

CHAPTER 8

Evangelism and Conversion

Introduction:

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

Is this not the case in “Seeker Services”? Is this not the case in some lifestyle or relational methods of evangelism? Is not the distinction between the saved and the unsaved completely lost when Mother Teresa is hailed as an example of Service Evangelism?

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

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

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

The importance of the instantaneous conversion in theology and evangelism

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

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

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

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

A Reminder of the Concept of Instantaneous Conversion in the Bible:

God’s initiating—His calling:

1. “For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son [ὃς ἔρρυσάτο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκοτοῦ καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ],” Col 1:13
2. “He who called you out of darkness into His marvelous light [ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς],” 1 Pet 2:9

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

1. “Repent therefore and be converted [μετανοήσατε οὖν καὶ ἐπιστρέψατε],” Acts 3:19 (KJV)
2. “Describing in detail the conversion of the Gentiles [τὴν ἐπιστροφήν τῶν ἐθνῶν],” Acts 15:3
3. “and preach the gospel to [evangelize] you that you should turn from these vain things to a living God [εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαιῶν ἐπιστρέφειν ἐπὶ τὸν θεὸν τὸν ζῶντα],” Acts 14:15
4. “to open their eyes so that they may turn [NA27, τοῦ ἐπιστρέψαι (turn back; lit. turning about); BYZ, τοῦ ὑποστρέψαι (turn back, return)] from darkness to light and from the dominion of Satan

to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me,” Acts 26:18

5. “AND HEAR WITH THEIR EARS, AND UNDERSTAND WITH THEIR HEART AND RETURN [KJV, “and should be converted”], AND I WOULD HEAL THEM [καὶ τοῖς ὡσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν καὶ ἰάσονται αὐτούς],” Acts 28:27 (quote of Isa 6:10)
6. “How you turned to God from idols [πῶς ἐπεστρέψατε πρὸς τὸν θεὸν ἀπὸ τῶν εἰδώλων],” 1 Thess 1:9

God’s corresponding action—the new birth

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

Hence, biblical terminology for conversion follows in this pattern:

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

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

Convert	Convert one's self (reflexive)	Turn Back	Turn	Repent	Return	Change their ways
Eng Geneva, KJV, Darby	Fr. Darby, Segond	Young's	ASV, NIV	Jewish Publication Society (1907)	NAS, NKJ	New Jerusalem Bible

Antagonists to the Idea of Instantaneous Conversion:

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

Friedrich Schleiermacher, who decried the concept of knowing the date and time.²³⁵ Rather, he preferred the concept of “quiescent self-consciousness.”²³⁶

Emil Brunner expressed a dislike for the word “conversion.”²³⁷

²³⁵“The idea that every Christian must be able to point to the very time and place of his conversion is accordingly an arbitrary and presumptuous restriction of divine grace, and can only cause confusion” (Friedrich Schleiermacher, *The Christian Faith*, 2nd ed. [1831; Edinburgh: Clark, 1960], 487).

²³⁶“As a matter of fact, our relation to God is really a matter of quiescent self-consciousness, looking at itself reflected in thought and finding a consciousness of God included there” (*ibid.*, 478-79).

²³⁷“There are reasons for our dislike of the word Conversion; it has done and still does much mischief. We all know of particularly devout persons who pounce upon their amazed fellow men at work, on the street, in the street-car with the sudden question, Tell me, are you converted? This was not the manner and method of the New Testament. Jesus went through the villages and towns of Galilee, and cried, ‘Repent for the Kingdom of God is at hand.’ That the Christian life must be a daily repentance or conversion, was the first of Luther’s Ninety-five Theses, with which the Reformation began. ... This then is conversion: that we seek first the Kingdom of God; that God’s desire, namely, service to our neighbor, becomes our chief concern” (Emil Brunner, *Our Faith* [New York: Scribner’s, 1936], 99, 102).

Conversion and the Appearance of Process:**Introduction—The Very Idea of Conversion Is Repugnant to Some:**

Notice the points given in describing “The Problem of Egocentric Thinking”²³⁸ These points subtly and not-so-subtly undermine conversionism, among other things. The following, however, exemplifies the major point of disagreement as regards conversion...

In this case the issue comes down to objective versus subjective knowledge. They do not like conversionism, because it presupposes objectivity, whereas they view everything as subjective.

Introduction—Conversion as Instantaneous or Conversion as a Process?**1. Punctiliar elements:**

- a. Some terms for instantaneous conversion:
 - 1) Justification (evangelism, conversion)
 - 2) Repentance
 - 3) Regeneration—the new birth
- b. Biblical analogies for instantaneous conversion:
 - 1) Blind to seeing, John 9:39; 2 Cor 4:3-4
 - 2) Darkness to light, Isa 8:20; 9:2; 2 Cor 4:3-4
 - 3) Death to life, Eph 2:5; cf. Rom 4:17
 - 4) Lost to found, Luke 15:6-7
 - 5) Perishing to saved, 1 Cor 1:18
 - 6) Old to new, 2 Cor 5:17

2. Linear elements:

- a. Sanctification (discipleship, mentoring, Christian growth, and Christian education)
- b. A look at some linear terminology at the point of conversion?
 - 1) Follow Me (start following and keep following)

²³⁸“Egocentric thinking results from the unfortunate fact that humans do not naturally consider the rights and needs of others, They do not naturally appreciate the point of view of others nor the limitations in their own point of view. They become explicitly aware of their egocentric thinking only if they are trained to do so. They do not naturally recognize their assumptions, the egocentric way they use information, the egocentric way they interpret data, the source of their egocentric concepts and ideas, the implications of their egocentric thought. They do not naturally recognize their self-serving perspective.

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

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

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

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

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

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

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

- 2) Come to Me—and keep coming
- 3) Abide (linear, speaking of ongoing nature of commitment)

3. Food for Thought:

- a. Is conversion ever a process?
- b. Is sharing the Gospel ever a process? If so, in what way?
- c. Is there such a thing as pre-evangelism?

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

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

“7. Of Grace in Regeneration: We believe that, in order to be saved, sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind; that it is effected in a manner beyond our comprehension by the power of the Spirit, in connection with divine truth, so as to secure the voluntary obedience to the gospel; and that its proper evidence appears in holy fruits of repentance, and faith, and newness of life.”

