistle to the Romans, on Rom. i. 17, p. 26 "The words πίστις and πιστεύω are not very common in the LXX, but they occurred in connexion with two events which were as much turning points in the history of Israel as the embracing of Christianity had been a turning point for himself (Paul)." Here they call attention to Gen. xv, 6 Hab. ii, 4. Paul quotes both of these in his Epistle to the Romans. Other quotations taken from the Septuagint containing the word πίστις or πιστεύω in Romans are taken from Isaiah (xxviii, 16 (bis); liii, 1). However, as we shall see later, in these quotations

Coming closer to the New Testament era we examine the concept of faith in the Apocrypha and Pseudepigrapha. Here its usage shows the influence of the Greek usage as distinguished from the Hebrew. Πίστις is used in an active sense as "faith or confidence between men", "credit". (Sir.xxii,23; xxvii,16) It is also used as faith towards God (Sir.xxvi; xlix,10; though in both these instances the passive meaning is possible.) In the passive sense Πίστις means faithfulness, truthfulness, or sincerity (Wisd.iii,14; Sir.xv,15; 1 Mac.xx,27,37). In 4 Mac. (xv,24; xvi,22; xvii,2) the passive meaning also seems more probable, though the active sense in all cases is possible. Occasionally the noun is used in the sense of pledge of faith or friendship, 3 Mac.iii,10. (Cf. Jos. Ant.xx,62)¹³

Πιστεύω in the Apocrypha means "to believe a statement, or a person making a statement"; sometimes without any further implication (1 Esd.iv,26; Tob.ii,14), and again with the implication of the assumption of a corresponding attitude of trust or adherence (Sir.xiii,11; 1 Mac.i,30). The verb is found very often in the sense of "to trust", "to put confidence in". In Jdth.xiv,16 and Wisd,xii,2 this confidence has the additional implication of "accepting", "yielding allegiance to". It

Paul often uses the words in a more intensive meaning than they have in the Septuagint context.

13. Burton, op. cit., p.478.

is furthermore used in the sense of "to entrust", Wisd,xiv,5; 1 Mac.viii,16; 2 Mac.iii,22.¹⁴

Both the word and the idea of faith are frequent in the literature of later Judaism.¹⁵ As Sanday and Headlam point out, "'Faith' enters rather largely into the eschatological teaching respecting the Messianic time. Here it appears to have the sense of 'fidelity to the O.T. religion'. In the Psalms of Solomon it is characteristic of the Messiah Himself: Ps.So.xvii,45."¹⁶ There are many other instances where this is brought out. Stewart agrees with this. "There is evidence to show that the statement in Genesis about Abraham, 'He believed in the Lord, and He counted it to him for righteousness,' which was the starting-point of one of Paul's most famous arguments, had become almost a standard text in the Rabbinic schools; nor was the speculation on the question of faith and works unknown amongst Jewish theologians. . . . Apart from the subsidiary sense of 'faithfulness', two meanings seem to have been present (in Jewish thought). The general idea was 'a conviction of the reality of things unseen'. . . . More particularly, faith meant 'a confidence that God would fulfill His promises.' This was the root idea of the Abraham story."¹⁷

14. Ibid.

15. "References are given by Lietzmann, on Rom.iv,24, in HBNT,54; D.M.Baillie, Faith in God, 31ff.; Lightfoot, Galatians, 152ff." Taken from Stewart, op. cit.,p.175.

16. Sanday and Headlam, op. cit., p.33.

17. Stewart, op. cit., p. 175

Several instances of πίστις and πιστεύω have also been found in the papyri. "In the papyri we find the following illustrations of the use of these words: 'Whom no one would trust even if they were willing to work;' (confidence in the person's character and motives); 'I have trusted no one to take it to her,' (confidence in the ability of another to perform a certain task)."¹⁸

In the study of the background to Paul's concept of πίστις and πιστεύω there remains one more field of literature which must be treated. That is the New Testament itself.

The New Testament use of πίστις and πιστεύω contains the elements of both the Hebrew and Greek usages. However, it goes much further than that; it has a much fuller meaning. The word "faith" has two leading senses: "fidelity" and "belief". The second sense may be classified under the headings: 1) belief in God; 2) belief in the promises of God; 3) belief in Christ; 4) belief in some particular utterance, claim, or promise of God or Christ.¹⁹

It is this fourth sense which is most apparent in the Synoptists. "Faith" there is often "belief in the miracle-working power of Christ or of God through Christ." It refers to a response from within on the part of the individual.

18. Kenneth S. Wuest, Studies in the Vocabulary of the New Testament, p.29. He takes the examples from Moulton and Milligan.

19. These classifications are from Sanday and Headlam, op. cit., p.32.

It denotes bold confidence, not only in Christ, but also within the individual to do works through Christ.

But the Synoptists do not limit themselves only to the fourth sense. Christ Himself uses faith in all its senses. As Stewart has ably summarized, Christ places emphasis on faith--faith in its various aspects. "'Have faith in God'-- this was the burden of His appeal (Mk.xi,22). The discovery of faith in unlikely places filled His soul with joy (Mt.viii,10). Faith, even in its weakness was a mightier power than all the forces of the world (Mt.xvii, 20). Given faith on the side of man, He could do all manner of mighty works (Mt.ix,22; xv,28, etc.). By evoking faith in Himself, He sought to lead men into touch with God (Mt.ix,28; xviii,6). He made it perfectly clear that the gate of self-abandonment was the only way into the kingdom. He challenged men to an act of full surrender. He had no place for the man who would not commit himself (Lk.ix,57ff.). The very essence of discipleship was faith. In short, Luther's dictum 'God and Faith belong together' is entirely in the spirit of the Synoptic Gospels."²⁰ And when Christ asks if He will find faith on the earth at His second coming (Lk.xviii,8), He can only mean "faith in Himself, as the Son of God and the Redeemer of the world."

The use of πίστις in the Book of Acts is very similar to its use by the Synoptists. The idea of faith in the per-

20. Stewart, op.cit., pp.176-177.

formance of miracles occurs in Acts (iii,16; xiv, 9).

In Acts too we find the noun with the article, ἡ πίστις (vi,7; xiii,8; xiv,22; etc.) "the faith", which is the faith which is distinctive of Christians, that is, the faith or belief that Jesus is the Son of God. Of Stephen and Barnabas it is said that they were "full of faith"; that is, it was an influence in their lives, a force of character which resulted from their belief in Jesus.²¹

In the Epistle of St. James πίστις is the "faith that God will grant what is prayed for" (i,6; v,15). Several times it is used for "Christian faith" (i,3; ii,1). The second chapter offers a very interesting study in the use of πίστις. On James' use of πίστις Burton comments: "In James 2 it is true also that πίστις is used of a purely intellectual holding of a religious proposition. But this usage is quite exceptional in the New Testament, and moreover, the whole argument of this passage is aimed at showing that such faith is futile and the usage of the rest of the letter indicates that in this passage the writer is merely adopting the verbal usage of another whose views he does not hold, and whose usage of words is different from his own usual employment of them."²²

21. Cf. Sanday and Headlam, loc.cit.

22. Burton, op. cit., p.479.

Jude, in his epistle, uses the word only a few times, (Jd. 3f.,20). In this epistle, πίστις sometimes is taken in the sense of a "body of belief", "the essential of Christianity". But the context indicates that "faith" is much more than merely a creed; it is something which affects life. In Peter "faith" is always "Christian faith", and as a rule is the basic character of a Christian (IPet. 1,5,7-9; ii,6; IIPet. 1,1,5.). In the Epistle to the Hebrews the emphasis is on "faith in the promises of God." Πίστις is this "faith in the promises of God" in its fullest sense, as Barth states in the conclusion to his study of πίστις in Hebrews: "When the writer to the Hebrews speaks of 'faith in the promises', he does not speak in a general way but refers this faith to that glorious chain of promises in the Christ of God, whose work is vividly pictured in the epistle."²³

Next to Paul's use of the word, πιστεύω occurs most frequently in John. (The noun πίστις is not found in the Gospel and only once in the epistles (IJn.5:4).) With the verb the meaning of acknowledgment is a very prominent one. In John 5:46 the acknowledgment of Christ Himself is clearly referred to. But the element of acknowledgment does not fully come up to or exhaust John's conception of faith. There is in most cases, along with the acknowledgment, an acting upon it. In the case of the disciples, there is an-

23. Carl Barth, Faith, Hope, and Love in Hebrews, p.52.

other element, which Cremer calls "adhesion", which constituted a part of their faith. Discussing the meaning of $\pi\lambda\omicron\tau\epsilon\acute{\upsilon}\omega$ in John, Cremer concludes: "We may therefore say that with St. John $\pi\lambda\omicron\tau\epsilon\acute{\upsilon}\epsilon\iota\lambda\upsilon$ denotes acknowledgment of Christ as the Saviour of the world (iv,39ff.), of His relation to the Father and of His relation conditioned thereby to the world, and the adhesion to Him and fellowship with Him resulting therefrom."²⁴ $\pi\lambda\omicron\tau\epsilon\acute{\upsilon}\epsilon\iota\lambda\upsilon \epsilon\iota\varsigma$ is one of John's favorite constructions, and this construction is worthy of special study when it has $\tau\omicron \sigma\upsilon\omicron\mu\alpha$ as its object. Meyer in his commentary says: " $\epsilon\iota\varsigma \tau\omicron \sigma\upsilon\omicron\mu\alpha$ is not essentially different from $\epsilon\iota\varsigma \alpha\upsilon\tau\omicron\upsilon$, but characterizing it more fully; for the entire subject-matter of faith lies in the name of the person on whom we believe; the uttered name contains the whole confession of faith."²⁵ To John then, $\pi\lambda\omicron\tau\epsilon\acute{\upsilon}\omega$ means to trust as true, to have a full knowledge of the way to salvation. But it also means more. It is a self-surrendering fellowship with Christ. It is a fully assured and unswerving trust in the God of salvation and in Christ for that salvation.

So as we view the background of the word "faith", we see that it becomes ever more filled with meaning. Both $\pi\acute{\iota}\sigma\tau\iota\varsigma$ and $\pi\lambda\omicron\tau\epsilon\acute{\upsilon}\omega$ are in the New Testament prevaillingly religious rather than merely ethical or intellectual terms. Both $\pi\acute{\iota}\sigma\tau\iota\varsigma$ and $\pi\lambda\omicron\tau\epsilon\acute{\upsilon}\omega$ occur with much greater frequency than in any previous literature, Hebrew or Greek. The active

24. Hermann Cremer, N.T.Greek Lexicon, on $\pi\lambda\omicron\tau\epsilon\acute{\upsilon}\omega$.
 25. Meyer, Commentary on John, on ch.1,12.

meaning of "faith" receives much more stress than the passive. No wonder then, that Paul, seeking a word denoting the soul's deepest intimacy with God in Christ, chose the words πίστις and πιστεύω. Paul uses these words more frequently than any other New Testament writer. And since Paul employs these words in various meanings in his Epistle to the Romans, we now wish to study the concept of faith in that epistle more closely.

II

The Concept of Faith in Its Non-Soteriological Sense
in Romans

As we pointed out in the study of the background of πίστις and πιστεύω, the non-soteriological meaning is the principal one used by the ante-New Testament writers. However, as we approach the Synoptists and some of the epistles, this concept becomes far less frequent. In the Johannine writings we find the emphasis is on the soteriological rather than the non-soteriological meaning. And so it is with Paul. The non-soteriological is rather rare in his writings.

But, as stated previously, Paul uses the words πίστις and πιστεύω in many aspects and we find the non-soteriological also in his Epistle to the Romans. In Chapter three, verses two and three, we read: πρῶτον μὲν γὰρ ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ θεοῦ. τί γάρ; εἰ ἠπίστησάν τινες, μή ἂπιστία αὐτῶν τὴν πίστιν τοῦ θεοῦ καταργήσῃ;

In the context Paul is speaking of the advantages which the Jews had over other people. They were a chosen people of God. He had given unto them the valuable covenant of circumcision. And now Paul tells them, "They were entrusted with the sayings of God." The commentators (Alford, Arndt, Denney, Meyer, Philippi, Sanday, and Stoeckhardt) are agreed that ἐπιστεύθησαν can only mean "were entrusted". Godet

says that whenever $\pi\lambda\sigma\tau\epsilon\acute{\upsilon}\omega$ is used in the passive, it means "to be esteemed faithful so that men will confide to you a deposit."¹

In the immediate text we have $\tau\acute{\alpha}\ \lambda\acute{o}\gamma\iota\alpha$ as the object of $\acute{\epsilon}\pi\lambda\sigma\tau\epsilon\acute{\upsilon}\theta\eta\sigma\alpha\nu$. The logia are not only certain words of God, but God's entire revelation to the Jews. Stoeckhardt is in agreement with other scholars when he states: "Here 'oracles' embrace all revelations of God, which Israel received and which are laid down in the Old Testament Scriptures, both law and promises, but not the New Testament Gospel of salvation. By entrusting His oracles to them, God placed Israel into a special relation to Himself: He was Israel's God, and Israel was His people."² So it would be doing an injustice to both the text and its context to translate $\acute{\epsilon}\pi\lambda\sigma\tau\epsilon\acute{\upsilon}\theta\eta\sigma\alpha\nu$ with "were believed."

