

## CHAPTER 17

# What Is the Gospel?

### Introduction:

The German Pietist August Hermann Francke (1663-1727) once said:

“As far as I am concerned, I must preach that should someone hear me only once before he dies, he will have heard not just a part, but the entire way of salvation and in the proper way for it to take root in his heart.”<sup>1032</sup>

Likewise, a Century later the Anglican Robert Bickersteth, Bishop of Ripon (1857-1884) said:

“No sermon was worthy of the name which did not contain the message of the Gospel, urging the sinner to be reconciled to God.”<sup>1033</sup>

So what is this Gospel and how does it take root in a heart? What does it mean to urge sinners to be reconciled to God? As can be expected, there have been many deviations from the Gospel in the past, and it can only be anticipated that deviations will continue. So let’s begin by giving an overview, and then examining recent terminology...

### Chapter Summary: Approaches to Understanding the Content of the Personal Gospel....

- A. Preamble to Studying the Message of the Gospel:
  1. Historical Excursus on Terminology
  2. Several Preliminary Issues Related to the Gospel
- B. Some Shallow Wells for Summarizing the Gospel Message:
  1. Kerygma as Expressing the Gospel?
  2. Creeds as Expressing the Gospel?
- C. Analyzing Four Biblical Foci for Message:
  1. Deut 6:20-25
  2. Luke 24:46-47
  3. 1 Cor 15:1-8
  4. Gal 1:6-10
- D. Considering Biblical Terms for the Gospel
  1. Biblical Terms for the Gospel
  2. Biblical Concepts that Are Sometimes Made Equivocal
- E. Three Further Biblical Approaches to Discerning the Gospel Message:
  1. The 52 evangelistic conversations in the Gospels and the Book of Acts
  2. Five audiences in the Book of Acts
  3. The Book of Romans
- F. The Simple Gospel, with Several Historical Examples

[Addendum for teachers and students: Begin by looking at Point F, “The Simple Gospel, with Historic Examples.” Then working back through points E and then D. Point D, “Considering Biblical Terms for the Gospel,” was the original main point of this chapter. Point C should then bring further clarity to the essence of the Gospel message. Points A and B should confirm why the remainder of the chapter is necessary in the first place.]

---

<sup>1032</sup>Paulus Scharpff, *History of Evangelism: Three Hundred Years of Evangelism in Germany, Great Britain, and the United States of America*. Helga Bender Henry, trans. (Grand Rapids: Eerdmans, 1964, 1966), 46.

<sup>1033</sup>M. C. Bickersteth, *A Sketch of a Life and Episcopate of the Right Reverend Robert Bickerseth, D.D., Bishop of Ripon, 1857-1887* (London, 1887), 27f.; cited in David Bebbington, *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s* (London: Unwin Hyman, 1989; Grand Rapids: Baker, 1992), 5.

## A. Preamble to Understanding the Message of the Gospel:

### 1. Historical Excursus on Terminology:

- a. Lately several terms have been added to the word “Gospel” to enhance or complete its meaning. Some of these are “Social Gospel” versus “Personal Gospel,” “Full Gospel” and “Whole Gospel.” A historical survey would be in order here:
  - 1) **“Social Gospel”** was coined during the 1880s by Modernists to describe their type of ministry and missions which was interested in more than just the soul, but rather the whole man.<sup>1034</sup> In the case of Harnack and Hermann, the item added to the Gospel was a thorough (Christian and secular) education. Their view was that in the philosophical arena, Christianity stands head and shoulders above all other systems. Thus one ought not to fear to teach other systems. The philosophical emphasis of the day was exemplified by the Chair of Harvard University’s Department of Philosophy (1849-1898), Josiah Royce, in his *The World and the Individual* (1899-1901) and *The Problem and Christianity* (1913).<sup>1035</sup> “You must be born again” was considered individualistic and unrelated to the socialist patterns of thought prevalent at that time.
  - 2) **“Individual Gospel,” “Personal Gospel,” “Simple Gospel”** (2 Cor 11:3), and **“Pauline Gospel”** were terms used by Fundamentalists to counter the social practice of the Modernists. Fundamentalists also spoke of “soul-winning” during this era. While Modernists sought to find a social gospel in the life of Jesus, Fundamentalists affirmed that there was no distinction between Jesus and Paul. Therefore, the Book of Romans became the foundational theological book in the Bible School movement of the day.
  - 3) **“Full Gospel 1”**: A. B. Simpson, founder of the Christian and Missionary Alliance church seems to have coined the term “full gospel.” According to Simpson’s usage, “full gospel” stood for the four roles of Jesus (related to the atonement): Jesus as Savior, Sanctifier, Healer, and Coming King. It would seem that R. A. Torrey, principal at Moody Bible Institute used the “Full Gospel” in a similar vein.<sup>1036</sup>
  - 4) **“Full Gospel 2”**: The Assembly of God church (AG) broke from the Christian and Missionary Alliance over the issue of “sign gifts.” The AG affirmed that speaking in tongues was the sign [gift] of the reception of the Holy Spirit.<sup>1037</sup> This teaching also became known as the “full gospel.”
  - 5) **“Whole Gospel 1”**: In 1922, J. E. Conant, a Fundamentalist [Presbyterian] in the aforementioned debate, formulated a watchword when he used the word “whole” three times in one sentence: “The main work of the whole Church in the whole world throughout the whole Age is witnessing to the salvation there is in Christ. Anything outside of this forfeits the promised presence and blessing of him who said, ‘Lo, I am with you all the days, even unto the consummation of the Age’”<sup>1038</sup> Conant’s emphasis was that there ought be nothing added to the Simple Gospel.

---

<sup>1034</sup>“Social Gospel” was a common term following Josiah Royce’s ardent anti-individualism. “Social Gospel” was used from the mid-1890s to 1920 to refer to a societal, communal, or humanitarian approach to missions. Note for example: Adolf Harnack and Wilhelm Hermann, *Essays on the Social Gospel* (London: Williams & Norgate, 1907); Harry F. Ward, *Social Evangelism* (New York: Missionary Education Movement of the United States and Canada, 1915); and Walter Rauschenbusch, *A Theology for the Social Gospel* (New York: Macmillan, 1917; Nashville: Abingdon, 1978).

<sup>1035</sup>“Josiah Royce,” Stanford Encyclopedia of Philosophy; available at <http://plato.stanford.edu/entries/royce/>; accessed 8 Jan 2007; Internet.

<sup>1036</sup>Torrey, Reuben A. *The Missionary’s Message—The Full Gospel*. Los Angeles: Biola, n.d.

<sup>1037</sup>“8. The Initial Physical Evidence of the Baptism in the Holy Spirit. The baptism of believers in the Holy Spirit is witnessed by the initial physical sign of speaking with other tongues as the Spirit of God gives them utterance. Acts 2:4 The speaking in tongues in this instance is the same in essence as the gift of tongues, but is different in purpose and use. 1 Corinthians 12:4-10; 1 Corinthians 12:28” (16 Fundamental Truths of the Assemblies of God (Full Text); available at [http://ag.org/top/Beliefs/Statement\\_of\\_Fundamental\\_Truths/sft\\_full.cfm](http://ag.org/top/Beliefs/Statement_of_Fundamental_Truths/sft_full.cfm); accessed: 22 Feb 2007; Internet).

<sup>1038</sup>Conant, *Every-Member Evangelism*, 29.

- 6) **“Whole Gospel 2”**: Following the Lausanne 1974 Conference in worldwide Evangelicalism, the concept of “whole gospel” became used in relation to ministering to the needs of the whole man, body, mind, soul, and spirit, and not only to his spiritual needs (championed by John R. W. Stott). This terminology was used by Evangelical relief and development agencies to substantiate their existence alongside the traditional evangelistic ministries. This term also morphed into other terms, such as **“Holistic/Wholistic Evangelism/ Ministry,”** being meeting the needs of the whole man, and **“Servant/Servanthood/Ministry Evangelism,”** serving people to show the love of Jesus as a preferred or necessary human preparation to the Gospel.
- 7) **Prosperity Gospel**:<sup>1039</sup> So coined because it emphasizes the blessings of the Gospel, without much emphasis on the promised persecution and hardship of the true Gospel lifestyle (e.g. John 15:18-21; 16:33). Paul wrote to Timothy, “Remember my chains” (Col 4:18; 2 Tim 2:8-9). Furthermore, at times, passages appear to be twisted to focus uniquely on the financial blessings that are supposed to accompany a relationship with Christ. Clearly, the emphasis of the New Testament is quite the opposite. Jesus was born into a very poor family, never having a home of his own. Paul was in and out of prison, beaten times without number, often in hunger, thirst, exposure (2 Cor 11:27), and need (Phil 4:16).
- 8) **Health and Wealth Gospel**, as an offshoot of the **Prosperity Gospel**, which as the title suggests, posits that its adherents are promised a supernatural health and wealth. The emphasis of this Gospel is clearly in this life and not on the life to come (1 Cor 15:19), much as those whose “god is their belly” (Rom 16:18; Col 3:18-19). Furthermore, God never promised supernatural health to anyone, but merely protection for a time (Acts 18:9-10), and an additional number of years to Hezekiah (2 Kings 20:5-6)

Preliminary conclusion to historical interlude on emanations of the word “Gospel”:

Evangelism morphing into Christian education. The Gospel morphing into a social teaching. Adding the necessity of speaking in tongues as a sign of receiving the Holy Spirit. Adding the need to meet the physical, economic, political, and/or emotional needs of people prior to sharing the Gospel. All of these and more have been debated in the history of the Church. Therefore, while a discussion of the “Gospel” seems elementary at first glance, it carries with it number of significant issues, proven divisive by past debates and the existence of multiple denominations which often differ on their understanding of the Gospel.

#### b. Other historical emanations:

- 1) Master of Sentences, Peter the Lombard (d. 1164) and his **“Signs and Symbols”** approach to the Gospel:
  - a) “Signs” and “symbols” referred directly to the sacraments of the Roman Catholic church, through which Lombard taught that salvation was wrought by stages of grace or benefits of grace from the hand of the priest.
  - b) The purpose of his writing being “a zeal for the house of God.”<sup>1040</sup>
  - c) Purposefully reframing the question in his attack against Manicheans (the Petrobusian or so-called “Albigenses” of his day [and Evangelicals today]), “Master Peter” gathered sentences from “the ancient fathers” as his authority, thereby further moving the

---

<sup>1039</sup>Both the Prosperity Gospel and the Health and Wealth Gospel were added to this list at the recommendation of Matt Queen, Professor of Evangelism at Southwestern Baptist Theological Seminary. Thanks, Matt!

<sup>1040</sup>“The truth of the One proffering delights us, but the immensity of the labor frightens: the desire of making progress exhorts, but the infirmity of failing discourages, which (infirmity) zeal for the house of God conquers. ‘Catching fire from this (zeal), our faith against the errors of carnal and animal men’ we have studied to wall with the round shields of the Tower of David and/or to show rather that (it is) walled and to open those things withdrawn from theological inquiries and also to put on display [traducere] the knowledge of ecclesiastical sacraments to the limited extent of our understanding” (Master Peter Lombard, “Prologue,” *Four Books of Sentences*; accessed 16 May 2006; from <http://www.franciscan-archive.org/lombardus/opera/lis-prolo.html>; Internet).

substance of Roman Catholic studies away from the Word of God and into philosophical theology.<sup>1041</sup>

- d) He wrote of the importance of making a good confession, therefore his purpose was salvific and ultimately evangelistic to his view of the Gospel.<sup>1042</sup>
  - e) Lombard reframed the question of salvation as being an issue of signs and symbols (i.e. Baptism, the Eucharist, Holy Unction, etc.)<sup>1043</sup>
  - f) Space not permitting, the reader is asked to further consider the impact of Master Peter's reframing the question away from hearing the Gospel and receiving its message by faith alone through grace alone.
  - g) Comparatively, see also in my *Book of Charts on a Theology of Evangelism* Erasmus' and Blaise Pascal's philosophical approach to the Gospel.<sup>1044</sup>
- 2) Aquinas' **Natural Theology** morphed into a centralized "**Christian Worldview**"
- a) Socinius' "**Moral Philosophy**" in which theology was boiled down to this lowest common denominator, to the exclusion of the authority of Scripture, the deity of Christ, the Trinity, the substitutionary atonement, etc.
  - b) Finney's "**Moral Government**" became the Central Interpretive Motif by the time of his 1878 *Systematic Theology*. It would seem moral government became the apologetic and philosophical grid by which he communicated his Gospel. It was not too far a field of the Socinian "**Moral Philosophy**" prevalent in the earlier part of the century.
    - (1) Does not Finney's emphasis on moral philosophy, or a Christian worldview, compromise the gospel and evangelism?
      - (a) For example, most historic cooperating documents [statements of faith or confessions] emphasize the message of the Gospel, a few, the method of proclamation of the Gospel [e.g. Hubmaier's 26 conclusions])

---

<sup>1041</sup> "They have a reason for (their) wisdom in superstition: because mendacious hypocrisy follows defection from the faith, so that even in (their) words there is a piety, which has lost (its) conscience, and they render that simulated piety impious with every mendacity of words, contriving to corrupt the sanctity of the Faith with the instructions of false doctrine and forcing upon others an itching of the ears under the novel dogma of their own desire, who as students of contention war without the restraint of treaties [sine foedere] against the truth.' 'For between the assertion of truth and the defense of pleasure there is a persistent battle, so long as both the truth grasps itself and the will for error guards itself.' Therefore lest they be able to pour forth the venom of their iniquity upon others, to both turn the Church into (something) hateful to God and to stop up mouths of these (Her sons), we willing to exalt the light of the truth upon a candlestick, in much labor and sweat, with God as (our) surety, have compiled this volume in four distinct books, from the testimonies of the truth founded in eternity" (ibid.).

<sup>1042</sup> "In which you shall again find the examples and doctrine of (our) elders, (and) in which we have brought to light through a sincere profession of faith in the Lord [dominicæ fidei] the fraudulence of the viper's doctrine, have embraced an approach for demonstrating the truth and have not inserted the danger of an impious profession, using a temperate means of guidance among both. But if our voice has sounded out at little anywhere, it has not departed from the limits of the Fathers" (ibid.).

<sup>1043</sup> "While considering the contents of the Old and New Law again and again by diligent chase [indagine], the prevenient grace of God has hinted to us, that a treatise on the Sacred Page is [versari] chiefly about things and/or signs. For as Augustine, the egregious Doctor, says in the book *on Christian Doctrine*: « Every doctrine is of things, and/or signs. But even things are learned through signs. But here (those) are properly named things, which are not employed to signify anything; but signs, those whose use is in signifying ». But of these there are some, whose every use is in signifying, not in justifying, that is, which we do not use except for the sake of signifying something, as (are) some Sacraments of the Law [legalia]; others, which not only signify, but confer that which helps inwardly, as the evangelical Sacraments (do). « From which it is openly understood, what are here named signs: those things namely, which are employed to signify something. Therefore every sign is also some thing. For because it is no thing, as Augustine said in the same (book), it is entirely nothing; but conversely not every thing is a sign », because it is not employed to signify anything. And since the studious and modest speculation of theologians is intent upon these, it turns toward the Sacred Page to hold the form prescribed in doctrine. Of these, therefore, there is to be an orderly discussion [disserendum est] by us who want, with God as (our) leader, to open an approach towards understanding to some extent the things divine; and first we would discuss in an orderly manner things, afterwards signs." (Peter the Lombard, *Sentences*, Book 1, Chapter 1, *Every doctrine concerns things and/or signs*; accessed 16 May 2006; from <http://www.franciscan-archive.org/lombardus/opera/lsl-01.html>; Internet).

<sup>1044</sup> Thomas P. Johnston, *Charts for a Theology of Evangelism* (Nashville: Broadman, 2007), 50-54.

- (b) Might there be a comparison on some level between Finney's emphasis on "Moral Philosophy" and the 1907 assessment of the General Baptists in 1750?

A new assembly was formed, and in 1750 the major part of the General Baptists [in England] had become Unitarian in their beliefs. This was followed by worldliness, lax discipline, the superficial preaching of mere morality, and the members fell away in large numbers.<sup>1045</sup>

- c) A parallel concept to "**moral philosophy**" was the German "**Weltanschauung**," defined by question.com as:

"**World view**; a conception of the course of events in, and of the purpose of, the world as a whole, forming a philosophical view or apprehension of the universe; the general idea embodied in a cosmology."

The notion of **Weltanschauung** gained popularity in Germany in the late 19<sup>th</sup> Century, being popularized in American academia in the early 20<sup>th</sup> Century.<sup>1046</sup> It was applied to philosophy, theology, and then psychoanalysis in the 1950s and 1960s. Today **Weltanschauung** has morphed into the concept of a "**Christian worldview**."

- d) Today "**Christian Worldview**", a grandchild of Aquinas' **Natural Theology** and a cousin to Socinius' "**Moral Philosophy**" is gradually replacing the word "Gospel" for some in their efforts to "influence the world for Christ" (a codeword for evangelism) and as a basis for unity among all "Christians." Similarly with emphasis on a **Christian worldview** is the concept of "**Connecting with God**" alongside of or in the place of repenting of individual sin and believing in the substitutionary work of Christ.

Terms other than the word "gospel" bring further distinctions and debates when discussing the "gospel." These are translating the word εὐαγγέλιον, the meaning of the cross, as well as issues of salvation.

## 2. Several Preliminary Issues Related to the Gospel:

- a. **Some thoughts on the translation of εὐαγγέλιον** (or "Gospel"): Instead of being translated "**Gospel**," should not the Greek noun εὐαγγέλιον be translated "**Good News**" or "**Glad Tidings**"?

- 1) Arguments to use words other than "Gospel" are made for several reasons:

- a) The term "Gospel" today has unique Christian implications which the term "εὐαγγέλιον" did not seem to have in the 1<sup>st</sup> Century, and it is therefore not properly understood by non-acclimated Christians in the context of its NT usage (this is largely a dynamic equivalent argument):
- (1) The term may derive from a combination of "God's-spelling," also forming the terms gospelling and gospel; hence gospelling the gospel
  - (2) Others have posited that "spell" is derived from witchcraft in which spells are cast; these then consider that the term "spell" had something to do with the reception of the Holy Spirit
  - (3) Non-use of the word "Gospel" may also be tainted by anti-Pauline Gospel tendencies, as well as non-conversionist sentiment.

<sup>1045</sup>Henry C. Vedder, *A Short History of Baptists* (Philadelphia: American Baptist, 1907, 1926, ... 1945), 239.

<sup>1046</sup>For example: Horace B., Samuel, *Modernities* (New York: E. P. Dutton, 1914), Wincenty Lutoslawski, *The World of Souls* (London: Allen & Unwin, 1924; New York: Dial, 1924; New York: MacVeagh, 1924); Albert Schweitzer and Charles E. B. Russell, *Indian Thought and Its Development* (Boston: Beacon, 1935; New York: H. Holt, 1936; London: Hodder & Stoughton, 1936); Herbert Reichert, *Studies in the Weltanschauung of Gottfried Keller* (Ph.D. Thesis, University of Illinois, 1942), published as *The Philosophy of Gottfried Keller* (Chapel Hill, 1949).

- b) Likewise, the OT use of “Gospel” in 2 Sam 4:10, shows that there was a secular nature to the term, much like the OT use of the verb εὐαγγελίζω to announce the news of victory in battle (cf. 1 Sam 31:9; 2 Sam 1:20; 4:10...), thereby arguing against the use of a strictly spiritual term in translation
- (1) Similarly, in 1 Thess 3:6 Paul used the verb εὐαγγελίζω to describe when Timothy brought him relational good news of the Thessalonian church’s view of him
- 2) However, there are some arguments to keep the use of the word “Gospel”:
- a) 2 Samuel 4:10 is the only OT use of the noun εὐαγγέλιον, and it is the only plural use of the word in the entire Bible, therefore limiting its usefulness for strict comparison with the NT usage; a nuanced theological NT use of a word which already exists in the LXX is not unusual, but to be expected
- b) The contemporary English use of the word “Gospel” follows Paul’s 1 Corinthians 15 use of the word
- c) One could consider the use of the word “**Bible**” similarly:
- (1) While there are many books (βιβλίον) in the world, there is only one **Bible**; hence the authority lies in the definite article
- (2) While there is a relative amount of good news in the world, there is only one “**Good News**”—“**the Good News**” (with definite article and capitalized as a proper noun), rather than merely another item of “**good news**”
- d) Because of the uniqueness and distinct nature of what the NT defines as the “**Gospel**” (as we shall see below), it seems appropriate that unique Christian terminology has developed to translate the term
- 3) Therefore, this author deems it advisable to use the term **Gospel** (with caps) in order to translate one word for one word; if one is convinced of the need to use **Good News** or **Glad Tidings** (for whatever reason), it would seem advisable to also capitalize these to show that they are referring to a proper noun.

**b. Thoughts on Individualism versus Socialism (or a Communal/Community Emphasis):**

Introduction: As noted in the above presentation, the concepts of individualism and socialism have been hotly debated in the history of the church in the United States (and in England).<sup>1047</sup> The impact of moving away from the New Testament’s individual salvation has always led to a move away from the fundamentals of the faith. Therefore, as these notes affirm an individual Gospel and an individual work of the Gospel, several verses will have to suffice to show the individual emphasis of the Bible as regards salvation and accountability. Yes, there are verses on the corporate nature of the faith, but these refer to spiritual growth and the church. Again the problem is confusing the contexts and emphases.

- 1) Before attempting to address the topic of “individualism,” let us consider the alternatives:
- a) Individual salvation as coming forward and making a decision for Christ at an evangelistic meeting?
- b) An individual being brought in when he/she is three weeks old to be baptized by the parish priest or pastor?
- c) If (a) is an example of individualism and (b) is not, then it is an issue of heredity and parentage, and has very little to do with “individualism” per se
- d) Or what of the opposite of individual salvation, communal salvation: what is communal salvation, and how does it look, and how does it operate spiritually?

---

<sup>1047</sup>“It is inaccurate to argue—as often happens—that individualism is simply an ‘invention’ of the West. Rather, the Christian gospel of necessity emphasizes personal responsibility and personal decision; therefore individualism in Western culture is primarily a fruit of Christian mission. ...

“Principalities and powers, governments and nations cannot come to faith—only individuals can” (Bosch, *Transforming Mission*, 416).

- e) Before answering what is almost an ad hominem argument, the framing of the question must be understood in all of its particularities.
- 2) Verses on individualism:
- a) In Old Testament:
- (1) A Level of Individualism:
- Lev 4:27, “Now if anyone of the common people sins unintentionally in doing any of the things which the LORD has commanded not to be done, and becomes guilty...”
- Deut 18:19, “And it shall come about that whoever will not listen to My words which he shall speak in My name, I Myself will require *it* of him”
- The actual Hebrew is even more emphatic in its individualism: “It shall be a man who does not harken unto the words which he shall speak in my name I Myself will require of him.”
- The only plural in this verse is “the words”—everything else is singular, with an intensification of the subject for the verb “require”
- Prov 9:12, “If you are wise, you are wise for yourself, And if you scoff, you alone will bear it”
- Isaiah 28:16, “Therefore thus says the Lord God, ‘Behold, I am laying in Zion a stone, a tested stone, A costly cornerstone *for* the foundation, firmly placed. He who believes *in it* will not be disturbed.’
- [This verse includes the term “he who believes” which is also used many times in the Gospel of John]
- Ezek 18:4, “Behold, all souls are Mine; the soul of the father as well as the soul of the son is Mine. The soul who sins will die”
- (2) There Is also a Level of Anti-individualism in the OT:
- Deut 12:8-9, “You shall not at all do as we are doing here today—every man doing whatever *is* right in his own eyes—for as yet you have not come to the rest and the inheritance which the LORD your God is giving you”
- Judges 21:25, “In those days *there was* no king in Israel; everyone did *what was* right in his own eyes” (cf. Judges 17:6)

This predicament led to a centralized form of worship and religious control in the OT:

- Deut 12:10-11, “But *when* you cross over the Jordan and dwell in the land which the LORD your God is giving you to inherit, and He gives you rest from all your enemies round about, so that you dwell in safety, then there will be the place where the LORD your God chooses to make His name abide. There you shall bring all that I command you: your burnt offerings, your sacrifices, your tithes, the heave offerings of your hand, and all your choice offerings which you vow to the LORD”
- 2 Chron 7:12, “Then the LORD appeared to Solomon by night, and said to him: ‘I have heard your prayer, and have chosen this place for Myself as a house of sacrifice’”

Not so in the NT:

- John 4:21-24, “Jesus said to her, ‘Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father. You worship what you do not know; we know what we worship, for salvation is of the Jews. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God *is* Spirit, and those who worship Him must worship in spirit and truth.’”
- 1 Cor 6:19-20, “Or do you not know that your body is the temple of the Holy Spirit *who is* in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God’s”

So also with individual accountability, which is to be guided by an individual sense of duty for one’s neighbor (see also below Rom 14:4):

- 1 Cor 9:23-24, “All things are lawful for me, but not all things are helpful; all things are lawful for me, but not all things edify. Let no one seek his own, but each one the other’s *well-being*”

## b) In New Testament:

## (1) Necessity for an Individual Response to the Gospel:

Because “you” in English can be either singular or plural, I have shown when the words in Greek are singular or plural in the brackets

John 3:3, “Jesus answered and said to him, ‘Truly, truly, I say to you [singular], unless one is born [singular] again, he cannot [singular] see the kingdom of God.’”

John 3:7, “Do not marvel that I said to you [singular], ‘You [plural] must be born [infinitive] again.’” (last line literally, “it is necessary for you-all to be born again)

John 3:16, “For God so loved the world, that He gave His only begotten Son, that whoever believes [singular] in Him should not perish, but have eternal life”

[In fact, the book of John is replete with the singular form of the verbal form πιστεύω in English “who/whoever believes,” John 3:15, 16, 18 (twice), 36; 5:24; 6:35, 40, 47; 7:38; 11:25, 26; 12:44, 46; 14:12]

[The singular is also found in the phrase, “all who believe” (πᾶς ὁ πιστεύων) is found 6 times in the NT: John 3:15, 16; 12:46; Acts 13:39; Rom 10:11; 1 John 5:1]

John 3:18, “He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God”

Acts 16:30-31, “and after he brought them out, he said, ‘Sirs, what must I do [singular] to be [infinitive] saved [singular]?’”<sup>31</sup> And they said, ‘Believe [singular] in the Lord Jesus, and you shall be saved [singular], you [singular] and your [singular] household [singular].’”

Rom 1:16, “For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes [participle-present-active-masculine-singular], to the Jew first and also to the Greek”

Rom 10:8-10, “But what does it say? ‘The word is near you, in your mouth and in your heart’—that is, the word of faith which we are preaching, that if you confess [singular] with your mouth Jesus *as* Lord, and believe [singular] in your heart that God raised Him from the dead, you shall be saved [singular]; for with the heart man believes [singular], resulting in righteousness, and with the mouth he confesses [singular], resulting in salvation.

Rom 10:13, “for ‘Whoever will call [singular] upon the name of the LORD will be saved.’”