- b. Repentance as instantaneous change of heart concurrent with justification, regeneration, and conversion. See also:
 - 1) In preaching of the prophets, Jeremiah 25
 - 2) In the preaching of John the Baptist, Mark 1:4; Luke 3:3
 - 3) In the preaching of Jesus, Luke 13:3, 5
 - 4) In the Great Commission, Luke 24:47
 - 5) In the apostolic church, Acts 5:31

5. The Main Issue—*Conversion as a Complete Change in Nature (and not merely a new or renewed relationship):*

- a. From a depraved nature:
 - 1) Deut 32:5, “They have acted corruptly toward Him, *They are* not His children, because of their defect; *But are* a perverse and crooked generation”
 - 2) Eph 2:3, “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) Rom 7:24, “Wretched man that I am! Who will set me free from the body of this death?”
- b. To a new nature:
 - 1) Jer 31:33, “‘But this is the covenant which I will make with the house of Israel after those days,’ declares the LORD, ‘I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people’”
 - 2) Jeremiah 32:38, “And they shall be My people, and I will be their God; and I will give them one heart and one way, that they may fear Me always, for their own good, and for *the good of* their children after them. And I will make an everlasting covenant with them that I will not turn away from them, to do them good; and I will put the fear of Me in their hearts so that they will not turn away from Me.”
 - 3) Ezek 11:19-20, “And I will give them one heart, and put a new spirit within them. And I will take the heart of stone out of their flesh and give them a heart of flesh, that they may walk in My statutes and keep My ordinances and do them. Then they will be My people, and I shall be their God”
 - 4) Ezekiel 18:31, Cast away from you all your transgressions which you have committed, and make yourselves a new heart and a new spirit! For why will you die, O house of Israel?”
 - 5) Ezekiel 36:26, “Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh.”
 - 6) John 3:7, “Do not be amazed that I said to you, ‘You must be born again!’”
 - 7) 2 Cor 5:17, “Therefore if anyone is in Christ, *he is* a new creature; the old things passed away; behold, new things have come”
 - 8) Titus 3:5-7, “He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, whom He poured out upon us richly through Jesus Christ our Savior,

so that being justified by His grace we would be made heirs according to *the* hope of eternal life”

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

“17. Of the Righteous and the Wicked: We believe that there is a radical difference and essential difference between the righteous and the wicked; that such as through faith are justified in the name of the Lord Jesus and sanctified by the Spirit of our God, are truly righteous in his esteem; while such as continue in impenitence and unbelief are in his sight wicked, and under the curse; and this distinction holds among men both in and after death.”²³⁹

d. If the above is true, *conversion is a complete change in nature*, then that changes everything:

- 1) The spiritually dead cannot worship God—what of worship evangelism?
- 2) The spiritually dead cannot “seek God”—what of seeker services?
- 3) The only thing that breaks through a spiritually dead soul is the Word of God; neither relationship, nor lifestyle, nor service, nor apologetics will open their eyes, if the Holy Spirit working through the Word of God has not *first* done His salvific work (1 Pet 1:23)!
- 4) By the way, spiritually dead people can do no good works in the eyes of God (Isa 64:6; Rom 3:10-12)—there goes works for our salvation!

e. Key doctrines, Rom 4:25:

- 1) Total depravity—total corruption on the inside (“who was delivered over because of our transgressions”)
- 2) Imputed righteousness—Christ’s righteousness imputed to us from the outside (“and was raised because of our justification,” cf. 2 Cor 5:21)
- 3) By the way, these are among the issues that separate the Substitutionary Atonement from the Reconciliation Model or Ransom Theory of the Atonement

f. A paradox—the same people who are convinced of the “mystery” of the bread and the cup are transformed into the very body and the blood of Christ every time the mass is sung (because of a literalistic reading of John 6), are also vehemently against the “mystery” of conversion being a complete change in nature!

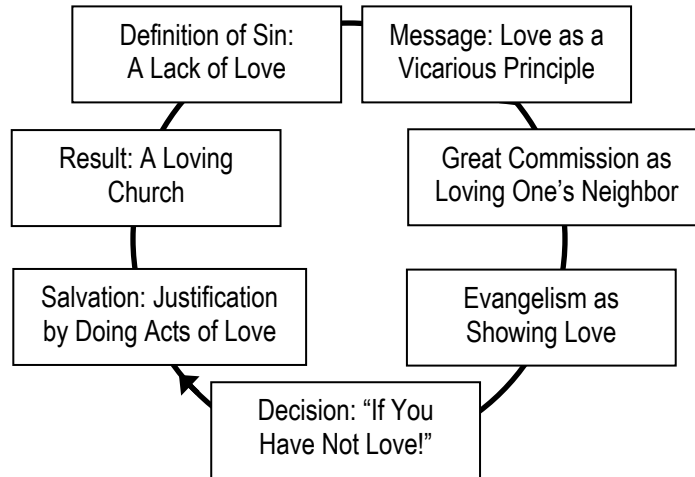
6. An Example of One Conception of Conversion—Love:

Horace Bushnell, “the Father of American Liberalism,” wrote, “Love is principle essentially vicarious in its own nature, identifying the subject with others, so as to suffer their adversities and pains, and taking on itself the burden of their evils.”²⁴⁰ Please note this chart which tries to explain the full cycle of this emphasis on love (this is based on Chart 63, “Six Theological Circles in a Theology of Evangelism”):

²³⁹Lumpkin, William L. *Baptist Confessions of Faith*, rev. ed. (Valley Forge: Judson, 1959, 1969).

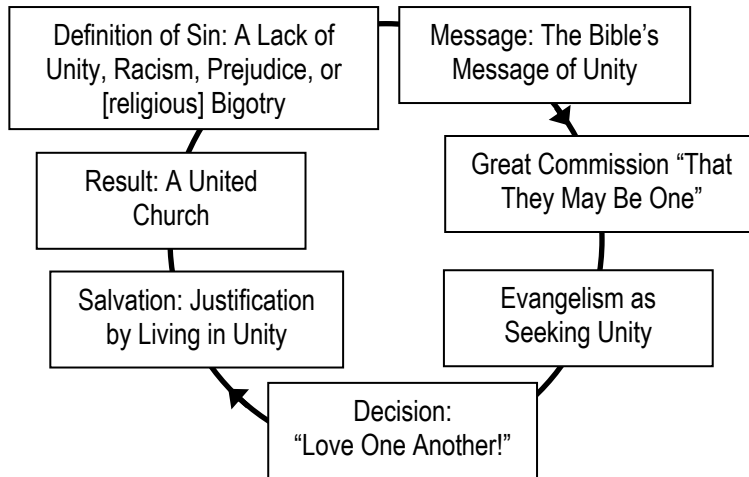
²⁴⁰Horace Bushnell, *The Vicarious Sacrifice, Grounded in Principles of Universal Obligation* (New York: Scribner, 1866), 42.