Sanday has the word "confide" as a translation. God "confided" in the Jews so that He placed into their hands as a trust His revelation. The law they were to keep; the Gospel promises they were to accept. Lenski adds the thought, "When the Roman Christians read these words of Paul, they could not but think also of themselves as having been entrusted in the same way. And they also had all of the added New Testament revelation."³

1. F. Godet, Commentary on St. Paul's Epistle to the Romans, on Rom, iii, 2.

2. E. W. Koehlinger, A Translation of Stoeckhardt's Roemerbrief, p. 31.

3. Lenski, op. cit., p. 214.

There are other evident examples where πιστεύω is used in a non-soteriological sense. In John, 2:24 we read, αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν αὐτὸν αὐτοῖς--"but Jesus did not trust Himself to them."⁴ Here again it is very evident that πιστεύω cannot mean "to believe", "to have faith in Christ". Jesus did not put His trust in the people because He knew their fickleness. He entrusted Himself to the six apostles, but not to the many who were only curious about Him.

Paul himself uses πιστεύω in a non-soteriological sense in some of his other epistles. Often it is connected with the Word of God. Examples may be found in: Gal. 2:7: πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας, "seeing that I had been entrusted with the Gospel to (of) the uncircumcised."; 1 Tim. 1:11: τὸ εὐαγγέλιον. . . ὃ ἐπίστεύθην ἐγώ, "in accordance with the glorious gospel . . . with which I have been entrusted"; Tit. 1:3: ἐν κηρύγματι ὃ ἐπίστεύθην ἐγὼ ^{κατ'}ἐπιταγήν -- "through the preaching with which I have been entrusted by command of God our Savior." In these passages we see an identical usage with the use of πιστεύω in Rom. 3:2.

We find the non-soteriological meaning also of πίστις in Romans, for in the very next verse Paul continues, "For

4. The translation used in this thesis is the Revised Standard Version unless otherwise noted.

what if some proved unfaithful? Certainly their unfaithfulness will not abolish the faithfulness of God?"⁵ Here we find the πίστις of God in direct contrast to the ἀπιστία of the Jews. The Jews had not kept the law; they had not held on to the promises of God. They were unfaithful, not worthy of the trust which God had placed in them, when he gave them the blessed trust of His Word. But God remained faithful. Even though the Jews had fallen away, even though they had refused His gracious blessings, He was still waiting patiently for them to return to Him. And even though they did not return, He kept His promises by sending His Son into the world, to redeem the world. The Jews could not destroy the faithfulness of God by their unfaithfulness.

Thus we see that πίστις cannot here be interpreted in any soteriological sense. This is further brought out when we look at the following verses. There it is paralleled with ἀληθής (v.3) and the διχαλοσύνη (v.5) of God as His attributes. With these terms Paul leaves no doubt in the Jew's mind--God is faithful, true, righteous. Over against these terms he applies ἀπιστία, ψεύστης, and ἀδικία as fitting the Jews. These serve to bring out the πίστις of God still more clearly. The fact that He is ἀληθής includes His πίστις. God is, and always will be, true to His promises.

5. For Greek text see page 18. Translation according to Lenski.

He is true in giving His Word to all men. Because He is true, He is faithful.

Other evident examples where Paul employs $\pi\acute{\iota}\sigma\tau\iota\varsigma$ for faithfulness, fidelity are found in Galatians 5:22 and Titus 2:10. In Galatians 5 it is listed as one of the "fruits of the Spirit", as a quality of the relationship of Christians with their fellowmen. In Titus Paul uses it of the attitude of a servant over against his master; the servant is not to pilfer his master's goods, but is to show true trustworthiness. Though $\pi\iota\sigma\tau\acute{o}\varsigma$ does not occur in Romans, elsewhere in his writings Paul uses this adjective to refer to the faithfulness and trustworthiness of God or of men.

But we have studied only one occurrence of each word. Since $\pi\iota\sigma\tau\epsilon\acute{\upsilon}\omega$ occurs in Romans twenty-one times and $\pi\acute{\iota}\sigma\tau\iota\varsigma$ forty times, it is clear that the use of both words is predominantly soteriological and that the bulk of our study lies before us.

III

The Concept of Faith in Its Soteriological
Sense in Romans

A. General Characteristics of Saving Faith

Since the predominant emphasis on faith with Paul is on faith in its soteriological sense, it is profitable for us to first look at the general characteristics of saving faith.

"Faith" must always directly or indirectly imply "faith in something". For Paul it is "faith in Jesus Christ". This is the case where it is specifically so called.

Paul uses this phrase twice in Romans: 1) 3:22: *δικαιοσύνη δὲ θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ, εἰς πάντας τοὺς πιστεύοντας* 2) 3:26: *καὶ δικαιούντα τὸν ἕκ πίστεως Ἰησοῦ.*

In both instances we have the genitive *πίστεως Ἰησοῦ*. The question arises, and is of great importance, as to what kind of genitive we have here. The generally accepted view (Arndt, Philippi, Godet, Sanday, etc.) is that Jesus Christ is the objective genitive, though a few (Prof. Haussleiter of Greifswald) take it to be subjective. Meyer comments: "The genitive *Ἰησοῦ Χριστοῦ* contains the object of faith (Nevertheless, Schloten, Rauwenhoff, van Hegel, and Berlage have taken it to mean the 'fides, quae auctore Jesu Christo

Deo habetur")."1

The construction πίστεως Ἰησοῦ Χριστοῦ is not at all uncommon in other Pauline writings. In Galations it occurs in 2:16: εἰδότες δὲ ὅτι οὐ δικαιοῦνται ἄνθρωπος ἐξ ἔργων νόμου ἐὰν μὴ διὰ πίστεως Χριστοῦ Ἰησοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου, ὅτι ἐξ ἔργων νόμου οὐ δικαιουθήσεται πᾶσα σὰρξ "yet who know that a man is not justified by works of the law but through faith in Jesus Christ, even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no one be justified." and 3:22: ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσιν,"that what was promised to faith in Jesus Christ might be given to those who believe." Compare with this the passage Gal.2:20: Ἐγὼ δὲ οὐκέτι ἐγώ, ἔζη δὲ ἐν τῇ τοῦ υἱοῦ τοῦ θεοῦ τὸν ἀγαπήσάντος με παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ, "it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me." Though faith "in Jesus" is not mentioned in so many words in Eph.3:11-12, the αὐτοῦ distinctly refers to Jesus Christ: κατὰ πρόθεσιν τῶν αἰώνων ἦν ἐποίησεν ἐν τῷ Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ.

1. Meyer, Commentary on Romans, p.129.

"This was according to the eternal purpose which he has realized in Christ Jesus our Lord, in whom we have boldness and confidence of access through our faith in him." Again in Phil.3:9 Paul places the emphasis upon faith--faith in Jesus: "and be found in him, not having a righteousness of my own, based on law, but that which is through faith in Christ, the righteousness from God that depends on faith",

καὶ εὐρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου, ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει.

Stewart also treats this genitive of 'faith in Jesus Christ: "This is the sense in which all the great passages where Paul speaks of 'the faith of Christ' are to be interpreted. . . . It goes without saying that the genitive here is not to be taken subjectively, as in such a phrase as 'the faith of Abraham' . . . Quite certainly Paul was not thinking of the faith possessed by the Jesus of history, nor of the example set by that faith for future generations. There are real grounds for Deissmann's contention that all such passages are illustrations of what should be called a 'mystic genitive'."²

To call this a "mystic" genitive is unnecessary. However, the object of our faith may be a mystery to our rational minds. Jesus Christ is the object of saving faith and is so mentioned

2. Stewart, op.cit., p.182.

here by Paul. "The object of justifying faith in particular is the promise of the divine blessing and gift in Christ, of the forgiveness of sins procured through Him as the atoner, and provided in Him."³

Faith in Jesus means complete reliance on Him for our salvation. "That hath faith in Jesus, viz. who, by faith makes this revelation of the justice and mercy of God his own, recognizes himself as the lost and condemned creature who needs a redeemer, and having found this redeemer in Jesus Christ, acknowledges and owns Him as Lord. Faith in Jesus is the entire, unreserved, self-surrender of the heart to Jesus. It is not a work of man arising from the exercise of his own powers in response to the Word of God, but it is a work throughout of the Holy Ghost."⁴

Luther has caught Paul's meaning of "faith in Christ" when he writes: "Inder da ist des Glaubens an Jesum, d.i. der da glaubt an Jesum, denn darum hat er gelitten, darum ist er auferstanden von den Todten, darum ist er zu einem Koenige verordnet, und darum hat er auch alles zum Erbe empfangen, dasz er koenne selig machen alle, die auf ihn vertrauen und sich aller Gnade zu ihm troestlich versehen. Solches Vertrauen macht allein ^hrectfert_λig."⁵

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3. Philippi, Commentary on Romans, p.151.
 4. Jacobs, Lutheran Commentary, p.73.
 5. Luther, Commentary on Romans, p.76-77.

By "faith in Jesus" Paul is careful to denote that all the merit of faith is really not a merit of faith, but a merit of the object. Therefore the object is specifically mentioned. In Phil.3:9 (for Greek and English text see page 25) Paul takes special care to discredit any merit on his part. He has no merit. There can be no righteousness gained through the law. True righteousness is only through Jesus. It is the Jesus Christ who has worked out our redemption through His life and death who gives the value to faith. Faith merely reaches out to accept this great work. "Da wir sehen was Christus will und kann, so legen wir unser Los in seine Hand and stimmen seinem gnaedigen Werk bei und lassen es fuer uns gelten und stellen unsre Zuversicht auf ihn, dasz er uns die Gerechtigkeit und alle Gueter Gottes zuwende. Setzen wir aber unsre Ja zu dem, was Christus fuer uns sein will, dann ist die goettliche Gerechtigkeit auf unserer Seite und uns gegeben."⁶

Faith "in Jesus" then is in opposition to any kind of faith "in oneself". It is a complete negation of self. It eliminates any trust in law-works. When we consider verses 21 and 22 together, we see that faith is a contrast to works of the law. Natural man connects righteousness with the Law, but this passage connects it with faith. So do verses 25ff. God "passed over former sins," not because of any righteous-

6. Schlatter, Erlaeuterung zum Neuen Testament, vol.2, p.49.

ness in man. It was because of His divine forbearance. "It was to prove at the present time that he himself is righteous." (3:26) Any boasting, μαύχησις on the part of man, any thought of his goodness through works of the law is completely excluded. It is ruled out "on the principle of faith". (v.27) Faith is the realization that in oneself there is no good nor any power to merit good. It is the realization that all the good and all the merit and the power to do good are in Jesus.

"Faith and Jesus are ever combined like a cup and its contents."⁷ Faith in Jesus is a union between the believer and his Savior Christ Jesus. "Faith is the heart's trust embracing Christ."⁸ To the believer Christ becomes his strength, his power, his all. All depends on Christ for faith is the full assurance that Jesus has done all for me. "Justifying faith is therefore a divinely wrought reliance of the heart upon the reconciliation procured through Christ or upon God's grace in Christ offered to us in the word of the gospel in the form of promise."⁹ It is a faith-union in which the believer is "overpowered" by Christ.

Faith---faith in Jesus Christ---For Paul it is the "in Jesus Christ" which gives all the significance to "faith". It is this which distinguishes it from all other kinds of

7. Lenski, op.cit., p.250.

8. Ibid.

9. Philippi, op.cit., p.152.

"believing". For Paul this is the chief characteristic of faith even when the phrase "in Jesus" is not specifically mentioned. In a number of passages in Paul's epistle to the Romans the context makes it clear that the faith spoken of is "faith in Jesus".

Let us first examine πίστις as it occurs between the two passages we have been studying. In Rom. 3:25 we read:

ὃν προέθετο ὁ θεὸς ἱλαστήριον διὰ πίστεως ἐν τῷ αὐτοῦ αἵματι.

For our present purpose it makes little difference whether we take διὰ πίστεως with ἱλαστήριον or the phrase ἐν τῷ αὐτοῦ αἵματι. The Revised Standard translates: "whom God put forward as an expiation by his blood to be received by faith." Dr. Arndt would evidently be in accord with this translation; for he says: "There remains the expression 'through faith'. It belongs to mercy seat, modifying that term. Paul here points to the so-called medium applicativum, the means whereby man obtains the benefits of the expiation. Christ is indeed the mercy seat for all men, but only the believers will reap the benefits of His redeeming work."¹⁰ Most others take faith with mercy seat. Godet says, "The idea requiring a determining clause is not faith, which is clear of itself, but the means of propitiation." He continues, "God has established Jesus beforehand as the means of propitiation through faith. It may be paraphrased thus:

10. Arndt, Notes on Romans, p.23.

'Jesus Christ, whom God settled beforehand as the means of propitiation on the condition of faith, through the shedding of His blood'."11

By these words Godet comes to our matter at hand. It is Jesus Christ who is the Mercy Seat. And the faith of which Paul is speaking is faith in this Jesus. There is no other object of faith expressed or implied. Even if we were to agree with the few commentators who translate "faith in his blood", the sense would still be "faith in Jesus". There is no doubt that the pronoun *ὃν* has as its antecedent, "Jesus Christ" of verse 24. So it is clear that by *πίστεως* of 3:25 Paul means "faith in Jesus".