## (2) Judgment as Individuals:

1 Cor 3:12-15, “Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw, each man's work will become evident; for the day will show it because it is *to be* revealed with fire, and the fire itself will test the quality of each man's work. If any man's work which he has built on it remains, he will receive a reward. If any man's work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire”

2 Cor 5:10, “For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad”

1 Pet 1:17, “If you address as Father the One who impartially judges according to each one's work, conduct yourselves in fear during the time of your stay *on earth*”

Rev 20:12-13, “And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is *the book* of life; and the dead were judged from the things which were written in the books, according to their deeds. And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one *of them* according to their deeds”

## (3) Individual accountability:

Matt 25:14-15, 19, , “For *it is* just like a man *about* to go on a journey, who called his own slaves, and entrusted his possessions to them.<sup>15</sup> “And to one he gave five talents, to another, two, and to another, one, each according to his own ability; and he went on his journey. ... Now after a long time the master of those slaves came and settled accounts with them.<sup>20</sup> And the one who had received the five talents...<sup>22</sup> And the one who *had received* the two talents...<sup>24</sup> And the one also who had received the one talent...”

Mark 3:38, “For whoever is ashamed [“Ὁς γὰρ ἔσται ἐπιαισχυνθῆ (all singular)] of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels.”



Rom 14:4, “Who are you to judge the servant of another? To his own master he stands or falls; and stand he will, for the Lord is able to make him stand.”

Rom 14:12, “So then each one of us will give an account of himself to God [”Αρα οὖν ἕκαστος ἑμῶν περὶ ἑαυτοῦ λόγον δώσει τῷ θεῷ]”

1 Cor 11:28, “But let a man examine himself [δοκιμαζέτω δὲ ἄνθρωπος ἑαυτὸν], and so let him eat of the bread and drink of the cup”

2 Cor 13:5, “Test yourselves *to see* if you are in the faith; examine yourselves! Or do you not recognize this about yourselves, that Jesus Christ is in you—unless indeed you fail the test?”

Gal 6:4-5, “But each one must examine his own work, and then he will have *reason for* boasting in regard to himself alone, and not in regard to another. For each one will bear his own load”

[Word studies on “one,” “anyone,” “each one,” and “you” (sing) should suffice to show the plethora of instruction in the Bible on individual accountability]

(4) Individual giftedness:

1 Cor 12:7, “But to each one is given the manifestation of the Spirit for the common good”

1 Cor 12:11, “But one and the same Spirit works all these things, distributing to each one individually just as He wills”

1 Cor 12:18, “But now God has placed the members, each one of them, in the body, just as He desired”

Eph 4:7, “But to each one of us grace was given according to the measure of Christ’s gift”

1 Pet 4:10, “As each one has received a *special* gift, employ it in serving one another as good stewards of the manifold grace of God”

(5) Individual Reward:

1 Cor 3:8, “Now he who plants and he who waters are one; but each will receive his own reward according to his own labor [ἕκαστος δὲ τὸν ἴδιον μισθὸν λήψεται κατὰ τὸν ἴδιον κόπον]”

2 Cor 5:10, “For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad”

Eph 6:7, “With good will render service, as to the Lord, and not to men, knowing that whatever good thing each one does, this he will receive back from the Lord, whether slave or free”

(6) Individual Convictions:

Rom 14:5, “One person regards one day above another, another regards every day *alike*. Each person must be fully convinced in his own mind”

2 Cor 9:7, “Let each one *do* just as he has purposed in his heart; not grudgingly or under compulsion; for God loves a cheerful giver”

2 Tim 3:14-15, “You [singular], however, continue in the things you [singular] have learned and become convinced of, knowing from whom you [singular] have learned *them*; and that from childhood you [singular] have known the sacred writings which are able to give you [singular] the wisdom that leads to salvation through faith which is in Christ Jesus.”

3) Verses on socialism or the social nature of Christianity:<sup>1048</sup>

a) The creation blessing (which some turn into the “Cultural Mandate”), Gen 1:28, “And God blessed them; and God said to them, ‘Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth.’”

b) Verses on the impact of the Christian on the world, e.g. “you are the salt of the earth” (Matt 5:13), in the context of social impact it is changed into a command, “you must be the salt of the earth” (see my chart on approaches to the meaning of salt)<sup>1049</sup>

<sup>1048</sup>The admission of Charles Colson regarding a lack of NT material on engagement in politics is applicable here, “When we turn to the New Testament, admittedly we do not find verses specifically commanding believers to be engaged in politics or the law or education or the arts. But we don’t need to, because the cultural mandate given to Adam still applies” (Charles Colson and Nancy Pearcey, *How Now Shall We Live?* [Wheaton, IL: Tyndale House, 1999], 296).

- c) The “Kingdom of God” in the Gospels, particularly in Matthew: the rulership of God exerted in a new way by the revelation of Jesus, is turned into the rulership of man over creation and the cosmos through the social teachings of Jesus
- d) The 62 “one another” [ἀλλήλων] commands in the New Testament, e.g. “love one another,” John 13:34-35
- e) Other verses affirm the community of the saints, after conversion:  
 Rom 11:17-18, “But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree,<sup>18</sup> do not be arrogant toward the branches; but if you are arrogant, *remember that* it is not you who supports the root, but the root *supports* you”  
 1 Cor 12:12, “For even as the body is one and *yet* has many members, and all the members of the body, though they are many, are one body, so also is Christ”  
 1 Cor 12:27, “Now you are Christ’s body, and individually members of it.”  
 [Now here’s an interesting verse combining individualism with community!]  
 Eph 2:19-22, “So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God’s household, having been built upon the foundation of the apostles and prophets, Christ Jesus Himself being the corner *stone*, in whom the whole building, being fitted together is growing into a holy temple in the Lord; in whom you also are being built together into a dwelling of God in the Spirit”  
 1 Pet 2:4-5, “And coming to Him as to a living stone, rejected by men, but choice and precious in the sight of God,<sup>5</sup> you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ”  
 1 Pet 2:9-10, “But you are a chosen race, a royal priesthood, a holy nation, a people for *God’s* own possession, that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; for you once were not a people, but now you are the people of God; you had not received mercy, but now you have received mercy”
- f) It would seem that these verses on the life of the church are wrongly used to affirm a social element to salvation, actually negating, altering, or ignoring all of the prior verses on an individual salvation!

Conclusion: It must be noted that none of the verses dealing with community overturn, diminish, or dismiss the examples of and teaching on an individualistic salvation and individual accountability in the New Testament.

- 4) The NT’s alarming approach to family relationships, in light of the Gospel and evangelism!

Intro: Surprising and even alarming are the words of Jesus regarding family relationships in light of His Gospel! For Jesus, His Gospel and its proclamation superceded any and all social relationships, even those of the nuclear family, which is without a doubt the most basic social construct in humanity. These insights ought not be ignored as the social aspect of faith in Christ is discussed. In fact, perhaps it is for this very reason that Jesus is so direct and unabashed in this teaching!

- a) Jesus’ teaching before He sent His disciples “On Mission,” and parallels:  
 Matt 10:21, “Now brother will deliver up brother to death, and a father *his* child; and children will rise up against parents and cause them to be put to death”  
 Matt 10:34-36, “Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. For I have come to ‘set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law’; and ‘a man’s enemies *will be* those of his *own* household.’”  
 Luke 12:51-53, “Do *you* suppose that I came to give peace on earth? I tell you, not at all, but rather division. For from now on five in one house will be divided: three against two, and two against three. Father will be divided against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law.”

<sup>1049</sup>Johnston, *Charts for a Theology of Evangelism*, Chart 60, “Five Interpretations of ‘Salt’ in Matthew 5:13,”

Matt 10:37, “He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me”

Luke 14:26, “If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple”

b) Following Jesus, family relationships, and the end times:

Mark 13:12, “Now brother will betray brother to death, and a father *his* child; and children will rise up against parents and cause them to be put to death”

Luke 21:16, “You will be betrayed even by parents and brothers, relatives and friends; and they will put *some* of you to death”

c) Further teaching in the Gospels regarding family relationships, hometown people, and following Jesus:

Matt 4:21-22, “Going on from there, He saw two other brothers, James *the son* of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets. He called them, and immediately they left the boat and their father, and followed Him” (Mark 1:20)

Matt 12:46-50, “While He was still talking to the multitudes, behold, His mother and brothers stood outside, seeking to speak with Him. Then one said to Him, ‘Look, Your mother and Your brothers are standing outside, seeking to speak with You.’ But He answered and said to the one who told Him, ‘Who is My mother and who are My brothers?’ And He stretched out His hand toward His disciples and said, ‘Here are My mother and My brothers! For whoever does the will of My Father in heaven is My brother and sister and mother’” (Mark 3:31-35; Luke 8:19-21)

Matt 13:54-57, “And when He had come to His own country, He taught them in their synagogue, so that they were astonished and said, ‘Where did this *Man* get this wisdom and *these* mighty works? Is this not the carpenter’s son? Is not His mother called Mary? And His brothers James, Joses, Simon, and Judas? And His sisters, are they not all with us? Where then did this *Man* get all these things?’ So they were offended at Him. But Jesus said to them, ‘A prophet is not without honor except in his own country and in his own house.’ Now He did not do many mighty works there because of their unbelief”

Mark 10:29-30, “So Jesus answered and said, ‘Assuredly, I say to you, there is no one who has left house or brothers or sisters or father or mother or wife or children or lands, for My sake and the gospel’s, who shall not receive a hundredfold now in this time—houses and brothers and sisters and mothers and children and lands, with persecutions—and in the age to come, eternal life’” (Matt 19:25; Luke 18:29-30)

Luke 9:59-60, “Then He said to another, ‘Follow Me.’ But he said, ‘Lord, let me first go and bury my father. Jesus said to him, ‘Let the dead bury their own dead, but you go and preach the kingdom of God.’”

Luke 9:61-62, “And another also said, ‘Lord, I will follow You, but let me first go *and* bid them farewell who are at my house.’ But Jesus said to him, ‘No one, having put his hand to the plow, and looking back, is fit for the kingdom of God.’”

John 7:3-5, “His brothers therefore said to Him, ‘Depart from here and go into Judea, that Your disciples also may see the works that You are doing. For no one does anything in secret while he himself seeks to be known openly. If You do these things, show Yourself to the world.’ For even His brothers did not believe in Him”

d) Paul on faith, family, and individual salvation (notice the underlying assumption that not all believers have children who walk with the Lord):

1 Cor 7:12-13, 15-16, “But to the rest I, not the Lord, say: If any brother has a wife who does not believe, and she is willing to live with him, let him not divorce her. And a woman who has a husband who does not believe, if he is willing to live with her, let her not divorce him. . . . But if the unbeliever departs, let him depart; a brother or a sister is not under bondage in such *cases*. But God has called us to peace. For how do you know, O wife, whether you will save *your* husband? Or how do you know, O husband, whether you will save *your* wife?”

1 Tim 3:4-5, “one who rules his own house well, having *his* children in submission with all reverence (for if a man does not know how to rule his own house, how will he take care of the church of God?)”

1 Tim 3:12, “Let deacons be the husbands of one wife, ruling *their* children and their own houses well”

1 Tim 5:14-15, “Therefore I desire that *the* younger *widows* marry, bear children, manage the house, give no opportunity to the adversary to speak reproachfully. For some have already turned aside after Satan”

Titus 1:6, “if a man is blameless, the husband of one wife, having faithful children not accused of dissipation or insubordination”

- e) On the behavior of “some” in the context of the social bonds of the church:
- 1 Tim 1:5-7, “Now the purpose of the commandment is love from a pure heart, *from* a good conscience, and *from* sincere faith, from which **some**, having strayed, have turned aside to idle talk, desiring to be teachers of the law, understanding neither what they say nor the things which they affirm”
  - 1 Tim 5:13, “And besides they learn *to be* idle, wandering about from house to house, and not only idle but also gossips and busybodies, saying things which they ought not”
  - 1 Tim 6:10, “For the love of money is a root of all *kinds of* evil, for which **some** have strayed from the faith in their greediness, and pierced themselves through with many sorrows”
  - 1 Tim 6:20-21, “O Timothy! Guard what was committed to your trust, avoiding the profane *and* idle babblings and contradictions of what is falsely called knowledge—by professing it **some** have strayed concerning the faith. ...”

Conclusion: A serious analysis of the social aspects of conversion must be done keeping in mind the promise fracture of family relationships prophesied by Jesus, as well as the weakness of the social construct of the church to assure the spiritual growth of those within it, from a biblical point-of-view. With these verses in mind, the individualistic aspects of conversion, though derided by some, appear far more biblical than any social construct that may be theorized.

- c. **The Cross.** Some thoughts about what the Cross is not (also note my book of charts):<sup>1050</sup>
- 1) Not merely self-discipline (as Christianized Stoicism), 1 Cor 9:27
  - 2) Not merely self-effacement (as Christianized Buddhism), Gal 2:20
  - 3) Not merely an example of solidarity with the human predicament (as Christianized Socialism or Liberalized Christianity), Matt 25:35-36
  - 4) Not merely an example to be worshipped and imitated (as Catholicized Christianity), Phil 2:12
  - 5) Not merely God showing us how much He loves us and how much He wants to have a relationship with us (Liberalized Protestantism).

Rather the Cross refers to the instrument of death upon which Jesus Christ paid the sin debt of the world—to which we ought not add anything!

- d. “**Lordship Salvation**” versus “**Free Grace.**” In the 1980s, another battle began resurfacing in which some felt that repentance was necessary prior to believing. On the other hand, the free grace people felt that requiring outward signs of repentance was adding to the grace of God. The issue was as follows: must a person be broken by the law (unto repentance), before they can understand God’s grace in Jesus Christ (unto faith), and if so, how does this repentance manifest itself? Consider the holiness movement (late 1800s) as a historical precedent to this issue, as well as the division between the General and Particular Baptists (late 1600s):
- 1) Consider that Luke’s Great Commission only uses the word repentance as the focal point of the preaching of the Gospel:  
Luke 24:47, “and that repentance for forgiveness of sins should be proclaimed in His name to all the nations, beginning from Jerusalem”
  - 2) It appears, therefore, that it is not a matter of either/or, but a matter of both/and

<sup>1050</sup>Johnston, *Charts for a Theology of Evangelism*, Chart 26, “Views of Bearing One’s Cross,” 45.

e. **A Hermeneutical Comment:**

The words of Christ in John 16:12-13 bring up another point as to where and why the Gospel may be found:

“I still have many things to say to you, but you cannot bear *them* now. However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own *authority*, but whatever He hears He will speak; and He will tell you things to come” (John 16:12-13).

Several comments...

- 1) Even in the upper room discourse, with Judas absent (John 13:30), when Jesus was no longer using figurative speech (John 16:29-30), there were “many things” which Jesus still needed to say to His disciples.
  - a) Similarly, the disciples on the road to Emmaus (from among the inner circle of disciples), although they knew the historical fact about the death and resurrection of Jesus, they did not understand it; Jesus had to interpret His own death and resurrection for them, which resulted in Luke’s Great Commission (Luke 24:46-47).
- 2) Not only does this affirm the need for the epistles of the New Testament, but it also shows that the fullness of divine revelation (in a progressive sense) was not yet complete.
- 3) The words of Jesus, “it is finished” in Revelation 21:6, closes the addition of the “many things” expected due to John 16:12, 25
- 4) Between these two (John 16:12, 25 and Revelation 21:6), come the Book of Acts and the writings of Paul. In these writings the Gospel is more fully explained, as we shall see below. Based on John 16:12-13, 25 (which may refer to the resurrection narrative, especially that of Luke 24), one can therefore prioritize the more complete revelation of the Pauline Gospel (as it is called) over and above the varieties of interpretations from the “Gospels” which are made to emanate from the accounts of the life of Jesus (Golden Rule, virtues, living like Christ, servicing others as priority as prioritive over preaching the Gospel, etc.):
  - a) Hence, consider Paul’s audacity [in a positive sense] in making his preaching of the Gospel the measuring stick:
    - (1) “According to my Gospel,” Rom 2:16; 16:25; 1 Tim 1:11
    - (2) A Gospel other/besides/otherwise/contrary than what “we” (Paul and “all the brethren that are with me” Gal 1:2) have preached: Gal 1:8-9, “But even though we, or an angel from heaven, should preach to you a gospel contrary to that which we have preached to you, let him be accursed. As we have said before, so I say again now, if any man is preaching to you a gospel contrary to that which you received, let him be accursed.”

## Comparative Translations of the preposition παρά in Gal 1:8-9

Byzantine	Vulgate	Wycliffe (1382)	Wycliffe (1388)	Tyndale (1534)	Geneva (1560)	Bishop's (1995); cf. KJV; Webster's; NKJ	James Murdock (1852); cf. Young's	Darby (1884, 1890)	English Revised (1885); cf. ASV; NIV**	RSV (1952); NAS	New Jerusalem (1985)
παρ'	Praeterquam/ praeter id	bisydis that/ out .. that	bisidis that/ bisidis that	eny other ... then	otherwise, then	any other ... then	differently from	as ... besides	any ... other than	a ... otherwise	a ... other than the one
		As adverb to euangelisid and euangelise	As adverb to prechid and preche	As adjective to supplied nouns: gospell and thinge	As adverb to preach	As adjective to supplied noun: Gospel	As adverb of announce	As adverb of announce glad tidings	As adjective of gospel	As adjective of gospel	Unequivocally referring to the gospel message
Ἄλλὰ καὶ ἔαν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελί- ζῆται ὑμῖν παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω.	sed licet nos aut angelus de caelo evangelizet vobis praeterquam quod evangelizavimus vobis anathema sit	But thouy we, or an aungel of heuene, euangelisid to you, bisydis that that we han euangelisid to you, cursid be he.	But thouy we, or an aungel of heuene, prechide to you, bisidis that that we han prechid to you, be he acursid.	Neverthelesse though we oure selves or an angell from heven preache eny other gospell vnto you the that which we have preached vnto you holde him as a cursed.	But thogh that we, or an Angel from heauen preache vnto you otherwise, then that which we haue preached vnto you, let him be accursed.	Neuerthelesse, though we, or an Angel from heauen, preache any other Gospell vnto you, then that which we haue preached vnto you, let hym be accursed.	But if we, or an angel from heaven, should announce to you differently from what we have announced to you, let him be accursed.	But if even *we* or an angel out of heaven announce as glad tidings to you <i>anything</i> besides what we have announced as glad tidings to you, let him be accursed.	But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema.	But even if we, or an angel from heaven, should preach to you a gospel contrary to that which we preached to you, let him be accursed.	But even if we ourselves or an angel from heaven preaches to you a gospel other than the one we preached to you, let God's curse be on him.
<sup>9</sup> Ὡς προειρήκαμεν, καὶ ἄρτι πάλιν λέγω, εἴ τις ὑμᾶς εὐαγγελί- ζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω.	<sup>9</sup> sicut praediximus et nunc iterum dico si quis vobis evangelizaverit praeter id quod accepistis anathema sit	<sup>9</sup> As I biforseide, and now eftsoone I seye, if ony schal euangelise out taken that that ye han takun, cursid be he.	<sup>9</sup> As Y haue seid bifore, and now eftsoones Y seie, if ony preche to you bisidis that that ye han vndurfongun, be he cursid.	<sup>9</sup> As I sayde before so saye I now agayne yf eny man preache eny other thinge vnto you then that ye have receaved holde him accursed.	<sup>9</sup> As we said before, so say I now againe, If anie man preache vnto you otherwise, then that ye haue receiued, let him be accursed.	<sup>9</sup> As we sayde before, so say I now agayne, yf any man preache any other Gospell vnto you, then that ye haue receaved, let hym be accursed.	<sup>9</sup> As I have just said, and now I again say it, that if any one announce to you differently from what ye received, let him be accursed.	<sup>9</sup> As we have said before, now also again I say, If any one announce to you as glad tidings <i>anything</i> besides what ye have received, let him be accursed.	<sup>9</sup> As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema.	<sup>9</sup> As we have said before, so now I say again, If any one is preaching to you a gospel contrary to that which you received, let him be accursed.	<sup>9</sup> I repeat again what we declared before: anyone who preaches to you a gospel other than the one you were first given is to be under God's curse.

\*The Bible in Basic English changed the verb evangelize into the phrase "be a preacher of good news"; hence, "But even if we, or an angel from heaven, were to be a preacher to you of good news other than that which we have given you, let there be a curse on him. <sup>9</sup> As we have said before, so say I now again, If any man is a preacher to you of any good news other than that which has been given to you, let there be a curse on him.

\*\*Notice that the NIV, quite uniquely, supplies the term "message" at the end of Gal 2:6, thereby supplying the interpretation of Gal 1:8-9 as referring to the message and not the method.

- (3) Making himself the model of imitating Christ: 1 Cor 11:1, "Be imitators of me, just as I also am of Christ" (given in the context of evangelism).
- (4) Then, fortunately, the Book of Acts faithfully recorded the ministry of Paul for us to imitate!<sup>1051</sup>

<sup>1051</sup>Martin Luther, *A Commentary on St. Paul's Epistle to the Galatians* (Westwood, NJ: Revell, n.d.), 201-05.

This very important distinction, regarding the centrality of a Pauline Gospel, was communicated in a sermon of R. A. Torrey, former President of Moody Bible Institute, who had studied at the Universities of Leipzig and Erlangen in the 1882-1883.<sup>1052</sup>

In fact, without making this distinction one's view of the Gospel is relegated to a nuance between or some dialectic of James, Jesus, and Paul, which is reminiscent of Paul's concern as noted in 1 Cor 1:12-13.

Notice that Vatican II's *Dei Verbum* clearly placed "the Gospels" as the preeminent texts of the NT, as they are considered to coincide with the Church of Rome's theology.<sup>1053</sup> The same teaching was reaffirmed in the *Catechism of the Catholic Church*, §125-127:

“§125 The *Gospels* [Matthew, Mark, Luke, (and John)] are at the heart of all Scriptures ‘because they are our principal source for the life and teaching of the Incarnate Word, our Saviour.’

“§126 We can distinguish three stages in the formation of the Gospels:

“1. *The life and teaching of Jesus.* ...

“2. *The oral tradition.* ...

“3. *The written Gospels.* [notice how a “Pauline Gospel” is framed out of the question]

“§127 The fourfold Gospel [a reference to the four books] holds a unique place in the Church, as is evident both in the veneration which liturgy accords it and in the surpassing attraction it has exercised on the saints at all times.”<sup>1054</sup>

Furthermore, notice what Pope Gregory VII wrote in his 1075 “*Dictatus Papae*”:

“That no chapter or book may be recognized as canonical without his authority [ for *Quod nullum capitulum nullus que liber canonicus habeatur absque illius auctoritate*]”<sup>1055</sup>

#### f. **Culture and Message:**

- 1) Some place a very high value on being culturally relevant
- 2) However, adding culture into the mix of the message can yield unexpected results:
  - a) It can lead to picking and choosing what would or what would not be relevant to a given culture, as interpreted in the finite mind of the observer
  - b) Then leading to picking and choosing as to what parts of the Bible to emphasize, and naturally then, what parts of it to deemphasize

---

<sup>1052</sup>“We are sometimes asked how we know that the apostles correctly reported what Jesus said—‘they may have forgotten?’ True, they might forget, but Christ Himself tells us that in the Gospels we have not only the apostles’ recollection of what He said but the Holy Ghost’s recollection, and the Spirit of God never forgets. In John 16:13,14, Christ said that the Holy Ghost should guide the apostles into “all truth”; therefore in the New Testament teaching we have the whole sphere of God’s truth. The teaching of the apostles is more complete than that of Jesus Himself, for He says in John 16:12, 13, ‘I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of Truth, is come, he shall guide you into *all truth*.’ While His own teaching had been partial, because of their weakness, the teaching of the apostles, under the promised Spirit, was able to take in the whole sphere of God’s truth” (R. A. Torrey, “Ten Reasons Why I Believe the Bible to Be the Word of God,” in Roger Martin, *R. A. Torrey: Apostles of Certainty* [Murfreesboro, TN: Sword of the Lord, 1976], 283).

<sup>1053</sup>“It is common knowledge that among all the Scriptures, even those of the New Testament, the Gospels have a special preeminence, and rightly so, for they are the principal witness for the life and teaching of the Incarnate Word, our Saviour” (Paul VI, Vatican II: Dogmatic Constitution on Divine Revelation: *Dei Verbum* [18 November 1965]; §18; available from <http://listserv.american.edu/catholic/church/vaticanii/dei-verbum.html>; accessed: 10 October 2005; Internet).

<sup>1054</sup>*Catechism of the Catholic Church* (Latin text © 1993, Libreria Editrice Vaticana; English translation for United Kingdom, © 1994, Geoffrey Chapman; Translation subject to revision in light of the *edition typical*; London: Geoffrey Chapman, 1994), §125-127.

<sup>1055</sup>Gregory VII, *Dictatus Papae*; from Brian Pullan, *Sources for the History of Medieval Europe from the Mid-Eighth to the Mid-Thirteenth Century* (Oxford: Basil Blackwell, 1971), document no. III 9, translated from Gregory VII’s *Register*, no. II 55a.; available at: <http://faculty.cua.edu/pennington/churchhistory220/topicfive/DictatusPapaePullan.htm> (online); accessed 4 July 2011; Internet.

- c) It can lead to overriding the idea of preaching the “whole counsel of God” (Acts 20:27) for a higher motive, that of being culturally-sensitive:
  - (1) It may inadvertently place the onus of responsibility on parsing culture, rather than properly illuminating the Word of God
  - (2) The study of the Word of God may then take second place behind the *a priori* study of culture
  - (3) According to Acts 20:27, placing culture above the Word of God in this way leads to bloodguilt
- d) It can lead to disobeying the command, “Do not omit a word” (Jer 26:2):
  - (1) Words and terms are regularly omitted by culturally relevant preachers who do not want to be rejected because of their culturally-insensitive message
  - (2) Sometimes it would seem that culturally-relevant preachers would rather have the approval of men than that of God, John 12:42-43
  - (3) As words and terms are changed, then theological systems are changed, often without knowing it, or without caring about it
- 3) It may be that being culturally-relevant is not all that it is cracked up to be!



## B. Some Shallow Wells for Summarizing the Gospel Message:

### 1. Kerygma (κήρυγμα) as Expressing the Gospel?<sup>1056</sup>

Introduction: Since 1936, much of the debate over the message of the Gospel has centered around the term *kerygma*. The issue in divergent definitions of the *kerygma* seems to be “what Gospel did the preachers in the book of Acts preach?” C. H. Dodd’s *The Apostolic Preaching and its Development* masterfully reframed the question away from the Book of Romans, to the Book of Acts, and away from the Five Fundamentals of the Faith.<sup>1057</sup> This shift to a more nebulous definition of the Gospel was welcomed by younger more broad-minded Evangelicals of his time.

A focus on *kerygma*, therefore, moved the debate away from the clarity of the Book of Romans, a Pauline Gospel, or the “Roman Road” (e.g. total depravity, justification by faith alone, emphasis on eternal life) to a debate over the content of the various messages in the Book of Acts (with a special focus on Acts 17). The next logical step was to shift from the Book of Acts to develop a Gospel uniquely from the social teachings of Jesus, which is exactly what took place among mainstream Protestants of the middle 1900s (e.g. the *Christian Century* magazine with Reinhold Niebuhr as its editor).<sup>1058</sup> As for the social teachings of Jesus, this teaching and its practice had already been developed in the early 20<sup>th</sup> Century by Adolf Harnack<sup>1059</sup> and Walter Rauschenbusch.<sup>1060</sup> In that light, the proposal of Dodd was like a synthesis or mid-point between the Pauline Gospel and the social teachings of Jesus, corresponding to Gustav Aulen’s *Christus Victor*.<sup>1061</sup>

#### A 20<sup>th</sup> Century Progression in Understanding the Message of the Gospel



\*The Gospel of John is often deemed by social theologians to emphasize Manichean tendencies (light versus darkness; world as evil; and spiritual versus temporal, e.g. the new birth and eternal life).