Mere Love Circle



Notice this same cycle when applied to the emphasis on unity as is evident in the contemporary ecumenical movement:

Mere Unity Circle



7. The Appearance of Process:

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

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

There are, however, several levels of these terms. First of all there is the 'fear of the Lord' which is strongly developed in the Old Testament, primarily in wisdom literature, yet is not foreign to the New

Testament. Second, repentance/confession leading to forgiveness is another biblical emphasis involving the conversion process. Third, the major highlight of the New Testament as regards the conversion process is the need for faith or belief on the part of the individual seeking a right relationship with God. These concepts are major emphases of the Apostles John and Paul, and yet they are not foreign to the Old Testament. Lastly, commitment is discussed, an issue which finds much comment in all of biblical literature. Commitment includes the idea of following Christ and obedience.

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

To conclude this section, an overview of salvation and several “add-ons” for salvation will be discussed. These regrettably shift the emphasis from the finished work of Christ to some outward action necessary for salvation or they result in a two-level salvation as some have opportunity to involve themselves in the “necessary action” and others don’t. Of major importance is not to add or delete from the Scriptures.²⁴¹

A. Definition of an Unsaved Person:

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

- a. The first is a theological definition which can be easily ascertained from Scripture.
 - b. The second is a pragmatic definition designed to enable the personal evangelist to determine the spiritual condition of the contact.²⁴²
1. According to Scriptures an unsaved person is lost (Luke 19:10), dead in their trespasses and sins (Eph 2:1-3), walking according to the futility to his mind (Eph 4:17), without God and without hope (Eph 2:12) and doomed for judgment (John 5:24) and hell (Rev 20:15).
 2. Sometimes it is difficult to know, when sharing the Gospel with somebody, exactly where they are spiritually. The following list are some biblical thermometers which can help determine where an individual is with the Lord. This will allow the personal evangelist to help and encourage the person spiritually in the most effectively way.

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

- a. Believe in the Lord Jesus Christ, Acts 16:30-31
- b. Be born again, John 3:5-7 (cf. 1 Pet 1:3, 23)
- c. Have assurance of salvation, John 5:24, 1 John 5:13 (important in the Evangelism Explosion Gospel outline)²⁴³
- d. Be seeking God, Is. 55:6-7, Amos 5:4,6, Matt 7:7
- e. Be living life in obedience to Jesus Christ and His commands, John 14:21, 1 John 2:3-4
- f. Be practicing righteousness, 1 John 2:29
- g. Be bearing the fruits of repentance, Matt 7:15-23, Luke 3:7-9, John 15:1-6.
- h. Be spiritually fruitful in the lives of others, Is. 5:1-6, 27:2-4, John 15:1-6, 16
- i. Eagerly await the coming of Jesus, 2 Tim 4:8 (i.e. “love His appearing;” e.g. 1 Thes 1:9-10)

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

²⁴¹T. Johnston, *Mindset*, Chap 1, I.B.4., “Deviating from God’s Word,” notes many the biblical injunctions against adding or subtracting from God’s Word.

²⁴²In T. Johnston, *Mindset*, Chap 2, II.C.11., the holy Spirit may allow the spiritual condition of the heart to be in evidence.

²⁴³The Evangelism Explosion style diagnostic questions are found in T. Johnston, *Mindset*, Chap 7, II.C.2.b.1, “Some Sample Questions;” whereas the Evangelism Explosion Gospel outline is found in Chap 7, IV.C.b., “The Evangelism Explosion Gospel Presentation.”

B. The Fear of God:

Introduction:

- a. God's universal work in the conscience of mankind, Rom 2:14-15, Prov 20:27
- b. This universal work is linked to God's self-revelation in creation, Rom 1:18-20

New Testament terms:

- a. φοβέομαι—be fearful, have fear
 - b. φοβερός—(used in Hebrews), terrify
 - c. φόβος—fear
1. Pride and the fear of God are opposing attitudes, Rom 11:20
 2. Fallen man does not fear God, Rom 3:18 (quote of Psa 36:1)
 3. The Holy Spirit puts a fear of God in some, John 16:8:
 - a. The fear of God precipitated God's moving Peter to speak to Cornelius, Acts 10:2
 - b. Peter states that the fear of God is a prerequisite for God welcoming a person (unto salvation), Acts 10:35
 4. The fear of God and evangelism:
 - a. The fear of God is a preparation for repentance, Job 33:17-18, 22
 - b. The fear of God is a result of evangelism, Psa 40:3; 67:7
 5. A fear of God shows openness to the Gospel, Luke 23:40
 6. A repentant (humble) heart often results from the fear of God, 2 Cor 7:11

Prime Candidates for Evangelism²⁴⁴

- a. The contrite heart, Psa 51:17; cf. Psa 34:18
- b. The contrite and humble, Isa 57:15
- c. The afflicted soul, Isa 58:10 (cf. Psa 22:24, 26; 74:21)
- d. The brokenhearted, Psa 147:3; Isa 61:1
- e. The god fearer, Acts 10:2; 13:6, 43
- f. The devout, Acts 2:5; 10:2 (does not automatically lead to conversion, Acts 13:50)
- g. One who seeks to hear (a godly curiosity), Acts 13:7; 28:22
- h. One who listens, Acts 16:14

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

C. Repentance, Confession and Forgiveness:

1. Definitions:

Introduction: The wide range of terms in this section points to the breadth and depth of biblical teaching on this subject. Each term carries with it a nuance and application to contribute to a greater understanding of the concept.

- a. Biblical terms dealing with repentance:
 - 1) *nacham* - to be sorry, to console oneself, e.g. Job 42:6
 - 2) *shub* - to turn back, return, e.g. Ezek 33:9, 11
 - 3) μεταμέλομαι - change one's mind, regret, repent, e.g. Matt 21:32
 - 4) μετάνοια - change of mind, repentance, conversion, e.g. 2 Pet 3:9—John does not use this term, but Luke-Acts has this term 11 times.
 - 5) μετανόεω - change one's mind, repent, be converted, e.g. Acts 2:38 (cf. Mark 1:15)—Luke's Gospel has this word 9 times and the Book of Acts 5 times). John's Gospel does not use it, but Revelation has it 10 times.