Verses one and two of chapter five also make it plain that Paul means "faith in Jesus". *Διηκωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχωμεν πρὸς τὸν θεόν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ δι' οὗ καὶ τὴν προσκλήσιν ἔσχήκαμεν τῇ πίστει εἰς τὴν χάριν ταύτην ἐν ᾗ ἐστήκαμεν,*
 "Therefore, since we are justified by faith we have peace with God through our Lord Jesus Christ. Through him we have obtained access (by faith) to this grace in which we stand." Again the object of faith is named in the passage, Jesus Christ; though He is not expressly called the object of faith. It is the faith in Jesus which justifies us before God. "Wo

11. Godet, op.cit., p.256-258.

denn das reuige uud (und) erschreckene Gewissen davon Fried, Trost und Freud empfaeht, dasz es hoert, dasz uns die Suenden vergeben sind um Christus willen, das heiszt der Glaub, der uns vor Gott gerecht macht."12

Examination of 9:30-33 also reveals faith as "faith in Jesus". In these verses Paul is contrasting the work-righteousness or 'law-faith' of the Israelites with the faith-righteousness or 'faith in Jesus' of the Gentiles. Of particular interest to us is verse 33: ἴδού τίθημι ἐν Σιών λίθον προσκόμματος καὶ πέτραν σκανδάλου, καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ καταλισχυνθήσεται, "Behold I am laying in Zion a stone that will make men stumble, a rock that will make them fall; and he who believes in him will not be put to shame." The rock spoken of here is Christ.¹³ "Gott will einen Grundstein, einen Hauptstein legen, einen bewaehrten Stein, einen Eckstein, das ist Christus und sein Evangelium." 14

12. Luther, op.cit., p.118.

13. Sanday and Headlam (p.281): "But from the very beginning the word λίθος was applied to Christ, primarily with reference to Ps.cxviii.22 'the Stone which the builders rejected' (Matt.xxi.42; Mk.xii.10; Lk.xx.17; Acts iv.11 by St. Peter). The other passages in which the word λίθος was used in the LXX came to be applied as here, and in Ep.ii. 20 ἀπροσώπων κίου is used almost as a proper name. By the time of Justin Martyr λίθος is used almost as a name of the Christ: ἔστω καὶ ταῦτα οὕτως ἔχοντα ὡς λέγεις, καὶ ὅτι πικρὰ τὸς χριστὸς προεφητεύθη μέλλειν εἶναι καὶ λίθος νεκλήται (Dial.36.p.122C. ed. Otto): ὁ γὰρ χριστὸς βασιλεὺς καὶ ἱερεὺς καὶ θεὸς καὶ κύριος καὶ ἄγγελος καὶ ἀνθρώπος καὶ ἀρχιστράτηγος καὶ λίθος (ib.34.p.112D.). These quotations seem to imply that λίθος was a name for the Messiah among the Jews, and that Justin wishes to prove that Christ fulfills that title."

14. Luther, op.cit., p.258.

Christ is a stone that causes men to stumble because they do not have faith in Him. When men trust in themselves and in their own work-righteousness, then to them Christ becomes a stumbling-stone and a rock that makes men fall.

But Christ is more than a stumbling-stone; He is a Rock of salvation. This is brought out by "and he who believes in him will not be put to shame." The $\alpha\upsilon\tau\omega$ is Christ. Cremer states, " $\pi\lambda\omicron\tau\epsilon\upsilon\epsilon\lambda\upsilon\ \epsilon\lambda\varsigma$ always denotes the direct reference of faith to Christ . . . and so does $\epsilon\pi\lambda$ with the dative (Rom.9:33)"¹⁵ So again we see Paul means faith in Jesus. "Denn es ist je einmal und gewisz wahr: Wer an Christum glaubt, der wird nimmermehr zu Schanden."¹⁶

Throughout chapter ten Paul speaks of believing and faith, and again we see that "in Jesus" is implied. Luther comments on verse four ($\tau\epsilon\lambda\omicron\varsigma\ \gamma\alpha\rho\ \nu\omicron\mu\omicron\upsilon\ \chi\rho\iota\sigma\tau\omicron\varsigma\ \epsilon\lambda\varsigma\ \kappa\alpha\lambda\omicron\sigma\upsilon\mu\eta\upsilon\ \pi\alpha\upsilon\tau\grave{\alpha}\ \tau\omega\ \pi\lambda\omicron\tau\epsilon\upsilon\omicron\upsilon\tau\alpha$, "For Christ is the end of the law, for righteousness to everyone believing."): "Was ist das? Nichts anders, denn: alle, die an Christum glauben, werden durch den Glauben gerecht und empfangen seinen Geist und Gnade Darum Christi Glaube macht gerecht."¹⁷ Dr. Arndt says: "Christ has obtained the righteousness for us; everyone that believes on Him has it, cf. Rom.3:28."¹⁸

In verse eleven we have the same phrase as in 9:33.

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15. Cremer, op.cit., p.490-491.
 16. Luther, loc.cit.
 17. Luther, op.cit., pp.260-262.
 18. Arndt, op.cit., p.75.

Verse nine also implies "faith in Jesus," but it is more clearly brought out in verse 14: Πῶς οὖν ἐπικαλέσονται εἰς
 ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύωσιν ὃν οὐκ ἤκουσαν,
 "But how are men to call upon him in whom they have not believed? and how are they to believe in him of whom they have never heard?" To make this clear beyond doubt, we refer to the preceding verse, "For everyone who calls upon the name of the Lord shall be saved." The "name of the Lord" is Christ Himself, Christ in all His attributes. And ὃν of verse 14 clearly refers to this Christ Jesus, as well as does ὃν of the same verse. One cannot have faith or believe without having something that one believes.

And thus it is evident in many passages of Romans that when Paul speaks of faith he implies "faith in Jesus". Rom. 1:16 & 17 speak of the Gospel as a power for salvation "to everyone believing". Those "believing" are those who have faith in the Gospel message that Christ redeemed them. Through this faith in Christ they are declared righteous. All those who have faith in Jesus to save them receive salvation. Abraham's faith (chapter four) also implies faith "in Jesus". Abraham was declared righteous on account of his faith in God's promise to send him a Savior. His faith in the promised Messiah was "faith in Jesus". According to 5:1 "since we are justified by faith, we have peace with God through our Lord Jesus Christ." It is "faith in our Lord Jesus Christ" which has gained for us that peace. We have been

assigned a measure of faith (12:3) and through our faith we are "one body in Christ" (12:5). It can only be our faith "in Christ" which has brought us together in one body. Too when Paul says "when we first believed" (13:11), he must mean "when we first came to faith in Jesus Christ". Through faith we "put on the Lord Jesus Christ."

So then we see that when Paul speaks in Romans of someone believing or having faith, a chief characteristic of this faith is that it is "faith in Jesus". . It is faith in the Jesus Christ Who is the central figure of Scripture. Paul tells us that through Him we have the grace of God. Jesus has redeemed us through the shedding of His blood on the Cross. He died for us. This set us free from our sin. He also rose again so that death no longer has dominion over Him. He is the Son of God. To believe all this and all it means to us is "faith in Jesus".

"Faith in Jesus" is very closely connected to the second characteristic of faith--that faith is based on the Word. Not only is Jesus the object of faith, but He is also its source. Whenever the Gospel is spoken of, it refers to the "Good news" of Jesus. So saving faith is derived from the Gospel; it is based on the Word of God which gives us the message of salvation.

Paul is well aware of this fact and treats it quite thoroughly in Romans. The logical progression of thought reaching

its climax in 10:17 begins in verse 14: πῶς οὖν ἐπιηκλέσονται εἰς ὅν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύσωσιν οὗ οὐκ ἤκουσαν; πῶς δὲ ἀκούσωσιν χωρὶς κηρύσσοντος; πῶς δὲ κηρύξωσιν ἐὰν μὴ ἀποσταλῶσιν; καθάπερ γέγραπται. ὡς ὠραῖοι οἱ πόδες τῶν εὐαγγελισομένων ἀγαθά. ἀλλ' οὐ πύτης ὑπήκουσαν τῷ εὐαγγελίῳ. Ἰσαΐας γὰρ λέγει. Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; ἄρα ἡ πίστις ἐξ ἀκοῆς, ἢ δὲ ἀκοῇ διὰ ῥήματος χριστοῦ. "But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent? As it is written, 'How beautiful are the feet of those who preach good news!' But they have not all heeded the gospel; for Isaiah says, 'Lord, who has believed what he has heard from us?' So faith comes from what is heard, and what is heard comes by the preaching of Christ."

"Faith comes from what is heard"--this implies that a word has been spoken, a message has been given. To bring out more clearly the word to which Paul has reference, we go back to verse eight of this chapter. There in a parenthetical statement Paul anticipates the following and gives a short commentary on "what is heard". Here he says, "The word is near you, on your lips and in your heart" (that is, the word of faith which we preach); because, if you confess with your lips that Jesus is Lord and believe in your heart that God

raised him from the dead, you will be saved." On this passage Dr. Arndt comments, "Now according to the connection this must mean: in this word you have Christ. . . Christ is in the word offering himself and his righteousness. . . He (the apostle) says, as it were, 'I am speaking of my Gospel,'¹⁹ This word preaches faith. It is the Gospel message the subject of which is faith. It does not demand fulfillment, but requires only faith that we might receive all its benefits.

In a number of other epistles Paul sheds more light on this "word". In Philippians (2:16) he describes the Christians as "holding fast the word of life (*λόγον ζωῆς ἐπέχουτες*), so that in the day of Christ I may be proud that I did not run in vain or labor in vain." Here the word is a 'life-giving word', a word which contains, and has the power to give, eternal life. II Cor. 5:19: "God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the word of reconciliation (*καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς*)" ascribes to the word its contents, the reconciliation which Christ has won for us. In I Tim. 4:6 Paul uses the term "word of faith" though in the plural: "You will be a good deacon of Christ Jesus, *ἐντρέφόμενος τοῖς λόγοις τῆς πίστεως καὶ τῆς καλῆς διδασκαλίας ἧ παρηκολούθηκας*" "nourished in the words of faith and of the good doctrine which you have

19. Arndt, op.cit., p.76.

followed." In this passage Paul speaks of Timothy as nourished in--having his mind formed by--the words which have as their object faith.

So for Paul too faith and the word are closely related. This is still more evident in the passage where he states the theme of his Epistle to the Romans, 1:16,17: οὐ γὰρ ἐπισχοῦμαι τὸ εὐαγγελίον. δύναμις γὰρ θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίω τε πρῶτον καὶ Ἕλληνι. δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται· ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται. "I am not ashamed of the Gospel; for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith for faith; as it is written, 'He who is righteous from faith shall live.'"

Here we have the core of Paul's teaching. Here too we have the heart of his teaching concerning faith. Paul is proud of the Gospel. It is God's Word. It is the means whereby He reveals to us the "good news" that Jesus has redeemed us. It is the "good news" that we do not have to work out our own salvation, but can obtain it by putting our faith, our trust in this Gospel message. This Gospel is the "power of God". This does not refer to God's omnipotence. The meaning is that the power of God is working in the Gospel. The term presupposes that the Gospel comes from God. It is not a mere word or power of man. "Das ist alle Pracht und

Herrlichkeit dieses Koeniges, dasz er ein ohnmaechtig, veracht Wort fuehrt, das vor aller Welt verdammt und mit Fueszen getreten ist, aber niemand sollte selig werden, er glaube denn dran und halte es fuer maechtiger denn aller Welt Kraft."²⁰ "The power of God (genitive of the subject) is the Gospel in so far as God works by means of this message of salvation."²¹ The Gospel is God's power of love and grace towards sinners, wholly unmerited by them, embodied in the gift of his only begotten Son, John 3,16. It has well been said that love is the strongest power in the world, and God's love in Christ Jesus is the greatest love of all. All this power of love and grace is found in the Gospel.²²

The Gospel is the power of God "for salvation". "Power" and "salvation" are correlative. σωτηρία comes from σώζω "To save, to rescue from danger or destruction." It is a "deliverance", a "rescue". We are in danger of eternal destruction because of our sin. A power outside ourselves must save us. The Gospel is that power which saves us, which effects salvation. It mediates eternal salvation because it reveals the righteousness that avails before God. This salvation is forgiveness, complete life, and eternal bliss.

20. Luther, op.cit., p.14.

21. Meyer, op.cit., p.48.

22. Lenski, op.cit., pp.75-76.

All this is $\pi\alpha\upsilon\tau\grave{\alpha}\ \tau\tilde{\omega}\ \pi\iota\sigma\tau\epsilon\acute{\upsilon}\omicron\upsilon\sigma\tau\epsilon$ "to everyone believing". As "power" and "salvation" are correlatives, so also "Gospel" and "believing". "The good news of the Gospel kindles faith, and nothing outside of this Gospel contributes in the slightest degree to the production of faith. This pair of correlatives forms a unit: the Gospel which works faith is the power which saves the believer."²³ Believing, faith, is necessary for salvation. This faith is a gift of God. It is worked by the Word and based on the Gospel message which the Word brings.