#### a. C.H. Dodd, 1936:<sup>1062</sup>

- (1) Prophecies are fulfilled, and the new age is inaugurated by the coming of Christ
- (2) He was born of the seed of David
- (3) He died according to the Scriptures to deliver us out of the present evil age
- (4) He was buried
- (5) He rose on the third day according to the Scriptures
- (6) He is exalted at the right hand of God
- (7) He will come again as judge and Savior.

<sup>1056</sup>Historical from Lewis Drummond, *The Word of the Cross: A Contemporary Theology of Evangelism* (Nashville: Broadman, 1992).

<sup>1057</sup>Cardinal Joseph Ratzinger (now Benedict XVI), Prefect of the Congregation for the Doctrine of the Faith, described the five fundamentals from the 1895 Niagara Bible Conference as “inerrancy of Scripture, the deity of Christ, the virginal birth, vicarious expiation, and the bodily resurrection” (Commission biblique pontificale, *L’interprétation de la Bible dans l’Église* [Montreal: Fides, 1994], 18).

<sup>1058</sup>See Reinhold Niebuhr, “Billy Graham’s Christianity—and the World Crisis” (*Christian and Society* [Spring 1955], 3-4), “Literalism, Individualism, and Billy Graham” (*Christian Century*, 23 May 1956, 641-42), “Proposal to Billy Graham” (*Christian Century*, 8 August 1956, 921-22), and “After Comment, the Deluge” (*Christian Century*, 4 November 1957, 1034-35).

<sup>1059</sup>Adolf von Harnack and W. Herrmann, *Essays on the Social Gospel* (London: Williams and Norgate, 1907).

<sup>1060</sup>Walter Rauschenbusch, *Theology for the Social Gospel* (New York: Macmillan, 1917; Nashville: Abingdon, 1990).

<sup>1061</sup>Gustav Aulén, *Christus Victor: An Historical Study of the Three Main Types of the Idea of the Atonement*, trans. A. G. Hebert (1930; New York: Macmillan, 1969).

<sup>1062</sup>C.H. Dodd, *The Apostolic Preaching and its Development* (London: Hodder and Stoughton, 1936).

- b. James Stewart, 1953:<sup>1063</sup>
- (1) Incarnation
  - (2) Forgiveness
  - (3) Cross
  - (4) Resurrection
  - (5) Simply: Christ
- c. Roland Allen, 1962<sup>1064</sup>
- d. Douglas Webster, 1966:<sup>1065</sup>
- 1) "The person and character of Jesus Christ. He really did live."
  - 2) "The teaching of Jesus Christ. He said certain things about God, about life, about the kingdom of God, and about human destiny ... [as] no one had [ever] spoken before."
  - 3) "The death of Jesus Christ. The death of our Lord was a turning point in history ... and God was active in it."
  - 4) "The resurrection of Jesus Christ."
- e. Hans Conzelmann, 1969:<sup>1066</sup>
- 1) The promise of salvation
  - 2) The connection with Scripture
  - 3) The newness of Christian existence
- f. Michael Green, 1970:41<sup>1067</sup>

The following chart illustrates the reframing of the question which took place following C. H. Dodd's study on the "Apostolic preaching," as compared with the Lucan Great Commission and the "Roman Road."

#### Comparative of C. H. Dodd's *Kerygma*

C. H. Dodd's <i>Kerygma</i>	Luke 24:46-47	The Roman Road
a. Prophecies are fulfilled, and the new age is inaugurated by the coming of Christ	a. "Thus it is written,	1. <b>Need</b> (Why?):
b. He was born of the seed of David	b. that the Christ would suffer and	a. God says that all are sinners, Rom 3:10, 23
c. He died according to the Scriptures to deliver us out of the present evil age	c. rise again from the dead the third day,	b. God tells us the reason all are sinners, Rom 5:12
d. He was buried	d. and that repentance for forgiveness of sins	2. <b>Consequence</b> (What?) God tells us the result of sin, Rom 6:23
e. He rose on the third day according to the Scriptures	e. would be proclaimed in His name	3. <b>Remedy</b> (How?) God tells us of His concern for sinners, Rom 5:8-9
f. He is exalted at the right hand of God	f. to all the nations, beginning from Jerusalem	4. <b>Condition</b> (Who?) God's way of salvation is made plain, Rom 10:9-10, 13
g. He will come again as judge and Savior.		5. <b>Results</b> : God tells us the results of salvation, Rom 5:1, 8:1
		6. <b>Assurance</b> : God gives the saved sinner assurance, Rom 8:16

Conclusion: A look at historical definitions of *kerygma* proves subjective and inconclusive. Many authors disagree on exactly what is the *kerygma*. Imagine a Gospel tract with C.H. Dodd's points as the message! Thus seeking a Gospel message in the various views of the *kerygma* proves disappointing; one must look elsewhere...

<sup>1063</sup>James Stewart, *A Faith to Proclaim* (New York: Scribner, 1953).

<sup>1064</sup>Roland Allen, *Missionary Method's: St. Paul's or Ours?* (Grand Rapids: Eerdmans, 1962).

<sup>1065</sup>Douglas Webster. *Yes to Missions* (London: SCM, 1966).

<sup>1066</sup>Hans Conzelmann, *An Outline of the Theology of the New Testament* (London: SCM, 1969).

<sup>1067</sup>Michael Green, *Evangelism in the Early Church* (London: Hodder and Stoughton. 1970).

## 2. Creeds as Expressing the Gospel?

- a. Does the “Apostle’s Creed” (or any similar creed) contain enough of the Gospel to bring a person to Christ?
  - 1) In some liturgical churches, the entire congregation recites the Apostles Creed following a statement such as, “Let us now proclaim our faith!”
  - 2) Let us similarly compare the Apostles Creed with some 1 Cor 15:1-8 and the Roman Road Gospel presentation...

### Comparative of Apostles Creed

Apostles Creed	1 Corinthians 15:1-9	The Roman Road
<p>I believe in God, the Father Almighty, the Creator of heaven and earth, and in Jesus Christ, His only Son, our Lord: Who was conceived of the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell. The third day He arose again from the dead. He ascended into heaven and sits at the right hand of God the Father Almighty, whence He shall come to judge the living and the dead.</p> <p>I believe in the Holy Spirit, the holy catholic church, the communion of saints, the <b>forgiveness of sins</b>, the resurrection of the body, and life everlasting.</p> <p>Amen.<sup>1068</sup></p>	<p>1 Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand, 2 by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain.</p> <p>3 For I delivered to you as of first importance what I also received, that <b>Christ died for our sins</b> according to the Scriptures, 4 and that He was buried, and that He was raised on the third day according to the Scriptures, 5 and that He appeared to Cephas, then to the twelve.</p> <p>6 After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep; 7 then He appeared to James, then to all the apostles; 8 and last of all, as to one untimely born, He appeared to me also.</p> <p>9 For I am the least of the apostles, and not fit to be called an apostle, because I persecuted the church of God.</p>	<ol style="list-style-type: none"> <li>1. <b>Need</b> (Why?):                     <ol style="list-style-type: none"> <li>a. God says that all are sinners, Rom 3:10, 23</li> <li>b. God tells us the reason all are sinners, Rom 5:12</li> </ol> </li> <li>2. <b>Consequence</b> (What?) God tells us the result of sin, Rom 6:23</li> <li>3. <b>Remedy</b> (How?) God tells us of His concern for sinners, Rom 5:8-9</li> <li>4. <b>Condition</b> (Who?) God’s way of salvation is made plain, Rom 10:9-10, 13</li> <li>5. <b>Results:</b> God tells us the results of salvation, Rom 5:1, 8:1</li> <li>6. <b>Assurance:</b> God gives the saved sinner assurance, Rom 8:16</li> </ol>

- 3) What is missing in the Apostles Creed?
  - a) Notice it is “individualistic” using the word “I”
  - b) Notice that it does mention the word “believe”, whereas it nowhere mentions repentance
  - c) While it does mention sin, it does so in a philosophical way, e.g. “I believe that there exists forgiveness of sins”
  - d) Nor does it mention the need to be individually justified by faith (born again)
  - e) Nor does it provide a method or manner of salvation, as expressed by Francke above, and as found in Acts 15:11
  - f) The mention of the “believing in ... the holy catholic church” is problematic, as regards the degradation and execution of John Hus<sup>1069</sup>

<sup>1068</sup>“The Apostles Creed,” from: [http://www.reformed.org/documents/apostles\\_creed.html](http://www.reformed.org/documents/apostles_creed.html); accessed 28 Nov 2005; Internet.

<sup>1069</sup>Remembering that John Hus was burned at the stake because he was said to have denied this line, “I believe in the Holy Spirit, the holy catholic church.” Here is part of the sentence against John Hus: “This most holy synod of Constance, invoking Christ’s name and having God alone before its eyes, therefore pronounces, decrees and defines by this definitive sentence, which is here written down, that the said John Hus was and is a true and manifest heretic and has taught and publicly preached, to the great offence of the divine Majesty, to the scandal of the universal church and to the detriment of the catholic faith, errors and heresies that have long ago been condemned by God’s church and many things that are scandalous, offensive to the ears of the devout, rash and seditious, and that he has even despised *the keys* of the church and ecclesiastical censures. He has persisted in these things for many years with a

- g) What this say about the validity of the Apostles Creed (or of any other creed for that matter) in matters of salvation?
- 4) By the way, the “Nicene Creed” takes salvation a step farther by affirming baptismal regeneration: “I acknowledge one Baptism for the remission of sins”<sup>1070</sup>
- b. Or (for comparisons sake) what if we turned the “Four Spiritual Laws” into a Creed (as the theological basis for a Campus Crusade Church)?

**The Four Spiritual Laws as a Creed**

We believe that God loves us and offers a wonderful plan for our lives  
 We believe that men are sinful and separated from God, therefore they cannot know and experience God's love and plan for their lives  
 We believe that Jesus Christ is God's only provision for sin, through Him we can know and experience God's love and plan for our lives  
 We believe that we must individually receive Jesus Christ as Savior and Lord, then we can know and experience God's love and plan for our lives

- c. Conclusions:
- 1) Creeds are also disappointing as a source of absolute truth for knowing the Gospel, for there is not enough of the simple Gospel contained in them to bring the sinner to salvation!
  - 2) Likewise, false teachers constantly look for nuances and loopholes in creeds upon which to capitalize
  - 3) From a biblical point of view, perhaps Luke 24:46-47, 1 Cor 15:1-8, or Gal 1:6-9 provide better starting points to understand the NT Gospel
  - 4) We begin with an OT comparative...

---

hardened heart. He has greatly scandalised Christ's faithful by his obstinacy since, bypassing the church's intermediaries, he has made appeal directly to our lord Jesus Christ, as to the supreme judge, in which he has introduced many false, harmful and scandalous things to the contempt of the apostolic see, ecclesiastical censures and the keys” (“Sentence of degradation against J. Hus” (online); “Council of Constance, Part Four”; From: <http://www.dailycatholic.org/history/16ecume4.htm>; accessed 23 Sept 2004; Internet).

<sup>1070</sup>“The Nicene Creed” (online); from: <http://www.ccel.org/ccel/schaff/creeds2.iv.i.i.i.html>; accessed 13 Oct 2005; Internet.

## C. Four Biblical Foci for Message:

### 1. Deuteronomy 6:20-25:

Deut 6:20-25, “When your son asks you in time to come, saying, ‘What *do* the testimonies and the statutes and the judgments *mean* which the LORD our God commanded you?’<sup>21</sup> then you shall say to your son, ‘We were slaves to Pharaoh in Egypt; and the LORD brought us from Egypt with a mighty hand.<sup>22</sup> ‘Moreover, the LORD showed great and distressing signs and wonders before our eyes against Egypt, Pharaoh and all his household;<sup>23</sup> and He brought us out from there in order to bring us in, to give us the land which He had sworn to our fathers.’<sup>24</sup> “So the LORD commanded us to observe all these statutes, to fear the LORD our God for our good always and for our survival, as *it is* today.<sup>25</sup> “And it will be righteousness for us if we are careful to observe all this commandment before the LORD our God, just as He commanded us”

- a. That this passage exemplifies the Old Covenant message of salvation is found in its use of two words:
  - 1) εὖ—to be well, “that it might be well with you”
  - 2) ζῆω—to find life, hence to live, “that you may live”
  - 3) ἐλεημοσύνη—to [receive] mercy [righteousness], “that we may receive mercy”
- b. Explanation of salvation:
  - 1) We were slaves—to Pharaoh in Egypt
  - 2) The Lord took us out:
    - a) With a mighty hand and an outstretched arm
    - b) With signs and wonders, great and terrible
  - 3) And He brought us:
    - a) To give us this land
    - b) Which He promised to our fathers
- c. Conditions to salvation:
  - 1) Observing all the statutes of the Lord
  - 2) Constantly fearing the Lord
  - 3) Keep doing all the commandments of the Lord, just as He commanded
- d. Hence, persons receiving salvation:
  - 1) The [physical and/or spiritual?] sons of those who are in the household of faith, and who teach their sons
  - 2) Those willing and able to keep and obey all the commandments of the Lord, just as He gave them to be observed!

### 2. Luke 24:46-47:

Introduction: A two-fold message: the Gospel and the preaching.

- 1) Note that the **divine preparation** to Christ was John the Baptist’ preaching a baptism of repentance for the forgiveness of sins:
  - a) “It is he who will go *as a forerunner* before Him in the spirit and power of Elijah, TO TURN THE HEARTS OF THE FATHER’S BACK TO THE CHILDREN, and the disobedient to the attitude of the righteous, so as to make ready a people prepared for the Lord,” Luke 1:17
  - b) “And you, child, will be called the prophet of the Most High; For you will go on BEFORE THE LORD TO PREPARE HIS WAYS; To give to His people *the* knowledge of salvation By the forgiveness of their sins, Because of the tender mercy of our God, With which the Sunrise from on high will visit us, TO SHINE UPON THOSE WHO SIT IN DARKNESS AND THE SHADOW OF DEATH, To guide our feet into the way of peace,” Luke 1:76-79
  - c) “And he came into all the district around the Jordan, preaching a baptism of repentance for the forgiveness of sins; as it is written in the book of the words of Isaiah the prophet, ‘THE VOICE OF ONE CRYING IN THE WILDERNESS, “MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT. EVERY RAVINE WILL BE FILLED, AND EVERY MOUNTAIN AND HILL WILL BE BROUGHT LOW; THE CROOKED WILL BECOME STRAIGHT, AND THE ROUGH ROADS SMOOTH; AND ALL FLESH WILL SEE THE SALVATION OF GOD,’”” Luke 3:3-6
  - d) “When the messengers of John had left, He began to speak to the crowds about John, ‘What did you go out into the wilderness to see? A reed shaken by the wind? But what did you go out to see? A man dressed in soft clothing? Those who are splendidly clothed and live in luxury are

*found* in royal palaces! But what did you go out to see? A prophet? Yes, I say to you, and one who is more than a prophet. "This is the one about whom it is written, "BEHOLD, I SEND MY MESSENGER AHEAD OF YOU, WHO WILL PREPARE YOUR WAY BEFORE YOU." I say to you, among those born of women there is no one greater than John; yet he who is least in the kingdom of God is greater than he.' When all the people and the tax collectors heard *this*, they acknowledged God's justice, having been baptized with the baptism of John. But the Pharisees and the lawyers rejected God's purpose for themselves, not having been baptized by John," Luke 7:24-30

- 2) Hence John's baptism was a preparation for the Gospel:
  - a) Similarly, Paul calls the Law a tutor to bring us to Christ, Gal 3:24-25
  - b) Note the role of this tutor in the powerful preaching of Apollos, that prepared the way for Paul's effective ministry in Ephesus, Acts 18:24-19:20
- 3) Therefore, a contemporary emphasis on using the Ten Commandments as a preparation for the Gospel is positive. However, perhaps an unclear emphasis is proponents to think that use of the Ten Commandments provides a spiritual panacea for "true" salvation, and therefore that no seed will fall on the shallow or weed-infested soils, as prophesied by Jesus.<sup>1071</sup>
  - a. Luke 24:46, the Gospel (note parallel with 1 Cor 15 above):
    - 1) "Thus it is written,
    - 2) "That the Christ would suffer and
    - 3) "Rise again from the dead the third day,"
  - b. Luke 24:47, the Preaching (includes desired response to, purpose for, and call to preaching):
    - 1) "And that repentance..."

### Some interesting translations of "Repent ye" in Matt 4:17

New American Standard (1976)	Tyndale (1534)	English Geneva (1560)	Latin Vulgate (435)	Wycliffe* (1388)	French Lefevre* (1530)	French Louvain* (1550)	Douay-Rheims* (1899)
Repent	Repet	Amend	[do penance]	Do ye penaunce	[do penance]	[do penance]	Do penance
From that time Jesus began to preach and say, "Repent, for the kingdom of heaven is at hand."	From that tyme lesus begane to preache and to saye: repet for ye kigdome of heven is at honed.	From that time lesus began to preache, and to say, Amende your liues: for ye kingdome of heauen is at hand	exinde coepit lesus praedicare et dicere paenitentiam agite adpropinquavit enim regnum caelorum	Fro that tyme Jhesus bigan to preche, and seie, Do ye penaunce, for the kyngdom of heuenes schal come niy	Des lhors Jesus commença a enseigner et dire: faites penitence / car le royaume des cieul y est approche	Dés lors Jesus commença a enseigner et dire. Faites penitence car le royaume des cieux approchera	From that time Jesus began to preach, and to say: Do penance, for the kingdom of heaven is at hand

\*Translated either directly from the Latin Vulgate or with a prioritive Latin Vulgate; the Late Middle French "faites penitence" translates into the English "do penance."

When Jerome translated the Latin Vulgate, he used the term "do penance" at least 29 times. For example, the word "penance" is found 66 times in the Douay-Rheims Bible (a very literal translation of the Latin Vulgate into English in 1899), and the phrase "do penance" is found 29 times, "did penance" is found 5 times, and "done penance" is found 3 times; see the Douay-Rheims of Matt 3:2, "And saying: Do penance: for the kingdom of heaven is at hand"; Matt 3:8, "Bring forth therefore fruit worthy of penance"; Matt 3:11, "I indeed baptize you in the water unto penance, but he that shall come after me, is mightier than I, whose shoes I am not worthy to bear; he shall baptize you in the Holy Ghost and fire"; Matt 11:20, "Then began he to upbraid the cities wherein were done the most of his miracles, for that they had not done penance"; Matt 11:21, "Woe to thee, Corozain, woe to thee, Bethsaida: for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had long ago done penance in sackcloth and ashes"; Matt 12:41, "The men of Ninive shall rise in judgment with this generation, and shall condemn it: because they did penance at the preaching of Jonas. And behold a greater than Jonas here"; Mark 6:12, "And going forth they preached that men should do penance"; Luke 3:3, "And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins"; ... Acts 2:38, "But Peter said to them: Do penance, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins: and you shall receive the gift of the Holy Ghost" ...

<sup>1071</sup>“As I began to look at church growth records from around the country, I found to my horror that 80 to 90 percent of those making a decision for Christ were falling away from the faith. That is, modern evangelism was creating 80 to 90 of what we commonly call backsliders for every hundred decisions for Christ. ... The tragedy of modern evangelism is that, around the turn of the twentieth century, the church forsook the Law in its capacity to convert the soul and drive sinners to Christ” (Kirk Cameron and Ray Comfort, *The School of Biblical Evangelism: 101 Lessons* [Gainesville: Bridge-Logos, 2004], 26).

- 2) "For forgiveness of sins"
  - a) Notice that "repentance for the forgiveness of sins" was the preaching of John the Baptist, Luke 3:3
    - (1) "As John Wesley advised a young evangelist, for effective evangelism, preach 90 percent Law and 10 percent grace"<sup>1072</sup>
    - (2) Note that John the Baptist also included the need for baptism as the act affirming true repentance
  - b) Note that the preparatory preaching of John the Baptist also became the application to or close of the Gospel as found in v. 46
  - c) Repentance was a central theme in the preaching of Jesus:
    - (1) In Luke, we do not find a summary statement of the early preaching of Jesus, such as we find in Matthew and Mark:
      - (a) Matt 4:17, "From that time Jesus began to preach and say, 'Repent, for the kingdom of heaven is at hand.'"
      - (b) Mark 1:14-15, "And after John had been taken into custody, Jesus came into Galilee, preaching the gospel of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.'"
    - (2) Rather in Luke we find that he preached (Luke 4:14, "And Jesus returned to Galilee in the power of the Spirit; and news about Him spread through all the surrounding district") followed by his first encounter in Nazareth
    - (3) However, Luke brings in the concept of repentance in 5:32, "I have not come to call the righteous but sinners to repentance."
  - d) Summary Thoughts about repentance and Luke 24:47:
    - (1) We seem to have a sandwich (chiastic) pattern in Gospel proclamation:
      - (a) Repentance as preparation (Law as tutor), Gal 3:24  
Notice that the Gospel in Romans begins not with God's love, but with His wrath because of sin, Rom 1:18ff.
      - (b) The Gospel (death of Christ for sins, His burial and resurrection)
      - (c) Repentance for the forgiveness of sins
- 3) "Would be proclaimed
- 4) "In His name
- 5) "To all the nations,
- 6) "Beginning from Jerusalem."

Conclusion: This commission uniquely presents both Christ's work and man's responsibility both to respond to this message by repentance and then to proclaim this message. It also provides a divine interpretive grid for all the sermons of the Book of Acts, which are, as we have seen, seemingly contested as to what Gospel they actually proclaim—see kerygma notes above.

### 3. 1 Corinthians 15:1-8:

Introduction: A proper understanding of 1 Corinthians 15 was central to the Protestant Reformation's view of the Gospel as faith alone and grace alone.

- a. An Exegetical Look:
  - 1) Introduction: "First importance" (v. 3)
  - 2) The Gospel, vv. 1-2:
    - a) I make known
    - b) Which I preached
    - c) Which you received

---

<sup>1072</sup>Cameron and Comfort, *The School of Biblical Evangelism*, 21.

- d) In which you stand
- (1) “Stand” is placed between the reception and the affirmation of salvation
  - (2) note that there is a shift in Paul from “the word” in the OT, such as Psa 119, to “the Gospel” in the NT (although Luke in Acts retains use of “word” for the message)
  - (3) Notice the parallel plea of Psa 119:28, “Strengthen me according to Your word”:
    - (a) Which is from the piel stem of the Hebrew verb *koom* (qal stem: raise up, get up; piel stem: “put in place, set up,” establish, cause to stand)
    - (b) The Greek LXX reads βεβαίωω, meaning confirm, establish, fulfill
    - (c) The French and English Geneva both read, “raise mee vp” (Relève-moi selon ta parole);
    - (d) Perhaps another translation in English may be, “Raise me up to stand”
- e) By which you are saved
- 3) Christ, vv. 3-8:
- a) Died for our sins
    - (1) according to the Scriptures, Exod 12; Lev 4; Psa 22; Isa 52-53, etc.
  - b) Buried  
[i.e. He was really dead]
  - c) Raise on the third day
    - (1) According to the Scriptures:
      - (a) Concerning the resurrection of Christ, Psa 16:8-10
      - (b) Concerning resurrection in general, Isa 25:8; 26:19; 53:10-11; Ezek 37:9-10; Dan 12:2
      - (c) Concerning resurrection on the third day, Hos 6:2
    - (2) Further issues regarding the three days:
      - (d) On **number of days included in three days**: “the same day ... the next day ... the third day,” Lev 7:16-18; 19:6
      - (e) On the guiltlessness of the murderer, “being that he hated him not before yesterday, nor before the thrice (three days)”, Deut 19:4, 6
  - d) Appeared to James, then to the apostles  
[i.e. He was really alive]
    - (1) This verb for appeared, or was seen (ὄραω), is found 4 times in verses 5-8
- 4) Other verses highlighting the importance of the death and resurrection of Christ (see lists below):
- a) The centrality of the cross, cf. 1 Cor 2:2
  - b) The importance of the resurrection, 1 Cor 15:19
- b. A Thematic Look:
- Introduction: What is emphasized and what is not emphasized in the Gospel?
- 1) What is emphasized?
- a) Use of the word “Gospel” is important here. It is not just “angelo” or “message”.
  - b) Notice the Geneva Bible’s emphasis on the manner of the evangelizing in 15:2:  
 “And whereby ye are sauved, if ye keepe in memorie, **after what maner** I preached it vnto you, except ye haue beleueed in vaine”  
 Which follows the French Geneva Bible translation:  
 “Et par lequel vous estes aussi sauvez, si vous retenez **en quelle maniere** je vous l'ai annoncé: si ce n'est que vous ayez creu en vain”
- c) The Person of Christ
  - d) The death of Christ **for sin**
    - (1) Paul also accentuated sin in Rom 1-3; 6-7
  - e) The burial of Christ
  - f) The resurrection of Christ **in three days**
  - g) The appearing of Christ



- 2) What is **not** emphasized?
  - a) The incarnation (100% God-100% man versus a synthesized 50%-50%)
  - b) The birth of Christ (interesting in light of the heavy emphasis placed on the celebration of Christmas)
  - c) The Virgin Mary—her role as Mediatrix of all graces, Queen of heaven, etc...
  - d) The example of Christ—His lifestyle (e.g. His incarnation into and participation in human existence)
  - e) The miracles of Christ—His service to mankind
  - f) Love (e.g. “It’s all about love!”):<sup>1073</sup> the love of Christ, the love of God, or man’s response of love
  - g) The inauguration of the kingdom age, here and now
  - h) The kingdom of God, i.e. His current reign on earth as King
  - i) Christ’s reign as king, following His resurrection from the dead
  - j) Society’s needs, and its maddening complexities (Pannenberg)
  - k) Man’s physical needs
  - l) A Christian worldview (Colson), a moral philosophy (Socinius)
  - m) A paradigm shift (Bloesch), the Gospel as a change of gears from the Old Testament (downgrading the newness of the New Covenant in Christ’s blood)
  - n) The glory of God—rather the message is the death, burial, and resurrection of Christ
  - o) Man’s ability: neither his ability to understand his problem, nor to save himself
  - p) Man’s response (other than verses 1-2)
- 3) Rather:
  - a) The Gospel is the power of God unto salvation, Rom 1:16
  - b) The Word of God is living and active, Heb 4:12

#### 4. Galatians 1:6-9:

Introduction: Key verses for the Reformation, this passage discusses the Gospel specifically in relation to its propagation—evangelization. As such it includes certain special highlights related to the Gospel evangelized. The issue for Luther was to look at the Book of Acts and see if the Roman Catholic church was preaching in any way similarly to the apostles in the Book of Acts. He did not find that to be the case.

