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On one point Prof. Wellhausen and Prof. Moore deserve equal commendation. They are not afraid to say upon occasion that they can neither translate a passage, nor, when corrupt, suggest a satisfactory way of healing the corruption. Hence the dots which interfere with the flow of the Song of Deborah. Perhaps further consideration may somewhat diminish the number of these dots in future editions. It is also an excellent practice to place sometimes a small ? by a doubtful word. Altogether the task of the contributors has been no easy one. The rules of the editor were elaborate and stringent, so elaborate and so stringent that with a less zealous editor success would have been still harder to attain. And I am well assured that no one will speak more modestly of the work thus far completed than the editor. A turning-point in Bible study had, he felt, arrived, and, having the strength and ability for the task of registering results and popularizing critical study, he set himself to perform it. And though finality in such enterprises is hopeless, let us trust that for some time to come serious students of the Old Testament may continue to draw from this abundant source of knowledge.

T. K. CHEYNE.

DIFFICULT PASSAGES IN ROMANS.

III. JUSTIFICATION THROUGH FAITH.

As St. Paul turns towards his readers at Rome, his thoughts assume the form of a desire to preach to them the Gospel. This desire he justifies, in view of any shame which might be evoked by the grandeur of Rome and the lowliness of a word spoken by a stranger, by a description of the Gospel. *It is a power of God*, i. e. a manifestation, and thus in some sense a concrete em-

bodiment of His ability to produce results. The good news of salvation is a channel through which the power of God operates. So 1 Corinthians i. 18: "The word of the cross . . . is, to us who are being saved, a power of God." Similarly in v. 24 we read of "Christ, God's power and God's wisdom." For in the personality of "Christ crucified" is revealed a power and wisdom which we recognise as divine. The devotees of a false teacher said of him, as we read in Acts viii. 10, "This man is the power of God which is called (*i.e.* recognised as) great." St. Paul asserts that in the Gospel which he preaches is present and active a superhuman and infinite power.

This assertion is abundantly proved and illustrated by the effects of the Gospel. So Acts xi. 20f.: "They were speaking to the Greeks, announcing as good news the Lord Jesus. And the hand of the Lord was with them; and a great number, who believed, turned to the Lord."

The words *for salvation* describe the tendency and purpose of this manifestation of divine power, viz. rescue of the perishing. From what peril or calamity the hearers of the Gospel are to be rescued, St. Paul goes on to say, as already expounded, in chapters i. 18-iii. 20, where he convicts both Jews and Greeks that they are all under sin and brings all the world silent and guilty before the bar of God.

The words following, in the dative of advantage, *for everyone that believeth*, describe the persons in whose behalf the power of God manifested in the Gospel is put forth. In an address recorded in Acts xiii. 39 the Apostle asserts that in those that believe this purpose is attained: "everyone that believeth is justified from all things." But in the passage before us he merely states the aim of the Gospel. An important parallel, from a later epistle, is found in Ephesians i. 18f.: "that

ye may know . . . what is the surpassing greatness of His power towards us that believe."

The words *Jew first and Greek*, found again in chapter ii. 9, 10, were expounded in my last paper. Even in the preliminary statement of the Gospel now under consideration, the all-important division of mankind caused by the gift of the written law to Israel only was already, as always, in the writer's thought. The contrast of Jews and Greeks is a conspicuous feature of the second group of St. Paul's letters, occurring five times in Romans, four times in 1 Corinthians, and once in Galatians. In his other letters it is found only in Colossians iii. 11. The same phrase is found, in reference to the work of St. Paul, five times in the Book of Acts. The same contrast, but not the same phrase, is conspicuous in Ephesians ii. 11-22. It is a sure mark of the early date, and therefore an indication of the genuineness, of this epistle.

The commission in Luke xxiv. 47 was to preach repentance and forgiveness of sins to all the nations, beginning at Jerusalem. And this was the order actually followed. The Gospel was first preached, on the day of Pentecost, to Jews at Jerusalem; afterwards to the Gentiles, in Palestine and elsewhere. And in his apostolic journeys, wherever there were Jews, St. Paul went *first* to them.