"Jeder Glaubende erhaelt sie (Gottes Kraft). Die Botschaft von Jesus ist die seligmachende Kraft Gottes, weil Jesus der Heiland ist in Gottes Kraft. Das erlebt ein jeder, der ihm glaubt. Fehlt uns der Glaube, so bleibt uns das Evangelium ein blosses Wort, leer und ohne Kraft, weil wir uns durch unseren Unglauben von Jesus scheiden. Wo aber am Evangelium Glaube entsteht, da wird er von Christus nicht beschaemt. Jesus laest keine Zuversicht, die aus seinem Wort entsteht und sich zu ihm hinwendet, unerhoert und unerfuellt."²⁴

Verse 16 told us that it is the Gospel which brings salvation; verse 17 answers the question how. ἀποκαλύπτειται

23. Lenski, op.cit., p.78.

24. Schlatter, op.cit., p.9.

"it is revealed". "It is revealed" means more than "it is shown". For a mere external revelation the Greek usually uses φανερώω. But ἀποκαλύπτω often means an internal disclosure. Compare Mt.11:25,27. In Paul's writings we find a clear example in 1 Cor.2:9-10: "What no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love him, God has revealed to us through the Spirit (ἡμῶν γὰρ ἀποκάλυψεν ὁ θεὸς διὰ τοῦ πνεύματος). For the Spirit searches everything, even the depths of God." The two other passages in Romans--beside 1:17--where ἀποκαλύπτω occurs also bear out the difference. Λογίζομαι γὰρ ὅτι οὐκ ἔστι τὰ παθήματα τοῦ νῦν κληροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς.

"I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us" (8:18). The glory will not merely be shown to us, but it will be revealed to us; we shall be made partakers of it. And the context of our present passage also brings out the fuller meaning of ἀποκαλύπτω 1:18: "For the wrath of God is revealed (ἀποκαλύπτεται γὰρ ὀργὴ θεοῦ) from heaven against all ungodliness and wickedness of men who by their wickedness suppress the truth." The wrath of God is not merely "shown" to ungodliness; we would rather say it was inflicted upon ungodliness and wickedness. Thus there is direct action involved in the revelation. And so the Gospel reveals righteousness. It might be said to work righteousness. Right-

eousness is revealed in the Gospel inasmuch as the very news brought by the Gospel is what the δικαιοσύνη θεοῦ consists in and how it is obtained. Whoever wishes to enter heaven must have this righteousness. The term δικαιοσύνη θεοῦ will receive fuller treatment in the following pages, but here it must be mentioned that θεοῦ is not the subjective genitive. It is the objective genitive, the status of righteousness which God has imputed.

The Gospel reveals this righteousness ἐκ πίστεως εἰς πίστιν. This phrase is treated variously by exegetes. Some of them take it with δικαιοσύνη. However, Jacob says: "This righteousness is revealed as coming from faith unto faith. Faith reveals, then faith applies what faith has revealed; and in applying, still more is revealed. Everything depends on faith. It is the beginning, the middle, and the end."²⁵ Philippi says that the only interpretation is: "the righteousness availing before God is revealed as coming from faith unto faith. Πίστις is the condition of δικαιοσύνη, even as it is the organ appropriating δικαιοσύνη. In this way the import and significance of πίστις is made prominent. εἰς πίστιν, for faith, is thus as to meaning εἰς τοὺς πιστεύοντας 3:22; Gal.3:22."²⁶ No doubt Dr. Arndt's interpretation is as nearly correct as any other. It violates neither the Greek text nor the analogy of Scripture. He writes: "This

25. Jacob, op.cit., on 1:17.

26. Philippi, op.cit., p.38.

righteousness has as a modifier the double expression 'of faith, for faith.' Paul explains what kind of a righteousness he is speaking of. It is a righteousness on the 'basis of faith', or simply a faith-righteousness. We obtain the righteousness through faith. The expression: 'for faith' explains more fully what kind of a righteousness it is. It is intended for faith. Faith is to receive it. The expression is not superfluous. It indicates that faith must not be regarded as something in man which merits or deserves righteousness. Faith is simply that which takes or receives righteousness."²⁷ On his favorite text Luther writes: "Aus dem Glauben. Hier siehst du, dasz er von der Gerechtigkeit des Glaubens sagt, und dieselbe nennt er die Gerechtigkeit Gottes in Evangelio verkuendigt; sintemal das Evangelium lehrt nichts anders denn: Wer da glaubt, der hat Gnade und ist gerecht vor Gott und wird selig. Das ganze Gesetz samt allen Werken, ohne Christus Evangelium, ist nur ein Schatten und Zeichen der verborgenen Gerechtigkeit, nicht der Koerper oder rechtes Wesen an ihm selbst, welches durch Christi Wort offenbaret wird. . . der Glaube macht fromm, heilig, keusch, demuethig, u. dergl. Auf die Zeit (wir glauben) haben wir wahrhaftig die Gerechtigkeit uns von Gott zugerechnet, wenn wir glauben werden und lieben und Gott von ganzem Herzen fuerchten, denn der Gerechte wird leben aus dem Glauben."²⁸

27. Arndt, op.cit., p.5.

28. Luther, op.cit., p.19.

Schlatter's interpretation is well worth noting here. However, we do not ascribe to his interpretation of the genitive τοῦ Θεοῦ nor his interpretation of the phrase ἐν πίστει εἰς πίστιν. "Die Hilfe kommt fuer die Glaubenden, weil die Gerechtigkeit Gottes sich aus Glauben offenbart. Durch den Glauben haben wir Gottes Gerechtigkeit fuer uns. Um des Glaubens willen ist unser Unrecht erledigt und auf unseren Glauben hin wird uns von Gott Gerechtigkeit zuerkannt. Diesen Zugang zu Gott haben wir alle in derselben Weise. An jedem Glaubenden wird sich Gott in der Herrlichkeit seiner Gnade als den Gerechten bewahren, darum, weil er ihm Glauben erweist. . . . Gott offenbart aber seine Gerechtigkeit nicht blosz aus Glauben, sondern auch zum Glauben, dazu, damit wir glauben, zum Glauben erweckt und im Glauben erhalten seien. . . . Weil uns Gott zum Glauben erwecken will, dazu sendet er uns die Botschaft Jesu und zeigt uns durch sie seine Gerechtigkeit uns zum Heil. Eben dazu, damit ich mich zum Glauben bewegen lasse, ist sie fuer mich da. So ist sie ganz und gar ein Glaubensgut sowohl nach ihrer Wurzel als nach ihrer Frucht. Um seinetwillen wird sie fuer uns offenbar. Ihn erhoert und kroent sie, ihn sucht und wirkt sie in uns. Sowie wir vom Glauben abtreten, haben wir Gottes Gerechtigkeit wider uns. Soll sie unsre Hilfe sein, so muessen wir glauben, nichts als glauben. Sie ist fuer uns da, weil wir glauben und damit wir glauben."²⁹

29. Schlatter, op.cit., pp.10-11.

In this passage then Paul very clearly wants to point out that faith is based on the Word. The Gospel is a power that mediates eternal salvation, for it reveals the righteousness that avails before God. And this righteousness is conditioned by faith--that is, for the individual there must be faith before the righteousness will avail for him. Faith, therefore, is based on the Word which reveals God's righteousness. In God's Word we learn of Jesus, who is the object of our faith.

So now we can turn again to 10:14-17 and see why Paul puts such an emphasis upon the hearing of the Word. He wishes to show that one must have heard the word in order to receive faith. And in order that men might hear, Christ has instituted the preaching of His word.

In verse 14 Paul begins the train of thought with a series of questions. "But how are men to call upon him in whom they have not believed?" From the previous verses we see that Paul is referring to calling upon Jesus. Men must have faith in Jesus before they can call upon Him. Only believers can pray. This is further emphasized by the next question, "And how are they to believe in him of whom they have never heard." Dr. Arndt takes *ο̄* here as the adverb, "where". But the sense remains the same. Anyone believing must have an object for that belief. Anyone, anywhere must have the Word to know of that object. By nature no one is

in possession of this truth. It is something of which people must hear through the Word. That Word of Christ which leads to faith is spread by preachers: "And how are they to hear without a preacher? And how can men preach unless they are sent?" "Solchen Glauben, der Christum ergreift, kann man durch nichts anders erlangen denn durch die Predigt des Evangelii."³⁰ "Glauben, hoeren, Wort des Christus, so folgt es auseinander. Christus hat geredet; so haben wir gehoert und das ins Herz genommene Wort des Christus schafft den Glauben. Glaebig heeren heiszt aber gehorchen, so hoeren, dasz man dem Wort sich untergibt."³¹

The conclusion to verses 14 and 15 is found in verse 17: "So faith comes from what is heard." Faith is never blind. It is based on what is heard. Luther takes *ἡ ἀκοή* in the sense of "instruction, preaching". It is the instruction of the Word of God. The heard preaching of the Gospel brings about men's faith. "and what is heard comes by the preaching of Christ". This second portion of the verse is variously interpreted by the exegetes. Meyer says: "but preaching is brought about by God's behest, (Lk.3:2; Mt.4:4; Heb.11:3) set to work by the fact that God commands preachers to their office. Rightly have Beza, Piscator, Semler, Cramer, Fritsche, Gloeckler, Tholuck, Baumgarten-Crusius so understood *ῥῆμα θεοῦ*."

30. Luther, op.cit., p.270.

31. Schlatter, op.cit., p.138.

For the ordinary interpretation of it, also followed by Hofmann, as the preached word of God is incorrect for this reason, that according to it $\rho\eta\mu\alpha\ \theta\epsilon\omicron\upsilon$ in point of fact would not be different from $\acute{\alpha}\kappa\omicron\eta$; and this $\rho\eta\mu\alpha\ \theta\epsilon\omicron\upsilon$ does not point back to ver.8, but to $\acute{\alpha}\pi\omicron\sigma\tau\alpha\lambda\omega\sigma\iota$ in ver.15, so that the signification saying obtains textually the more precise definition of its sense as behest."³² Dr. Arndt agrees with Meyer: "rheema christou is here the command of Christ. Compare on this use of rheema Luke 3,2; Matt.4,4. The institution of the ministry is taught here. Preaching is done because Christ commanded it. The quotation points to preaching by special messengers."³³ But there are others besides Hofmann who hold the 'ordinary interpretation'. Luther and Philippi hold this view. Schlatter comments: "Christus hat geredet; so haben wir gehoert und das ins Herz genomene Wort des Christus schafft den Glauben."³⁴ And Sanday and Headlam comment: "'a message about Christ'. Cf.ver.8. St. Paul comes back to the phrase he had used before, and the use of it will remind his readers that this message has actually been sent."³⁵ Upon closer examination, it seems to the author that the first interpretation, "command" or "behest" of Christ,

32. Meyer, op.cit., p.415.

33. Arndt, op.cit., p.79.

34. Schlatter, op.cit., p.138.

35. Sanday and Headlam, op.cit., p.298.

does not actually exclude the second, "message about Christ". The "command" is that the Word of God, the "message about Christ", be spread through preaching so that this Word may work faith in men.

So we see how Paul points out very clearly in Romans how faith is based on the Gospel, on the Word of God. It is based on the Word in a twofold manner. The Word is the source of information on which we base our faith. The Word is the Gospel which contains all we need know to gain salvation. And secondly, the Word is the source of faith insofar as it is the means God uses to kindle faith in believers. It is the power of God unto salvation unto all them who believe. It is the Word in the believers which sets them apart from unbelievers and works that change in them which will be taken up further in our next section. The fact, then, that faith is based on the Word can be spoken of as an essential characteristic of faith.

Faith is "faith in Jesus" and it is "faith based on the Word". This might lead some to believe that the characteristics of true faith consist merely in intellectual knowledge. But this is not Paul's idea of faith, and he takes care to dispel this incomplete view.

It is true that faith is based on facts; for as has already been shown, faith is based on the facts of Jesus' life and being which are revealed to us in the Word. From the Word we receive our knowledge concerning Christ and His work.

Faith must have an object. "Blind faith" which believes merely for the sake of believing and does not know what it believes is not real faith. Real faith then is based on intellectual knowledge that certain facts are true. But even when Paul speaks of faith as the acceptance of certain facts, it is clear that what he means is no mere intellectual assent, but a radical conviction influencing decisively the trend and direction of man's life.

Paul places faith into the seat of our emotions, the heart. *καρδία* is, however, more than the English "heart". It is "the most comprehensive term for the human faculties, the seat of feeling (Rom.9:2; 10:1); will (I Cor.4:5; 7:37; Rom.13:18); thoughts (Rom.10:6,8)."³⁶ Rom. 10: 9&10: ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματι σου κύριον Ἰησοῦν καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν σωθήσῃ. καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν. "Because, if you confess with your mouth Jesus as Lord and believe in your heart that God raised him from the dead, you will be saved. For with the heart man believes unto righteousness, and with the mouth man confesses unto salvation." This

36. Sanday and Headlam, *op.cit.*, pp.44-45. They continue: "Physically *καρδία* belongs to the *σπλάγχνα* (2 Cor.6:11, 12); the conception of its functions being connected with the Jewish idea that life resided in the blood: morally it is neutral in its character, so that it may be either the home of lustful desires (Rom.1:24), or of the Spirit (Rom.5:5)."

passage shows that saving faith is not mere intellectual knowledge or assent, but a cordial receiving and resting on Christ alone for salvation.³⁷ "The confession of the mouth and faith in the heart are not separate things, but they are mutually dependent requisites. . . . The righteousness obtained by faith would, forsooth, fall to the ground again and again, and would not be attended by salvation, if faith had not the vital force to produce confession of the mouth (which speaks out of the fulness of the heart)."³⁸

Elsewhere Paul also connects the believer's religious life with the heart. We find it in a number of instances in the epistle we are studying, Romans. In 5:5 he says, "God's love has been poured into our hearts through the Holy Spirit." The love of God which we accept through faith has been poured into our hearts. 6:17, ὑπακούσατε δὲ ἐκ καρδίας, you became obedient from the heart", gives as the source of obedience the heart. The heart was first conditioned so that the individual could render obedience. In 2:29 Paul speaks of circumcision which avails before God as depending on the state of the heart. "He is a Jew who is one inwardly, and real circumcision is a matter of the heart, spiritual, and not literal." And again in Romans (1:21) Paul points out that

37. Hodge, Commentary on the Epistle to the Romans, p. 342.

38. Meyer, op.cit., p.411.

salvation is not mere knowledge but a matter of the heart, "for although they knew God they did not honor him as God or give thanks to him, but they became futile in their thinking and their senseless hearts were darkened." Almost "heart" is in the same plane as "mind" and yet it has a deeper significance as we noted before.