##### a. Notice Several Translations to Discern the Issues Involved:

- GEN (1560), 6 Je m'estonne qu'en delaisant Christ qui vous avoit appellez par grace, vous estes subitement transportez à un autre Evangile: Qui n'est pas un autre [Evangile:] mais il y en a qui vous troublent et qui veulent renverser l'Evangile de Christ. Or quand bien nous-mesmes, ou un Ange du ciel, vous evangelizeroit outre ce que nous vous avons evangelizé, qu'il soit execration. Ainsi que nous avons déjà dit, maintenant aussi je [le] dis derechef, Si quelqu'un vous evangelize outre ce que vous avez receu, qu'il soit execration.
- GNV (1560), I marueile that ye are so sone removed away vnto another Gospel, from him that had called you in the grace of Christ, <sup>7</sup> Which is not another *Gospel*, saue that there be some which trouble you, and intende to peruert the Gospel of Christ. <sup>8</sup> But thogh that we, or an Angel from heauen preache vnto you otherwise, then that which we haue preached vnto you, let him be accursed. <sup>9</sup> As we said before, so say I now againe, If anie man preache vnto you otherwise, then that ye haue receiued, let him be accursed.
- MRT (1699), Je m'étonne qu'abandonnant [Jésus-] Christ, qui vous avait appelés par sa grâce, vous ayez été si promptement transportés à un autre Evangile. Qui n'est pas un autre [Evangile], mais il y a des gens qui vous troublent, et qui veulent renverser l'Evangile de Christ. Mais quand nous-mêmes [vous évangéliserions], ou quand un Ange du Ciel vous évangéliserait outre ce que nous vous avons évangélisé, qu'il soit anathème. Comme nous l'avons déjà dit, je le dis encore maintenant : si quelqu'un vous évangélise outre ce que vous avez reçu, qu'il soit anathème.
- KJV (1611), I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that

---

<sup>1073</sup>“The *model* He gave us is love . . . the *method* He gave us is love . . . the *motive* He gave us is love . . . the *message* He gave us is love” (Charles Arn, “Response to Thom Rainer, Recovering Our Purpose” *American Society for Church Growth* [1995]).

which we have preached unto you, let him be accursed. As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

ASV (1901), I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel; which is not another *gospel* only there are some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. As we have said before, so say I now again, if any man preacheth unto you any gospel other than that which ye received, let him be anathema.

NJB (1976), I am astonished that you are so promptly turning away from the one who called you in the grace of Christ and are going over to a different gospel—not that it is another gospel; except that there are trouble-makers among you who are seeking to pervert the gospel of Christ. But even if we ourselves or an angel from heaven preaches to you a gospel other than the one we preached to you, let God's curse be on him. I repeat again what we declared before: anyone who preaches to you a gospel other than the one you were first given is to be under God's curse.

FBJ, Je m'étonne que si vite vous abandonniez Celui qui vous a appelés par la grâce du Christ, pour passer à un second évangile—non qu'il y en ait deux ; il y a seulement des gens en train de jeter le trouble parmi vous et qui veulent bouleverser l'Évangile du Christ. Eh bien ! si nous-mêmes, si un ange venu du ciel vous annonçait un évangile différent de celui que nous vous avons prêché, qu'il soit anathème ! Nous l'avons déjà dit, et aujourd'hui je le répète : si quelqu'un vous annonce un évangile différent de celui que vous avez reçu, qu'il soit anathème !

SEM (1999), Je m'étonne de la rapidité avec laquelle vous abandonnez celui qui vous a appelés par la grâce du Christ, pour vous tourner vers un autre message. Comme s'il pouvait y avoir un autre message! Non, il n'en existe pas d'autre, mais il y a des gens qui sèment le trouble parmi vous et qui veulent renverser le message du Christ. Eh bien, si quelqu'un --- même nous, même un \*ange du ciel -- vous annonçait un message différent de celui que nous vous avons annoncé, qu'il soit maudit. Je l'ai déjà dit et je le répète maintenant: si quelqu'un vous prêche un autre message que celui que vous avez reçu, qu'il soit maudit!

b. Issues:

v. 6, Who or what is being turned from?

v. 6, The emphasis on the swift nature of the reversal?

v. 6, Does the turn involves a turning from grace or from Christ?

vv. 8-9, Is not the issue herein the method of evangelizing?

## D. Considering Biblical Terms for the Gospel:

### 1. Biblical Terms for Gospel:<sup>1074</sup>

- a. εὐαγγέλιον - εὖ, good; ἀγγέλιον, news, tidings; hence, good news, good tidings, or Gospel (76 occurrences in New Testament):

#### Introduction:

- a) εὐαγγέλιον (gospel) is **not used** in John's Gospel or John's epistles, although it is used once in Revelation (14:6). However, λόγος (word) is used 36 times in the Gospel of John, 7 times in the epistles of John, and 18 times in Revelation.
  - b) εὐαγγέλιον (gospel) is not found in the book of Luke and is found only twice in the Book of Acts (15:7 and 20:24). It is clear that there is a variance in terminology used for the Gospel. However, λόγος (word) is used 32 times in the Gospel of Luke and 65 times in the Book of Acts.
  - c) εὐαγγέλιον is found 9 times in Romans. λόγος is used 7 times in Romans.
  - d) Twenty-five uses of "gospel" in the NASB come from translating the word εὐαγγελίζω (evangelize) as "preach the gospel," rather than from the Greek word εὐαγγέλιον.
- 1) The use of εὐαγγέλιον (Gospel) without modifiers:  
Matt 26:13; Mark 1:15; 13:10; 14:9; 16:15; Rom 1:16; 11:28; 1 Cor 4:15; 9:14 (twice); 9:18 (twice); 9:23; 15:1; 2 Cor 4:3; 8:18; Gal 1:11; 2:2, 5, 7; 4:3, 15; Eph 3:6; Phil 1:5, 7, 12, 16, 27 (twice); 2:12; 4:3, 15; 1 Thess 1:5; 2:4; 2 Thess 2:14; 2 Tim 1:8, 10; Phm 13
  - 2) εὐαγγέλιον with different modifiers:
    - a) Gospel of God: Mark 1:14; Rom 1:1; 15:16; 2 Cor 11:7; 1 Thess 2:2, 8, 9; 1 Pet 4:17
      - (1) Gospel of the grace of God, Acts 20:24
      - (2) Glorious gospel of our blessed God, 1 Tim 1:11
    - b) Gospel of Christ: Rom 15:19; 1 Cor 9:12; 2 Cor 2:12; 9:13; 10:14; Gal 1:7; Phil 1:27; 1 Thess 3:2:
      - (1) Gospel of His Son, Rom 1:9
      - (2) Gospel of Jesus Christ, Mark 1:1
      - (3) Gospel of our Lord Jesus Christ, 2 Thess 1:8
      - (4) The light of the Gospel of the glory of Christ, 2 Cor 4:4
    - c) Gospel of the kingdom: Matt 4:23; 9:35; 24:14
      - (1) Gospel of the kingdom of God: [M—Mark 1:14]
    - d) Gospel with personal pronouns:
      - (2) My Gospel, Rom 2:16; 16:25; 2 Tim 2:8
      - (3) Our Gospel, 2 Cor 4:3; 1 Thess 1:5; 2 Thess 2:14
    - e) Other modifying words:
      - (1) "The defense and confirmation of the gospel," Phil 1:7
      - (2) Word of the Gospel (τὸν λόγον τοῦ εὐαγγελίου), Acts 15:7
      - (3) Truth of the gospel, Gal 2:5, 14; Col 1:5
      - (4) Mystery of the gospel, Eph 6:19
      - (5) Eternal Gospel, Rev 14:6
      - (6) Faith of the Gospel, Phil 1:27
      - (7) Hope of the Gospel, Col 1:23
      - (8) Glorious Gospel, 1 Tim 1:11
      - (9) Gospel of your salvation, Eph 1:13
      - (10) Gospel of peace, Eph 6:15
      - (11) Another gospel, 2 Cor 11:4
      - (12) A different gospel, Gal 1:6
  - 3) Places where the NASB inserts the word "gospel" as a partial translation of the verb εὐαγγελίζω (evangelize) or once for προεὐαγγελίζομαι (Gal 3:8): Matt 11:5; Luke 3:18; 4:18; 7:22; 9:6; 16:16; 20:1; Acts 8:25, 40; 14:7, 15, 21; 16:10; Rom 1:15; 15:20; 1 Cor 1:17; 9:16 (twice), 18; 2 Cor 10:16; Gal 1:8, 9; 4:13; 1 Pet 1:12; 4:6

<sup>1074</sup>Chapter 7, Defining Evangelizing, "Biblical Terms for Evangelism," is a parallel study to this one, focusing on the propagation of the message rather than on the message.

- 4) The use of εὐαγγέλιον in different contexts:
- a) The proclamation of the Gospel of salvation, Mark 1:14; 13:10; 16:15; 1 Cor 15:1-8
  - b) The Gospel as a body of truth, Gal 1:6-12; 2 Thess 1:8; 1 Tim 1:10-11
  - c) The Gospel as the four biographies of Jesus found in the four early books of the New Testament, Mark 1:1
- b. Biblical terms for the Gospel dealing with Jesus Christ:
- Introduction:
- a) Preaching Christ and preaching the Gospel used synonymously, 2 Cor 4:3-6
  - b) Christ as a body of truth, Eph 4:20
- 1) "Christ," Acts 8:5; Phil 1:15, 17, 18
  - 2) "Christ crucified," 1 Cor 1:23
  - 3) "Faith in Jesus Christ," Acts 24:24
  - 4) "Jesus," Acts 8:35; 28:23; Rev 17:6
  - 5) "Jesus Christ," Rom 16:25
  - 6) "Jesus Christ, and Him crucified," 1 Cor 2:2
  - 7) "Jesus Christ as Lord," 2 Cor 4:5
  - 8) "Lord Jesus Christ," Acts 28:31
  - 9) "Mystery of Christ," Col 4:3
  - 10) "Testimony of Jesus," Rev 1:2
  - 11) "The resurrection of the Lord Jesus," Acts 4:33 (e.g. Luke 24:9-11, John 20:24-25)
  - 12) "This is the Christ," Acts 9:22; 17:3; 18:25 (cf. Acts 28:23)
  - 13) "This is the Son of God," John 1:34
  - 14) "Bear my name," Acts 9:15
  - 15) "Christ is proclaimed," Phil 1:18
  - 16) "Demonstrating by the Scriptures that Jesus was the Christ," Acts 18:28
  - 17) "Explaining and giving evidence that the Christ..." Acts 17:3
  - 18) "Preached Jesus," Acts 8:35
  - 19) "Preaching Jesus as the Christ," Acts 5:42
  - 20) "Preaching the good news of the kingdom of God and the name of Jesus Christ," Acts 8:12
  - 21) "Preaching the Lord Jesus," Acts 11:20
  - 22) "Proclaim Jesus," Acts 9:20 (cf. Acts 9:22)
  - 23) "Saying, 'This Jesus whom I am proclaiming to you is the Christ,'" Acts 17:3
  - 24) "Solemnly testifying ... that Jesus was the Christ," Acts 18:5
  - 25) "Solemnly testifying ... repentance toward God and faith in our Lord Jesus Christ," Acts 20:21
  - 26) "That I might preach Him [Jesus] among the Gentiles, Gal 1:16 (cf. Col 1:28)
  - 27) "To preach the unfathomable riches of Christ," Eph 3:8
  - 28) "Teaching of the Lord," Acts 13:12
- c. Passages with the word *kerygma* (κήρυγμα):
- 1) "The preaching of Jonah," Matt 12:41
  - 2) "The preaching of Jonah," Luke 11:32
  - 3) "My gospel and the preaching of Jesus Christ," Rom 16:25
  - 4) "The foolishness of the message preached," 1 Cor 1:21
  - 5) "My message and my preaching were not..." 1 Cor 2:4
  - 6) "Then our preaching is in vain," 1 Cor 15:14
  - 7) "In order that the proclamation might be accomplished," 2 Tim 4:17
  - 8) "The proclamation which was entrusted," Titus 1:3
- d. Biblical Terms dealing with the Word:
- 1) "Word" (τὸν λόγον), Acts 8:4; 14:25; 16:6; 18:5; 2 Tim 4:2
    - a) Acts 8:4, lit "They therefore who had been scattered went about evangelizing the word" [Οἱ μὲν οὖν διασπαρέντες διήλθον εὐαγγελιζόμενοι τὸν λόγον]
  - 2) "Word" (ῥῆμα), 1 Pet 1:25; 2:2
    - a) 1 Pet 1:25, lit "And this is the word by which you were evangelized" [τοῦτο δέ ἐστιν τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς]
    - b) It must be remembered that the word ῥῆμα was used quite extensively in the OT (467 times), e.g. Deut 6:6, "And these words [ῥῆμα], which I am commanding you today, shall be on your heart"
  - 3) "Word of Christ," Rom 10:17

- 4) "Word of God" (ὁ λόγος τοῦ θεοῦ), Acts 4:31; 6:7; 8:14; 11:1; 13:5, 7, 44, 46; 17:13; Col 1:25
  - a) Notice that this word is used also of the message following the reception of the Gospel, Acts 6:2; 18:11
- 5) "Word of God's message," 1 Thess 2:13; Rev 1:2
- 6) "Word of His grace," Acts 14:3
- 7) "Word of life," Phil 2:16
- 8) "Word of reconciliation," 2 Cor 5:20
- 9) "Word of the cross," 1 Cor 1:18
- 10) "Word of the Gospel," Acts 15:7
- 11) "Word of the Lord" (ὁ λόγος τοῦ κυρίου), Acts 12:24; 13:44, 48, 49; 15:36; 16:32; 19:10, 20; 1 Thess 1:8; 2 Thess 3:1
  - a) Notice that Paul used "Lord" synonymously for Jesus Christ, 1 Cor 6:14
  - b) Notice that this term is used also of the message following the reception of the Gospel, Acts 8:25; 15:35
  - c) Note the impact of changing from "word" to "message":

**Comparative Translations of 2 Thess 3:1**

Byzantine	Latin	Wycliffe 2nd (1388)	Tyndale (1534); cf. Coverdale; Geneva; Bishops	KJV (1611, 1769)	Etheridge (1849)	Young's (1862, 1887, 1898)	ESV (1885); cf. ASV	Bible in Basic English (1949)	RSV (1952)	NIV (1984)	New Jer Bible (1985); cf. NET; CSB	ABS' CEV (1991)
Τὸ λοιπὸν, προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ κυρίου τρέχη καὶ δοξάζηται, καθὼς καὶ πρὸς ὑμᾶς	de cetero fratres orate pro nobis ut sermo* Domini currat et clarificetur sicut et apud vos	Britheren, fro hennus forward preye ye for vs, that the word of God renne, and be clarified, as it is anentis you	Furthermore brethren praye for vs that the worde of god maye have fre passage and be glorified as it is with you	Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you	Henceforth, my brethren, pray for us, that the word of our Lord may run and be glorified in every place, as among you	As to the rest, pray ye, brethren, concerning us, that the word of the Lord may run and may be glorified, as also with you	Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as also it is with you	For the rest, my brothers, let there be prayer for us that the word of the Lord may go forward with increasing glory, even as it does with you	Finally, brethren, pray for us, that the word of the Lord may speed on and triumph, as it did among you	Finally, brothers, pray for us that the message of the Lord may spread rapidly and be honoured, just as it was with you	Finally, brothers, pray for us that the Lord's message may spread quickly, and be received with honour as it was among you	Finally, our friends, please pray for us. This will help the message about the Lord to spread quickly, and others will respect it, just as you do.

\*Not verbum.

**Comparative Translations of 1 Pet 1:25b**

Byzantine	Latin	Wycliffe, 1st ed. (1382) <sup>1075</sup>	Tyndale (1534)	KJV (1611, 1769)	Darby (1884, 1890)	ASV (1901)	RSV (1952)	NIV (1984)	New Jerusalem (1985)	ABS' CEV (1991)	Johnston's Evangelistic (2010)
Τούτο δὲ ἐστὶν τὸ ῥῆμα τὸ εὐαγγελισθῆν εἰς ὑμᾶς	hoc est autem verbum quod evangelizatum est in vos	sothely this is the worde[,] that is euangelizide to zou	And this is the worde which by the gospell was preached amonge you	And this is the word which by the gospel is preached unto you	And this is the word which by the gospel hath been preached unto you	And this is the word of good tidings which was preached unto you	That word is the good news which was preached to you	And this is the word that was preached to you	And this Word is the Good News that has been brought to you	Our good news to you is what the Lord has said	And this is the word by which you were evangelized

<sup>1075</sup>Josiah Forshall and Frederic Madden, *The Holy Bible, Containing the Old and New Testaments, with the Apocryphal Books, in the Earliest English Versions Made from the Latin Vulgate by John Wycliffe and His Followers* (Oxford: University Press, 1850).

- 12) “Word of truth.” Col 1:5  
 13) “Words,” 2 Tim 4:15

### Comparative Translations of λόγους in 2 Tim 4:15

Byzantine	Latin	Wycliffe, 2 <sup>nd</sup> ed. (1388)	Tyndale (1534)	Geneva (1560)	KJV (1611, 1769)	ASV (1901)	Bible in Basic English (1949)	RSV (1952)	NAS (1977)	NKJ (1982)	NIV (1984)	ABS' CEV (1991)
λόγους	verbis	Wordis	preachynge	preaching	words	→ words	teaching	message	teaching	words	message	what we preach
ὄν καὶ σὺ φυλάσσου, λίαν γὰρ ἀνθέστηκεν τοῖς ἡμετέροις λόγοις.	quem et tu devita valde enim restitit verbis nostris	Whom also thou eschewe; for he ayenstood ful greetlioure wordis.	of whom be thou ware also. For he withstode oure preachynge sore.	Of whome be thou ware also: for he withstode our preaching sore.	Of whom be thou ware also; for he hath greatly withstood our words	of whom do thou also beware; for he greatly withstood our words.	But be on the watch for him, for he was violent in his attacks on our teaching.	Beware of him yourself, for he strongly opposed our message.	Be on guard against him yourself, for he vigorously opposed our teaching.	You also must beware of him, for he has greatly resisted our words.	You too should be on your guard against him, because he strongly opposed our message.	Alexander opposes what we preach. You had better watch out for him.

- 14) “Scripture” (τῆς γραφῆς), Acts 8:35  
 15) “Scriptures” (τῶν γραφῶν), Acts 17:2, 11; 18:28; cf. Acts 18:24  
 16) “Sacred writings” (τὰ ἱερὰ γράμματα), 2 Tim 3:15

#### e. Terms dealing with God:

- 1) “The Father has sent the Son to be the Savior of the world,” 1 John 4:14
- 2) “The kingdom of God,” Mark 1:15; Luke 9:60; Acts 28:23, 31
- 3) “The whole purpose of God,” Acts 20: 27
- 4) “Faith toward God,” 1 Thess 1:8
- 5) “Gospel of God,” Mark 1:14; Rom 1:1; 15:16; 2 Cor 11:7; 1 Thess 2:2, 8, 9; 1 Tim 1:11; 1 Pet 4:17
- 6) “Gospel of the grace of God,” Acts 20:24
- 7) “Gospel of the kingdom of God,” Luke 16:16 (cf. Mark 1:15)
- 8) “Grace of God in truth,” Col 1:6
- 9) “Hope in the living God,” 1 Tim 4:10
- 10) “Knowledge of God,” 2 Cor 10:5
- 11) “Repentance toward God and faith in our Lord Jesus Christ,” Acts 20:21
- 12) “Salvation of God,” Acts 28:28
- 13) “The testimony of God,” 1 Cor 2:1
- 14) “Word of God,” Acts 4:31; 6:7; 8:14; 11:1; 13:5, 7, 44; 17:13; Col 1:25
- 15) “Word of God’s message,” 1 Thess 2:13; Rev 1:2.

#### f. Terms dealing with aspects of salvation:

- 1) Grace:
  - a) “The grace of God,” Acts 13:43
  - b) “The grace that is spreading,” 2 Cor 4:15
- 2) Salvation:
  - a) “Gospel of your salvation,” Eph 1:13
  - b) “Salvation of God,” Acts 28:28
  - c) “Way of salvation,” Acts 16:17
- 3) Repentance:
  - a) “Repentance for forgiveness of sin,” Luke 24:47
  - b) “Repentance leading to a knowledge of the truth,” 2 Tim 2:25
  - c) “Repentance toward God and faith in our Lord Jesus Christ,” Acts 20:21
  - d) Notice that repentance was the summary of God’s message to Israel through His prophets, Jer 35:14-17 (and a lack of repentance led to their demise!)

- 4) Faith:
  - a) "Faith toward God," 1 Thess 1:8
  - b) "The faith," Acts 13:8; 1 Tim 4:1
  - c) "Your faith," Phm 6 (NIV)
- 5) Righteousness, self-control and the judgment to come, Acts 24:25
- 6) Terms dealing with an invitation:
  - a) "And let him who hears say, 'Come!'" Rev 22:17
  - b) This example is clearly reminiscent of the two word message and invitation of Jesus, "follow Me," Luke 5:27; 9:59; John 1:43
- g. Terms dealing with ἀλήθειαν - truth, John 8:32; 18:37; Rom 2:8; 2 Thess 2:12; 1 Tim 4:3 (cf. John 14:6):
  - 1) "Knowledge of the truth," 1 Tim 2:4; 2 Tim 2:25; Titus 1:1; Heb 10:26
  - 2) "Love of the truth," 2 Thess 2:10
  - 3) "Message of truth," Eph 1:13
  - 4) "Repentance leading to a knowledge of the truth," 2 Tim 2:25
  - 5) "Way of God in truth," Matt 22:16 (cf. Mark 12:14)
  - 6) "Way of truth," 2 Pet 2:2
  - 7) "Word of truth," 2 Cor 6:7
- h. Terms dealing with the message:
  - 1) κήρυγμα - preaching, message: Matt 12:41; Luke 11:32; Rom 16:25; 1 Cor 1:21; 2:4; 15:14; 2 Tim 4:17; Titus 3
    - a) "The preaching of Jesus Christ," Rom 16:25
  - 2) διδασχῆ - teaching: "being amazed at the teaching of the Lord," Acts 13:12
    - a) διδασχῆ τοῦ κυρίου, Acts 13:12
  - 3) ῥήματα - message, "the whole message of this life," Acts 5:20
    - a) πάντα τὰ ῥήματα τῆς ζωῆς ταύτης, Acts 5:20
  - 4) λόγος - word, message:
    - a) "Message of truth," Eph 1:13
    - b) "Word [in you] of exhortation" (λόγος ἐν ὑμῖν παρακλήσεως), Acts 13:15
  - 5) From the OT:
    - a) πρόσταγμα τῆς ἀφέσεως (Deut 15:2), meaning "ordinance of release [or: remission, cancellation, pardon]"
- i. Other terms speaking of the Gospel:
  - 1) ὁδός - way, Acts 9:2; 19:9, 23; 24:24, 22:
    - a) "I am the way," John 14:6
    - b) "New and living way," Heb 10:26
    - c) "Way of salvation," Acts 16:17
    - d) "Way of truth," 2 Pet 2:2
  - 2) οἰκονομία - stewardship, administration:
    - a) "Administration of God," 1 Tim 1:4
    - b) "Administration of the mystery," Eph 3:9
    - c) "Stewardship," Eph 3:2 (cf. 1 Cor 9:17; Col 1:25)
  - 3) ἀπολογία - a defense, an answer (8 NT uses, my translations below):
    - a) "Brethren and fathers, hear **my plea** which I now *offer* to you," Acts 22:1  
Could ἀπολογία not also be translated "plea"?—since the Gospel needs no defense!

## Translations of Acts 22:1

Byzantine	Latin Vulgate	Wycliffe 2 <sup>nd</sup> ed (1388)	Tyndale (1534)	Geneva (1560)	KJV (1611, 1769)	Bible in Basic English (1949)
	<b>Rationem [from ratio]</b>	<b>Resoun [reason]</b>	<b>Answere [answer]</b>	<b>Defence [defense]</b>	<b>Defence [defense]</b>	<b>Story of my life</b>
ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατέ μου τῆς πρὸς ὑμᾶς νυνὶ ἀπολογίας.	virī fratres et patres audite quam ad vos nunc reddo rationem*	Britheren and fadris, here ye what resoun Y yelde now to you.	Ye men brethren and fathers heare myne answerē which I make vnto you.	Ye men, brethren & fathers, heare my defence now towards you.	Men, brethren, and fathers, hear ye my defence <i>which I make</i> now unto you	My brothers and fathers, give ear to the story of my life which I now put before you.

\*Jerome used the verb *reddo* and the noun *ratio* in pairs in numerous places, for different Greek verbs and nouns:

ἀποδίδωμι and λόγος: Dan 6:2; Matt 12:36; Luke 16:2; [Acts 19:40 (BGT)]; 1 Pet 4:5

ἀπολογέομαι: Acts 19:33; 25:8; 26:1, 24

δίδωμι and λόγος: Acts 19:40 (Byz)

ἔγω and ἀπολογία: Acts 22:1

λόγος and δίδωμι: Heb 13:17 (Vulgate splits the noun and verb as follows: *quasi rationem pro animabus vestris reddituri*)

λόγος and δίδωμι: Rom 14:12

- b) “For it is only right for me to feel this way about you all, because I have you in my heart, since both in my imprisonment and in **the plea** and confirmation of the gospel, you all are partakers of grace with me,” Phil 1:7
- c) “At my first **plea** no one supported me, but all deserted me; may it not be counted against them,” 2 Tim 4:16
- d) “Eager to always **plead** with all that ask,” 1 Pet 3:15

## History of Translating πρὸς ἀπολογία in 1 Peter 3:15

Migne's Clementine Vulgate	Wycliffe 2 <sup>nd</sup> ed (1388)	Tyndale (1534)	King James (1611/1769)	Murdock (1852)	Young's (1862)	Douay-Rheims (1899)	New American Bible (1970)	New American Standard (1977)	New Living Trans (2004)	Johnston Modified (2007)
ad satisfactionem*	redi to satisfacioun	To geve and answerē	to <i>give</i> an answer	for a vindication	for defence	to satisfy	to give an explanation	to make a defense	to explain it	to plead
Dominum autem Christum sanctificate in cordibus vestris parati semper ad satisfactionem omniposcenti vos rationem de ea quae in vobis est spe	But halewe ye the Lord Crist in youre hertis, and euermore be ye redi to satisfacioun to ech man axynge you resoun of that feith and hope that is in you,	but sanctifie the Lorde God in youre hertes. Be redy all wayes to geve an answerē to every man that axeth you a reason of the hope that is in you and that with meaknes and feare:	and <i>be</i> ready always to <i>give</i> an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:	but sanctify the Lord the Messiah, in your hearts. And <i>be</i> ye ready for a vindication, before every one who demandeth of you an account of the hope of your faith,	and the Lord God sanctify in your hearts. And <i>be</i> ready always for defence to every one who is asking of you an account concerning the hope that is in you, with meekness and fear;	being ready always to satisfy every one that asketh you a reason of that hope which is in you	Always be ready to give an explanation to anyone who asks you for a reason for your hope	always <i>being</i> ready to make a defense to everyone who asks you to give an account for the hope that is in you	And if you are asked about your Christian hope, always be ready to explain it	always eager to plead with everyone who requests a word about the hope that is in you

\*The 1979 Nova Vulgata changed the translation of this important word to “ad defensionem,” clearly locking in an rational apologetic usage.