Verse 17 explains how the Gospel is, to all who believe, a power of God for salvation, viz. because a *righteousness of God in it is revealed from faith and for faith*. And this revelation is in harmony, (*according as it is written*,) with words spoken by the prophet Habakkuk, who, in view of coming calamity, announces that "*the righteous man by faith will live*." The life thus promised involves salvation. The man who will obtain it is described as righteous and as a man of faith.

The important statement in chapter i. 17 is repeated in almost the same words in chapter iii. 21 f. After asserting that in the Gospel there takes place a revelation of the righteousness of God, St. Paul asserts in verse 18 that another revelation, viz. of divine anger, is also taking place. This solemn revelation he expounds in chapters i. 18–iii. 20, and concludes by saying that through law comes knowledge of sin. At this point he returns to the position taken up in chapter i. 17, and describes further the revelation of the righteousness of God. This remarkable repetition points clearly to the words now before us as the fundamental theme of the epistle. And this is confirmed by the entire argument following.

The most conspicuous feature of the verses before us is the phrase *righteousness of God*, thrown prominently forward in chapter i. 17, found also in chapter iii. 21, and again with emphatic repetition in verse 22. On its interpretation depends the sense of the whole passage, and in no small part the scope of the epistle.

The word *righteous* (or *right*) and its Hebrew and Greek equivalents denote always agreement with a standard with which the object so described must be compared. We have in Leviticus xix. 36 righteous weights and measures; in Matthew xx. 4, Colossians iv. 1, righteous wages; in Matthew i. 19, Luke i. 6, righteous men; in Romans ii. 5, Acts iv. 19, John vii. 24, righteous conduct and judgment; and in 2 Timothy iv. 8 God is called "the righteous Judge." Comparison and agreement imply a judge who makes the comparison and observes and declares the agreement. Hence the expressions "righteous before God," and "right in his own eyes." Whenever we use the word *righteous* of our fellowmen, we set up ourselves as their judge and take as our standard of comparison the principles of right

and wrong acknowledged by all. When we speak of God as righteous, *e.g.* "Himself righteous" in chapter iii. 26, we assert that with these principles His action corresponds.

It was ever present to the thought of Israel that in the written law God had marked out a path along which He would have His servants go, and that obedience would be followed by blessing and disobedience by punishment. Consequently, to the Jew, that man is righteous who walks in the path marked out by God, and who therefore enjoys the favour of God and will obtain the blessings promised to those who obey Him. The condition of such a man was *righteousness*.

The chief difficulty of the passages before us is the precise meaning of the genitive case, "*righteousness of God.*" In chapter iii. 5, these words denote evidently an attribute of God. For "God's righteousness" is contrasted with our "unrighteousness"; and the apostle asks, "is God unrighteous who inflicts His wrath?" The same phrase has the same meaning twice in verses 25, 26: "for a demonstration of His righteousness." For the righteousness to be demonstrated is expounded in the words following, "that He may be Himself righteous and a justifier (*i.e.* one making righteous) of him who has faith in Jesus." God is righteous in the sense that He administers His kingdom impartially in accordance with His own laws, these being in harmony with the essential principles underlying the moral judgments of men.

This simple meaning of the phrase *righteousness of God* will not satisfy the conditions of the passage before us. For the harmony of God's action with the moral law was revealed, not in the Gospel, but long before. It was a most conspicuous element of the revelation embodied in the Old Testament; and was not specially conspicuous in the teaching of Christ. Moreover no revelation of the

justice of God would explain, as Romans i. 17 is meant to explain, the saving power of the Gospel. Nor does God's attribute of righteousness stand in any definite relation to man's faith, as is stated with emphatic repetition in Romans i. 16, 17, iii. 21, 22: and in no sense can it be said, as in chapter iii. 21, to be manifested "apart from law." Again, the words quoted from Habakkuk, "the righteous man by faith shall live," say nothing whatever about a revelation of God's righteousness. They speak only of a righteous man's escape by faith from impending evil. The words before us cannot possibly have the meaning which the context requires us to give to the same phrase in Romans iii. 5, 25, 26. We are therefore compelled to give to the same words in another part of the same chapter an altogether different meaning.