In his other epistles Paul speaks of believers as having enlightened hearts. 2 Cor.4:6, "For it is the God who said, 'Let light shine out of darkness,' who has shone in our hearts to give the light of knowledge of the glory of God in the face of Christ." God has shone in our hearts; He has done something to them. "God has sent the Spirit of his Son into our hearts." Gal.4:6. Paul tells the Colossians (3:15) "And let the peace of Christ rule in your hearts, to which indeed you were called in the one body."

From the above passages we learn how faith is a matter of the heart, that knowledge must be the kind that affects the heart, and that the peace of Christ rules the believer's heart. All these things Paul brings together in Eph. 3:17, *κατοικησατε τον χριστον διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν*, "that Christ may dwell in your hearts through faith." Christ dwells in our hearts "through faith". He dwells in us by means of the faith which embraces him. "The heart is the center of our being, the seat of intellect, emotion, and will, especially of the latter. Christ will take complete possession of these, as one uses the whole house in

which he dwells. We are to be a 'holy sanctuary in the Lord'.³⁹

This faith in Christ Jesus which is in our hearts is not something inactive which lies buried in us. The heart should be active in our charity, 2 Cor. 9:7 "Each one must do *καθὼς προήρηται τῇ καρδίᾳ*, as he has purposed in his heart, not reluctantly or under compulsion, for God loves a cheerful giver." It is because of the faith in our hearts that we appreciate the bountiful grace which God has bestowed upon us. "May the Lord direct your hearts to the love of God and to the steadfastness of Christ" 2 Thess. 3:5. And, Paul tells us, from faith in our hearts we overcome evil and do good, "So shun youthful passions and aim at righteousness, faith, love, and peace, along with those who call upon the Lord from a pure heart" (2 Tim. 2:22.).

That faith is a matter of action is further brought out by Paul in such passages as: Gal.5:6, "For in Christ Jesus neither circumcision nor uncircumcision is of any avail, but faith working through love (*ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη*)." 1 Thess. 1:3, "Remembering before our God and Father your work of faith and labor of love (*τοῦ ἔργου τῆς πίστεως καὶ τοῦ κόπου τῆς ἀγάπης*) and steadfastness of hope in our Lord Jesus Christ."

39. Lenski, Interpretation of St. Paul's Epistles to the Galatians--Ephesians--Philippians, p.494.

These clearly bring out the close relation between faith and love. We have it again in that unbreakable triad, 1 Cor.13:13, "So faith, hope, love abide, these three (οὗτοι δὲ μένει πίστις, ἐλπίς, ἀγάπη ἅ.)" And no one would claim that Paul is speaking of faith as something passive in 1 Tim.6:12, "Fight the good fight of faith (ἀγωνίῃ σου τοῦ καλοῦ ἀγῶνα τῆς πίστεως); take hold of the eternal life to which you were called when you made the good confession in the presence of many witnesses."

So those are the reasons why Paul can speak of "confessing with the mouth" and "believing in the heart" interchangeably. In verse 9 he has the aforementioned order in keeping with Deut. 30:14. However, in verse ten he changes it to the natural order. First there is faith in the heart; then, almost simultaneously, comes the confession of the mouth. It is the characteristic of faith that it is imbedded in the heart. And being in the heart, it changes the individual so that there is bound to be action. Of this action we will speak further when we treat faith and sanctification.

B. The Effect of Faith - Righteousness

This saving faith in Jesus which is based on the Word and which seizes our hearts has as its effect our righteousness. This is not an effect in point of time, for the fact that we are termed righteous occurs simultaneously with our receiving faith. This "Righteousness through Faith" is the central thought and theme of Paul's Epistle to the Romans.

This righteousness is often termed the "righteousness of God". We meet this concept first in a passage with which we have already dealt from a different point of view when we studied how we received our faith, Rom. 1:17. The Word of God reveals the δικαιοσύνη θεοῦ, "the righteousness of God through faith for faith" or as Dr. Arndt puts it, "of faith for faith". We will now study further what Paul means by "the righteousness of God" or to be "righteous".

Origen, Chrysostum, Osiander, and Hofmann all took θεοῦ to be the possessive genitive. Thus they taught that δικαιοσύνη was an attribute of God--a "rectitude" or "clemency" as an attribute of His nature or a feature of His moral government, God's truthfulness, goodness, His own righteousness. J. Barmby writes, "God's righteousness is meant. It is God's own eternal righteousness revealed in Christ for reconciling the world to Himself, rather than the forensic righteousness imputed to man."⁴⁰

40. J. Barmby, Pulpit Commentary on Romans, p.8.

The Pelagian view is that the "righteousness of God" is that righteousness which cannot be attained by obedience to the ritual laws of the Jews, but consists in the works morally good. The Romanists (when speaking of justification and the righteousness of God) say that works to be excluded from justification are legal works, works done without grace before regeneration; but that righteousness which makes us just before God is inherent righteousness or spiritual excellence which is attained by divine grace.

But men are in no way justified by their own righteousness. And yet righteousness is absolutely necessary to our justification and salvation. Such righteousness the Gospel reveals.

Most exegetes hold that *δικαιοσύνη* is not here as in verse five an attribute of God. Robertson in his Lexicon defines it "the righteousness of (from) God which is of (through) faith in Christ, i.e. the righteousness which God reckons or imputes to believers because of their faith in Christ." Professor Arndt says, "*θεοῦ* is the subjective genitive. 'Righteousness of God' is the righteousness which God effects and prepares and offers. God prepared this righteousness through the life and death of Christ. He hands it now to us as a precious possession for us to take it (the Gospel) brings salvation by telling us about righteousness which God has prepared for us. Whoever wishes to enter heaven must have righteousness It is something

that exists outside of man before it gets to be his property. As we shall see later on, righteousness is here the so-called justitia imputata, the righteousness which God imputes to us. It is the same thing as forgiveness of sins. Whoever has this righteousness, we can say that between him and God there exists the right relation."⁴¹

Stoeckhardt also points out that it is not an attribute of God, "Dieser Ausdruck bezeichnet hier nicht eine wesentliche Eigenschaft Gottes, auch nicht eine von Gott gewirkte moralische Rechtbeschaffenheit des Menschen, vielmehr, wie fast allgemein anerkannt wird, da ja die Gerechtigkeit hier als ein fuer den Menschen bestimmtes und vorhandenes Gut dargestellt wird, das rechte Verhaeltnisz des Menschen zu Gott, ein anerkennendes Urtheil Gottes ueber den Menschen."⁴²

Philippi is in accord with this and gives us further reasons, "It seems to us from the analogy of Rom.2:13: 3:20: Gal.3:11, that the interpretation: righteousness that is such with God, that God holds or views as such, is still more appropriate and more in harmony with the context (than if a mere attribute of God). Grammatically cf. Ja.1:20--genitive of objective reference or subj. belonging to; for this righteousness belongs to God in so far as it is what it is

41. Arndt, op.cit., pp.4-5.

42. Stoeckhardt, Commentary on Romans, p.44.

only by His judgment, avails as such with Him. The definition: righteousness availing before God blends more readily than the other; righteousness proceeding from God, with the forensic, declaratory elements of the Pauline doctrine of justification."⁴³

Sanday and Headlam treat the phrase *δικαιοσύνη Θεοῦ* very thoroughly. Their comments will deserve serious consideration: "There can be little doubt that the protest (voiced against some of the above views) is justified; not so much that the current view ('a righteousness of which God is the author' and 'man the recipient', a righteousness not so much 'of God' as 'from God', i.e. a state or condition of righteousness bestowed by God upon man.) is wrong as that it is partial and incomplete. . . . The very cogency of the arguments on both sides is enough to show that the two views which we have set over against each other are not mutually exclusive but rather inclusive. The righteousness of which the Apostle is speaking not only proceeds from God but is the righteousness of God Himself: it is this, however, not as inherent in the Divine Essence, but as going forth and embracing the personalities of men. It is righteousness active and energizing; the righteousness of the Divine Will as it were projected and enclosing and gathering into itself human wills."⁴⁴

43. Philippi, op.cit., pp.39-40.

44. Sanday and Headlam, op.cit., pp.24-25.

"δικαιοσύνη θεοῦ is the status of righteousness into which faith and the believer are placed by the judicial verdict of God. . . . here is God's righteousness made ours by his verdict the instant faith is kindled in us by the Gospel which reveals this righteousness and so kindles faith. . . δικαιοσύνη is juridical."⁴⁵

Luther translates, "die Gerechtigkeit, die vor Gott gilt". This is an interpretation or an 'interpretive translation'. Denney comes to Luther's defense: "To Luther, who had instinctive experimental sympathy with the Pauline standpoint, this suggested that δικαιοσύνη θεοῦ meant a righteousness valid before God, of which man can become possessed through faith. . . . No one can deny that a righteousness valid before God is essential to salvation, or that such a righteousness is revealed in the Gospel; but is δικαιοσύνη θεοῦ a natural expression for it? The general sense of scholars seems to have decided against it; but it seems quite credible to me that Paul used δικαιοσύνη θεοῦ broadly to mean 'a Divine righteousness', and that the particular shade of meaning which Luther made prominent can be legitimately associated even with these words."⁴⁶

We must be careful not to make this righteousness an actual quality infused into man. It is rather something declared, a relation in which we stand. "The essence of it (δικαιοσύνη), however, is--at least at first, whatever it

45. Lenski, op.cit., p.82.

46. Denney, St. Paul's Epistle to the Romans in Expositor's Greek Testament, p.590.

may be ultimately--that it consists not in making men actually righteous but in 'justifying' or treating them as if they were righteous. . . . We have seen that a process of transference or conversion takes place; that the righteousness of which St. Paul speaks, though it issues forth from God, ends in a state or condition of man. How can this be? The name which St. Paul gives to the process is *δικαιώσις* (4:25; 5:18). More often he uses in respect to it the verb *δικαιούσθαι* (3:24,28; 5:1,9; 8:30,33). The full phrase is *δικαιούσθαι ἐν πίστει*; which means that the believer, by virtue of his faith, is 'accounted or treated as if he were righteous' in the sight of God." *Δικαιούσθαι - δικαιούσθαι* "are rightly said to be forensic; they have reference to a judicial verdict and nothing beyond. When a man makes a great change, he is allowed to start with a clean record." We have the example of the Prodigal son. His father did not wait to be gracious. The justifying verdict is nothing more than the 'best robe', the 'ring', etc. cf. Lk. 15, 22ff. "It (justification) is simply Forgiveness, Free Forgiveness. The parable of the Prodigal Son is a picture of it. . . an expression of the attitude of the mind required in the sinner, and of the reception accorded to him by God."⁴⁷

47. Sanday and Headlam, *op.cit.*, pp. 55-56. Sanday and Headlam seem to have the wrong meaning of justification in mind here, and in this we shall not follow them. It is not that God starts us out by giving us a "clean record" and then puts us on our own. It is not true that man receives some sort of "infused grace", by which he can work out his own righteousness. This righteousness which a Christian receives is and remains entirely in the field of grace.

To get a better understanding of *δικαιοσύνη θεοῦ* we look at verse 18 and see there the corresponding phrase "For the wrath of God is revealed from heaven against all ungodliness and wickedness of men who by their wickedness suppress the truth." As the "righteousness of God" is revealed, so also the "wrath of God" is revealed. As the "righteousness of God" is accompanied by salvation, so the "wrath of God" is accompanied by damnation. Lenski classifies these two genitives, as well as those in the phrases *εὐαγγελίου θεοῦ* (1:1) and *δύναμις θεοῦ* (1:16) as genitives of the source of the author, "God's power", "God's Gospel", "God's righteousness", "God's wrath", all denoting what proceeds from God. "'Wrath of God' is the reaction of divine holiness against sin as against something that is opposed to what is holy. At first this reaction is something that is in God, but it becomes evident and visible. This wrath is revealed. This revelation refers to the various punishments which God inflicts."⁴⁸

This "righteousness of God" is treated also in IICor.5,21. Jamieson, Fausset, and Brown point to this passage in their discussion of "righteousness": "The righteousness reckoned or imputed to us is founded on the work of Christ in the flesh. 'His obedience unto death, even the death of the Cross' is

48. Arndt, op.cit., pp.5-6

in our behalf. II Cor.5:21 (For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him) can mean nothing else than that it is the sinless One's being made sin for us, that gives us who believe our righteous standing before God. And since the 'sin' which Christ was 'made' for us was certainly not a personal sin of His, nor sin infused into Him, but simply sin reckoned to Him; even so the righteousness of God which the believer is 'made in Him' can be neither any personal righteousness of his own, nor any righteousness infused into or wrought in him, but a righteousness reckoned or imputed to him. Even as reckoned to us, it is still in Him that we are constituted righteous."⁴⁹

A passage in which Paul contrasts the righteousness from God with the righteousness an individual earns himself is Philippians 3:9: καὶ εὐρέθῳ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τῆν ἐκ νόμου, ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τῆν ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει, "and be found in him not having a righteousness of my own, based on law, but that which is through faith in Christ, the righteousness from God that depends on faith." In these words Paul brings out two of the chief factors which he usually has in mind whenever speaking of righteousness. The one is that the δικαιοσύνη θεοῦ

49. Jamieson, Fausset, and Brown, Commentary, Critical and Explanatory on the Old and New Testament, Vol.2, p.224.

is a righteousness obtained through Christ and therefore diametrically opposed to any kind of 'man-made' righteousness. The other is that this righteousness is closely connected with man's πίστις.