- 4) “The grace that is spreading,” 2 Cor 4:15
- 5) “Eternal life,” 1 John 1:2
- 6) “The kingdom,” Acts 20:25
- 7) “Hope of Israel,” Acts 28:20



Millard Erickson added a warning:

Because the Gospel has been, is, and will always be the way of salvation, the only way, the church must preserve the Gospel at all costs.<sup>1076</sup>

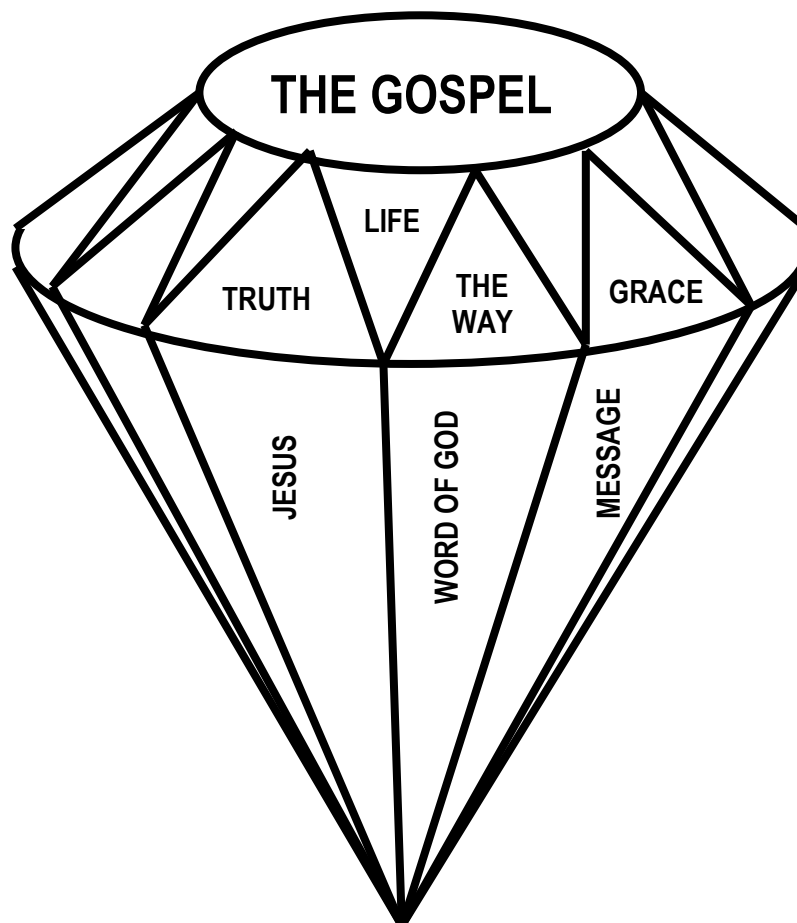
Conclusion:

The terms for the Gospel point to the roles of God and Jesus, the Gospel message, aspects of salvation and the blessings of salvation. These are all used to speak of the Gospel. This should free the herald of the Gospel to utilize the breadth of the Gospel message to meet the needs of the person with whom he is sharing, following the leading of the Holy Spirit.

Consider the following chart to explain the full breadth of terminology to describe the Gospel message...

**BIBLICAL TERMS FOR THE GOSPEL<sup>1077</sup>**

(Also see Book of Charts)



## 2. Biblical Concepts that Are Sometimes Made Equivocal:

### a. God's love, John 3:16:

1) With a complete emphasis on love to the exclusion of anything else, for example:

“The *model* He gave us is love . . . the *method* He gave us is love . . . the *motive* He gave us is love . . . the *message* He gave us is love.”<sup>1078</sup>

<sup>1076</sup>Erickson, *Christian Theology*, 1066.

<sup>1077</sup>Johnston, *Charts for a Theology of Evangelism*, Chart 34, “Terms for the Gospel in Acts,” 62.

<sup>1078</sup>Charles Arn, “Response to Thom Rainer, Recovering Our Purpose” *American Society for Church Growth* (1995).

- 2) Note that Paul starts his Gospel to the Romans with the wrath of God for sin, love is not discussed until chapter 5, verse 5!
- a) Rom 1:18, “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men”
  - b) Rom 2:5, “But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God”
  - c) Rom 2:8, “but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation”
  - d) Rom 3:5, “The God who inflicts wrath is not unrighteous, is He?”
  - e) Rom 4:15, “for the Law brings about wrath”
  - f) Rom 5:8-9, “But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him”
- (1) The love of God and the wrath of God meet in 5:8-9:
    - (a) The grace of God is best understood in relationship to God’s unfailing mercy in spite of man’s reprehensible sinful nature and actions, cf. Eph 2:1-6
    - (b) Any understanding of the love of God, without the complementary foundation of man’s sinful nature, can easily become skewed and misunderstood, quickly leading to false teaching
  - (2) Rom 5:8 is the second use of the word “love” (“love of God”) in Romans; the first use is in Rom 5:5, “and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us”
    - (a) Notice in this case, the issue is not our love for God, but rather it is God’s love imputed to us (placed in us, because it was not there in the first place)
    - (b) When is it placed in us? When we receive the Holy Spirit (when we are born again)
    - (c) John highlighted the priority of God’s love in 1 John 4:10, “In this is love, not that we loved God, but that He loved us and sent His Son *to be* the propitiation for our sins.”

Conclusion:

- a) The lost must first be convinced that they are under the wrath of God for their sin, outside of the forgiveness available in Christ.
- b) Notice that when the Holy Spirit comes, He will convict the world of sin, righteousness, and judgment (John 16:8)
  - (1) The Holy Spirit does not convince mankind of a lack of love
  - (2) If we want to work together with the Holy Spirit, we must emphasize sin, righteousness, and judgment
- c) This is where the Law becomes a schoolmaster to bring us to Christ, Gal 3:24

**b. Abundant life vs. eternal life:**

- 1) While several NT verses seem to highlight the importance of this present life:
  - a) John 10:10b, “I came that they may have life, and have *it* abundantly”
 

Does the περισσός (found once in John; often translated “abundantly”) contradict the Johannine emphasis on “eternal life” (15 times in the Gospel of John; 6 times in 1 John; “life eternal” found twice in the Gospel of John)?

Should περισσός rather be translated “exceedingly”: “I came that they may have life, and have *it* exceedingly”

Paradoxically, the more our present lives focus on eternal life, the more abundant they are in this life!

## Comparing a Temporal Versus an Eternal Emphasis

Emphasis	Temporal	Eternal
Difficulties in This Life	Sufferings due to the difficulties of life in this world, Job 5:7	Sufferings due to the proclamation of the Gospel, Matt 5:11-12
Passion of Christ	Emphasize Jesus' physical sufferings, in being beaten and scourged	Emphasize Jesus' spiritual suffering, in taking the sins of the world, and the penalty for those sins, and being abandoned by His Father
	Emphasize Jesus' relational sufferings, in being denied and abandoned by His disciples	
Emphasis in the Gospel Presentation	The abundant life, here and now, John 10:10	Eternal life and a future in heaven, John 3:16
Corresponding Emphasis in the Great Commission	Making a difference in the world	Leading souls to salvation

- b) Acts 3:19, "Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord"
- c) James 4:14 "What is your life?" (KJV, RSV, NKJ, NIV)
- d) And similarly, seeking to emphasize the "life" of Jesus (as opposed to His death):
  - (1) Rom 5:10, "For if while we were enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life"
  - (2) Notice that the "by His life" can be interpreted numerous ways:
    - (a) Robertson relates it to Heb 7:25, "ever living to intercede for them"
    - (b) Rom 4:25 speaks of Christ's resurrection unto life for our justification
    - (c) Liberalizing theologians, however, find in this verse a salvific quality in the life of Christ, unrelated to His death<sup>1079</sup>
  - (3) Similarly, perhaps Acts 10:38, "'You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how He went about doing good, and healing all who were oppressed by the devil; for God was with Him'" (cf. Acts 1:1-2)
- 2) Many New Testament verses actually negate the *a priori* of making current life the priority of God's salvation:
  - a) "If we have hoped in Christ in this life only, we are of all men most to be pitied," 1 Cor 15:19—verses 12-19 speak of people who preach the resurrection of Christ *sans* emphasizing the resurrection of men (sound applicable). In there case, "your faith is worthless; you are still in your sins" (1 Cor 15:17)
  - b) Another example of a misplaced emphasis is Esau who traded one meal (in the present) for the blessing of the birthrite (in the future; cf. Gen 25:31-34; Heb 12:14-17). Hebrews actually calls him "an immoral and godless person like Esau."
  - c) Psa 17:13-14, "Deliver my soul from the wicked with Your sword, From men with Your hand, O LORD, From men of the world, whose portion is in *this* life, And whose belly You fill with Your treasure; They are satisfied with children, And leave their abundance to their babes."
  - d) Phil 3:18-19 (KJV), "For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ: Whose end *is* destruction, whose God *is* their belly, and whose glory *is* in their shame, who mind earthly things."

<sup>1079</sup>Note that this follows with Walter Rauschenbusch's dismissing an emphasis on the death of Christ as being non-apostolic and non-biblical: "These traditional theological explanations of the death of Christ have less authority that we are accustomed to suppose. The fundamental terms and ideas—"satisfaction," "substitution," "imputation," "merit"—are post-biblical ideas, and are alien from the spirit of the gospel" (Walter Rauschenbusch, *A Theology for the Social Gospel* (New York: Macmillan, 1917; Nashville: Abingdon, 1978], 242-43).

- e) Mark 8:35, “For whoever wishes to save his life shall lose it; but whoever loses his life for My sake and the gospel’s shall save it” (cf. Matt 10:39; 16:25-26; Luke 9:24-25; 17:33; John 12:25, “He who loves his life loses it; and he who hates his life in this world shall keep it to life eternal”)
- f) 1 Timothy 6:12, “Fight the good fight of faith; **take hold of the eternal life** to which you were called, and you made the good confession in the presence of many witnesses.”
- (1) An emphatic use of λαμβάνω, meaning “to take hold of, grasp”
  - (2) The word for “take hold” is ἐπιλαμβάνομαι; fortunately, it is not unique in the NT, but is found 38 times in the OT and 19 times in the NT! Therefore the translation should not be too much of a problem:
    - (a) When Jesus reached out his hand and “took hold” of Peter, when he was sinking in the water, Matt 14:31;
    - (b) When Jesus “took hold” of the blind man, led him out of town, and healed him, Mark 8:23
    - (c) Jesus “took hold” of a child, to teach His disciples, Mark 9:47
    - (d) Jesus “took hold” of the man with dropsy (condition of swollen tissues), Luke 14:4
    - (e) The scribes and pharisees sent spies to try to “catch,” “seize,” or “take hold” of Jesus in his words, Luke 20:20; which entrapment they were unable to do, Luke 20:26
    - (f) The guards “took hold” of Simon of Cyrene and forced him to carry the cross of Jesus, Luke 23:26
    - (g) Barnabas “took hold” of Paul and brought him to the apostles who were scarred of him, as he had persecuted the church, Acts 9:27
    - (h) The masters of the girl with the spirit of Python “took hold” of Paul and brought him to the authorities in the marketplace, Act 16:19
    - (i) The Epicurian and Stoic philosophers “took hold” of Paul and brought him to the Areopagus to explain himself, Acts 17:19
    - (j) Acts 18:17, “And they [the Jews] all **took hold** of Sosthenes, the leader of the synagogue, and *began* beating him in front of the judgment seat.”
    - (k) At the false accusation of Paul, “And all the city was aroused, and the people rushed together; and **taking hold** of Paul, they dragged him out of the temple; and immediately the doors were shut. And while they were seeking to kill him, a report came up to the commander of the *Roman* cohort that all Jerusalem was in confusion. And at once he took along *some* soldiers and centurions, and ran down to them; and when they saw the commander and the soldiers, they stopped beating Paul. Then the commander came up and **took hold** of him, and ordered him to be bound with two chains; and he *began* asking who he was and what he had done” (Acts 21:30-33)
    - (l) Acts 23:18, “So he took him [Paul’s young nephew] and led him to the commander and said, ‘Paul the prisoner called me to him and asked me to lead this young man to you since he has something to tell you.’”
    - (m) 1 Tim 6:12, “Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses”
    - (n) 1 Tim 6:18-19, “*Instruct them* to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may **take hold** of that which is life indeed.”
    - (o) Heb 2:16, “For he in no sort **tooke on** him the Angels nature, but hee **tooke on** him the seede of Abraham:”
    - (p) Heb 8:9, “Not like the covenant which I made with their fathers On the day when I **took** them by the hand To lead them out of the land of Egypt; For they did not continue in My covenant, And I did not care for them, says the Lord” (a quote of Jer 31:32).

(3) Yet note the varied translations of 1 Tim 6:12, likely due to varying views as to how to gain and if to emphasize eternal life!

**Comparative Translations of ἐπιλαμβάνομαι in 1 Tim 6:12**  
**[Issues here are eternal life received or achieved? And eternal life as the emphasis or not?]**

Tyndale (1534); Bishop's	Geneva (1560); Murdock; Darby; NAB; NKJ	KJV (1611, 1769); Webster's; Young's; English Revised; Douay-Rheims; ASV	Young's (1862, 1898)	RSV (1962); NAS; NIV	Bible in Basic English (1949, 1962)	New Living Translation (2004)	ABS' Cont English Version (1991)	New Jerusalem (1985)	ABS' Good News Translation (1992)
Lay hand on	Laye hold of	Lay hold on	Be laying hold on	Take hold of	Take for yourself	Hold tightly	Claim	Win the	Win the ... for yourself
Fyght the good fyght of fayth. <b>Laye honde on</b> eternall lyfe where vnto thou arte called and hast professed a good profession before many witnesses.	Fight the good fight of faith: <b>laye holde of</b> eternal life, whereunto thou art also called, & hast professed a good profession before many witnesses.	Fight the good fight of faith, <b>lay hold on</b> eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses	be striving the good strife of the faith, <b>be laying hold on</b> the life age-during, to which also thou wast called, and didst profess the right profession before many witnesses.	Fight the good fight of the faith; <b>take hold of</b> the eternal life to which you were called when you made the good confession in the presence of many witnesses.	Be fighting the good fight of the faith; take for yourself the life eternal, for which you were marked out, and of which you gave witness in the eyes of all	Fight the good fight for the true faith. Hold tightly to the eternal life to which God has called you, which you have confessed so well before many witnesses	Fight the good fight for the faith and <b>claim</b> eternal life. God offered it to you when you clearly told about the faith, while so many people listened	Fight the good fight of faith and <b>win</b> the eternal life to which you were called and for which you made your noble profession of faith before many witnesses	Run your best in the race of faith, and <b>win</b> eternal life <b>for yourself</b> ; for it was to this that god called you when you firmly professed your faith before many witnesses.

- 3) Simultaneously numerous NT verses do emphasize eternal life, John 3:16; 5:24; Rom 6:23; et al.  
 In the NKJ translation of the Synoptic Gospels, the phrase “eternal life” is found 8 times  
 In the NKJ translation of Johannine writings, the phrase “eternal life” is found 15 times and the phrase is found “everlasting life” 8 times, for a total of 23 times  
 In the NKJ translation of the Pauline epistles, the phrase “eternal life” is found 7 times and the phrase “everlasting life” is found 3 times, for a total of 10 times  
 Thus, the direct terms for eternal life are found 41 times in the NT, compared with the 3 verses used to emphasize abundant life here-and-now!
- 4) Paul even speaks of the promise of eternal life (as something found imbedded in the OT):
- Is it not found in the resurrection promises in the OT?
  - Could it not also be found in Deut 5:29? “Oh that they had such a heart in them, that they would fear Me, and keep all My commandments always, that it may be well with them and with their sons **forever!**”
    - Notice the Segond Revise Geneve here: “Oh ! s'ils avaient toujours ce même coeur pour me craindre et pour observer tous mes commandements, **afin qu'ils soient heureux à jamais**, eux et leurs enfants”
  - Notice also Jesus' words to the Jews in John 5:39, “You search the Scriptures, because you think that in them you have eternal life; and it is these that bear witness of Me”:
    - Notice that Jesus accused the Jews of seeking “eternal life” in the Scriptures, and yet not being willing to go through him—they were half right (cf. John 20:31; 1 Tim 3:15)
    - Notice also, however, that they did consider eternal life something to be sought after, e.g. Deut 8:1, “that you might live”

**c. Sin as mere privation** (e.g. Augustine):

Introduction: Sin as privation implies that there is some goodness in man, but that man merely lacks some attributes of perfection, such as “falling short of the glory of God,” falling short of righteousness, holiness, etc. In total depravity, there is no inherent goodness in man at all. Various, verses and terms become the battle ground on this issue. Some argue that...

- 1) Sin as mere privation:
  - a) Based on the *a priori* reading of Eccl 3:11 to describe the state of fallen mankind as:
    - (1) Having eternity in their hearts
    - (2) Therefore, they all have a God-shaped void that only God can fill (enter Pascal’s philosophical approach and his vacuum theory).
    - (3) Therefore, the big issue of mankind is not sin, *per se* (as in Rom 6:23), but the privation of a relationship with God
    - (4) Therefore, all that is needed is to show man that he will only be satisfied in a right relationship with God (note the relational view of evangelism, the Gospel, and the atonement)
    - (5) This is sometimes used as a backdoor method to lead people to Christ without preaching “repentance for the forgiveness of sins,” Luke 24:47
    - (6) Notice that this very popular argument is based almost solely on a philosophical interpretation of Eccl 3:11; if it is such a good argument, why is it not clearly used by Jesus or in the Book of Acts?
  - b) However:
    - (1) If sin is mere privation of some divine virtue, how can the Apostle John speak of someone practicing sin (1 John 3:4), and likewise Paul mention the “deeds of the flesh which are evident” (Gal 5:19-21), concluding, “of which I forewarn you just as I have forewarned you that those who practice such things shall not inherit the kingdom of God.”
    - (2) Or how can Jesus say, “He who is without sin among you, let him *be the* first to throw a stone at her,” if sin is a privation? That would mean that “he who is without without cast the first stone”!
  - c) Rather:
    - (1) Sin is more than mere privation, it is active indwelling corruption, Deut 32:5; Mark 7:20-23
    - (2) This depraved nature necessarily leads to acts of rebellion against the law of God, Lev 4:27-28; 1 John 3:4
    - (3) Notice the summary statement of King David in Psalm 14:1 (cf. Psa 53:1):
      - (a) “The fool has said in his heart, ‘There is no God.’
      - (b) “They are corrupt
      - (c) “They have committed abominable deeds” (“and have committed abominable iniquity” [Psa 53:1, KJV])
      - (d) “There is no one who does good”
    - d) Note my study on “Total Depravity According to Jesus” which includes: (1) his words to the Pharisees; (2) Mark 7:20-23; and (3) the sayings of Jesus regarding the corruption of “this generation”
- 2) Sin in the NT as primarily “missing the mark” (ἡμάρτον) of God’s perfection, rather than the entire corruption of man.
- 3) Sin as “looking for love in the wrong places”: Sometimes in the “it’s all about love” theological approach, sin is seen as “looking for love in the wrong places”:
  - a) Perhaps some psychologists would want to put a positive spin on sin:
    - (1) Through using situation ethics: yes, sin is wrong, but it was the best of two bad options (e.g. “she had to go into prostitution to support her children”)
    - (2) Through behavioral psychology: yes, sin is wrong, but it was a part of the environment of the sinner, or it was all that he/she knew to do or could do

- b) However, much more than an naive or ignorant selfishness:
  - (1) God has written his laws on the hearts of all men, Rom 2:14-15
  - (2) Sin in its essence is intentional and unintentional acts of rebellion against the written law of God (Lev 4:27-28; 1 John 3:4); stemming from man’s depraved nature (Gen 6:5; Eph 2:1-3)
- 4) Extent of sin (ὕστεροῦνται) = “falling short of the glory of God” rather than being “deprived of the glory of God”; notice the rainbow of translations on this commonly used gospel verse (also notice the rainbow of views of man’s depravity or man’s problem as a lack of relationship)...

**Notice the Variety of Translations of Rom 3:[22]23 (arranged semi-thematically)**

[Translation differences seem to focus on the theological weight of the term ὕστερέω; moving from a substitutionary model of the atonement to the reconciliation model (from total depravity to relational separation)]

**Sample English Translations of Rom 3:23**

	destitute	deprived	come short	lacke the prayse that is of valour	fallen short	egent	Do need	Lack	are far from	are far from being as good as	are not good enough to share in	is far from saving presence	are utterly incapable of
	English Bishops' (1568, 1595)	English Geneva (1560)	KJV (1611)	Tyndale (1534)	Tischendorf's potentiality (1869-1872)	Latin Vulgate (early 400s)	Douay-Rheims <sup>✱</sup> (1899)	New Jerusalem <sup>✱</sup> (1985)	Bible in Basic English (1941/1949)	World-wide English NT (1969)	Easy-to-Read Version (2006)	Good News Trans <sup>✱</sup> (1993)	The Message (1993)
πάντες γὰρ ἡμαρτον καὶ ὕστεροῦνται τῆς δόξης τοῦ θεοῦ	"For all haue synned, and are destitute of the glorie of God"	"For there is no difference: for all haue synned, and are deprived of the glorie of God"	"For all haue synned, and come short of the glory of God"	"for all haue synned and lacke the prayse that is of valoure before God"	"if all haue synned and fallen short of the glory of God"***	omnes enim peccaverunt et egent gloriam Dei	"For all haue synned and do need the glory of God"	"all have synned and lack God's glory"	For all have done wrong and are far from the glory of God	"All have done wrong and all are far from being as good as God"	"All have synned and are not good enough to share God's divine greatness"	"everyone has synned and is far away from God's saving presence"	"we are utterly incapable of living the glorious lives God wills for us"
Greek verb ὕστερέω (20 LXX and 16 NT uses) make it a definable term; at issue seem to be theological presuppositions	"Deprived" implies a calculated privation from the outside; whereas "destitute" seems to imply a natural condition	A more mild translation of the French Geneva, while implying a removal of ability from the outside	"Come short" implies that an individual lacks the ability to achieve the desired end of "the glory of God," cf. Gen 3:5	Tyndale appeared to bridge the Latin Vulgate's translation of this text with the Greek	Tisch: πάντες γὰρ πάντες (ita enim legendum pro eo quod editum est εἰ γὰρ πάντες)	It appears that future Catholic translations focused on the lexical definition of the word egent, from egeo, to want, be in need	Strict translation of Vulgate; implies a neutral condition in which sin is a "lack of" rather than an evil condition or evil actions, cf. Psa 14:1	Another literal translation of the Latin Vulgate	Notice the removal of the verb "to sin", and the emphasis on ontological or spiritual distance from God	Lacking in or falling short of the moral standard of God	Again, lacking in moral equality with God to share His greatness	Relational dimension highlighted, influencing a reading that sin is primarily relational, hence, the atonement is primarily restoration of relationship	Notice the emphasis on inability to live a certain way, rather than an actual state of being

\*The Nestle-Aland 27<sup>th</sup> edition matches the Byzantine Textform in this verse.

\*\*Surmised translation based on a question in Tischendorf's apparatus; for which he cited Epiphanius, Bishop of Salamis of Cyprus of Constantine (A.D. 368-402). One wonders how long it took him to find this variant.

## Sample French Translations of Rom 3:23\*

	entirely destitute of	utterly deprived of	cannot attain to	are deprived of	are deprived of	are deprived of	egent	are in need of	do need	are deprived of ... the presence	are deprived of ... the ... presence
<b>Greek Byzantine</b>	<b>French Geneva (1560-1669)</b>	<b>French Martin (1699)</b>	<b>French Darby (1859)</b>	<b>French Ostervald (1744)</b>	<b>French Louis Segond (1910)</b>	<b>French Jerusalem Bible (1973); Segond 21 (2007)</b>	<b>Latin Vulgate (early 400s)</b>	<b>French Jacques leFevres d'Étapes<sup>1080</sup> (1530)</b>	<b>French Louvain<sup>1080</sup> (1899)</b>	<b>French Bible Francais Courant (1997)</b>	<b>French le Semeur (1992, 1999)<sup>1080</sup></b>
πάντες γὰρ ἡμαρτων καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ	"for there is [absolutely] no difference: seeing as all have sinned, and are entirely destitute of the glory of God"	"for there is absolutely no difference, seeing as all have sinned, and are utterly deprived of the glory of God"	"for all have sinned and cannot attain to the glory of God"	"For there is no difference, because all have sinned, and are deprived of the glory of God"	"For all have sinned and are deprived of the glory of God"	"All have sinned and are deprived of the glory of God"	omnes enim peccaverunt et egent gloriam Dei	"Certainly there is [absolutely] no difference: for all have sinned & are in need of the glory of God"	"For there is no difference: For all have sinned and have need the glory of God"	"all have sinned and are deprived of the presence of the glorious God"	"All have sinned, in fact, and are deprived of the glorious presence of God"
Greek verb ὑστερέω (20 LXX and 16 NT uses) make it a definable term; at issue seem to be theological presuppositions	From: "car il n'y a nulle différence: veu que tous ont peché, et sont entiere-ment destituez de la gloire de Dieu"	From: "car il n'y a nulle différence, vu que tous ont péché, et qu'ils sont entière-ment privés de la gloire de Dieu."	From: "car tous ont péché et n'atteignent pas à la gloire de Dieu:	From: "Car il n'y a point de distinction, puisque tous ont péché, et sont privés de la gloire de Dieu,"	From: "Car tous ont péché et sont privés de la gloire de Dieu"	From: "tous ont péché et sont privés de la gloire de Dieu,"	It appears that future Catholic translations focused on the lexical definition of the word <i>egent</i> , from <i>egeo</i> , to want, be in need	From: "Certes il ny a nulle différence: car tous on peche & ont besoing de la gloire de Dieu"	From: "Car il n'y a aucune différence: Car tous ont peché & ont besoing de la gloire de Dieu"	From: "tous ont péché et sont privés de la présence glorieuse de Dieu"	From: "Tous ont péché, en effet, et sont privés de la glorieuse présence de Dieu"

One cannot help but notice in these translations three different foci—is the main issue in describing sin:

A problem of nature: entirely destitute or deprived of (as in completely lacking a limb or being deprived of electricity; i.e. not there; there is none)?

A problem of achievement: cannot attain to a goal (unachievable)?

A problem of privation: deprived of (as in deprived of joy) or in need of (lacking joy)?

Rule of thumb: "Scripture best interprets Scripture"; therefore, Rom 3:10-20 is quite clear on which of the above is being referenced by Paul; likewise, other verses, such as Gen 6:5 and Isa 59:3-8.

## Further comments:

- a) Of other uses of ὑστερέω, often translated "fall short" (16 uses in NT):
  - (1) In John 2:3 we have this verb used when the wine "gave out"; wherein Mary told Jesus, "They have no wine" [Οἶνον οὐκ ἔχουσιν]—clearly not a matter of lacking a mere percentage, but completely lacking—they were totally deprived or destitute of wine!
  - (2) In Phil 4:12, we have the word used as the opposite of abundance, in parallel to suffering hunger (cf. Luke 15:14)
  - (3) In Heb 4:1 and 12:15 it is used of falling short or being deprived of saving grace
  - (4) In 1 Cor 1:7; 8:8; and 12:24, of "lacking" or being deprived of any spiritual gifts, grace, or honor
  - (5) In 2 Cor 11:5, 9; 12:11, of Paul's ministry lacking with comparison to the effervescent ministry of the "super apostles"

<sup>1080</sup>By the way, publisher information on this version states, "This IBS translation of the Entire Bible is for the French language; an estimated 124,000,000 people speak this language as their mother tongue. This translation uses an informal language style and applies a meaning-based translation philosophy. It is translated from the Biblical languages and was completed in June 1999" ("La Bible du Semeur"; available from <http://www.biblegateway.com/versions/index.php?action=getVersionInfo&vid=32>; accessed: 24 Aug 2006; Internet).