The phrase we are considering meets us again later in the epistle. In Romans ix. 30, 31 we read, in a summary of St. Paul's exposition of the Gospel, that "Gentiles, the men who were not pursuing righteousness, have obtained righteousness, even the righteousness which is by faith. But Israel, while pursuing a law of righteousness, has not attained to such law." This failure, St. Paul explains in chapter x. 3 by saying that "not knowing the righteousness of God, and seeking to set up their own, to the righteousness of God they have not submitted." Here we have, with conspicuous repetition, the phrase before us. It cannot mean God's attribute of righteousness. For ignorance of this righteousness would not explain Israel's rejection of the Gospel of Christ; nor would this rejection be described as a refusal to submit to the righteousness of God, or accounted for by an attempt to set up their own righteousness. We notice also that this failure to attain righteousness is due (see Romans ix. 32) to a wrong way of seeking it, viz. by works instead of by faith.

An explanation of the whole may be found in Philip-

pians iii. 9, a close parallel to the passage just considered. St. Paul writes, "in order that I may gain Christ and be found in Him, not having a righteousness of my own, viz. that which is from law, but that which is through belief of Christ, the righteousness which is from God on the condition of faith." The words "not having a righteousness of my own" are a marked contrast to "seeking to set up their own righteousness" in Romans x. 3. And the further description "that which is from law" reproduces exactly "the righteousness which is from law" in Romans x. 5. The contrasted phrase, "the righteousness which is from God on the condition of faith" is evidently a parallel to the ignored "righteousness of God" and "the righteousness from faith" in Romans x. 3, 6.

Reading together all these passages, and noticing that all refer to the Gospel announced by Christ on the condition of faith, accepted by St. Paul but rejected by most Jews, it is impossible to doubt that the phrase *righteousness of God* in Romans i. 17, iii. 21, 22 is equivalent to "the righteousness from faith" mentioned in Romans x. 6, and to "the righteousness from God on the condition of faith" in Philippians iii. 9. If so, the genitive *of God* describes the source of this righteousness, as given by God, in contrast to a righteousness earned by human effort. Just so, in Philippians iv. 7 "the peace of God" is a peace which God gives: and in John xiv. 27 Christ says, "My peace I give to you." The righteousness of God, in Romans i. 17, iii. 21, 22, x. 3 is a conformity with a divinely-erected standard which God requires as a condition of His favour and of the blessings He waits to bestow, a conformity which is also His gift. This divinely-given conformity, the only condition of salvation which sinners can fulfil, God made known and gave by announcing salvation for all who believe. The same meaning is the easiest explanation of the same phrase in 2 Corinthians v. 21:

“Him who knew no sin, on our behalf He made to be sin in order that we may become a *righteousness of God* in Him.”

This exposition finds decisive confirmation in the verses following the second of the two passages I am now expounding. In Romans iii. 24 we have the cognate verb *being-justified*; and in verse 26 God's purpose in setting forth Christ as a propitiation is said to be “in order that He may be Himself *just* (or *righteous*) and a *justifier* (*δικαιοῦντα*) of him that has faith in Jesus.” In verse 28, St. Paul sums up his teaching by saying, “for we reckon that a man is *justified* by faith apart from works of law”; and again, in verse 30, “who will *justify* circumcision by faith and uncircumcision through faith.” Indisputably this justification through faith apart from works of law is equivalent to “righteousness of God through faith, apart from law,” in verses 21, 22.