Paul also shows this clearly in Romans, (3:21-28)

"But now the righteousness of God has been manifested apart from law, although the law and the prophets bear witness to it, the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction; since all have sinned and fall short of the glory of God, they are justified by his grace as a gift, through the redemption which is in Christ Jesus, whom God put forward as an expiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins; it was to prove at the present time that he himself is righteous and that he justifies him who has faith in Jesus. Then what becomes of our boasting. it is excluded. On what principle? On the principle of works? No, but on the principle of faith. For we hold that a man is justified by faith apart from works of the law." In this section we have an expansion of the theme of Paul's epistle as stated in Romans 1:17. This δικαιοσύνη Θεοῦ (which we have shown to be not chiefly an attribute of God but rather a status given man) is apart from the law, χωρὶς νόμου. It is completely detached from the works of the law. The law serves only to bring on a knowledge of sin (3:20). Therefore

these works cannot justify man in the sight of God. The Old Testament speaks prophetically of this righteousness which God has prepared for men. And it is brought out much more clearly in the New Testament.

For this righteousness is a righteousness through faith in Jesus Christ. δικαιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ, εἰς πάντας τοὺς πιστεύοντες. The δὲ emphasizes the expression 'through faith' in Jesus Christ. This expression shows how we on our part become possessors of this righteousness spoken of in the Old Testament and now revealed in the Gospel. The apostle does not mean to say that faith produces righteousness. That is excluded by the whole connection. It is the righteousness of God, God has prepared it. It has been achieved."⁵⁰ "It is the constant teaching of Paul that we are justified (not by sharing Jesus' faith in God as some interpreters would take it here, but) by believing in that manifestation and offer to God's righteousness which are made in the propitiatory death of Jesus."⁵¹

This righteousness is διὰ πίστεως --through faith. Faith is simply the means whereby one accepts this righteousness. It is a faith in Jesus as has been pointed out earlier. But the righteousness is restricted to the ones who have faith--"to all those believing." Only those who believe, but all believers without exception, are in the state of righteousness.

50. Arndt, op.cit., p.21.

51. Denney, op.cit., p.609.

There is no inherent righteousness in any of the believers "For there is no distinction, since all have sinned." (3:22-23) There is a universal absence of merit in men. Therefore God justified men freshly, by His grace. This righteousness could come only from God--man was and is unable to provide it. God prepared this righteousness through His Son, Jesus Christ, in whom we believe and thus we too become righteous.

All this God did because He is righteous, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦνται τὸ ἐκ πίστεως Ἰησοῦ. "The second half of this clause is in no way opposed to the first, but follows from it by inevitable and natural sequence: God attributes righteousness to the believer because He is Himself righteous. The whole scheme of things by which He gathers to Himself a righteous people is a direct and spontaneous expression of His own inherent righteousness."⁵²

"By making Christ our Substitute God preserves His justice and at the same time He achieves redemption for sinners. . . . The objective justification has been provided for all men, it is referred to by the term 'righteousness of God'. But when Paul speaks of God justifying the believer then he speaks of what we call 'subjective justification', that is, the justification of the individual. The subjective justification takes place in the case of those who believe in

52. Sanday and Headlam, op.cit., p.25.

Jesus as their Savior.

"It is by no means justitia infusa, as Catholics hold.

"Grace was the motive in God when He set about to save us. But on account of the justice of God which could not be violated, Grace had to adopt this peculiar method, that is, it had to provide a substitute for mankind, an innocent person who suffered instead of the guilty. The result was that the justice of God was preserved and that the sinners were rescued."⁵³ "It is not that 'God is righteous and yet declares righteous the believer in Jesus', but that 'He is righteous and also, we might almost say and therefore, declares righteous and believer.' The words indicate no opposition between justice and mercy. . . .It is the essential righteousness of God which impels Him to set in motion that sequence of events in the sphere above and in the sphere below which leads to the free forgiveness of the believer. . . ."⁵⁴

On Romans 3:28 Luther comments: "Denn durch den Glauben an Christum wird die Gerechtigkeit Christi unsere Gerechtigkeit. Dieses ist die unendliche Gerechtigkeit die alle Sunden im Augenblick verzehret; denn es ist unmoeglich, dasz eine Suende in oder an Christo hafte und hange. Aber wer in Christum glaubt, der haftet an ihm und ist ein einiges Ding mit Christo, hat auch eine einige Gerechtigkeit mit ihm

53. Arndt, op.cit., p.24.

54. Sanday and Headlam, op.cit., p.91.

. . . .Und dies ist die erste Gerechtigkeit, der Grund, Ursach und Ursprung aller eigenen oder wirklichen Gerechtigkeit. Denn sie wird wahrhaftig gegeben fuer die erste und urspruengliche Gerechtigkeit, die in Adam verloren istWir wollen aber, dasz dieser Glaube, durch den der Mensch gerecht wird, eine Gabe Gottes sei, in unseren Herzen durch den heil. Geist geschaffen, nicht durch unsere Wirkungen erdicht und gemacht. .Aber der Glaube ist ein lebendig Ding."⁵⁵

Indeed, faith is a "living thing". Paul wants to show us that it is not merely theoretical, not a complete abstraction. So he shows us just how a man receives this righteousness. He takes the example of the "father of the Jews" and teaches us how he received his righteousness. The whole fourth chapter might be titled "The Faith of Abraham".

First Paul cites an Old Testament passage to show how Abraham was justified: *Ἐπίστεύσεν δὲ Ἀβραὰμ τῷ θεῷ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.* "Abraham believed God, and it was reckoned to him as righteousness." "Er glaubte, das will sagen: er sah ein, dasz sein eigenes Wirken ihm nichts helfe, weshalb er sich in Gottes Hand legte und Gottes Werk erwartete."⁵⁶ "Aber Abraham glaubte Gott, eigentlich: er stuetzte sich fest, verliesz sich, vertraute auf den Herrn, der ihm so

55. Luther, *op.cit.*, p.80-81.

56. Schlatter, *op.cit.*, p.58.

grosze Verheissung gegeben hatte."⁵⁷ "Gott rechnete ihm die Gerechtigkeit zu, das heisst: er hatte keinen Anspruch an sie, so dasz er seine Rechtfertigung haette fordern koennen; nichts verpflichtete Gott zu seinem rechtfertigenden Urteil ueber ihn; nichts trieb ihn dabei als seine eigene Gutigkeit. In Gnaden liesz er sich den Glauben Abrahams wohlgefallen als Gerechtigkeit. Sein Glaube ward ihm zur Gerechtigkeit."⁵⁸

"Not in so far as Abraham believed in the birth of Isaac and his natural posterity simply considered was he justified before God, but only in so far as this faith, looking both backward and forward, included in it reliance upon divine grace and upon the advent of the Messiah which was linked to Isaac's birth. . . . Faith does not justify man before God because of its subjective character (falling back to the legal standpoint), but faith justifies man only on account of its object and import, which is no other than Christ, or God's forgiving grace in Christ. Even Abraham knew and in faith embraced the promise of this grace and this faith was reckoned to him for righteousness."⁵⁹

"Dasz unser Herr Jesus Christus, Gottes Sohn, rechter Abrahamssame und Mensch werden, und durch sein Leiden und Sterben uns vom Fluche erretten und als ein ewiger all-

57. Stoeckhardt, op.cit., p.176.

58. Schlatter, loc.cit.

59. Philippi, op.cit., p.168.

maechtiger Gott vom Tode erstehen, doch als eine andere Person denn Gott der Vater und der heil. Geist--und wiederum alle Heiden reichlich segnen, d.i. Gerechtigkeit, Vergebung der Suende, Leben und Seligkeit, Erloesung vom ewigen Tode, Teufel, und Hoelle wiederbringen werde--das hat der liebe Abraham alles geglaubt, und durch den Glauben ist er mit allen Glaebigen gerecht und selig worden."⁶⁰

"Faith consists in holding the divine promise for the reality itself; and then it happens that what the believer has done in regard to the promise of God, God in turn does to his faith; He holds it for righteousness itself.

"God reckons his faith to him for what it is not: for righteousness. This word righteousness here denotes a perfect obedience to the will of God, in virtue of which Abraham would necessarily have been declared righteous by God as being so, if he had possessed it. As he did not possess it, God put his faith to his account as an equivalent."⁶¹ "Faith is the return to the normal relation with God."⁶²

In quoting the Old Testament passage, "Abraham believed God, and it was reckoned to him as righteousness". Paul points out the chief relationship between righteousness and soteriological faith. However, throughout chapter four Paul continues to give us a clearer picture of Abraham's faith and

60. Luther, op.cit., 89.

61. Godet, op.cit., pp.287-288.

62. Lange-Schaff, Epistle to the Romans, in Lange-Schaff Commentary, p.148.

its implications. He first re-emphasizes the point that the righteousness of faith is entirely separate from the righteousness of works. That is his whole argument in the preceding chapter and now in the first four verses of this chapter. Abraham had indeed performed many good works, so that if anyone should have had righteousness through the works of the law, it would have been Abraham. But Abraham's righteousness before God was entirely on account of his faith. "The proof of Abraham having been justified by grace is not that his faith was reckoned to him, but that his faith was reckoned."⁶³ Paul once more drives his point home in the fifth verse, τῷ δὲ μὴ ἐργαζομένῳ πιστεύοντι δὲ ἐπὶ τὸν δικαιούντα τὸν ἀσεβῆ, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην

"And to one who does not work but trusts (believes in) him who justifies the ungodly, his faith is reckoned as righteousness." This is a general statement which applies not only to Abraham but to all men. All men like Abraham are by nature ungodly. That is the marvel of our justification. Not only are we by nature sinful, unrighteous, but we are ungodly. We are at complete rebellion against God. We are "destitute of reverential awe towards God, contemning God, impious" (Thayer). Ungodly men are worthy only of destruction. (2 Pet.3:15). But God justifies even the ungodly men.

63. Philippi, op.cit., p.171.

Certainly they can claim no merit or worthiness on their part. It must be completely due to God's gift of faith.

Paul now brings further proof against 'work-righteousness' by citing proof from the Psalms. "David", Paul says, "pronounces a blessing upon the man ὃς ὁ θεὸς λογίσει τὰ δικαιώσιν ἡμῶν ἔργων --to whom God reckons righteousness apart from works." He has already established the fact that this righteousness is the righteousness of the believer. In the words of the Psalmist Paul now describes this blessing: "Blessed are those whose iniquities are forgiven, and whose sins are covered; blessed is the man against whom the Lord will not reckon his sin." The ἀμαρτία which has separated man from God is covered. God no longer sees the sins of believers; for he looks at their faith in Christ and reckons it to them for righteousness, sinlessness. As Luther puts it: "Denn so die goettliche Majestaet von mir gedenkt, dasz ich gerecht sei, dasz mir meine Suenden vergeben sind, dasz ich vom ewigen Tode los und frei sei, und ich solchen Gedanken Gottes von mir mit Danksagung im Glauben annehme und ergreife, so bin ich wahrhaftig gerecht nicht aus meinen Werken, sondern aus dem Glauben, damit ich Gottes Gedanken ergreife und fasse."64

Paul also treats the subject of the relationship between circumcision and righteousness by faith. Even circumcision

64. Luther ueber den rechtfertigenden Glauben, Lutherhefte, pp.6-7.

was not a work that merited righteousness. Circumcision was neither the basis nor the condition of Abraham's righteousness. For Abraham believed God--he had faith, and through this faith righteousness was imputed to him. This was the case long before he was circumcised. Circumcision was merely a sign or seal of his righteousness--"He received circumcision as a sign or seal of the righteousness he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe without being circumcised and who thus have righteousness reckoned to them, and likewise the father of the circumcised who are not merely circumcised but also follow the example of the faith which our father Abraham had before he was circumcised." The purpose was that Abraham was to be the spiritual father of all who like him come to faith, and especially of all who like him were circumcised and had faith in the promise that the righteousness would be theirs. Thus Abraham became the 'Father of all Believers'. "Nun schlieszt aber eine jede Verheiszung in sich Christum; denn so es ohne diesen Mittler waere, wurde Gott mit uns nichts handeln. Dasz also zwischen Abrahams und unserm Glauben kein anderer Unterschied ist, denn dasz Abraham geglaubt hat an Christum, der noch kommen sollte, wir aber glauben an Christum, der nun schon gekommen und offenbart ist, und werden alle durch denselben Glauben gerecht."⁶⁵

65. Ibid, p.16.

Thus we see that the effect of all faith in Jesus Christ as our Savior is righteousness. No man can obtain this of his own accord through any works. Like Abraham, his righteousness must be the product of faith, of a firm trust in Jesus Christ. In this fourth chapter Paul adds a few notes on the nature of Abraham's faith. v.18: ὅς περ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν, "In hope he believed against hope";⁶⁶ v.19: καὶ μὴ ἰσθενησας τῇ πίστει "He did not weaken in faith"; v.20: ἀλλὰ ἐνεδυναμώθη τῇ πίστει, "but he grew strong in his faith". It was a faith which trusted in God's promise though all the laws of nature seemed against it. Faith accepts what seems contrary to human reason. Our reason tells us that we must certainly do something to deserve this precious gift. But Abraham's faith was in Christ alone. It was a faith which remained firm. Rather than weaken in the face of obstacles, it was strong. And this faith God counted as righteousness. It is this faith, whether possessed by Jew or Gentile (Rom.9:30-33), which makes the sinner appear clean in God's sight. All depends on God; for it is God who justifies (Rom.8:33). God counts as just all who have faith in Jesus.