²⁴⁴See also Chapter 12, "Spiritual Elements," 3. "Profile of an Open Heart."

- 6) ἐπιστρέφω - turn, turn around, turn back, be converted, e.g. 1 Thess 1:9—John's Gospel uses this word once, and Luke-Acts uses this word 18 times
 - 7) Summary remarks: Totals in use of a term for repentance in the New Testament: John 1 use, Luke-Acts 38 uses. Incredible that their language of conversion is different!
 - b. Biblical terms used for confession:
 - 1) *yadah* - confess, give praise, glorify, e.g. Psa 32:5 (twice)
 - 2) antonym: *kasah* - to cover, e.g. Psa 32:5
 - 3) ὁμολογέω - confess, promise, declare, praise, e.g. 1 John 1:9
 - 4) ἐξομολογέω - promise, confess, praise, e.g. James. 5:16
 - c. Biblical terms used for forgiveness:
 - 1) *nasah* - to lift, carry, take (forgive, 17 times), e.g. Exod 34:7; Psa 32:1a, 5
 - 2) *kaphar* - to cover over, pacify, make propitiation, e.g. Deut 21:8 (twice)
 - 3) *salach* - to forgive, pardon, e.g. 1 Kg 8:30, 34, 36, 39, 50
 - 4) *kasah* - to cover, e.g. Psa 32:1b
 - 5) *sallach* - ready to forgive, forgiving, e.g. Psa 86:5
 - 6) antonym: *chashab* - to think, account, e.g. Psa 32:2a
 - 7) ἀφίημι - let go, cancel, remit, leave, forgive, e.g. Matt 6:12; 1 John 1:9
 - 8) ἄφεσις - release, pardon, cancellation, forgiveness, e.g. Luke 24:47; Col 1:14
 - 9) πᾶρεσις - letting pass, passing over, e.g. Rom 3:25 (only usage)
 - 10) χαρίζομαι - show favor or kindness, give as a favor, to be gracious to someone, to pardon, e.g. 2 Cor 2:7, 10 (thrice); Eph 4:32 (twice)
2. The importance of repentance:
- a. Old Testament teaching regarding repentance:
 - 1) God desires men to repent, Ezek 18:32; 33:9, 11(e.g. Jer 18:7-11)
 - 2) Repentance is part of God's message for man, Ezek 3:16-20; 33:9, 11
 - 3) Repentance is necessary to receive compassion, Prov 28:13
 - 4) Repentance is necessary for forgiveness, 2 Sam 12:13; Isa 55:6-7
 - 5) Repentance demands a humble heart, Ezek 20:43; 36:32
 - 6) Affliction of soul often precedes confession, Psa 32:3-7; 38:5-8, 18
 - 7) Repentance is necessary for salvation, Isa 30:15
 - b. New Testament teaching concerning repentance:
 - 1) Repentance has an important place in the Gospel message:
 - a) John the Baptist preached repentance, Matt 3:2; Mark 1:4; Luke 3:3; Acts 19:4
 - b) Jesus preached concerning the need for repentance, Matt 4:18; Mark 1:15 (cf. Matt 11:20)
 - c) The apostles preached repentance for the forgiveness of sins, Acts 2:38; 3:19; 5:31; 17:30; 26:20
 - d) Repentance was one prong of the Apostle Paul's Gospel message, Acts 20:21
 - e) The disciple of Christ is to preach repentance, Luke 24:47 (cf. Mark 6:12;
 - f) An angel in the last times will herald a warning soliciting repentant hearts, Rev 14:6-7)
 - 2) Repentance is an appropriate response to the Gospel message, Matt 11:20ff.
 - 3) An attitude of repentance is necessary to properly recognize sin, e.g. John 9:39-41
 - 4) Repentance leads to salvation, Acts 11:18
 - 5) Repentance is essential for the forgiveness of sins, Acts 2:38; 3:19
 - 6) Baptism is a tangible sign of repentance from a past life of sin, Luke 3:3
 - 7) All heaven rejoices over a sinner who repents, Luke 15:7, 10, 22-24, 32
 - 8) True repentance is evidenced through a tangible change of heart and life, Matt. 3:8; Luke 3:8; Acts 26:20
3. The place of confession for forgiveness:
- a. Definition: Confession expresses to God in verbal form the contrite attitude of the heart for sin committed, and the heartfelt desire to turn from that sin.
 - b. Confession is openly admitting sin, Psa 32:5; 41:4
 - c. Only the Godhead has the authority to forgive sins, Acts 9:6 (cf. Jer 31:34)

- d. Biblical confession for forgiveness is directed to God, Psa 32:5; 1 John 1:9
 - e. There is a place for confession among Christians, James. 5:16 (cf. Gal 6:2)
4. Examples of repentance:
- a. False repentance:
 - 1) Cain, Gen 4:13-14
 - 2) Saul, I Sam. 15:24-25
 - 3) Judas, Matt 27:3-10
 - 4) Esau, Heb 12:15-17
 - b. True repentance:
 - 1) King David, Psa 51:17
 - 2) The Prodigal Son, Luke 15:17-19
 - 3) The Tax Gatherer, Luke 18:13
5. Results of repentance, confession and forgiveness:
- a. A clean heart, Isa 1:18; Psa 32:1; 103:12; 1 John 1:9
 - b. A fear of the Lord due to His forgiveness, Psa 130:4
 - c. The fruits of repentance, Luke 3:7-9

D. Faith, Salvation and Justification:

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

- d. Faith and assurance of the promise, Rom 4:20-22
3. The basis of genuine faith:
 - a. Some false bases for faith
 - 1) Faith in a burning in the bosom (Mormons)
 - 2) Faith in transubstantiation (Roman Catholics), as a true fact and as a means of receiving saving grace
 - b. God's Word as the foundation for faith,²⁴⁵ Rom 10:17; 1 Pet 1:23:
 - 1) God's Word, the Bible, 1 Thess 2:13 (cf. Psa 119:42)
 - 2) God's promises, Rom 4:18-25
 - 3) The words of Christ, John 5:47
 - 4) The truth, 2 Thess 2:12
 - c. God, John 14:1; Heb 11:6 (cf. James. 2:19)
 - d. The person of Christ, John 1:12; 8:30; 9:35; 14:1; Rom 3:22; Gal 2:16; 1 Pet 1:8; 1 John 3:23; 5:13
 - e. Believe that God sent Jesus, John 5:24; 11:42
 - f. The finished work of Christ, Rom 4:23-25; 1 Cor 15:1-4 (cf. 1 Thess 4:14)
 - g. The "name" of Christ, John 1:12
4. The instrumentality of faith for salvation:

Introduction: For example:

NAS, Matt 9:22, "But Jesus turning and seeing her said, 'Daughter, take courage; your faith has made you well [lit "your faith has saved you"].' At once the woman was made well" (cf. Luke 8:48)

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

Gk. BYZ, δὲ Ἰησοῦς ἐπιστραφεὶς καὶ ἰδὼν αὐτὴν εἶπεν θάρσει θύγατερ· ἡ πίστις σου σέσωκέν σε καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης

 - a. The need for faith for salvation, Rom 1:16-17; 3:21-25; 9:30-32; Eph 2:8-9; Heb 11:1-3, 6; 1 Pet 1:9
 - b. The need for faith in Christ for salvation, John 1:12; 3:16, 18; Acts 16:30-31; 1 John 5:13 (cf. Acts 4:12)
 - c. The need for faith in the Gospel for salvation, Mark 1:15 (e.g. Heb 4:2)
 - d. The need for faith for justification, Rom 3:30; 5:1; Gal 3:8, 22; Phil 3:8-9
5. The New Birth:
 - a. Receiving Christ, John 1:12; Rev 3:20 (cf. Col 2:6)
 - b. Born of the Spirit, John 1:12-13; 3:3-8 (cf. 1 Pet 1:23)
 - c. Christ abiding in the Christian, John 14:20; 15:4; 17:23, 26; Col 1:27 (cf. 1 John 4:12)
 - d. Being "in Christ," 2 Cor 5:17 (cf. 2 Cor 3:18)
6. The results of faith in Christ:²⁴⁶
 - a. Adoption as sons, Gal 3:25
 - b. A transformed life, 2 Cor 5:17 (cf. 2 Cor 3:18)
 - c. Fruit in accordance with faith, Matt 7:16-20
 - d. Good works in accordance with God's Word, Eph 2:10; James. 2:17
 - e. The practice of righteousness, 1 John 2:29

E. Commitment:

1. Biblical terms for man's commitment:

Introductory comments:

 - 1) This is not an exhaustive listing

²⁴⁵T. Johnston, *Mindset*, Chap 1, IV.C., "Salvation and the Word of God," covers this area in detail.

²⁴⁶In these notes, Chapter 11, God, Prayer, and Fasting in Evangelism: God's in Evangelism., "F. God Bestows the Blessings of Salvation," has greater depth on the results of genuine faith.

- 2) Each of these are active verbs or verbal groups by which the hearer is urged to respond to the Gospel
 - 3) In this list no term is exclusive of all the truth, and no term is all inclusive of all the entire concept
- a. Passages with a punctiliar [point-in-time, once-and-for-all] emphasis:
- 1) To be born again, John 3:3, 7 [γεννάω ἄνωθεν] (cf. 1 Pet 1:3; 23 [ἀναγεννάω])
 - 2) To be reconciled, 2 Cor 5:20
 - 3) To believe, John 5:24; Rom 3:22; 1 Cor 14:22; 1 Thess 2:13; 1 Tim 4:12; 1 Pet 2:7; Jude 1:5; cf. Acts 13:39
 - 4) To believe in Christ, John 9:35; Acts 16:31; Phil 1:29
 - 5) To call on the name of the Lord, Rom 10:13, cf. Joel 2:32; Rom 10:14
 - 6) To circumcise your heart, Deut 10:16; Jer 4:4
 - 7) To come, Isa 55:1-3; Rev 22:17 (cf. Matt 22:4, “come to the wedding feast,” Luke 14:17)
 - 8) To come to Christ, Matt 11:28; John 6:65; 7:37 (e.g. John 1:39, 46; 4:29)
 - 9) To come to know Christ, John 14:9; 1 John 2:3-4 (cf. Phil 3:8, “to know Christ”)
 - 10) To come to know God, John 8:55
 - 11) To confess with your mouth ... and believe in your heart ..., Rom 10:9-10
 - 12) To follow Jesus, Matt 19:21; Mark 1:17; Luke 9:59; 18:22
 - 13) To hear and act upon the words of Christ, Matt 7:24; Luke 6:47
 - 14) To hear and hold fast the word (ἀκούσαντες τὸν λόγον κατέχουσιν), Luke 8:15
 - 15) To hear and receive the word (οἵτινες ἀκούουσιν τὸν λόγον καὶ παραδέχονται), Mark 4:20
 - 16) To hear and understand the word (τὸν λόγον ἀκούων καὶ συνιείς), Matt 13:23
 - 17) To join oneself to the Spirit: 1 Cor 6:17 “But the one who joins himself to the Lord is one spirit *with Him*”
 - 18) To know the Lord, Jer 31:34, cf. Heb 8:11
 - 19) To listen and respond (προσέχειν, to the things spoken by Paul), Acts 16:14
 - 20) To receive Him [Christ], John 1:12; cf. Rev 3:20
 - 21) To receive his [Peter’s] word, Acts 2:41
 - 22) To receive the word, Acts 17:11 (cf. John 17:8)
 - 23) To receive the word of God, Acts 8:14; 11:1; 1 Thess 2:13
 - 24) To repent, Matt 3:2; 4:17; Mark 6:12; Luke 3:8; 13:3, 5; 15:7, 10; 24:47.
 - 25) To repent and be baptized, Acts 2:38
 - 26) To repent and believe, Mark 1:15, cf. Matt 21:32
 - 27) To repent and return, Acts 3:19
 - 28) To turn, Acts 14:15
- b. Passages with verbs that imply a linear emphasis (by the way, some of these can be turned into works):
- 1) To abide in Christ, John 15:1-8
 - 2) To be transformed, Rom 12:2
 - 3) To act upon the words of Christ, Matt 7:24; Luke 6:47
 - 4) To believe and know the truth, 1 Tim 4:3
 - 5) To confess Christ before men, Matt 10:32; Luke 12:8 (e.g. John 9:22)
 - 6) To hold fast to the word which was preached, 1 Cor 15:2
 - 7) To keep (obey) Christ’s commandments, John 14:21 (cf. 1 John 2:3-6; 5:2)
 - 8) To lay aside the old self ... put on the new self, Eph 4:22, 24 (cf. Col 3:9-10)
 - 9) To love the Lord your God with all your heart, and soul, and strength, Matt 22:37
 - 10) To love your neighbor as yourself, Matt 22:39; cf. Lev 19:18
 - 11) To love one another, John 13:34-35
 - 12) To seek first the kingdom of God, Matt 6:33
 - 13) To walk in a manner worthy of the Lord, Col 1:10