- (6) Notice in the OT, in the famous writing on the wall in Dan 5:25; the explanation for the second word “tekel,” or, “You have been found deficient”; the Greek LXX used the term ὑστερέω.
- b) Of other available Greek terms:
- (1) The verb ἀπορφανίζω (1 NT use in 1 Thess 2:17) was available to Paul, which clearly communicates relational separation,<sup>1081</sup> would Paul have been interested in using a more relationally-oriented term that includes the communication of the concept of “for a time”
  - (2) The verb χρῆζω was available to Paul, he used it twice (Rom 16:2; 2 Cor 3:1); further, he used the cognate noun χρεία, “in need,” 18 times (incl. Heb) and once in Acts 20:34
  - (3) The verb ἐνδεῖα was also available to Paul, found 13 times in the OT LXX, and 7 times in the apocryphal books; according to Liddell-Scott, its meaning is “want, need, lack”; it is used physically, as in “lacking food” (Deut 28:20, 57), “lacking needs” (Prov 6:11; 14:23; 24:34), “lacking bread” (Amos 4:6; Ezek 4:16), “Lack of shelter” (Isa 25:4), “eat in want” (Ezek 12:19) and metaphorically, as in “lacking sense” (Prov 6:32), “lacking truth” (Prov 10:21)
  - (4) The term, σταθμός, meaning lack, as in needing to weigh in a balance to measure due to lack (Ezek 4:16); this term would appear to fit with the use of scales to consider that God provides what is lacking to us, because of “grace”, after we do our best
- c) The problem seems to be not with the Greek, but with the English use of “lacking”, which has a more nuanced meaning than the Greek appears to have
- d) Therefore we are left with several theological approaches to the sin nature of man, total depravity, moral privation, or relational privation; and thus to three potential theological categories, Substitutionary Atonement, Reconciliation Model, or some other lesser model. Which will the translator choose? It appears that a more conciliatory and nuanced rendering won the day in the 1611 King James Version, with the translation “fall short” (among Protestant translations).
- (1) “Fall short” is used by the ASV, RSV, NAS, NIV, NKJ, ESV, CSB (hence all major 20<sup>th</sup> Century English translations)
  - (2) How the translation of this word has impacted doctrinal confessions through the years is difficult to say
  - (3) For example, whereas the 1833 [Baptist] New Hampshire Confession emphasized “utter depravity” (in the wake of the Unitarian Movement among U.S. Congregationalists), no 20<sup>th</sup> Century Baptist Confession appears to emphasize this same concept
- f) Note also that almost all Evangelical Gospel presentations include Rom 3:23. Therefore, the proper translation of this verse is not without importance!
- g) The International Bible Society’s French *Le Semeur* (1999) and a new family of other translations (GNT) have gone over-and-above to reverse the Reformation translation of the French Geneva Bible, and to extract total depravity from Romans 3:23, while still using the verb “to deprive”
- h) Notice that Catholic translations which utilize the Latin Vulgate as their authoritative version emphasize something like “do need”, focusing on the lack of a percentage of grace, which being conferred through the Sacraments, affirms their Pelagianism
- i) It appears that German translations also have a significant variety of translations of this same term.

---

<sup>1081</sup>“85.17 ἀπορφανίζω: (a figurative extension of meaning of ἀπορφανίζω ‘to cause to be an orphan,’ not occurring in the NT) to cause someone to be spacially separated, with the implication of additional emotional deprivation – ‘to separate and to deprive.’ ἀπορφανισθέντες ἀφ’ ὑμῶν πρὸς καιρὸν ὥρας ‘separated from you for a time’ or ‘separated and deprived of your company for a time’ 1 Th 2.17” (*Louw-Nida Lexicon*; Bibleworks 8.0).

- 4) The old “Remove-Key-Theological-Phrases-from-the-Bible-when-Translating” trick, while saying that removal is absolutely necessary because of supposedly “out-of-date words and phrases” (see for example the “out-of-date words and phrases” in the KJV):

### Removing Key Total Depravity Phrases from the Text\*

From Teaching Total Depravity to Communicating Social Misdeeds  
(also see appendix to Chapter 8, Jesus on Total Depravity)

Text and Term	Byzantine Textform	King James Version (1611/1769)	New American Standard (1977)	New International Version (1984)	English New Jerusalem (1985)	God's Word to the Nations (1995)	IBS's French Le Semeur (1992/1999)**	Bible in Basic English (1941/1964)	ABS's Contemp English Version (1995)	ABS' Good News Trans (1992)
<b>Rom 1:18</b> Against all ngodliness and Unrighteousness of men	Ἀποκαλύπτεται γὰρ ὀργὴ θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων.	For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;	For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness,	The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness,	The retribution of God from heaven is being revealed against the ungodliness and injustice of human beings who in their injustice hold back the truth	God's anger is revealed from heaven against every ungodly and immoral thing people do as they try to suppress the truth by their immoral living	From the heights of heaven, God manifests against the men who do not honor him and do not respect his will. They also dishonestly smother the truth.	For there is a revelation of the wrath of God from heaven against all the wrongdoing and evil thoughts of men who keep down what is true by wrongdoing;	From heaven God shows how angry he is with all the wicked and evil things that sinful people do to crush the truth.	God's anger is revealed from heaven against all the sin and evil of the people whose evil ways prevent the truth from being known.
<b>Eph 2:3</b> By nature... Children of Wrath (or enfant de colère)	καὶ ἡμεῖς τέκνα φύσει ὀργῆς, ὡς καὶ οἱ λοιποί.	and were by nature the children of wrath, even as others	and were by nature children of wrath, even as the rest.	Like the rest, we were by nature objects of wrath.	our nature made us no less liable to God's retribution than the rest of the world.	So, because of our nature, we deserved God's anger just like everyone else	Also were we, by nature, destined to undergo the wrath of God as the rest of mankind.	and the punishment of God was waiting for us even as for the rest	and we were going to be punished like everyone else.	In our natural condition we, like everyone else, were destined to suffer God's anger
<b>Eph 5:6</b> Sons of disobedience (or fils de rébellion)	Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.	Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience	Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.	Let no one deceive you with empty words, for because of such things God's wrath comes on those who are disobedient.	Do not let anyone deceive you with empty arguments: it is such behaviour that draws down God's retribution on those who rebel against him.	Don't let anyone deceive you with meaningless words. It is because of sins like these that God's anger comes to those who refuse to obey him	May no one trick you by arguments without value: it is these disorders that draw the wrath of God on those who refuse to obey him.	Do not be turned from the right way by foolish words; for because of these things the punishment of God comes on those who do not put themselves under him.	Don't let anyone trick you with foolish talk. God punishes everyone who disobeys him and says foolish things.	Do not let anyone deceive you with foolish words; it is because of these very things that God's anger will come upon those who do not obey him.

\*It almost seems like translators antagonistic to Evangelical theology go through Calvin's *Institutes* and Shedd's *Theology* to find the verses and terms that they use to describe doctrines like Total Depravity. Then to undermine these Gospel doctrines, they twist the words in any way they can so that these doctrines cannot be read from those verses.

\*\*The French reads as follows: Rom 1:18, “Du haut du ciel, Dieu manifeste sa colère contre les hommes qui ne l'honorent pas et ne respectent pas sa volonté. Ils étouffent ainsi malhon-nêtement la vérité.”; Eph 2:3, “Aussi étions-nous, par nature, destinés à subir la colère de Dieu comme le reste des hommes.”; Eph 5:6, “Que personne ne vous trompe par des arguments sans valeur: ce sont ces désordres qui attirent la colère de Dieu sur ceux qui refusent de lui obéir.”

**d. Sin as a mere negation from 1 Cor 6:12:**

- 1) The argument continues with “all things are permissible”
- 2) But sin is something that is “not useful,” therefore supposedly undermining that [1] sinfulness is not a part of man’s nature, nor that [2] sin is a willful or ignorant action
- 3) To use 1 Cor 6:12 to define sin is to take the verse out of context; many other verses show that sin is indeed a part of man’s nature, as well as a definite thought or action whether willfully or from ignorance.

**Questioning Sin as a Mere Negation and the Translation of Deuteronomy 32:4-5**

French Revised Geneva* (1979)	Wycliffe (1388)	English Geneva (1560)	King James Bible (1611/1769)	New International Version (1984)	The NET Bible (2004, 2005)	New Jerusalem Bible (1985)	God’s Word to the Nations (1995)	IBS’ French Le Semeur* (1999)
<sup>4</sup> He is the Rock; his works are perfect, for all his ways are righteous;	<sup>4</sup> The werkis of God ben perfitt, and alle hise weies ben domes;	<sup>4</sup> Perfect is ye worke of the mighty God: for all his wayes are iudgement.	<sup>4</sup> <i>He is</i> the Rock, his work <i>is</i> perfect: for all his ways <i>are</i> judgment:	<sup>4</sup> He is the Rock, his works are perfect, and all his ways are just.	<sup>4</sup> As for the Rock, his work is perfect, for all his ways are just.	<sup>4</sup> He is the Rock, his work is perfect, for all his ways are equitable.	<sup>4</sup> He is a rock. What he does is perfect. All his ways are fair.	<sup>4</sup> He is like a rock, His works are perfect. All that he does is righteous.
He is a faithful God and without iniquity,	God is feithful, and without ony wickidnesse;	God is true, and without wickednes:	a God of truth and without iniquity,	A faithful God who does no wrong,	He is a reliable God who is never unjust,	A trustworthy God who does no wrong,	He is a faithful God, who does no wrong.	He is a faithful God, who does not commit injustice,
He is righteous and upright.	God is iust and riytful.	iust, & righteous is he.	just and right <i>is</i> he.	upright and just is he.	he is fair and upright.	he is the Honest, the Upright One!	He is honorable and reliable.	He is a righteous God and straight.
<sup>5</sup> If they have corrupted themselves ,	<sup>5</sup> Thei synneden ayens hym,	<sup>5</sup> They haue corrupted them selues toward him	<sup>5</sup> They have corrupted themselves,	<sup>5</sup> They have acted corruptly toward him;	<sup>5</sup> His people have been unfaithful to him;	<sup>5</sup> They have acted perversely,	<sup>5</sup> He recognizes that his people are corrupt.	<sup>5</sup> But you, toward him, have corrupted yourselves,
unto him is not the fault; the shame is to his children,	and not hise sones in filthis, that is, of idolatrie;	by their vice, not being his children,	their spot <i>is</i> not <i>the spot</i> of his children:	to their shame they are no longer his children,	they have not acted like his children– this is their sin.	those he fathered without blemish,	To their shame they are no longer his children.	you are no longer his sons, because of your defect,
false and perverse race.	schrewid and waiward generacioun	<i>but a frowarde and crooked generacion.</i>	<i>they are a perverse and crooked generacion</i>	but a warped and crooked generation	They are a perverse and deceitful generation.	a deceitful and underhand brood.	They are devious and scheming.	perverted people, depraved!

\*Translation mine; The ABS’ *Good News Translation* (revised, 1992) is just as equivocal: “The LORD is your mighty defender, perfect and just in all his ways; Your God is faithful and true; he does what is right and fair. But you are unfaithful, unworthy to be his people, a sinful and deceitful nation” (Deut 32:4-5).

### Questioning Sin as a Mere Negation and the Translation of Genesis 6:5

[Note sin as an act (Natural Headship of Adam), rather than as a state of being (Federal Headship of Adam)]

French Revised Geneva* (1979)	Wycliffe (1388)	English Geneva (1560)	King James Bible (1611/1769)	New International Version (1984)	The NET Bible (2004, 2005)	New Jerusalem Bible (1985)	God's Word to the Nations (1995)	French Le Semeur* (1999)
<sup>5</sup> The Eternal saw that the wickedness of men was great on the earth, and that all the thoughts of their heart carried itself every day uniquely toward evil.	<sup>5</sup> Sotheli God seiȝ that myche malice of men was in erthe, and that al the thouȝt of herte was ententif to yuel in al tyme,	<sup>5</sup> When the Lord sawe that the wickedness of man was great in the earth, and all the imaginacions of the thoghts of his heart were onely euil continually,	<sup>5</sup> And GOD saw that the wickedness of man was great in the earth, and <i>that</i> every imagination of the thoughts of his heart was only evil continually.	<sup>5</sup> The LORD saw how great man's wickedness on the earth had become, and that every inclination of the thoughts of his heart was only evil all the time.	<sup>5</sup> But the LORD saw that the wickedness of humankind had become great on the earth. Every inclination of the thoughts of their minds was only evil all the time.	<sup>5</sup> Yahweh saw that human wickedness was great on earth and that human hearts contrived nothing but wicked schemes all day long.	<sup>5</sup> The LORD saw how evil humans had become on the earth. All day long their deepest thoughts were nothing but evil.	<sup>5</sup> The Eternal saw that men were doing more and more evil on the earth: unto the length of the day, their hearts conceived nothing but evil.

\*Translation mine; Notice the ABS' *Good News Translation* (revised, 1992) on this verse: "When the LORD saw how wicked everyone on earth was and how evil their thoughts were all the time," [on to the next verse].

#### e. Sin as mere relational separation, Isa 59:2:

- 1) Seemingly ignoring that sin is the separating factor, "But your iniquities have made a separation between you and your God, And your sins have hidden *His* face from you so that He does not hear"
- 2) Or by redefining sin as a lack of something, e.g. love, righteousness, glory of God
- 3) Removing two aspects of the substitutionary atonement:
  - a) Preeminent issue of man's sin
  - b) Preeminent issue of remission of sins

#### f. The new birth as merely a new or renewed relationship, John 15:15:

- 1) Ignoring man's need for a complete change in nature ("You must be born-again"), Eph 2:3
- 2) Ignoring the fact of imputed righteousness, Isa 64:6, "For all of us have become like one who is unclean, And all our righteous deeds are like a filthy garment; And all of us wither like a leaf, And our iniquities, like the wind, take us away"

#### g. The Gospel as mere "truth", cf. Eph 1:13:

- 1) Once the Gospel is reduced to mere truth (often via worldview), then follows the mantra, "All truth is God's truth"; thereby downgrading the Gospel to empirically-derived (and ever-changing) truth found in sociology, anthropology, psychology, etc.
- 2) One result of the Gospel as mere truth, is man's mere acceptance of the truthfulness of the truth claims of Christianity:
  - a) An example of this is C.S. Lewis' being surprised by theism; he *Surprised by Faith* explains his wrestling match with the concept of theism, to which he finally acquiesced
  - b) Where is repentance for the forgiveness of sins (Luke 24:47; Acts 2:38) in this system of belief?
- 3) It must be remembered that the true Gospel is and will always be foolishness to those that are perishing (1 Cor 1:18), and to Gentiles (v. 23).

#### h. Some unequivocal emphases:

- 1) Man as totally depraved, Gen 6:5; Deut 32:4-5; Eph 2:1-3
- 2) Man as sinful from conception, Psalms 51:5; 58:3

Translating Verses on Man as Sinful from Birth

Verse	LXX (200 BC)	Vulgate (435)	Wycliffe (1388)	Geneva (1560)	KJV (1611, 1769)	NAB (1901)	ASV (1901)	RSV (1952)	NIV (1984)	New Jerusalem (1985)	NET (2004)	French Le Semeur (1992, 1999)*
Psa 51:5 (a)	ἰδοὺ γὰρ ἐν ἀνομίαις συνελήμφθην	ecce in iniquitate conceptus sum	Y was conseued in wicked-essis	Beholde, I was borne in iniquitie	Behold, I was shapen in iniquity	True, I was born guilty, a sinner	Behold, I was brought forth in iniquity	Behold, I was brought forth in iniquity	Surely I was sinful at birth	remember, I was born guilty	Look, I was guilty of sin from birth	I am, since my birth, / marked by sin
Psa 51:5 (b)	καὶ ἐν ἀμαρτίαις ἐκίσσησέν με ἡ μήτηρ μου	et in peccato peperit me mater mea	and my modir concey-uede me in synnes	and in sinne hath my mother conceiued me	and in sin did my mother conceive me	even as my mother conceived me	And in sin did my mother conceive me	and in sin did my mother conceive me	sinful from the time my mother conceived me	a sinner from the moment of conception	a sinner the moment my mother conceived me	Since within my mother / I was conceived, sin attached itself to me
Psa 58:3 (a)	ἀπηλλοτριώθησαν οἱ ἀμαρτωλοὶ ἀπὸ μήτρας	alienati sunt peccatores a vulva	Synneris weren maad aliens fro the wombe	The wicked are strangers from ye wombe	The wicked are estranged from the womb	The wicked have been corrupt since birth	The wicked are estranged from the womb	The wicked go astray from the womb	Even from birth the wicked go astray	Since the womb they have gone astray, the wicked,	The wicked turn aside from birth	From the stomach of their mother, / the wicked wander,
Psa 58:3 (b)	ἐπλανήθησαν ἀπὸ γαστροῦ ἐλάλησαν ψεύδη	erraverunt ab utero loquentes mendacium	thei erriden fro the wombe, thei spaken false thingis	euen from the belly haue they erred, and speake lies	they go astray as soon as they be born, speaking lies	liars from the womb, they have gone astray	They go astray as soon as they are born, speaking lies	they err from their birth, speaking lies	from the womb they are wayward and speak lies	on the wrong path since their birth, with their unjust verdicts	liars go astray as soon as they are born	since their birth, / they spread lies

\* Original French *Le Semeur*, Psa 51:[5]7, “Je suis, depuis ma naissance, / marqué du péché; depuis qu’en ma mère / j’ai été conçu, le péché est attaché à moi.” Psa 58:4[3], “Dès le ventre de leur mère, / les méchants s’égarent, depuis leur naissance, / ils profèrent des mensonges.”

- 3) Sin as active rebellion against the Law of God (e.g. Lev 4:27-28; 10 Commandments)
- 4) Christ as actually bearing our sin as a substitute, 2 Cor 5:21; 1 John 2:2; et al.

Among other issues in the translation of 2 Cor 5:21 is the word which is modified by the negative term μή:

The unsuspecting reader may think that it modifies the word “sin”; thus, “he knew no sin”

The μή being placed before the verb “know”, seems to imply the following as a better translation, “he knew not sin”; which translation is found in the 19<sup>th</sup> Century in Etheridge (1849), Young’s (1862) [“did not know sin”], Darby (1884).

On Translating Substitutionary Atonement Verses

[Note the varying views of the atonement proffered in the contemporary Bible Society translations]

Verse	KJV (1611/1769)	NAS (1977)	ABS’ Good News Trans (1993)	IBS’ French Le Semeur (1992) Trans. mine*	ABS’ Contemp English Version (1991)	Rome’s New Jerusalem Bible (1985)
2 Cor 5:21	For he hath made him <i>to be</i> sin for us, who knew no sin; that we might be made the righteousness of God in him.	He made Him who knew no sin <i>to be</i> sin on our behalf, that we might become the righteousness of God in Him.	Christ was without sin, but for our sake God made him share our sin in order that in union with him we might share the righteousness of God.	He who was innocent of all sin, God condemned him as a sinner in our place so that, in union with the Christ, we might become just in the eyes of God.	Christ never sinned! God treated him as a sinner, so that Christ could make us acceptable to God.	For our sake he made the sinless one a victim for sin, so that in him we might become the uprightness of God

Verse	KJV (1611/1769)	NAS (1977)	Good News Trans (1993)	French <i>Le Semeur</i> (1992) Trans. mine*	Contemp English Version (1991)	New Jerusalem Bible (1985)
1 Pet 2:24	Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed	and He Himself bore our sins in His body on the cross, that we might die to sin and live to righteousness; for by His wounds you were healed	Christ himself carried our sins in his body on the cross, so that we might die to sin and live for righteousness. It is by his wounds that you have been healed.	He took our sins on himself and carried them in his body, on the cross, in order that dead to sin, we might live a just life. Yes, it is <i>by his wounds that you have been healed.</i>	Christ carried the burden of our sins. He was nailed to the cross, <b>So that we could stop sinning and start living right.</b> By his cuts and bruises you are healed.	He was bearing our sins in his own body on the cross, so that we might die to our sins and live for uprightness; through his bruises you have been healed
1 Pet 3:18	For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit	For Christ also died for sins once for all, <i>the just for the unjust</i> , in order that He might bring us to God, having been put to death in the flesh, but made alive in the spirit;	For Christ died for sins once and for all, a good man on behalf of sinners, in order to lead you to God. He was put to death physically, but made alive spiritually.	The Christ himself suffered death for sins, once for all. He the innocent, he died for the guilty, in order to bring you to God. He was put to death in his body but was brought back to life by the Spirit.	For Christ died once for our sins. An innocent person died for those who are guilty. Christ did this to bring you to God, When his body was put to death And his spirit was made alive.	Christ himself died once and for all for sins, the upright for the sake of the guilty, to lead us to God. In the body he was put to death, in the spirit he was raised to life
1 John 2:2	And he is the propitiation for our sins: and not for ours only, but also for <i>the sins of the whole world.</i>	and He Himself is the propitiation for our sins; and not for ours only, but also for <i>those of the whole world.</i>	And Christ himself is the means by which our sins are forgiven, and not our sins only, but also the sins of everyone.	For he appeased the wrath of God against us in offering himself for our sins—and not only for ours, but also for those of the entire world.	Christ is the sacrifice that takes away our sins and the sins of all the world's people.	He is the sacrifice to expiate our sins, and not only ours, but also those of the whole world

\*French originals of 2 Cor 5:21, "Celui qui était innocent de tout péché, Dieu l'a condamné comme un pécheur à notre place pour que, dans l'union avec le Christ, nous soyons justes aux yeux de Dieu." 1 Pet 2:24, "Il a pris nos péchés sur lui et les a portés dans son corps, sur la croix, afin qu'étant morts pour le péché, nous menions une vie juste. Oui, c'est *par ses blessures que vous avez été guéris.*" 1 Pet 3:18, "Le Christ lui-même a souffert la mort pour les péchés, une fois pour toutes. Lui l'innocent, il est mort pour des coupables, afin de vous conduire à Dieu. Il a été mis à mort dans son corps mais il a été ramené à la vie par l'Esprit". 1 John 2:2, "Car il a apaisé la colère de Dieu contre nous en s'offrant pour nos péchés --- et pas seulement pour les nôtres, mais aussi pour ceux du monde entier."

##### 5) God reckoning [λογίζομαι] as righteous, Rom 4:3-12

By the way, the *Louw-Nida Lexicon* does not hide its disapproval of the concept of imputed righteousness.<sup>1082</sup>

<sup>1082</sup>4.46 δικαίω ; δικαίωσις, εως *f*; δικαιοσύνη, ης *f*. to cause someone to be in a proper or right relation with someone else - 'to put right with, to cause to be in a right relationship with.' Some scholars, however, interpret δικαίω, δικαίωσις, and δικαιοσύνη in the following contexts as meaning 'forensic righteousness,' that is to say, the act of being declared righteous on the basis of Christ's atoning ministry, but it would seem more probable that Paul uses these expressions in the context of the covenant relation rather than in the context of legal procedures. δικαίω: δικαιοῦμενοι δωρεὰν τῆ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ 'by the free gift of his grace in delivering them through Christ Jesus, they are put right with him' Ro 3.24. δικαίωσις: ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν 'he was raised to life in order to put us right with (God)' Ro 4.25. δικαιοσύνη: δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν 'how God puts people right with himself is revealed in it as a matter of faith from beginning to end' Ro 1.17. Some scholars, however, understand the phrase δικαιοσύνη θεοῦ in Ro 1.17 as referring to God's faithfulness to his promises made to Abraham. In other words, the focus would be upon God's moral integrity, but it is difficult to relate this interpretation to the statement about faith in Ro 1.17b.

"It may be difficult in some languages to find a succinct expression equivalent to 'to be put right with.' Sometimes the closest equivalent may be 'to be related to as one should be.' In some instances the implication of a right relationship may be expressed by phrases involving 'acceptance.' For example, Ro 3.24 may be expressed as 'by the free gift of God's grace they are accepted by him through Christ Jesus who sets them free.' Similarly, Ro 4.25 is sometimes expressed as 'he was raised to life in order to cause us to be accepted by God.' There are, however, certain dangers involved in terms indicating 'acceptance,' since this might imply God's reluctance to accept people apart from the atoning work of Jesus Christ, while in reality it was God who was in

## Sample Translations of the Concept of Justification

Passage	Greek	KJV	NAS	ABS' CEV (1991)
Rom 3:24	δικαιούμενοι δωρεάν τῇ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν χριστῷ Ἰησοῦ·	Being justified freely by his grace through the redemption that is in Christ Jesus:	being justified as a gift by His grace through the redemption which is in Christ Jesus;	But God treats us much better than we deserve. And because of Jesus Christ, he freely accepts us and sets us free from our sins.
Rom 4:2	Εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα, ἀλλ' οὐ πρὸς τὸν θεόν.	For if Abraham were justified by works, he hath <i>whereof</i> to glory; but not before God.	For if Abraham was justified by works, he has something to boast about; but not before God.	If he became acceptable to God because of what he did, then he would have something to brag about. But he would never be able to brag about it to God.
Rom 4:5	Τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν δικαιούντα τὸν ἀσεβῆ, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην.	But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.	But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness,	But you cannot make God accept you because of something you do. God accepts sinners only because they have faith in him.
Heb 11:4	δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος	by which he obtained witness that he was righteous	through which he obtained the testimony that he was righteous	God was pleased with him
Heb 11:7	καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος	and became heir of the righteousness which is by faith	and became an heir of the righteousness which is according to faith	And Noah was given the blessings that come to everyone who pleases God
Heb 11:33	οἱ διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν	Who through faith subdued kingdoms, wrought righteousness, , obtained promises	who by faith conquered kingdoms, performed <i>acts of</i> righteousness, obtained promises	Their faith helped them conquer kingdoms, and because they did right, God made promises to them

6) God appointing to eternal life, Acts 13:48; Romans 6:23

**i. Some sacramental considerations of salvation:**

- 1) Conversion theology in Mary's "Magnificat" (Luke 1:46-55)
- 2) Conversion theology in the Book of James
- 3) The hyper-literalistic reading of John 6:53-56 (which flies in the face of the misunderstanding of the spiritual for the Woman at the Well and Nicodemus)

## Comparing Translations: Eph 2:1-3

Byzantine Textform	New American Standard (1977)	IBS's French <i>Le Semeur</i> (my translation)	ABS's Contemp English Version (1991)
Καὶ Ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν καὶ ταῖς ἁμαρτίαις,	1 And you were dead in your trespasses and sins,	1 Hithertofore, you were dead because of your faults and you sins.	1 In the past you were dead because you sinned and fought against God.
ἐν αἷς ποτὲ περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργούντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας·	2 in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience.	2 By these actions, you conformed at that time your manner of life to that of this world and you had followed the chief of the bad spiritual powers, this spirit that works now in the men who are rebellious against God.	2 You followed the ways of this world and obeyed the devil. He rules the world, and his spirit has power over everyone who doesn't obey God.
ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποιῶντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν, καὶ ἦμεν τέκνα φύσει ὀργῆς, ὡς καὶ οἱ λοιποί·	3 Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.	3 We also, we had hithertofore all been a part of these men. We had lived according to our desires [that being] of men delivered over to themselves and we had accomplished all that our body and our spirit could do to us. Also we had been, by nature, destined to suffer the wrath of God as the rest of men.	3 Once we were also ruled by the selfish desires of our bodies and minds. We had made God angry, and we were going to be punished like everyone else.

\*My translation of "1 Autrefois, vous étiez morts à cause de vos fautes et de vos péchés. 2 Par ces actes, vous conformiez alors votre manière de vivre à celle de ce monde et vous suiviez le chef des puissances spirituelles mauvaises, cet esprit qui agit maintenant dans les hommes rebelles à Dieu. 3 Nous aussi, nous faisons autrefois tous partie de ces hommes. Nous vivions selon nos désirs d'hommes livrés à eux-mêmes et nous accomplissions tout ce que notre corps et notre esprit nous poussaient à faire. Aussi étions-nous, par nature, destinés à subir la colère de Dieu comme le reste des hommes."