66. Lenski's translation is: "He who beyond hope (yet) upon hope did believe."

C. The Results of Faith

Being justified by faith--i.e. having righteousness imputed to us on account of our faith--brings with it two chief results, salvation and sanctification. These results naturally follow from faith and Paul treats them as such. As James says "Faith apart from works is dead" (2:26), so also faith which does not result in eternal salvation is no true faith.

The promise of eternal salvation through faith in the Savior was given to, and adhered to by, the Old Testament saints. The promise was given to Abraham, and he believed it. Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραάμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονομοῦν αὐτὸν εἶναι κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως. εἰ γὰρ οἱ ἐκ νόμου κληρονομοὶ κενώται ἡ πίστις καὶ κατήρηται ἡ ἐπαγγελία. "The promise to Abraham and his descendants, that they (he) should inherit the world, did not come through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void." (Rom.4:13-14.) When it was first given, the promise referred immediately to an earthly inheritance. But a far greater inheritance is involved. "What promise is meant here? Gen.13:14f. God says to Abraham that he would give him the land of Canaan, likewise in Gen.15:18; 17:8. This was to remind him of a still better inheritance waiting for him in the heavens. Abraham and the other fathers waited and

looked forward to that inheritance, cf. Heb. 11:9,10. Paul gives a typical interpretation to Gen.13:14, making the promise there foreshadow heaven, the eternal place. . . . God looked upon Abraham as righteous, because he had faith, and hence the promise was given him.

"Thus the apostle shows that justification and salvation is by faith, by pointing to the untenable assumption which we should have to embrace if the opposite were true."⁶⁷

This inheritance of heaven, eternal bliss, is included in the term "salvation", σωτηρία. It is a deliverance, deliverance from sin, a rescue from the power of the devil.⁶⁸

67. Arndt, op.cit., p.37.

68. Philippi has this to say on σωτηρία. "σωτηρία is deliverance from every necessity, danger, and affliction. Lk.1:71; Acts 7:25; Jude 5: Acts 27:34; Heb.11:7; Ja.5:15. But the ruling idea of the New Testament is that of spiritual deliverance. This consists of itself in σώζεσθαι ἀπὸ τῶν ἁμαρτιῶν Mt.1:21, or εὐ ἀφέσει ἁμαρτιῶν Lk.1:77, which is identical with λογίζεσθαι δίκην. Rom.4:6,7. It is exemption from ὀργή from θανάτος (2Cor.7:10) and ἀπώλεια (Phil.1:28, Lk.19:10). Thus salvation has in the first place a negative side; but with this the positive is inseparably interwoven, for pardon of sin, removal of wrath and death, is not imaginable without the bestowal of grace, of righteousness, and life. The σωτηρία is one already realized, Lk.19:9; Acts 13:26; 2 Cor.6:2; also Eph.2:5; 2 Tim.1:9; Tit.3:5; 1 Pet.3:21. But salvation now realized is only complete in the future life. As the positive side is implied in the negative, so the future is implied in the present relation. These are, so to speak, spontaneously responsive chords. In many passages the present and future elements may even be equally probable, possibly in 2 Pet.3:15; Jude 3. Finally, in several passages σωτηρία is referred only to completed deliverance, only to future salvation. So 1 Thess.5:8; Heb.1:14; 5:9; 9:28; 1 Pet.1:5,9, cf.Mt. 10:22; 2 Tim.2:10; 4:18. In the present passage (Rom.1:16) also this last, stricter conception of σωτηρία is to be maintained. The Gospel is the power that mediates eternal

This is brought about through faith in Jesus Christ. As Paul puts it in Rom.1:16, "It is the power of God for salvation (εἰς σωτηρίαν) to everyone who has faith." Only those who have faith receive this salvation. Dr. Arndt comments on this phrase, "'For salvation' might be rendered: 'effecting salvation.' Salvation is here the complete Christian bliss and rescue including the joys of heaven."⁶⁹

Paul treats the subject of salvation further in what is sometimes called the 'salvation chapter' of Romans, chapter five. He describes salvation in the very first verse-- "peace with God", εἰρήνην πρὸς τὸν θεόν. It is faith which delivers us from God's wrath and as a result of it we have peace. Through faith we have been brought to the right

salvation (=future blessedness), because it reveals righteousness that avails before God, for the former is conditioned by the latter. This acceptance is favored first of all by chapter 5, where after the nature of the δικαιοσύνη θεοῦ ἐκ πίστεως has been described (3:21--4:25), the nature of salvation is expounded as consisting in the ἐλπίς τῆς δόξης τοῦ θεοῦ v.2. Just as in 1:17 the idea of ζωὴ embodied in ζήσεται is manifestly related in meaning to or synonymous with that of σωτηρία ver. 16, so we see this ζωὴ described as future, v.17, when it is said of the righteous: ἐν ζωῇ βασιλεύουσιν. But, above all, 5:21 is to be regarded as favoring our acceptance since there the sentence ἵνα... αἰώνιον may be regarded as a concluding recapitulation of the subject announced, 1:16,17. With this agrees 8:24, where the apostle in the words τῆ γὰρ ἐλπίδι ἐσώθημεν represents σωτηρία as future, as in 10:10 where present δικαιοσύνη is expressly distinguished from future σωτηρία and 13:11, where the period of salvation is pictured as coming nearer and nearer. σωτηρία exists only for πίστις, but on this condition it is universal." op.cit., pp.37-38.

⁶⁹. Arndt, op.cit., p.4.

relation with God. Instead of being separated from Him by sin, we are at one with Him. The 'at-one-ness' means that we are at peace with Him. This peace is part of our salvation. (cf. I. Cor. 7:15)

Paul tells us how we are saved in 5:9 & 10: πολλῶ ὄν μᾶλλον δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς. εἰ γὰρ ἐχθροὶ ὄντες καταλλαχθέντες τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶ μᾶλλον καταλλαχθέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ. "Since, therefore, we are now justified by his blood, much more shall we be saved by him from the wrath of God. For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life." We believe in Christ and therefore know that He will lead us to salvation. "If Christ performed the great task for us, dying for us while we were still wicked, if he at that time shed his holy blood, then he will surely do the less great task, take us into heaven after our justification, save us from the wrath and the judgment."⁷⁰ Through Christ's great work we have been reconciled to God. No longer does God look at our sins, for He sees our faith in Christ and so takes us into heavenly bliss. That is why Paul can close this chapter: (v.21) ἵνα ὡς περ ἐρασμείουσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς σωτὴν αἰώνιον διὰ Ἰησοῦ Χριστοῦ ἡμῶν τοῦ κυρίου

70. Arndt, op.cit., p.35.

"so that, as sin reigned in death, grace also might reign through righteousness to eternal life through Jesus Christ our Lord."

Besides chapter five, Paul throws more light on our salvation in several other passages. One of these is 8:24 & 25: τῇ γὰρ ἐλπίδι ἐσώθημεν. ἐλπίς δὲ βλεπομένη οὐκ ἐστὶν ἐλπίς. ὃ γὰρ βλέπει τις, τίκαρ' ἐλπίζει; εἰ δὲ δ'οὐ βλέπομεν ἐλπίζομεν, δὲ ὑπομενῶν ἀπεκδεχόμεθα. "For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? But if we hope for what we do not see, we wait for it with patience." We wait for the adoption as sons, the redemption of our bodies (8:23). On this hope, that Christ has merited this for us, we base our salvation. "Are we not saved? Yes, but only in hope, says Paul. The dative is the dative of manner. In hope, in anticipation, by way of promise, we are saved, but do not yet enjoy this salvation. The aorist points to our salvation as a fact. The rescue actually did occur. Paul continues: Hope that is not seen is not hope. That is, we hope for a thing as long as we do not possess it. The fact that we are saved in hope means that we are not yet enjoying possession of the fulness of salvation."⁷¹ The fact that the final re-

71. Arndt, op.cit., p.58.

sult of faith, complete salvation, still lies in the future is pointed out in 13:11: *νῦν γὰρ ἐγγύτερον ἡμῶν ἢ σωτηρία ἢ ὅτε ἐπιδοτούμεν.* "For salvation is nearer to us now than when we first believed."

We have already touched on the passage Rom.10:9-10 in dealing with the fact that faith was a matter of the heart. Notice too in this passage how salvation is closely connected with our faith. In fact, it is dependent upon our faith--"If you . . . believe . . . you will be saved". There is no other way to salvation given except through faith in Jesus Christ as our Savior--in the One who has gained salvation for us.

That is one result of soteriological faith which Paul has in mind--salvation. There is another result of faith, one which is more apparent to us in this life. It is this result which Paul emphasizes immediately after declaring our freedom from sin. We are dead to sin, and that means we are not to live in sin. Instead, we are to lead a sanctified life. In a general way Paul treats this sanctification in chapters six to eight.

Luther introduces the sixth chapter thus: "Im 6. Kapitel nimmt Paulus das sonderliche Werk des Glaubens vor sich, den Streit des Geistes mit dem Fleisch, vollends zu toedten die uebrige Suende und Lueste, die nach der Gerechtigkeit ueberbleiben, und lehrt uns, dasz wir durch den Glauben nicht also gefreit sind von Suenden, dasz wir mueszig,

faul und sicher sein sollten, als waere keine Suende mehr da. Es ist Suende da; aber sie wird nicht zur Verdammnisz gerechnet um des Glaubens willen, der mit ihr streitet."⁷²

In Rom. 6:1-2 Paul says: "What shall we say then? Are we to continue in sin that grace may abound? By no means! How can we who died to sin still live in it?" "Christians have died to sin. The dative is a dative of relation. Complete separation is spoken of; just as a person who dies is separated from his friends and relatives, so the Christian is separated from sin. What Paul says holds good according to the new man in a Christian."⁷³ Luther, as usual, catches Paul's spirit when he comments: "Wir werden nicht darum von unsern Suenden absolvirt und losgesprochen, dasz wir hinfort darin leben und denselben dienen sollten; sondern dasz wir ihnen widerstreben und fest in der Verheiszung beharren; dasz ich mein Fleisch kasteien und toedten, und mit Geduld leiden soll, wenn mir Gott das Kreuz auflegt, auf dasz wir gefegt werden und viel Frucht bringen. Wer kein Crucianus ist, der ist auch kein Christianus, d.i. wer nicht sein Kreutz traegt, der ist auch kein Christ, denn er is nicht gleichfoermig seinem Meister Christo."⁷⁴

In connection with this "death to sin" Paul speaks of

72. Luther, op.cit., p.145.
 73. Arndt, op.cit., p.39.
 74. Luther, op.cit., p.147.

our Baptism. By Baptism we are united with Christ in His death. Thus we died to sin; we no longer are enslaved to sin. By Baptism we also share in His resurrection. We share in His life, the life "he lives to God" (6:10). We are changed beings. This is again a result of faith in Christ who has made this forgiveness possible. Through Christ's work we are new men so that "we too might walk in the newness of life"--Rom.6:4: Οὕτως καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσομεν. "We should become partakers of the new life which Christ has entered . . . In the newness of life: in a new life, a life of righteousness and holiness. The genitive is the genitive of the possessor. It is a grand truth. Baptism, through joining us to Christ, has made us new beings; it has regenerated us; it has given us new, holy impulses."⁷⁵ These impulses are then carried out by man into a sanctified life.⁷⁶

Being justified by faith, we are new men, and this gives us a new outlook on our purpose in life. Our life is no

75. Arndt, op.cit., p.40.

76. Schlatter: Doch Christus ist erstanden aus dem Tod. Die Herrlichkeit des Vaters, in der die Fuelle der goettlichen Lebens in hellem Glanz erscheint, erhob ihn aus der Schar der Toten in ein neues, verklaertes Leben. Und weil wir am Tod Jesu Anteil haben, darum wird uns auch ein Abbild seiner Auferstehung Zuteil. Wir sind dazu in sein Sterben eingeschlossen, damit ein neuer Zustand, der nun Leben ist, wahrhaftiges bleibendes Leben, uns gegeben sei, und dieser bestimmt nun unser Verhalten; durch diesen "wandeln" wir.-- Schlatter on Rom.6:4.

longer one of self-seeking, a life devoted to sin. Instead we are to be "alive to God in Christ Jesus"--6:11: *ζῶντας δὲ τῷ θεῷ ἐν χριστῷ Ἰησοῦ*. To be "alive to God" means to live a new life which is directed entirely toward God. His will becomes our will, so that our whole life is aimed to please Him. We look to Him as the source of all our strength.