2. God's instantaneous commitment according to His promises:
Introduction: Why are (have) Baptists and Evangelicals been so obsessed with instantaneous conversion, "You must be born again"? Here's the reason:
 - a. He will bring about the new birth, John 1:12-13; 3:3-8
 - b. He will give His Spirit, Acts 2:38-39 (cf. Joel 2:28-29; Ezek 36:26-28)
 - c. He will seal by His Spirit, 2 Cor 1:22; Eph 1:13; 4:30 (cf. Rom 8:9)
 - d. He will save, Rom 10:9, 13 (cf. 2 Tim 1:9; Tit. 3:5)
 - e. He will not condemn, but give eternal life, John 3:16; 5:24 (cf. Rom 5:9; 1 Thess 1:10)
 - f. He will make the person a new creature, 2 Cor 5:17
 - g. He will sprinkle clean from sin, remove the heart of stone, give a heart of flesh, etc., Ezek 36:26-28 (cf. Jer 31:34)
 - h. He will transfer from the kingdom of darkness to the kingdom of His beloved Son, Col 1:13-14
3. The total impact of this commitment upon man's life, Deut 6:5 (cf. Matt 22:36-37; 2 Cor 5:17):
 - a. Upon the mind, Prov 1:7 (cf. 1 Cor 1:21-24)
 - b. Upon the emotions, John 16:33; Phil 4:7
 - c. Upon the will, Phil 2:12-13; 2 Tim 1:7
 - d. Upon the body, 1 Cor 9:27

F. Hearing to Believe:

Introduction: The necessity of a verbal witness for the salvation message to be communicated (note in my Book of Charts, "A Verbal Order of Salvation")

- a. Hearing to know God's Word:
 - 1) Deut 4:6, "the peoples who hear all these statutes will say 'surely this great nation is a wise and understanding people.' "
 - 2) Psa 78:1, "Listen, O my people, to my instruction; Incline your ears to the words of My mouth."
 - 3) Prov 2:2, "Make your ear attentive to wisdom, Incline your heart to understanding." (cf. Pr. 4:1, 10, 20, 5:1, 7)
 - 4) Isa 1:2, "Listen, O heavens, and hear, O earth; For the Lord speaks."
 - 5) Luke 16:31, "But He said to him, 'If they will not listen to Moses and the Prophets, neither will they be persuaded if someone rises from the dead.'"
- b. Hearing to fear the Lord:
 - 1) Deut 5:28-29
 - 2) 1 Kgs 8:41-43 (cf. vs. 59-60)
- c. Hearing to make the Gospel known (cf. Matt 13:19):
 - 1) The Gospel was first proclaimed by Jesus Christ: "And this is the message we heard from Him and announce to you, that God is light, and in Him is no darkness at all." I John 1:5
 - 2) Note the use of preach the good news in the New Testament (κηρύσσω or εὐαγγελίζω)
 - 3) Acts 18:9-10, "And the Lord said to Paul in the night by a vision, 'Do not be afraid any longer, but go on speaking and do not be silent; for I am with you, and no man will harm you, for I have many people in this city.' "
 - 4) I Thess 1:5, "For our Gospel did not come to you in word only [but that was part of it], but also in power and in the Holy Spirit and with full conviction."
 - 5) Heb 4:2, "For indeed we have had the good news preached to us, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard."
- d. Hearing to be able to obey:
 - 1) Psa 18:44, "As soon as they **hear**, they obey me; foreigners submit to me."
 - 2) Psa 119:4, 11, "**Thou hast ordained Thy precepts**, That we should keep them diligently. **Thy word** I have treasured in my heart, That I may not sin against Thee."

- 3) John 10:16, “And I have other sheep, which are not of this fold, I must bring them also, and they shall **hear** my voice; and they shall become one flock with one shepherd.”
 - 4) John 17:6, “I manifested Thy name to the men whom Thou gavest Me out of the world; Thine they were, and Thou gavest them to Me, and they have kept **Thy word**.”
- e. Hearing to give the opportunity to believe:
- 1) John 4:41, “And many more believed because of his word.”
 - 2) John 4:42, “And they were saying to the woman, ‘It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the Savior of the world.’”
 - 3) John 4:50, “The man believed the word that Jesus spoke to him, and he started off.”
 - 4) John 17:8, “for the words which Thou gavest Me I have given to them; and they received them, and truly understood that I came forth from Thee, and they believed that Thou didst send Me.”
 - 5) John 17:20, “I do not ask in behalf of these alone, but for those also who believe in Me through their word.”
 - 6) Acts 14:1, “ and [they] spoke in such a manner that a great multitude believed, both Jews and Greeks.”
 - 7) Acts 18:8, “And Crispus, the leader of the synagogue, believed in the Lord with all his household, and many of the Corinthians **when they heard were believing** and being baptized”
 - 8) Acts 18:9-10, “but go on speaking and do not be silent for I have many people in this city.”
 - 9) Rom 10:14, “And how are they to believe in Him whom they have not **heard**? And how shall they **hear** without a **preacher**?”
 - 10) Rom 10:17, “Faith comes from **hearing** and **hearing** from the word of Christ.”
 - 11) 1 Cor 15:11, “Whether then *it was* I or they, so **we preach** and so **you believed**”
 - 12) Eph 1:13 (ASV), “in whom ye also, **having heard** the word of the truth, the gospel of your salvation, -- in whom, **having also believed**, ye were sealed with the Holy Spirit of promise”
 - 13) 1 Pet 1:23-25, “For you have been born again ... through the living and abiding word of God. ... And this is the word which was preached to you.”
- f. Hearing for salvation:
- 1) Acts 11:14, “and he shall speak words to you by which you will be saved, you and your household.”
 - 2) 1 Thess 2:16, “keeping us from speaking to the Gentiles that they might be saved.”
- g. The hearing of faith:
- 1) Gal 3:3, “This the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith?” (e.g. Acts 10:44)
 - 2) Gal 3:5, “Does He then, who provides you with the Spirit and works miracles among you, do it by the works of the Law, or by hearing with faith?”
 - 3) Heb 4:2, “but the word they heard did not profit them, because it was not united by faith in those who heard.”