The reader will consider all the theological variations injected into the *Le Semeur* translation. There is some incredible word crafting in this text to change its meaning. For example:

- v 1 "Because of" changes the verse to teach the Natural Headship of Adam; hence removing Total Depravity from this text.
- v 1 Downgrades trespasses to faults (following the French Jerusalem translation), whereas the French Protestant Segond reads "offenses" [meaning transgression] here, clearly indicating a transgression of the law of God
- v 2 Addition of the word "actions", again to reemphasize the Natural Headship of Adam
- v 2 Addition of the phrase "at that time" (along with the subjunctive tense throughout verses 2-3) to provide for the Roman teaching that baptism washes away the sinful nature inherited from Adam
- v 2 "Manner of life" is amply used in *Le Semeur* almost in the sense of Behavioral Psychology
- v 2 Addition of the verb "that you had followed" to again inject a Natural Headship dimension to Satan's dominion over the world
- v 2 Insertion of "bad spiritual" to provide further unnecessary clouding of the meaning
- v 2 Cannot allow "sons of disobedience" or the even stronger French Protestant reading "fils de rebellion" [sons of rebellion], as it implies Adam as Federal Head, and the sin nature as Total Depravity; thus they translate "men who are rebellious against God" focusing on the problem of sin being the act, and not the man's sinful nature; even the state of sinning is only a momentary problem "now"
- v 3 Verse 3 is divided in an interesting way to categorize people, perhaps providing for the distinction between the baptized and non-baptized in Roman theology, as noted above in the additional phrase "at that time" in verse 2.
- v 3 The possibility of man's lust being a part of his nature is removed from this text through the elaborate reinterpretation of "according to the lusts" into the phrase "according to our desires [that being] of men delivered over to themselves"
- v 3 "We had accomplished all that our body and our spirit could do to us" provides in a strange way for the outside locus of sin



v 3 “Destined to suffer” again removes the teaching that man’s very nature is sinful (total depravity); allowing the text to teach that man’s very nature is evil and depraved would be Manichean, something the Roman church has violently opposed since the 12<sup>th</sup> Century

**Translating the preposition “in” in τί ἦν ἐν τῷ ἀνθρώπῳ [What was in man], John 2:25**

Byzantine Textform	New American Standard, 1977	New Jerusalem Bible, 1985	IBS’s <i>Le Semeur</i> ,* 1992, 1999	New American Bible, 1991	ABS’s Contemp English Version, 1995
καὶ ὅτι οὐ χρείαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ	and because He did not need anyone to bear witness concerning man for He Himself knew what was in man	He never needed evidence about anyone; he could tell what someone had within.	In fact, he did not need to be informed about men for he knew what was in the depths of their heart	and did not need anyone to testify about human nature. He himself understood it well.	No one had to tell him what people were like. He already knew.

\*My translation of “En effet, il n'avait pas besoin qu'on le renseigne sur les hommes car il connaissait le fond de leur cœur.”

**E. Three Further Approaches to Discerning the Gospel Message:**

**1. The Fifty-Two Evangelistic Conversations:<sup>1083</sup>**

Introduction: In the 52 evangelistic conversations in the Gospels and the Book of Acts, based on my analysis, the following are aspects of the Gospel shared:

1. The Message:
  - a. The person of Jesus, 47 times
  - b. The Word of God, 2 times
  - c. Serving God, Law and prophets, hope of the resurrection, 1 time
  - d. Testimony, 1 time.
2. As far as methodology, Whitesell included excellent lists of Jesus’ methodology from five authors:<sup>1084</sup>
  - a. G. Campbell Morgan, *The Great Physician* (New York: Revell, 1937).
  - b. Charles G. Trumbull, *Taking Men Alive* (New York: Association Press, 1907).
  - c. F. V. McFatridge, *The Personal Evangelism of Jesus* (Grand Rapids: Zondervan, 1939).
  - d. Robert H. Bothwell, “New Testament Principles of Personal Evangelism,” B.D. Thesis, Northern Baptist Theological Seminary, 1941.
  - e. Charles F. Kemp, *Physicians of Soul* (New York: Macmillan, 1947).
  - f. It would be interesting to study the differences between these prior mentioned books and Robert Coleman’s *The Master Plan of Evangelism* (Old Tappan, NJ: Revell, 1963), especially in light of the “Discipleship Movement” of the 1970s-1980s.

Conclusion: The message in the ministry of Jesus is unique because He was the incarnate Word of God, every word proceeding from His mouth was God’s Word.

**I. Five Audiences in the Book of Acts:**

Introduction: There are five distinct audiences in the Book of Acts, clearly differentiated by the use of different words. These audiences are:

- (1) Gentiles (both τὰ ἔθνη [13 uses in Acts], the Gentiles, and τοὺς Ἑλληνιστὰς [13 uses in Acts (various forms)] the Greeks)
- (2) Jews

<sup>1083</sup>The idea for this study came from a chart titled “Interviews in the Gospel of John” in Merrill C. Tenney’s *John: The Gospel of Belief, An Analytical Study of the Text* (Grand Rapids: Eerdmans, 1948), 316. In this chart, Tenney lists 27 interviews of Jesus in the Gospel of John, some of which were evangelistic. Faris D. Whitesell listed 50 personal evangelism conversations in his *Basic New Testament Evangelism* (Grand Rapids: Zondervan, 1949), 35 attributed to Jesus (ibid., 107-08) and 15 in the Book of Acts (ibid., 112).

<sup>1084</sup>Faris D. Whitesell, *Basic New Testament Evangelism* (Grand Rapids: Zondervan, 1949), 108-11.

- (3) Godfearers (both σεβομένος, “one who worships God” [6 times], and φοβουμενος, “God-fearing” [3 times in Acts])
- (4) Disciples of John the Baptist
- (5) Believers.

Each group has sermons (or conversations for the Disciples of John the Baptist), directed to that group in particular, other sermons are for Jews and Godfearers. Some principles for developing an effective Gospel message can be derived from a study of these sermons. The following charts this idea.

The Content of the Gospel: the Five Named Audiences in the Book of Acts:<sup>1085</sup>

<b>The Engel Scale</b> <sup>1086</sup>		<b>Johnston's Five Audiences in Acts</b> <sup>1087</sup>	
-7	No awareness of Christianity	<b>1. Gentiles:</b> a. Message: God as Creator, spoke through His Son b. Example: Acts 17:22-31 (sermon cut short) c. Present Day: Non-theistic beliefs, New Age, secular humanism	
-6	Awareness of Existence of Christianity		
-5	Some knowledge of the Gospel		
-4	Understanding the Fundamentals of the Gospel	<b>2. Jews:</b> a. Message: Christ as Messiah, repentance and belief b. Example: Acts 13:16-41 c. Present Day: Theistic worldviews, works salvation	
-3	Grasp of Personal Implications		
-2	Recognition of Personal Need	<b>3. Godfearers:</b> a. Message: Grafting in through Jesus. b. Example: Acts 10:34-48 c. Present Day: Searching	
-1	Challenge and Decision to receive Christ		
0	<b>CONVERSION</b>	<b>4. Disciples of John the Baptist:</b> a. Message: Spirit baptism of Jesus b. Example: Acts 18:24-19:7 c. Present Day: Untaught Christians	
+1	Evaluation of the Decision		
+2	Incorporation into a Fellowship of Christians	<b>5. Christians:</b> a. Message: Stand Firm b. Example: Acts 14:22 c. Present Day: Christians	
+3	Active in Propagation of the Gospel		

Note 1: While the Gospel message never changes, the emphasis of the Gospel is different in different cases. It may be that Rom 15:8-9 explain this differentiation:

“For I say that Christ has become a servant to the circumcision on behalf of the truth of God to confirm the promises *given* to the fathers, and [whereas] for the Gentiles to glorify God for His mercy; as it is written, ‘Therefore I will give praise to Thee among the Gentiles, And I will sing to Thy name.’”

Note 2: Some studies of the *kerygma* mentioned in the first point in this section, may deal exclusively with the message of the Apostles to the Jews, and may ignore or treat as one the other named audiences in Acts.

<sup>1085</sup>Johnston, *Charts for a Theology of Evangelism*, Chart 35, “Context of the Gospel in Acts,” 63

<sup>1086</sup>“Engel Scale” (by James Engel, Wheaton Graduate School) taken from Edward R. Dayton, “To Reach the Unreached” in Ralph D. Winter and Steven C. Hawthorne, eds., *Perspectives on the World Christian Movement: A Reader* (Pasadena, CA: William Carey Library, 1981): 591.

<sup>1087</sup>Johnston’s Five Audiences” from Thomas P. Johnston, *Evangelism and Discipleship: A Biblical Introduction* (Deerfield, IL: Evangelism Unlimited, Inc., 1997): 57. Revised by author for “A Theology of Mission – Through the Lens of the Book of Acts” (Seminar paper, Southern Baptist Theological Seminary, 1999).

## J. The Book of Romans:

### Introduction:

The Book of Romans has been and continues to be the most important theological book to NT Christians. It cannot be and must not be ignored nor reinterpreted by equivocating theologians.

Why is the Book of Romans so important? Because Paul stated that his purpose was “to evangelize” (Rom 1:15) among the Romans; which goal he accomplished through this book! More on that below...

Some theologians’ antagonism to the Book of Romans and to its teaching are evidence of its importance message. For example, as one theologian described the Book of Romans as “Paul’s ironic gospel”:<sup>1088</sup>

“As the eschatological community continues to live in the midst of an unchanged world, Paul **ironizes**. Thus the ‘cursed’ Jesus is the means of Christian blessing (Gal 3:10-14). His death is the fount of life (Rom 5:17-19). One must die in order to live (Gal 2:19-20; Rom 6:1-4).

“Such ironic inversions are common the in the NT. Others, like **the inversion of righteousness in Romans**, are more distinctively Pauline.”<sup>1089</sup>

In marked contrast, however, notice how the same author cannot help but express praise for the general epistles (Hebrews, James, 1-2 Peter, 1-3 John).<sup>1090</sup>

### 1. A Preliminary Look at the Organization of the Book of Romans:

#### Theme verses:

- 1) The theme verb of the Book of Romans is εὐαγγελίζω, “to evangelize”—notice the following:

- a) Based on his obligation or indebtedness, to make everyone hear the Gospel:

Rom 1:14, “I am a debtor both to Greeks and to barbarians, both to wise and to unwise.”

- b) Paul is eager to do evangelize in verse 15, using the verb εὐαγγελίζω in the infinitive-aorist-middle:

Rom 1:15, “So, as much as is in me, *I am* ready to preach the gospel to you who are in Rome also” [οὕτως τὸ κατ’ ἐμὲ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι.]

- c) Which desire he fulfilled **by writing the Book of Romans**, evangelizing or sharing the Gospel with the Romans, maybe in a pattern similar to what he did in the synagoge in Thessalonica, Acts 17:2-3, or in the marketplace at Athens, Acts 17:16-18!

---

<sup>1088</sup>Notice his other comments: “Like the Prophets, then, the primary mythic function of the Apostle is **succession**. Of course, the presence of Jesus diminishes the move away from the Gospel [read: Gospels]” (Richard G. Walsh, *Reading the Bible: An Introduction* [Notre Dame, IN: Cross Cultural, 1997], 445-46); “Put concisely, they [Paul’s letters] call the churches to realize more fully or to return to the gospel. That is, Paul exhorts, advises, and counsels his churches **to act according to** his apostolic understanding of their **shared mythic identity** (hence, the frequent familial language)” (ibid., 452); “As attempts to exercise apostolic authority and mythic interpretation, the letters [of Paul] are **open-ended stories**. The communities may not heed Paul” (ibid., 452-53). Emphasis in original.

<sup>1089</sup>Ibid., 456. Emphasis from the original.

<sup>1090</sup>“The general epistles are remarkably free from the phatic language which structures letters. Thus, while Hebrews has a letter closing, it has no opening. Conversely, James has no closing. 1 John has neither opening nor closing....

“While James, Hebrews, and 1 John are more specific, their addresses mark them as **encyclicals**....

“Not surprisingly, the body of these letters is not a specific response to a specific occasion. Rather, the letters are **sermons, which reflect upon the foundational traditions** of the authors/communities.

“The traditions are applied generally. In essence, the audiences should hold onto their traditions, resist apostasy, and live in accord with tradition.”

“The commitment to tradition creates a particular narrative voice. Whether apostle (1-2 Pet), servant (Jas; Jude; 2 Pet), or elder (2-3 Jn), that voice is **the authoritative guardian of tradition**.

“These **priestly custodians** exhort within and for an already established conventional wisdom (Jas) or apostolic tradition (2 Pet; 1-2 Jn; Jude). They do not substantively extend or create myth. They strive to maintain it in the face of apostasy” (ibid., 474-76; emphasis in original).

d) Paul then explained why he was eager to evangelize them immediately through the letter to the Romans; notice the series of prepositional phrases modifying the verb “evangelize”:

(1) “For” Paul was not ashamed of the Gospel of Christ:

Rom 1:16, “For [Ὁὐ γὰρ] I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.”

(2) “For” in it the righteousness of God is revealed:

Rom 1:17, “For in it the righteousness of God is revealed [Δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται] from faith to faith; as it is written, ‘The just shall live by faith.’”

(3) “For” the wrath of God is revealed (notice the repetition of the word “revealed”):

Rom 1:18-19, “For the wrath of God is revealed [Ἀποκαλύπτεται γὰρ ὀργὴ θεοῦ] from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, because what may be known of God is manifest in them, for God has shown *it* to them.”

(4) “For” since the creation of the world:

Rom 1:20, “For since the creation of the world His invisible *attributes* are clearly seen, being understood by the things that are made, *even* His eternal power and Godhead, so that they are without excuse,” ...

2) If this logical string is correct, and it makes perfect sense, then this is why the Book of Romans is such a great sourcebook for the simple Gospel:

a) Paul was so eager to evangelize the Romans, that he actually did just that, through writing the Book of Romans!

b) Karl Barth even hinted at this purpose in his commentary on Romans (writing a ½ paragraph on Rom 1:14-15, and then 7½ pages on 1:16-17):

“Even the Christians in Rome are included in the forces of the gentiles, to whose service he has admittedly been consecrated. ... Meanwhile, however, only the written word is available. He must therefore use it as best he can to promote a common knocking at the doors of the kingdom and united movement towards it.”<sup>1091</sup>

3) Now, most scholars view Rom 1:16-17 or portions thereof to be the theme verses, seemingly ignoring that Paul actually evangelized them through his authorship of the Book of Romans:

a) While some Evangelical commentators virtually passed over Rom 1:15 focusing rather on Rom 1:14, e.g. H. C. G. Moule,<sup>1092</sup> Donald Grey Barnhouse,<sup>1093</sup> R. Kent Hughes<sup>1094</sup>

b) Douglas J. Moo seemed to summarize the thoughts of the majority of commentators in a section titled Rom 1:8-15, “Thanksgiving and Occasion” (followed by a section of commentary on Rom 1:16-17, “The Theme of the Letter”; Moo’s treatment of “preaching the Gospel”):

“Paul now relates what he has generally said in v. 14 to the specific situation of his desire to come to Rome: ‘and so my desire is to preach the gospel also to you in Rome.’ That Paul includes the Roman Christians among those to whom he wants to preach the gospel is, at first sight, strange. Some commentators therefore think that Paul is talking here about what he planned to do in the past when he had hoped to come to Rome. But v. 15 is tied to v. 14, which uses the present tense. Others think that he is indicating his desire to preach the gospel to Spain, on behalf of the

<sup>1091</sup>Karl Barth, *The Epistle to the Romans*, translated by Edwyn C. Hoskyns (London: Oxford, 1933, 1950), 34.

<sup>1092</sup>Handley G. C. Moule, *The Epistle of Paul to the Romans* (London: Hodder and Stoughton, 1894), 31.

<sup>1093</sup>Chapter 14, “Debtors,” Romans 1:14-15, in Donald Grey Barnhouse, *Romans* (Grand Rapids: Eerdmans, 1952, 1953), 1:146-56.

<sup>1094</sup>“Paul’s Second Ministry Motivation: A Sense of Obligation (vv. 14, 15), almost a page in Chapter 2, “Paul’s Motivation for Ministry, Romans 1:8-17,” in R. Kent Hughes, *Romans: Righteousness from Heaven* (Wheaton, IL: Crossway, 1991), 26.

Roman Christians. But this requires us to import too much from the end of the letter. Another possibility is that ‘you’ refers generally to Romans and that Paul is speaking of his desire to evangelize in Rome. But it is more natural to take ‘you’ to refer to the Roman Christians; in this case, ‘preach the gospel’ will refer to the ongoing work of teaching that builds on initial evangelization. As P. Bowers has pointed out, ‘the gospel’ in Paul includes ‘not simply an initial preaching mission but the full sequence of activities resulting in settled churches.’<sup>1095</sup>

- (1) Notice Moo’s use of the word “strange” at the end of his second sentence to perhaps express his view of Paul’s use of the word “evangelize”
- (2) While coming close to stating that the main theme and purpose of the Book of Romans is found in the verb “evangelize,” that idea does not appear to be on Moo’s radar screen, nor anyone else’s that he cites.
- (3) Note for example Charles Hodge<sup>1096</sup>

(4) Or C. E. B. Cranfield:

(a) Of the theme verses:

“These one and a half verses [1:16b-17] are at the same time both an integral part of Paul’s expression of his readiness to preach the gospel in Rome and also the statement of the theological theme which is going to be worked out in the main body of the epistle.”<sup>1097</sup>

(b) Of the word “evangelize” in verse 15:

“...But Paul’s preaching the gospel to them (εὐαγγελίσασθαι is here used of preaching the gospel to believers) [cites G. Friedrich, *TWNT* 2:717] is in no way incompatible with his receiving comfort and encouragement from them...”<sup>1098</sup>

(c) Of the dative ὑμῖν (you, plural) with no preposition, the word from which is derived the predicate “to you” in “evangelize to you”, Cranfield has no discussion of the possible range of meanings, such as:

- [1] To evangelize “with you”—there is a fellowship in the Gospel work that is sweet (Phil 1:5)
- [2] To evangelize “to you” or “unto you”—the meaning he assumes
- [3] To evangelize “among you” (indicating the wider group of Romans), notice, for example, how Paul spoke of the Cretans in Titus 1:12-13

4) However, as a presentation of the Gospel of Christ, notice how the book is organized...

## 2. The Gospel plan in Romans?

Introduction:

- 1) Note that Paul begins with the wrath of God against sin, Rom 1:18
  - 2) He does not speak of love until Rom 5:5, 8
- a. Sin, Rom 1:18-3:20
  - b. Righteousness by faith in Jesus Christ, not by works, Rom 3:21-5:21
  - c. More on sin, its wages and the battle for purity, Rom 6-7

<sup>1095</sup>Douglas J. Moo, *The Epistle to the Romans* (Grand Rapids: Eerdmans, 1996), 62-63.

<sup>1096</sup>“To preach the gospel. The verb εὐαγγελίσασθαι is commonly followed by some word or phrase expressing the subject of the message—kingdom of god, gospel, word of God, Christ. In writing to Christians, who knew what the glad tidings were, the apostles often, as in the present case use the word absolutely so that the word by itself means, to preach the gospel, &c. See chap. xv. 20; Acts xvi. 7; Gal iv. 13” (Charles Hodge, *Commentary on the Epistle to the Romans* [1886; Grand Rapids: Eerdmans, 1950], 28).

<sup>1097</sup>C. E. B. Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans* (Edinburgh: T & T. Clark, 1975), 87.

<sup>1098</sup>*Ibid.*, 86.

- d. Coming to Christ by merely saying, “Thank you!” Rom 7:25:

Example: This was the salvation experience of missionary C. T. Studd:

“I got down on my knees and I did say ‘thank you’ to God. And right then and there joy and peace came into my soul. I knew then what it was to be ‘born again,’ and the Bible which had been so dry to me before, became everything.”<sup>1099</sup>

- 1) The word for thank you in the Byzantine Greek of this verse is Εὐχαριστώ (eucharisto). This word, and its use to describe the Lord’s Supper in the Roman Catholic Church, might be indicative that it was first the Greek Orthodox church that replaced conversion through a sinner’s prayer with taking the bread [and cup] of communion for salvation!
- 2) Whatever the case, the simple action of receiving salvation by an attitude of thanksgiving in the heart has been repeatedly anathematized by Rome, as in the Council of Trent.<sup>1100</sup>

- e. Coming to God by faith alone, Rom 8:1-11:36:

- 1) The link between believing and evangelizing is made in the rhetorical questions of Rom 10:14-15

- f. Implications of life of faith in Christ, Rom 12:1-15:13

- g. Return to his indebtedness to the Gentiles and his life as an evangelist, Rom 15:14-33

- 1) Paul again brings up that his goal to evangelize where Christ has not been named, Rom 15:20

- h. Final greetings, Rom 16:1-27

3. **Romans as an evangelistic conversation**—Paul’s interesting uses of second person singular:  
Or: **How Paul evangelizes a.k.a. the Book of Romans!**

Introduction:

In the day that Paul shares the gospel:

Rom 2:16 (CSB), “on the day when God judges what people have kept secret, according to my gospel through Christ Jesus”

There were particular days when Paul shared the gospel

It seems that it was on those days and at those times that God judged the secrets in the hearts of men

According to Paul’s gospel—“[on account of] Paul’s gospel”

(Thayer on κατά): g. used of the cause; *through, on account of, from, owing to* (in accordance with i. e. *in consequence of, by virtue of*).

Through Christ Jesus

It is intuitive to the personal evangelist that, when and only when the gospel goes forth from his mouth, it is then that the Holy Spirit begins his work of conviction (cf. John 16:8; e.g. Acts 24:25)

Romans 2:16 applies this concept to the gospel message in the Book of Romans

---

<sup>1099</sup>“Charles Studd”; available at: [http://en.wikipedia.org/wiki/Charles\\_Studd](http://en.wikipedia.org/wiki/Charles_Studd) (online); accessed: 11 Oct 2012; Internet.

<sup>1100</sup>“But though it is necessary to believe that sins neither are remitted nor ever have been remitted except gratuitously by divine mercy for Christ’s sake, yet it must not be said that sins are forgiven or have been forgiven to anyone who boasts of his confidence and certainty of the remission of his sins, resting on that alone, though among heretics and schismatics this vain and ungodly confidence may be and in our troubled times indeed is found and preached with untiring fury against the Catholic Church” (Council of Trent, Decrees Concerning Justification, Chapter ix, Against the Vain Confidence of the Heretics”; available at: [http://www.forerunner.com/chalcedon/X0020\\_15\\_Council\\_of\\_Trent.html](http://www.forerunner.com/chalcedon/X0020_15_Council_of_Trent.html); accessed: 8 Jan 2005; Internet).

“Canon 12. If anyone says that justifying faith is nothing else than confidence in divine mercy,[117] which remits sins for Christ’s sake, or that it is this confidence alone that justifies us, let him be anathema” (ibid., “Canons Concerning Justification”).

Paul uses 71 verbs in the second person singular in the book of Romans (8.1%). In all the books that are not written to individuals, excepting Hebrews, Paul uses the second singular 124 times, the percentages work out to Galatians (5.4%), 1 Corinthians (2.5%), Colossians (2.5%), 2 Corinthians (2.0%), Ephesians (1.9%), Philippians (1.0%). In 1 and 2 Thessalonians, Paul did not use second person singular.

These uses need to be highlighted in our minds, as English translations use the same word “you” for both singular and plural, nor do our verb endings identify the difference between the second person singular and plural. This blending can cause significant confusion or misapplication for the English-only interpreter of the Bible, especially as it relates to an anti-individualism prevalent in English biblical scholarship

Five times he uses the vocative masculine singular (2:1, 3; 9:20; 10:16; 11:3). Again, only other times he uses vocative, other than in the Pastorals, Philemon, and Hebrews, is twice in First Corinthians (7:16; 15:55). Therefore, it is quite unusual in a book written to a city of churches.

The first seven uses of the word “Jew” in Romans, such as “to the Jew first,” from 1:16 to 3:1, are all in the singular, as if Paul was speaking of the individual Jew with whom he is sharing the gospel, cf. 2:16, “in the day ... according to my gospel”:

Paul uses the plural of “Jew” twice (3:29; 9:24), then when speaking of the call to conversion he returns to the singular, 10:12:

Rom 10:12, “For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him”

- a. Consider Paul’s use of questions, as he guides the conversation about the Gospel—many of which are in the first person plural:
  - 1) For example in chapter 3:
    - Rom 3:1, “Then what advantage has the Jew? Or what is the benefit of circumcision?”
    - Rom 3:3, “What then? If some did not believe, their unbelief will not nullify the faithfulness of God, will it?”
    - Rom 3:5, “But if our unrighteousness demonstrates the righteousness of God, what shall we say? The God who inflicts wrath is not unrighteous, is He?”
    - Rom 3:6, “For otherwise how will God judge the world?”
    - Rom 3:7, “But if through my lie the truth of God abounded to His glory, why am I also still being judged as a sinner?”
    - Rom 3:8, “And why not *say* (as we are slanderously reported and as some affirm that we say), “Let us do evil that good may come “?”
    - Rom 3:9, “What then? Are we better than they?”
    - [pause in questions for teaching from Scriptures]
    - Rom 3:27, “Where then is boasting? It is excluded. By what kind of law? Of works?”
    - Rom 3:29, “Or is God *the God* of Jews only? Is He not *the God* of Gentiles also?”
    - Rom 3:31, “Do we then nullify the Law through faith?”
- b. Therefore it is clear that Paul is using one-to-one dialogue (singular) in his argumentation in the Book of Romans! Let’s therefore consider how he uses it...
  - 1) Of individual guilt before God, Rom 2:1-5:
    - Comprising 8 uses of second person singular, 2:1 (4 times), 3 (twice), 4, 5;
    - Comprising 2 uses of the vocative, 2:1, 3.
    - a) Of man who self-righteously judges others, while committing the same offenses himself, v 1
    - b) A convicting wake-up call expressing the sure judgment of God, v 3  
Reminiscent of Nathan’s words to King David, 2 Sam 12:7
    - c) Of God’s longsuffering in delaying judgment, v 4
    - d) Of man’s storing up judgment unto the day of wrath, v 5  
Individual guilt in verse 5 is then reinforced by individual accountability in verse 6, with the use of a quote of the OT:  
Rom 2:6, “who ‘will render to each one according to his deeds’” (Psa 62:12; Prov 24:12)

- 2) [Rom 2:16, in the plural, Paul explains that it is after reinforcing sin and judgment for sin that God judges the secrets in the hearts of “men”—a plural term; confirming the universality of this work of God through the powerful gospel]
  - 3) Of individual guilt before God of the self-righteous and judgmental Jew, Rom 2:18-25:
    - Comprising 15 uses of the second person singular, 2:18 (twice), 19, 21 (twice), 22 (twice), 23 (twice), 25 (twice).
    - a) Of the advantages of the Jew due to knowledge of the Law of Moses, vv 17-20
    - b) Of the hypocrisy of the Jew who does not perfectly follow the Law of Moses, vv 21-23
    - c) Of the guilt of the Jews because of this hypocrisy, v 24
    - d) Of the unprofitability of circumcision, if one does not perfectly obey the entire Law of Moses, v 25
  - 4) Comments as in direct address:
    - a) Rom 2:17 (NKJ), “Indeed [Behold], you (sg.) are called a Jew...” [Ἰδε σὺ Ἰουδαῖος ἐπονομάζῃ]
    - b) Rom 7:1, “For I speak to them that know the Law”
  - 5) In quotes of the OT, Rom 3:4; 7:7.
  - 6) Of questioning guilt before God, Rom 9:19-33:
    - Comprising 4 uses of second person singular, 9:19, 20 (twice), 33;
    - Comprising one use of the vocative, 9:20.
    - a) Of those who scorn God’s choosing some unto salvation and not others; or, of Jews who scorn God’s choosing Gentiles, while simultaneously not choosing all Israelites, vv 19-20
  - 7) In call to profess and believe, Rom 10:6-9:
    - Comprising of 4 uses of second person singular, 10:6, 9 (thrice).
    - a) Of the individual’s need to submit to the simple gospel of Jesus, v 6
    - b) Of the individual’s need to receive salvation by confessing and believing, v 9
  - 8) In a lament for the disbelief of the majority, including the majority of Jews, Rom 10:16-11:3:
    - Comprising 2 uses of the vocative, 10:16; 11:3.
  - 9) Israel’s role in light of God’s NT plan of redemption, Rom 11:10-24:
    - Comprising of 14 uses of second person singular, 11:10, 17 (twice), 18 (thrice), 19, 20 (thrice), 22 (twice), 24 (twice).
    - Here, the reader of Romans can see and feel Paul debating with a rabbi who may disagree with the gospel in a certain synagogue (with an open scroll of Isaiah) or in the marketplace of a certain city
  - 10) In admonitions to responding to persecution (Rom 12:20-21), dealing with secular governments (13:3-4), and the relationship between the law of love and the ten commandments (13:9):
    - Comprising of 5 uses of the second person singular, 12:20 (thrice), 21 (twice); 13:3 (thrice), 4 (twice), 9 (5 times).
  - 11) On convictions and judging others, Rom 14:4-22:
    - Comprising of 8 uses of second person singular, 14:4, 10 (twice), 15 (twice), 20, 22 (twice).
- c. Paul also uses expressive conjunctions as expected in a good discussion, for example:
- Rom 3:2, “Much in every way! For first of all...” [Πολλὸν κατὰ πάντα τρόπον· πρῶτον μὲν γὰρ ὅτι]
  - Rom 5:3, “And not only that, but also...” [Οὐ μόνον δέ, ἀλλὰ καὶ]
  - Rom 5:5, “Now ... because” [ἡ δὲ ... ὅτι]
  - Rom 5:6, “For when” [Ἐτι γὰρ]
  - Rom 5:7, “For scarcely ... yet perhaps” [Μόλις γὰρ ... ὑπὲρ γὰρ]
  - Rom 5:8, “But” [... δὲ ...]
  - Rom 5:9, “Much more then” [Πολλῶ οὖν μᾶλλον]
  - Rom 5:10, “For if” [Εἰ γὰρ]
  - Rom 5:10, “For if” [Εἰ γὰρ]; “much more” [πολλῶ μᾶλλον]
  - Rom 5:11, “And not only that” [οὐ μόνον δε,]



Rom 5:17, “For if” [Εἰ γὰρ]; “much more” [πολλῶ μᾶλλον]

Rom 5:19, “For just as through” [ὡσπερ γὰρ διὰ]; “so also through” [οὕτω καὶ διὰ]

Conclusion: It is quite convicting when God’s Word addresses us in direct address, through use of the vocative and the second person plural. Here we look over Paul’s shoulder as he evangelizes lost people and exhorts new believers in the Christian faith. Not only does he ask many penetrating questions, but he also makes extensive use of lively conjunctions to make his points.