It is equally certain that the Hebrew and Greek equivalents of the word *justify* in the English Bible denote, not to make actually righteous, but to reckon, or declare, or treat a man as righteous. So Deuteronomy xxv. 1, “thou shalt justify the righteous and condemn the wicked”; Proverbs xvii. 15, “he that justifieth the wicked and he that condemneth the righteous, both of them alike are an abomination to Jehovah.” Apart from the phrase “justified through faith,” a phrase used only by St. Paul, the word *justify* is several times found in the New Testament, always in this forensic sense. So Matthew xii. 37, “by thy words thou shalt be justified, and by thy words thou shalt be condemned”; a close parallel to Romans ii. 13, “not the hearers of law are righteous before God, but the doers of law shall be justified.” Similarly, in Luke x. 29, xvi. 15, we find men who justify themselves. This can only mean that they present themselves as just in the subjective view of themselves or others.

The above interpretation is confirmed by the constant contrast of the words *justify* and *condemn*. For the latter denotes indisputably, not to make a man actually wicked, but to treat him as such.

Another equivalent for the phrases "righteousness of God through faith" and "justified through faith" is the phrase "faith reckoned for righteousness" in Romans iv. 3, 5, 9, 23, 24, where St. Paul illustrates his own fundamental doctrine by comparison with the case of Abraham. This phrase evidently denotes, not an impartation of actual moral conformity with the law, which could not be described as a "reckoning," but a forensic reception of a man as righteous on the ground of his faith. Throughout the whole of Romans iv. we have no reference to an inward moral change of Abraham, but only to a changed relation to God.

That these two phrases, "justified through faith" and "faith reckoned for righteousness," denoting evidently not inherent but only forensic righteousness, are used by St. Paul as equivalents of his phrase "righteousness of God through faith," affords strong presumption that this last phrase also denotes only this forensic righteousness. And this is confirmed by the fact that, while discussing this righteousness or justification through faith, St. Paul says nothing about inward conformity to the moral law. Chapters iii. 21-v. 21 contain no moral teaching. This is reserved for chapters vi.-viii. And here other phraseology takes the place of the three phrases noticed above.

It may be objected that a mere forensic righteousness is of no avail. But in the teaching of St. Paul righteousness through faith does not stand alone. The justified ones are adopted into the family of God as His sons, and receive the Holy Spirit, the Spirit of Adoption, who becomes in them the animating principle of a new life of unreserved devotion to God, like that of Christ. But when St. Paul expounds

these all-important moral results of faith, he uses other modes of speech.

The grammatical construction of the words *believe* and *faith* deserves attention. With the verb *believe*, both the person whose word is believed, and the word believed, are put, in Greek, in the dative. So Romans iv. 3, "Abraham believed God," ἐπίστευσεν Ἀβραὰμ τῷ Θεῷ: 2 Timothy i. 12, οἶδα ᾧ πεπίστευκα: also Romans x. 16, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; John iv. 50, ἐπίστευσεν . . . τῷ λόγῳ. (John xi. 26 is an easily explained exception. The accusative denotes the extent to which Martha's faith was to go.) When the verb rendered *believe* is replaced by a substantive, the dative is replaced by a genitive both for the person whose word is believed and for the word believed. This explains the phrase πίστεις Ἰσ. Χρ. in Romans iii. 22, 26, Galatians ii. 16 twice, 20. Christ is here the person whose word is believed. This phrase is very difficult to render into English, especially if we use the word *faith* as a rendering of πίστις. The words "faith of Jesus Christ" found in the A.V. of the above passages convey no sense to English ears. The phrase "faith in Jesus Christ," used by the Revisers, brings in an idea foreign to the original and not frequent with St. Paul. For it suggests the Hebrew form "בְּאֵמוּנָהּ, whereas the Greek phrase used by St. Paul suggests the form "בְּאֵמוּנָהּ. The former is used only where belief involves trust, and therefore makes this conspicuous. Now, although indisputably, as matter of fact, the faith which justifies involves trust, the Greek words used by St. Paul do not suggest this. A better English rendering is to reject the word *faith* and use as a substantival counterpart to the verb *believe* the cognate substantive *belief*. We can then correctly and suitably translate "through belief of Jesus Christ."