G. Sample Commands Related to Salvation:

1. Prior to salvation:
 - a. Seek and you will find, Matt 7:7; Luke 11:9; cf. Acts 17:27
 - b. Seek the Lord while He may be found, Isa 55:6
 - c. Call upon Him while he is near, Isa 55:6
 - d. Let the wicked forsake his way, And the unrighteous man his thoughts, Isa 55:7
 - e. let him return to the LORD, And He will have compassion on him; And to our God, For He will abundantly pardon, Isa 55:7
 - 1) It seems that the *shub* (qal) should preferably be translated “turn” as in repent, cf. Ezek 33:11; 1 Thess 1:9

- f. In this case the progression in Isaiah 55:6-7 leads seamlessly to the New Testament teaching related to salvation...
2. Commands related to the point of salvation:
 - a. Believe in God, believe also in Me, John 14:1
 - b. Believe in the light, John 12:36
 - c. Believe in the Lord Jesus, and you shall be saved, Acts 16:31
 - d. Believe the works [of Christ], John 10:38; 14:11
 - 1) The works of Christ are the apologetic!
 - e. Only believe, Mark 5:36; Luke 8:50
 - f. Repent and believe, Mark 1:15
 - g. Enter by the narrow door, Matt 7:13; Luke 13:24
3. Commands related to the continuation of salvation:
 - a. Seek ye first the kingdom of God and His righteousness, Matt 6:33; cf. Luke 12:31
 - b. Abide in My, John 15:4-9
 - c. But put on the Lord Jesus Christ, Rom 13:14
 - d. Make no provision for the flesh in regard to *its* lusts, Rom 13:14
 - e. Put on the full armor of God, Eph 6:11
 - f. Often New Testament commands related to sanctification are mixed and matched with the NT commands for salvation:
 - 1) Which does not comply with the individual contexts of the commands
 - 2) Which leads to confusion and the elimination of the NT emphasis on a punctiliar salvation

H. Salvation and Works:

1. The biblical basis for a works salvation:
 - a. "So you shall keep My statutes and My judgments, by which a man may live if he does them; I am the LORD." Lev 18:5; cf. Deut. 4:1; 5:33; 8:1; 30:16
 - b. "If a man observes them [statutes and ordinances of God] he will live," Ezek 20:11
 - c. "By which if a man observes them [God's commandments and ordinances] he shall live," Neh 9:29
2. Several NT verses used to prove a works salvation:
 - a. "By your endurance you will gain your lives," Luke 21:19
 - b. "...Those who practice such things shall not inherit the kingdom of heaven," Gal 5:21 (cf. Rom 14:18, 1 Cor 6:10)
 - c. "You see that a man is justified by works, and not by faith alone," James 2:24
 - d. "...Faith without works is dead," James 2:26
3. A response to works salvation:
 - a. No man can observe the statutes of God, Psa 14:1, 3, 53:1, 3; Prov 20:9; Ezek 20:25 (cf. Rom 3:23)
 - b. If works could save Christ died in vain, Gal 2:21
 - c. Works for salvation are the invention of men, Col 2:21-22 (cf. Isa 29:13)
4. Salvation and works (Reformation principles of salvation):
 - a. The grace of God alone allows salvation (*sola gratia*), Rom 4:3-5, 16; 11:6; Eph 2:8-9; Titus 3:5
 - b. Faith in God alone allows salvation (*sola fides*), John 3:16; 5:24; Acts 16:30-31; Gal 2:16; Eph 2:8-9
 - c. Salvation is not as a result of works, Rom 3:19-20, Gal 2:16; Eph 2:8-9; Col 2:20-23
 - d. The inability to consistently perform works should lead to repentance. Ezek 18:23, 32
 - e. Works necessarily result from salvation, Eph 2:10
 - f. Seeking salvation by works nullifies salvation by grace, Gal 5:4

Notice how the International Bible Society's French *Le Semeur* (1992, 1999) obscures justification "Not By Works" in the Pauline epistles!

	Greek (N-A, 27 th)	NASB	French <i>Le Semeur</i> (IBS, 1999)	My translation of French
Rom 9:32	διὰ τί; ὅτι οὐκ ἐκ πίστεως ἀλλ' ὡς ἐξ ἔργων· προσέκοψαν τῷ λίθῳ τοῦ προσκόμματος	Why? Because <i>they did</i> not <i>pursue it</i> by faith, but as though <i>it were</i> by works. They stumbled over the stumbling stone	Pour quelle raison? Parce qu'ils ont cherché à être déclarés justes non pas en comptant sur la foi, mais comme si la justice pouvait provenir de la pratique de la Loi. Ils ont buté contre la pierre qui fait tomber	For what reason? Because they sought to be declared righteous not by counting on faith , but as if righteousness could come forth from practicing the Law . They butted against the stone that makes one fall
Rom 10:3	ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δικαιοσύνην καὶ τὴν ἰδίαν [δικαιοσύνην] ζητοῦντες στήσαι, τῇ δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπετάγησαν	For not knowing about God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God	En méconnaissant la manière dont Dieu déclare les hommes justes et en cherchant à être déclarés justes par leurs propres moyens, ils ne se sont pas soumis à Dieu en acceptant le moyen par lequel il nous déclare justes.	Not aware of the manner in which God declares men righteous and in seeking to be declared righteous in their own way , they did not submit to God in accepting the way in which he declares us righteous
2 Cor 3:9	εἰ γὰρ τῇ διακονίᾳ τῆς κατακρίσεως δόξα, πολλῶ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης δόξῃ.	For if the ministry of condemnation has glory, much more does the ministry of righteousness abound in glory.	En effet, si le ministère qui a entraîné la condamnation des hommes a été glorieux, combien plus glorieux est celui qui conduit les hommes à être déclarés justes par Dieu!	In fact, if the ministry which eventuated in the condemnation of men was glorious, how much more glorious is the one which guides men to be declared righteous by God!