#### 4. **The Roman Road:**

##### a. **Need** (Why?)

1) God says that all are sinners, Rom 3:9-10, 23

2) God tells us the reason all are sinners, Rom 5:12

##### b. **Consequence** (What?) God tells us the result of sin, Rom 6:23

##### c. **Remedy** (How?) God tells us of His concern for sinners, Rom 5:8-9

##### d. **Condition** (Who?) God’s way of salvation is made plain, Rom 10:9-10, 13

##### e. **Results:** God tells us the results of salvation, Rom 5:1, 8:1

##### f. **Assurance:** God gives the saved sinner assurance, Rom 8:16

Question: Is this Pauline method as old or older than the Paulicians of the 8<sup>th</sup> and 9<sup>th</sup> Century? It is at least as old as the Apostle Paul who wrote it!

#### K. **The Simple Gospel, with Historical Examples:**

Introduction: The “Simple Gospel” has been derived from 1 Cor 15:1-8. It is generally similar to the kerygma as noted in Rom 16:25. In this kerygma of primary importance is Christ and his death and resurrection. From this flows the message of the Gospel as generally understood in most evangelical circles.

The Waldensian Bible, Luther, Hubmaier, and Spurgeon provide four historical precedents of gospel plans—including what some call “prooftexts” for the use of specific verses:

1. The second “Ritual” in the back of a Waldensian Bible dating from 1230-1330AD<sup>1101</sup>—Notice the Great Commission passages in this Medieval Gospel presentation, as well as the emphasis on Holy Spirit baptism.

---

<sup>1101</sup>“If he is to be consoled in a field, may he make amends [*melioramentum*], and may he take the book from the hand of the elder. The elder must admonish and preach with appropriate testimonies, and with such words that are convenient to a consolation [*consolamentum*]. And may he say as such:

“Peter, you want to receive the spiritual baptism, by which is given the Holy Spirit in the church of God, with the holy preaching, with the laying on of hands of ‘good men.’ Of this baptism our Lord Jesus-Christ says, in the gospel of Saint Matthew (xxviii, 19, 20), to his disciples: ‘Go and instruct all the nations, and baptize them in the name of the father and of the son and of the Holy spirit. And teach them to keep all the things which I commanded you. And behold that I am with you for ever until the consummation of the age.’ And in the gospel of Saint Mark (xvi, 15), he says: ‘Go unto all the world, preach the gospel to every creature. And he that believes and is baptized will be saved, but he that does not believe will be condemned.’ And in the gospel of Saint John (iii, 5) he says to Nicodemus: ‘In truth, in truth I tell you that no man will enter the kingdom of God if he has not been regenerated by water and the Holy spirit.’ And John the Baptist spoke of this baptism when he said (gospel of Saint John, i, 26-27, and gospel of Saint Matthew iii, 2): ‘It is true that I baptize with water; but he who is to come after me is stronger than I: I am not worthy to tie the strap of his sandals. He will baptize you with the Holy spirit and with fire.’ And Jesus-Christ says in the Acts of the Apostles (i, 5): ‘For John baptized with water, but you will be baptized by the Holy Spirit.’ This Holy baptism by the laying on of hands was instituted by Jesus-Christ, according to the report of Saint Luke, and he says that his friends would do it, as was reported by Saint Mark (xvi, 18): ‘They will lay their hands on the sick, and the sick shall be healed.’ And Ananias (Acts ix, 17 and 18) did this baptism to Saint Paul when he was converted. And later Paul and Barnabas did it in many places. And Saint Peter and Saint John did it upon the Samaritans. For Saint Luke says so much in the Acts of the Apostles (viii, 14-17): ‘The apostles who were in Jerusalem having heard that those in Samaria had received the Word of God, sent unto them Peter and John. Whom having arrived prayed for them so that they received the Holy spirit, for he had not yet descended upon any of them. So they laid their hands upon them, and they receive the Holy spirit.’ This Holy baptism by which the Holy spirit is given, the church of God has kept it up until now, and it has come from ‘good

2. Martin Luther's four fundamental points of Christianity (from his Wartburg Castle Address, 1522)<sup>1102</sup>

men' to 'good men' up until now, and it will be so until the end of the world. And you must hear that the power is given to the church of God to bind and unbind, and to forgive sins and hold them, as Jesus says in the gospel of Saint John (xx, 21-23): 'As the father has sent me, I send you also. When he had said these things, he blew and told them: Receive the Holy spirit; those unto whom you forgive the sins, they will be forgiven them, and those of whom you retain them, they will be retained.' And in the gospel of Saint Matthew, he said to Simon Peter (xvi, 18, 19): 'I tell you that you are Peter, and on this rock I will build my church, and the doors of hell will have no strength against it. And I will give you the keys of the kingdom of heaven. And something that you bind on earth, it shall be bound in the heavens, and something that you unbind on earth, it shall be unbound in the heavens.' And in another place (Matthew xviii, 18-20) he says to his disciples: 'In truth I tell you that something that you bind on earth, it shall be bound in the heavens, and something that you unbind on earth, it shall be unbound in the heavens. And again in truth I tell you: if two or three persons gather on earth, all things, whatever they ask, will be accorded them by my father who is in heaven. For there where two or three persons are gathered in my name, I am there in their midst.' And in another place (Matthew x, 8), he says: 'Heal the sick, raise the dead, cleanse lepers, chase [out] demons.' And in the gospel of Saint John (xiv, 12), he says: 'He who believes in me will do the works that I do.' And in the gospel of Saint Mark (xvi, 17-18), he says: 'But those who believe, these signs will follow them: in my name they will chase [out] demons, and they will speak in new languages, they will remove serpents, and if they drink something deadly, it will do no ill to them. They will lay their hands on the sick and they will be healed.' And in the gospel of Saint Luke (x, 19), he says: 'Behold I have given you the power to walk on serpents and scorpions, and on all the forces of the enemy, and nothing will harm you.'

"If you want to receive this power and this strength, you must hold all the commandments of Christ in the new testament according to your power. And know that he has commanded that man does not commit adultery, neither homicide, neither lies, that he swear no oath, that he does not take nor steal, nor that he does to others that which he does not want done to himself, and that man forgives whoever has done him wrong, and that he loves his enemies, and that he prays for those who slander him and for his accusers and that he blesses them, and if he is struck on one cheek, that he extend [to him] the other one, and if someone takes his shirt [Occ. *la gonella*; Fr. *la 'gonelle'*], that he allow [him] his coat, and that he does not judge nor condemn, and many other commandments that are commanded by the lord to his church. For Saint John says in the epistle (first, ii, 15-17): 'O my very dear [ones], may you not love the world, nor the things that are in the world, the love of the father is not in it. For all that is in the world is the lust of the flesh, the lust of the eyes, and the pride of life, which is not from the father, but from the world; and the world will pass, likewise its lusts, but who does the will of God dwells eternally.' And Christ says to the nations (Saint John, vii, 7): 'The world cannot hate you, but it hates me, because I bear witness of it, that its works are bad.' And in the book of Solomon (Ecclesiastes i, 14), it is written: 'I saw the things that are done under the sun, and behold all are vanity and torment of spirit.' And Jude brother of James says for our instruction in the epistle (verse 23): 'Hate this soiled garment which is fleshly.' And by these testimonies and by many others, you must keep the commandments of God, and hate the world. And if you do well up until the end, we are assured that your soul will have eternal life."

And may he say, "I have this desire, pray God that he gives me the strength for it." And may one of the "good men" make amends, with the believer, to the elder, and may he say: "*Parcite nobis*. For all the sins that I may have done or said or thought or worked, I ask forgiveness of God, and of the church and to you all." And may the Christians say: "By God and by us and by the church may they be forgiven you, and we pray God that he may forgive you them." And then they must console him. And may the elder take the book and place it on his head, and the other "good men" each with his right hand, and may they say the "*parcias*" and three *adoremus*, and then:

"And then they must console him. And may the elder take the book and place it upon his head, and the other 'good men' each with his right hand, and may they say the *parcias* and three *adoremus*, and then: '[in Latin] *Pater Sanctu, suscipe servum tuum in tua justitia, et mitte gratiam tuam et spiritum sanctum tuum super eum*.' And may they pray with the preaching, and the one who guides the holy service must say in a quiet voice the '*sixaine*' [a prayer]; and when the '*sixaine*' is said, he should say three *Adoremus*, with the preaching out loud, and then 'the Gospel' [a Latin version of John 1:1-5, 10-17]. And when the Gospel is said, they must say three *Adoremus* and the '*gratia*' and the '*parcias*.'

"And then they must make peace between themselves (to hug) and with the book. And if there are believers, they must also make peace, and may the believers, if there are any, make peace with the book between them. And then may they pray God with 'Double' and with '*veniae*', and they will have delivered him [the preaching]" (L. Clédât, "Rituel Provençal," in L. Clédât, *Le Nouveau Testament traduit au XIII<sup>e</sup> siècle en langue provençale suivi d'un rituel cathar [The New Testament translated in the 13<sup>th</sup> Century in the Provençal language followed by a Cathar ritual]* (Paris, 1887; Geneva: Slatkine, 1968), ix-xxvi. Translation mine).

<sup>1102</sup>"It is given to me to resound the Gospel in your ears.... How much is it not necessary for each of us to be undergirded with principles to sustain us at this important hour!... These principles, they are the great doctrines of Christianity.... I will be as brief as possible.

"And first, that we are in our nature children of wrath and that all our thoughts, our affections and our works serve us as nothing, now there is a fundamental truth. We must always have at our disposition several solid passages of

### 3. Balthasar Hubmaier's five points in his tract, "Summary of the Entire Christian Life" (1525)<sup>1103</sup>

Scripture to prove it. The Bible is full of declarations that contain the essence of this doctrine; but the third verse of the 2<sup>nd</sup> chapter of Ephesians goes more directly to the point. Write it in your spirit: *We are all*, says the Apostle, *children of wrath*.

"Secondly, the great and merciful Jehovah sent us his unique son, in order that we might believe in him, and that by faith in this Savior we would be freed from the law of sin and might become the children of God. *To all who believe in his name*, says Saint John, *he gave them the right to become children of God*. To defend this article, we must also arm ourselves of proofs taken from Scripture, and that, like Achilles shield, serve us to thwart the flaming darts of the evil one. Heretofore, to speak the truth, I have not found a fault in one or the other of the fundamental points of the Christian religion. I have often preached, before you, on these articles, and, I am not ashamed to note it, many of you have a much better state than me to defend the authority of the Scriptures.

"But there is a third point, my dear friends, that needs to captivate your attention,—that is that we ought to do good one to another, as the example of Jesus Christ, who showed us his love by his deeds. Without this love, the faith is a cold speculation and without any usefulness. Also saint Paul has said: [quote of 1 Cor 13:1]....

"Fourthly, continued Luther, we have need of patience. There must be persecutions. Satan never sleeps...

The Christian, enriched by his spiritual gifts, dreams not of his own advantage; full of goodwill for his brother, he renounces for love's sake those things which he is free to practice. *All is permitted*, says saint Paul, *but all is not convenient*. All have not made the same progress in the faith...." (Martin Luther, "Fragment of the Discourse that Luther Pronounced at Wittenberg upon Returning from the Castle of Wartburg [1522], in Franck Puaux, *Histoire de la Réformation Française* [Paris: Michel Lévy Frères, 1859], 408-9; translation mine).

<sup>1103</sup>"First, Christ, when he teaches a Christian life, says: amend your lives and believe in the gospel. Now to amendment of life belongs the taking heed to our way, and remembering our sins of commission and omission. Then we will confess that we have disobeyed God, and will come to Him for help. We find that there is no health in us, but rather poison, wounds, and all impurities....

"Again: The Samaritan must come—that is to Christ—who brings medicine with him, wine and oil, and pours it upon the wounds of the sinner. Wine He gives to men in the repentance of their sins, and oil with which he anoints the sores and mollifies them, saying: believe in the gospel; this wine and this oil clearly show that I am the physician who has come into the world to make the sinner righteous and godly. The gospel teaches also that I am the only gracious, reconciling, interceding, peacemaker with God our Father. He who believeth on me, shall not be damned, but hath eternal life....

"Thirdly, after man, inwardly and by faith, has surrendered himself to a new life, he must testify to it, outwardly and openly in the churches of Christ, in whose fellowship he enrolls himself, according to the ordinance and institution of Christ....

"...He shall testify this publicly when he receives the water of baptism.

"Fourthly: because man recognizes that by nature he is an evil, worm-eaten poisonous tree, and can, of himself, bear no good fruit, therefore he makes this profession and open confession, not relying upon human strength or power, for that would be presumption and audacity, but on the name of God the Father, and the Son, and the Holy Ghost. In the name of our Lord Jesus Christ, that is, in the grace and strength of God, for these strengths are all one.

"From all this follows that this outward baptism unto Christ is nothing else than a public profession of the inward obligation. By it, man confesses publicly that he is a sinner, and admits his guilt. Yet he believes that Christ, through His death, has atoned for his sins, and that by the resurrection has made him righteous in the sight of God, our heavenly Father. Therefore he has determined to confess openly and publicly the faith and the name of Jesus Christ. Also he has promised to live henceforth according to the Word of Christ, but not in human strength, lest the same thing befall him as befell Peter. Without me ye can do nothing, says Christ, but in the power of God the Father, and the Son, and the Holy Ghost. Man must, by word and deed, confess and magnify the name and praise of Christ, so that others through us may become holy and blessed. Just as we, through others who have preached Christ to us, have come to faith, and that the kingdom of God may increase.

There follow persecution, crosses, and all sorts of tribulations for the sake of the gospel in this world. For this world hates life and light and loves darkness. The world does not want to be convicted of sin, but to be deemed pious and just in its own works, and to make its own rules of life. By that means it presumes that it will find salvation and it despised the unpretentious, plain and simple rules of Christ. Here the old Adam shows himself, that is the corrupt nature that we received from the womb of our mothers. He does not want to give up his old ways...

"The flesh should be mortified; yet it strives to live and act according to its lusts. But the spirit of Christ conquers, and brings a man to good fruitage, which bears witness to a good tree. A man must exercise himself day and night in all that concerns the praise of God and brotherly love.

"This is a summary and a proper ordering of an entire Christian life. It begins with the Word of God. The follow acknowledgement of one's sin, and the forgiveness of the sin, through faith. Faith is not idle, but industrious in all good Christian works. But those alone are good works which God himself has bade us to do, and for which we will give an account at the last day. (Matt. 26)

4. Spurgeon's 1859 tract, titled "Ark of Safety"<sup>1104</sup>

"Fifthly: after we, in faith, out of the Word of God, have recognized clearly and plainly the inestimable and inexpressible goodness of God, we must be thankful therfor [sic] to God our Heavenly Father, who so ardently loved the world, that he did not spare his only begotten Son, who was given to death for our sakes.... [then discussed the Lord's Supper]" (Balthasar Hubmaier, "A Summary of the Entire Christian Life," W. O. Lewis, ed., trans. by G. D. Davidson [Liberty, MO: Archives, William Jewell College Library], 1:59-63).

<sup>1104</sup>"God's people are always safe. But God's people are only safe through *the blood*, because He sees the blood mark on their brow. They are bought with the precious blood of Christ. Nothing can hurt them, because 'the blood' is upon them.

"Christ Jesus, like the lamb, was not only a divinely-appointed victim, but He was *spotless*. Had there been *one* sin in Christ, He had not been capable of being our Saviour; but He was without sin. Turn, then, your eye to the cross, and see Jesus bleeding there and dying *for you*. Remember, '**For our sins not His own, He died to atone.**'

"The blood is *once shed* for the remission of sin. The paschal lamb was slain every year, but Christ, once for all, hath put away sin by the offering of Himself. He has said, 'It is finished.' Let that ring in thy ears.

"The blood of Christ, nothing but it, can ever save the soul. If some foolish Israelite had despised the command of God, and had said, 'I will sprinkle something else upon the doorposts,' or, 'I will adorn the lintel with jewels of gold and silver,' he must have perished; *nothing* could save his household but the sprinkled blood. My works, my prayers, my tears, can not save me; *the blood*, the blood has power to redeem. Nothing but the blood *alone*, of Jesus has the slightest saving power. Oh, you that are trusting in baptism, confirmation, or the Lord's supper, nothing but the blood of Jesus can save. If you make ordinances the basis of *your soul's salvation*, they are lighter than a shadow. There is not-I repeat it again-the slightest atom of saving power anywhere but in the blood of Jesus. THE BLOOD stands out in the *only* rock of our salvation.

"'Oh,' says one, 'I could not trust in Christ if I *felt* my sins more!' Sir, is thy repentance to be a part-saviour? *The blood* is to save thee, not thy tears; *Christ's death*, not thy repentance.

"'Nay,' says another, 'but I feel that I do not value the blood of Christ *as I ought*, and therefore I am afraid to believe.' My, friend, that is another insidious form of the same error. God does not say, 'When I see your estimate of the blood of Christ, I will pass over you; no, but when I see *the blood*.'

"'Nay,' says another, 'but if I had more faith, then I should have hope.' That, too, is a very deadly shape of the same evil. You are not to be saved by the efficacy of your faith, but by the efficacy of the blood of Christ.

Faith comes from meditation upon Christ. Turn, then, your eye, not upon faith, but upon Jesus. It is not '*your hold of Christ*' that saves you, it is '*His hold of you*.'"

"'Oh,' says another, 'if I had such and such an experience, then I could trust!' Friend, it is not thine experience; it is the blood. God did not say, 'When I see your experience,' but, 'When I see *the blood of Christ*.'

"Yet again, we may say of the blood of Christ, it is *all-sufficient*. There is no case which the blood of Christ cannot meet; there is no sin which it can not wash away. There is no multiplicity of sin which it can not cleanse, no aggravation of guilt which it cannot remove. Ye may be double-dyed like scarlet, you may have lain in the lye of your sins these seventy years, but the blood of Christ can take out the stain. 'The blood of Christ cleanseth us from *all* sin.'

"But go further. The blood of Christ saves *surely*. Perhaps says one who is believing in Christ, 'Well, *I hope* it will save.'

"My friend that is a slur upon the honor of God. If any man gives you a promise and you say, 'Well, *I hope* he will fulfill it,' is it not implied that you have at least some doubt as to whether he will or not? Now, I do not hope that the blood of Christ will wash away my sin. I know it is washed away by His blood; and that is true faith, which does not hope about Christ's blood, but says: *I know it is so*; that blood *does* cleanse.

"The Israelite, if he was true to his faith, did not go inside, and say, 'I hope the destroying angel will pass by me;' but he said: '*I know* he will; I know God can not smite me. There is a blood-mark there; I am secure beyond doubt; there is not the shadow of a risk of my perishing.'

"O sinner, I have not the shadow of a doubt as to whether Christ will save you, *if you trust in His blood!* I know He will. I am certain His blood can save; and I beg you, in Christ's name, believe it; believe that the blood is *sure* to cleanse, not only that *it may* cleanse, but that *it must* cleanse. If we have that blood upon us we must be saved, or else we are to suppose a God unfaithful.

"And yet again, he that hath this blood sprinkled upon him is saved *completely*. Not a hair of the head of an Israelite was disturbed by the destroying angel. So that he believeth in the blood is saved from all things. There is a destroying angel *for Egypt*, but there is *none for Israel*. There is a hell for the wicked, but none for the righteous. Christ saves completely; every sin washed, every blessing insured.

"This brings us to the ONE CONDITION.

"'When I *see* the blood, I will pass over you.'

"Sinner, I have a word from the Lord for thee: if you feel your need of a Saviour, that blood is able to save you, and you are bidden simply to trust that blood, and you shall be saved. If you can rely simply on the blood of Christ, that blood is able to save. Leave off doing altogether; get Christ *first*, and then you may do as much as you like. See the Saviour hanging on the cross; turn your eye to Him, and say, 'Lord I trust Thee; I have nothing else to trust to; sink or

The three essential items to a Gospel presentation are (1) sin, (2) the work of Jesus, and (3) commitment. These are the core that should not be missed in a Gospel presentation, particularly in a Christianized area. In a pagan or non-evangelized area, one may begin with an explanation of God as creator. In a Christianized area, many often begin with the love of God or peace with God, bridging to anthropology and the sinfulness of man.

1. Sin:

a. Several Principles:

- 1) Without a knowledge of personal accountability for sin, there can be no true repentance, confession or forgiveness.
- 2) Here is a need for understanding of the holiness, justice and judgment of God to understand the need for the death of Jesus Christ for sin.
- 3) The Holy Spirit convicts of sin, righteousness, and judgment, but there are three biblical requirements for the Holy Spirit to work most powerfully:
  - (a) That the person who is sharing the Gospel be a pure vessel.
  - (b) That the Word of God be used in the testifying, Heb 4:12.
  - (c) That the fact and accountability of sin be made clear in the witness.
- 4) There is an innate knowledge of sin and of its consequences in man, Rom 1:32:
  - (a) Some consciences may be seared by years of sin.
  - (b) Sharing about sin and personal accountability for sin from the Bible will allow the Spirit to soften the heart, John 16:8

b. Stages in an understanding of sin:<sup>1105</sup>

- 1) The fact of personal sin, Eccl 7:20, Rom 3:9-12, 23
- 2) Personal accountability for sin, Eccl 12:13-14, Rom 3:19-20, Heb 9:27, Rev 20:15
- 3) Personal punishment for personal sin, Rom 6:23; 7:11; James 1:15; cf. Ezek 18:4; Gal 6:7-8

2. The Work of Jesus Christ (Luke 24:46):

The work of Jesus Christ speaks chiefly of the death and resurrection of Jesus. In evangelism it is especially necessary for the person who is being shared with to understand that Jesus Christ died and rose again for them. ,although no one can understand the complete depth and significance of the death and resurrection of Jesus, there are some basic aspects which are important for a saving knowledge.

- a. The death of Jesus for sin, Isa 53:5-6, Rom 5:8,6: 10, 1 Pet 2:24.
- b. The resurrection of Jesus, Rom 4:25, 1 Cor 15:20
- c. The forgiveness due to the death of Jesus, Isa 53:5-6, 2 Cor 5:21, Col 2:13, 1 Pet 2:24.

3. Commitment (Luke 24:47):

It is important that the person who is being shared with understand that a commitment must be made. This is often where someone who has been open will begin to be ill at ease. However, this is the time for boldness and a sense of urgency.

*Every person who hears the Gospel should be encouraged to make some type of commitment.*  
This is where the different types of commitments are good to keep in mind. Refusing some type of

---

swim, my Saviour, I trust Thee.' And as surely, sinner, as thou canst put thy trust in Christ, thou art safe. He that believeth shall be saved, be his sins ever so many; he that believeth not shall be damned, be his sins ever so few, and his virtues ever so many. Trust in Jesus *now*, Jesus only" (C. H. Spurgeon, "Salvation and Safety" [a.k.a. "The Blood," 12 Dec 1859] *Royal Dainties*, no. 169 [Minneapolis: Asher Publishing Co., affiliated with The Union Gospel Mission, n.d.], 1, 2, 3, 4; found at <http://www.wheaton.edu/bgc/archives/docs/tract01.html>; Internet, accessed 4 January 2001).

<sup>1105</sup>Note the content of the preaching of Devereux Jarrett, an Anglican revivalist clergymen who preached in State of Virginia beginning in 1773, "I endeavor to expose, in the most alarming colors, the guilt of sin, the entire depravity of human nature—the awful danger mankind are in by nature and practice—the tremendous curse to which they are obnoxious, and their utter inability to evade the sentence of the law and the strokes of divine justice by their own power, merit, or good works" (W. M. Geweher, *The Great Awakening in Virginia* [Durham, NC: Duke University, 1930], 139; quoted in W. L. Muncy, Jr., *Evangelism in the United States* [Kansas City, KS: Central Seminary, 1945], 53-54).

commitment is refusing the Gospel. However, a seed has been planted, and there might be openness in the future—if that is available.

- a. The need for a commitment to Christ:
  - 1) The command to call for commitment, Luke 24:27
  - 2) The need for commitment, Matt 10:38-39, 2 Cor 5:15
  - 3) The urgency of a commitment, Heb 3:7, 2 Cor 6:2
- b. The aspects of commitment to Christ:
  - 1) Repentance, Isa 55:6-7, Mark 1:15; Luke 24:47
  - 2) Belief, Mark 1:15-16, John 5:24, Acts 16:30-31
  - 3) Acceptance, John 1:12, Rev 3:20
- c. The role of works:
  - 1) God is the initiator and giver of salvation, John 3:16, Rom 5:8
  - 2) Works show man his sinfulness, Rom 3:19-20
  - 3) Salvation is not by works, Eph 2:8-9
  - 4) Works necessarily follow true salvation, Eph 2:10, James 2:17, “Even so faith, if it has no works, is dead, being by itself.”