For believers it is no drudgery to do the will of God. Rather it is their delight. God's will becomes their will, so that it becomes natural for them to carry on His work.

It is to believers that Paul addresses the statement, (6:13) *μηδὲ παρατάσσετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ, ἀλλὰ παραστήσατε ἑαυτοὺς τῷ θεῷ ὡς εἰ ἐκ νεκρῶν ζῶντας καὶ τὰ μέλη ὑμῶν ὅπλα δικαιοσύνης τῷ θεῷ.*

"Do not yield your members to sin as instruments of wickedness, but yield yourselves to God as men who have been brought from death to life, and your members to God as instruments of righteousness." Christians' members are to be instruments of righteousness. That means that everything they do should be a righteous deed in the sight of God. For through faith the Christian stands in such a relation to God that he is now able to perform works which please God. Instead of being a slave of sin, he is a slave of righteousness. Paul tells the believers, "so now yield your members to righteousness for sanctification"--6:19: *οὕτως νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν. ἁγιασμός* means "to make or render holy", "to purify". *ἁγιασμός* is "conse-

eration", "purification", or "sanctification". Sanday and Headlam have this discussion on εἰς ἁγιασμόν : "Mey. (but not Weiss) Lips. Oltr. Go. would make ἁγιασμός here practically equal ἁγιασούνη, i.e. not so much the process of consecration as the result of the process. There is certainly this tendency in language; and in some of the places in which the word is used it seems to have the sense of the resulting state (e.g. 1.Th.4:4, where it is joined with τέλει; Tim. 2:15, where it is joined with πίστις and ἁγία). But in the present passage the word may well retain its proper meaning: the members are to be handed over to Righteousness to be (gradually) made fit for God's service, not to become fit all at once. So Weiss, Gif. Va. Mou. ('course of purification')."77

The effect of our yielding to God is "for sanctification", εἰς ἁγιασμόν. Our whole heart and life is to be sanctified. We through the power of Christ are to strive to become holy--strive for perfection. That is our goal; and though we may never fully attain that goal, the more completely we yield ourselves to God, the more nearly we attain it. "Aus dem Dienst der Gerechtigkeit kommt dagegen Heiligung. Wer ihr sich untergeben hat, hat sich Gott ergeben und wird darum auch von ihm als sein Eigentum anerkannt,

77. Sanday and Headlam, op.cit., p.169.

so dasz die Weihe dessen, der Gott gehoert, ihm zugefallen ist. Gottes Heiligkeit legt ihren Glanz auf ihn und sein herrliches Bild leuchtet in uns wieder auf und das Ende ist ewiges Leben, das uns Gott als die Gabe seiner Gnade schenkt."⁷⁸

That Christians are to lead a sanctified life is entirely in harmony with God's plan. He sent Christ into the world that men might believe on Him and be saved. We Christians attach ourselves to Christ through faith so "that we may bear fruit for God"--7:4: ἵνα καρποφορήσωμεν τῷ θεῷ
By the power of the Holy Spirit Who works this faith in us we live a new life (7:6). Because of the indwelling Spirit we delight to do the deeds of the law (7:22).

This sanctification is an uphill battle, for we are always at war with our sinful flesh. But through Christ we overcome the flesh. We fulfill the law in Him. We "walk not according to the flesh but according to the Spirit."--
8:4: τοῖς μὴ κατὰ σὰρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα.
"To walk according to the Spirit means to do what the Spirit demands. Of course the Holy Spirit is meant. What Paul says is true of the real ego of the Christian only. a) Paul is treating here of sanctification, not of justification. b) He is treating of the same freedom from sin as in ch.6. c) He says not the lay, but God himself, has worked this freedom, condemning sin which had been placed upon Christ.

78. Schlatter, op.cit., on Rom.6:19-23.

In that way he has broken the power of sin. d) The Christian really fulfills the works of the law according to the new man because he is in Christ; just as in Christ sin was condemned and robbed of its power, so in the Christian connected with Christ by faith. e) God looks upon the Christian as a doer of the law, not only on account of the vicarious work of Christ, but on account of the works which the Christian does himself. f) God does not condemn the Christians for the sins which they still commit; he looks merely on the new man in them."⁷⁹ Schlatter becomes almost classic in his commentary on this verse: "Die Gerechtigkeit ist sein (Jesus); er gibt sie uns. Er ward wie wir, damit wir wuerden wie er. Darum wandelte er im Fleisch wie wir, damit wir im Geist seien wie er und noch dem Geist wandelten. Wandeln heisst sich bewegen, voranschreiten auf dem uns gewiesenen Weg. Der Geist will uns fuehren und wir sollen seiner Fuehrung folgen und uns durch ihn bewegen lassen. Das gibt unserem Leben eine andere Richtung als bisher. Es verlauft verschieden, je nachdem es von unten durch die natuerlichen Triebe oder von oben durch den Geist geleitet wird."⁸⁰

The fact that we have become one with Christ leads naturally to our sanctification. We are by union with

79. Arndt, op.cit., p.52.

80. Schlatter, op.cit., p.108.

Christ children of God. "And if children, then heirs, heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him." (8:17) Suffering is part of the lot of the Christian. It is part of his sanctification and leads to his glorification. However, "in all these things we are more than conquerors through him who loved us" (8:37). Through faith the love of Christ, as also His power, is ours. And through this power which we have by faith, we go out to conquer all things which war against our sanctification.

That is the result of our faith--sanctification. In the last chapters of this Epistle to the Romans Paul becomes more specific about the phases of the sanctified life of the believer. In 10:9-10 he connects confessing with the lips with faith. When one believes in his heart that Jesus is his Savior, it so fills him that it will effect his life. And one way in which this effects him is that he will want to tell others about it. He will let his faith be known to his fellow men.

The believer is not satisfied with a mere verbal confession of faith. His confession of faith involves not only words but action. The believer will present his body as a living sacrifice, holy and acceptable to God (12:1)-- παραστήσατε τὰ σώματα ὑμῶν θυσίαν ζῶσαν ἁγίαν τῷ θεῷ εὐάρεστον, τὴν λογικὴν λατρείαν ὑμῶν. The believer will make his whole life a living offering--one by which he wor-

ships God. "The apostle speaks of presenting the bodies to God. He presupposes that the heart belongs to the Lord, and he now states that the bodies should belong to him too. He calls the offering which is to be made in offering the bodies a living one. The sacrificial offerings in the Old Testament had to die. This offering is to live. 'Holy' means: belonging to God, separated for God. In the Old Testament the sacrifice itself was neither holy nor unholy if considered by itself. The Christian sacrifice is to be different. 'Well pleasing:' the value of the sacrifice depends on the attitude of God toward it. A sacrifice of the kind that Paul describes will please God. Logikos refers to something that is inward, that comes from the heart."⁸¹

For their life of sanctification believers have been given various gifts by God--Rom.12:6-8. Even faith is a gift. And according to the measure (*μέτρον πίστεως*--*λόγιον τῆς πίστεως*) of this faith given them (12: 3 & 6) by God they are to use these gifts. In this way their faith is not merely a passive thing. Something active comes as the result of faith. So Paul directs a number of commands to the Roman Christians which are to serve as their guideposts in sanctification (12:9-21; 13:8-11). Love, service, prayer, bearing tribulation, blessing, rejoicing, doing good--

⁸¹. Arndt, op.cit., p.89.

even our attitude towards our government--all these are evidences of faith which appear in the sanctified life of the believer. All this is a result of having "put on the Lord Jesus Christ" (ἐνδύσασθε τὸν κύριον Ἰησοῦν χριστοῦ --Rom.13:14) through faith in Him.

Paul gives further instruction on the sanctified life when he treats of the person who is "weak in faith". "Weakness in faith means an inadequate grasp of the great principle of salvation by faith in Christ, the consequence of which will be an anxious desire to make this salvation more certain by the scrupulous fulfilment of formal rules."⁸² This indicates that sanctification is entirely apart from the law as a binding force. Sanctification is a matter of faith. The one who is strong in faith recognizes the freedom in matters of adiaphora. He acts in complete liberty. That is because he is entirely absorbed by Christ. He belongs completely to Christ even in and after his death. Whatever the believer does, he does with a view to serving Christ. Personal gain, preferences, and attitudes should come into the picture only in so far as they reflect the directives of Christ.

In chapter fifteen Paul carries further the idea that sanctification is not a matter of pleasing ourselves.

82. Sanday and Headlam, op.cit., p.384.

Οφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἁδυνατῶν βαστάζειν καὶ μὴ ἑαυτοῖς ἀρέσκειν. "We who are strong ought to bear with the failings of the weak, and not to please ourselves." (15:1) Strong Christians, those who have been given an extra measure of faith by God, are to have patience with those who are weak. They will forego some of their Christian liberties in order not to offend the weak.

The sanctified life of the believer is a life lived in unity with fellow-Christians to God's glory-- ὁ δὲ θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δόξη ὑμῶν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν, ἵνα ὁμοθυμαδὸν ἐν ἑνὶ στόματι δοξάζητε τὸν θεὸν καὶ πατέρα τοῦ κυρίου

ἡμῶν Ἰησοῦ Χριστοῦ, "May the God of steadfastness and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, that together you may with one voice glorify the God and Father of our Lord Jesus Christ" (15:5-6). That is the motive which rules the life of everyone who has faith in Jesus as his Savior. The Christian wishes his will to coincide with the will of Jesus, Who is the source of our life (I Cor.1:30). Faith binds men together so that by harmonious accord in their life they glorify God.

That is the result of saving faith in Christ Jesus--a

sanctified life. Christ has so filled the believer and changed him that his will according to the new man is in accord with Christ's will. His one aim in life is to please God. And by leading a God-pleasing life is the only way a believer can please himself. He further knows that the result of his faith is salvation--a salvation which begins already in this life, but which culminates in eternal life with the object of his faith, Christ Jesus.

Conclusion

So we have treated certain aspects of "faith" as used by Paul in Romans. It would take much more than these few pages to give this subject an exhaustive treatment. In conclusion we shall draw up a number of points brought out in the body of the thesis.

1. In the classical writings πίστις and πιστεύω are used chiefly in their ethical sense. The noun is used in the meaning of "trust", "confidence" in a person or a "pledge" of that trust. The chief sense of the verb is "to rely upon", to "believe" a person.

2. The Septuagint uses the terms πίστις and πιστεύω to translate the forms of the Hebrew root יָדַן. This passes from the ethical sense of the classical usage to a deeper sense such as religious "trust", "assurance", "confidence", or "adherence".

3. In the Apocrypha we find the meaning "faithfulness", "to entrust", "to trust in", and "to yield allegiance to".

4. The New Testament gives to "faith" its fullest meaning. It is used in the sense of "fidelity", "belief". This is both in its non-soteriological sense and in the sense of belief in Christ and His promises. In the non-Pauline New Testament "faith" reaches its height in Hebrews and in John, where it is a fully-assured and unswerving trust in

the God of salvation and in Christ for that salvation.

5. Paul is the chief writer about faith and its implications. He uses *πίστεως* in many senses, but predominantly he has in mind soteriological faith.

6. The non-soteriological sense of faith plays only a minor role in Romans. In the two occurrences, *πίστις* may be translated "faithfulness" and *ἐπιδοτέον* "were entrusted." "ed."

7. The term "faith in Jesus" occurs twice in Romans; but there are many passages where faith "in Jesus" is meant, though it is not stated in so many words.

8. "Faith in Jesus" means complete reliance upon Jesus Christ and His work for man's salvation. It is in opposition to any kind of faith in oneself.

9. Soteriological faith is based on, and worked by, God's Word. God's Word is the power unto salvation for all those who believe.

10. Faith is not merely knowledge about Jesus and His work. Our confessions summarize Paul's teaching of faith in this respect as "est velle et accipere oblatum promissionem remissionis peccatorum et justificationis--it is to want and to receive the offered promise of the remission of sins and of justification." (Apology, Art. II, Par. 48.)

11. Faith is a thing of action because faith is a matter of the heart. It is in our *καρδία* which is the center of our being, the seat of intellect, emotion, and will.

12. Faith has as its effect righteousness.

13. This righteousness is diametrically opposed to any kind of "man-made" righteousness.

14. The *δικαιοσύνη θεοῦ* of Rom.1:17 is not chiefly an attribute of God, but rather a status given man by God.

15. Righteousness is imputed to man, without any merit on his part, by faith alone. It is entirely separate from righteousness through works.

16. Righteousness by faith can be explained only by the grace of God, Who has gone so far as to justify the ungodly. He counts as righteous all who have faith in Jesus.

17. Righteousness through faith has two chief results, sanctification and salvation.

18. Salvation is a "rescue", "complete deliverance", from sin. It is peace with God--already in this life--which culminates in the joys of heaven.

19. Because of his close union with Christ through faith, the Christian will lead a sanctified life, consecrated to Christ.

20. Sanctification is a life lived in unity with fellow-Christians to the glory of God.

21. By faith, the whole life of the Christian is integrated for the one purpose of pleasing God.

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