Some issues are:

Notice how long the verses are, as they have provided numerous explanatory injections into the text, obscuring its message

Adding the words "the Law" (in Rom 9:32) to works:

Provides the interpretation that it applied only to Jews and the Old Testament Law, and Not to the penances nor to all the ecclesial laws of the Roman Catholic church

Translating "God's righteousness" into the phrase "the manner in which God declares righteous" at the beginning of Rom 10:3:

Again plays into the hands of the Roman Catholic church

Whose priests pronounce absolution from sin (hence they declare righteous) every day in confessionals around the world

Translating "the righteousness of God" into the phrase "God in accepting the way in which he declares us righteous" at the end of Rom 10:3:

Again uses another word to interpret "the way" in which he declares just, which may be, again, in the confessionals all across the world

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

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

Conclusions:

These verses have been turned into an equivocal verse, having two meanings, one for Protestants and one for Catholics. Therefore eliminating its usefulness to teach justification by faith alone, which is the message of the Book of Romans

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

They they conveniently insert the words “manner” and “method” in Rom 10:3, completely changing the emphasis of the verse, and rendering it equivocal.

By the way, this type of translation is done throughout the *Le Semeur* Bible. It is an example of the United Bible Society honoring its agreement with the Roman Catholic church in 1968.²⁴⁷

However...

5. Works have no place in salvation:
 - a. Works will never justify sinful man, Prov 20:9; Rom 3:19-20; 4:2-5; Gal 2:16, “By the works of the Law shall no flesh be justified.”
 - b. Works will never save sinful man, Rom 4:5; Eph 2:8-9
 - c. God sanctifies man, not works, Ezek 20:12
 - d. A clear conscience does not imply no sin, 1 Cor 4:4; Heb 9:9, “works cannot make a worshiper perfect in conscience.”
 - e. The blood of Christ saves us from “dead works” to serve the living God, Heb 9:14
6. Of good works:
 - a. All the “good works” of the Christian are God’s, not man’s good works:
 - 1) John 3:20-21, “wrought in God”
 - 2) Eph 2:10, “which He has prepared beforehand that we should walk in them”
 - 3) 1 Cor 15:10, “yet not I but the grace of God in me”
 - 4) 2 Cor 3:5-6, “Not that we are adequate in ourselves to consider anything as *coming* from ourselves, but our adequacy is from God, ⁶ who also made us adequate *as* servants of a new covenant, not of the letter, but of the Spirit; for the letter kills, but the Spirit gives life.”
 - b. Therefore...
 - 1) God gets the glory for all the good good works of the Christian, not the Christian himself
 - 2) There is no implicit or explicit merit in the good works of the Christian
 - 2) Our boast is not in us, in our merits, or in our meritorious behavior, nor in that of any other human being, but in the Lord alone, Jer 9:24; 1 Cor 1:30-31; 2 Cor 1:17
7. Some items commonly added to salvation:

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

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

²⁴⁷Most importantly, “(II) Procedures: (C) Organizational Structure: (1) Working Committee. ‘Consisting of 4 to 6 persons equally divided between Protestant and Roman Catholic constituencies and possessing four essential characteristics: (a) equal standing, (b) complementary abilities, (c) mutual respect, and (d) capacity to work together.’” Notice also, “(I) Technical features: (A) Textual: (1) Common Texts. ‘Though a critical text must form the basis of any adequate translation, it is recognized that conservative tendencies in both Roman Catholic and Protestant constituencies require that certain passages on the New Testament found in the Textus Receptus, but no longer supported by the consensus of modern critical judgment, be included in the text of the translation.’ ... (2) Canon. ‘Many Bible Societies are in a position to publish editions of the Bible which contain the Apocrypha or the deuterocanonical texts in certain well defined circumstances. . . . It is recognized that on the one hand an edition of the complete Bible bearing the imprimatur of the Roman Catholic authorities will contain the deuterocanonical texts...’ ... (B) Exegetical: (1) Exegesis. ‘. . . a common exegetical basis should be established by the adoption of mutually acceptable commentaries and critical studies recommended by the joint commission.’ ... (2) Annotations or Helps for Readers [In this section is discussed differences in alternative readings, alternative renderings, proper names, plays on words, historical backgrounds, cultural differences, cross references, and section headings.] ‘While reference systems always run the risk of subjectivity and some are outright tedious, nevertheless it has been possible to prepare reference systems of *great usefulness* and scholarly objectivity.’” (Thomas F. Stransky, C.S.B. and John B. Sheerin, C.S.B., “Guiding Principles for Interconfessional Cooperation in Translating the Bible,” *Doing the Truth in Charity*, Ecumenical Documents 1 [New York: Paulist, 1982], 159-67).

- b. **Baptism:** Some believe that baptism comes through faith *and* baptism (please note 1 Cor 1:17; 10:1-5).²⁴⁸
 - c. **Speaking in tongues:** Some feel that salvation is made secure and sure through an actual manifestation of the indwelling Holy Spirit, such as speaking in tongues.
 - d. **Perfectionism:** A continual subservience to the idea that any sin will cause the Christian to lose his/her salvation, adds a sinless perfectionism to salvation and God's grace (please note 1 John 2:1-2 written to Christians).
 - e. **Sacramentalism:** Salvation comes through faith *and* adherence to the church sacraments or codes of faith.²⁴⁹
 - f. **Sabbath:** To the practicing Seventh Day Adventist, there is a formidable commitment to keeping the Sabbath (Saturday), as well as to other OT particulars, which are added to faith alone, grace alone.
 - g. **Poverty:** Even a self-imposed lifestyle of "poverty" can be added to salvation, when it is demanded of others in the name of salvation. Note that this is one of the Benedictine vows which defined Western monastic movement, imposing a Greek stoicism onto Christian salvation.
 - h. **Conclusion:** There seems to be no end to the possibilities of those things which can be added to salvation other than salvation by faith in Jesus Christ by the grace of God. Most of the items that are added are good, and a majority of them are found in the Scriptures. It then becomes a matter of not exceeding what has been written (cf. Rev 22:18)
7. Defining salvation:
Salvation comes by the grace of God to the contrite heart who, quickened by the Word of God, repents of his sin as detestable to God and believes in Jesus Christ and His blood as the sole and complete atonement for his sin, accepting the full pardon found only in the cross and blood of Jesus Christ, and submitting himself by faith to the lordship of Christ and God's Word in daily life.

²⁴⁸The following is teaching on baptism in the Anglican Book of Common Prayer (Article 27 of the 39 "Articles of Religion"). This statement has characteristics of being a response to believers baptism:

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

²⁴⁹The Roman Catholic, Eastern Orthodox and Lutheran churches adhere to a sacramental understanding of salvation. In Roman Catholic theology, grace funnels down from the hierarchy of the Church to the laity by means of the sacraments. An interesting "sacramental" works salvation is practiced by various pseudo-Christian sects, such as the Mormons and Jehovah's Witnesses.