The object-matter of justifying faith is stated in Philip-
pians i. 27, τῇ πίστει τοῦ εὐαγγελίου; and in 2 Thessalonians

ii. 13, *πίστει ἀληθείας*. This last both A.V. and R.V. render "belief of the truth." The other passage is rendered in both versions, much less intelligibly, "the faith of the Gospel."

The object-matter of justifying faith, *i.e.* the word to be believed, is the good news of salvation announced by Christ. This we accept in reliance upon Him. For we know that His word cannot fail. This faith, God reckons for righteousness, *i.e.* as fulfilment of the appointed condition of His favour. They who believe are therefore justified, *i.e.* accepted by the great Judge as righteous. And this righteousness is described as a "righteousness of God," in contrast to any righteousness which man might conceivably earn by his obedience to the law of Moses or the law written in the heart, because it is a gift of the undeserved favour of God.

This righteousness is "apart from law." For it is independent of the great principle which underlies all law, Do this and live. So we read in Romans x. 5, "Moses writeth that he who hath done the righteousness which is from law shall live in it." To this righteousness through faith, "witness is borne by the Law and the Prophets." Of the latter, we find in Romans i. 17 an example from Habakkuk; and, of the former, an example in chapter iv. from the case of Abraham.

Notice in Romans i. 17 the present tense, "a righteousness of God is *being-revealed*," and in chapter iii. 21 the perfect tense, "a righteousness of God *has-been-manifested*." The one describes a revelation now going on, the other a manifestation which has already taken place with abiding results. This change of tense corresponds with the use in the New Testament of the verbs rendered respectively *revealed* and *manifested*. The word *φανερώω*, from *φανερός* and *φαίνω*, denotes an objective setting forth before the eyes of others, whether or not the object be actually seen

by them. The word ἀποκαλύπτω is used only for that which enters into the subjective consciousness of a beholder. It denotes always an inner unveiling. So Matthew xi. 25, "Thou hast revealed them to babes"; and verse 27, "neither does anyone know the Father except the Son and he to whomever the Son is minded to reveal Him." To St. Peter, who has just made his noble confession, as recorded in Matthew xvi. 17, Christ says, "flesh and blood hath not revealed it to thee but my Father in heaven." Of a similar inward revelation we read in 1 Corinthians ii. 10, "to us God hath revealed them through the Spirit." Of such inward revelation occurring during a Christian gathering, we read in 1 Corinthians xiv. 30: "if to another it be revealed (*i.e.* a revelation be given) while sitting." In Galatians i. 16 St. Paul says, "it pleased God . . . to reveal His Son in me." And in Ephesians iii. 5, he speaks of the mystery of the Gospel as having been "revealed to His holy apostles and prophets in the Spirit."

On the other hand, the word φανερώω is used in passages almost identical with the above. Indeed the same event may be described either as a manifestation or a revelation, according as it is looked upon as a public setting forth or as an inward communication of truth resulting from it. The appearance of Christ at the great day is called a manifestation: for it will be outward and conspicuous. It is also called a revelation: for it will at once enter into the inner consciousness of all.

The above distinction explains the change of tense between Romans i. 17 and iii. 21. By the historic announcement of the Gospel there *has been* once for all *manifested*, *i.e.* set before the eyes of men, a righteousness of God. On the other hand, in the Gospel, there takes place day by day, as each one ventures to believe, an unveiling of a righteousness which God gives, *i.e.* a condition in which His favour is enjoyed. This distinction is con-

firmed by the mention of the Spirit in 1 Corinthians ii. 10 and Ephesians iii. 5, already quoted, as the Agent of revelation.

We may now paraphrase the two passages before us, as follows. St. Paul is eager to announce at Rome good news. For he is not ashamed of the good news. For it is an instrument and manifestation of God's power, put forth in order to save men, for the benefit of everyone who believes, Jew first and also Greek. This he explains by saying that a righteousness of God, *i.e.* a conformity with a divinely-appointed condition of His favour and of the blessings he waits to bestow is day by day, as one after another believes, revealed in the Gospel, a revelation derived from faith as its condition and designed to lead to a life of faith. This righteousness from faith is in harmony with a prophecy of Habakkuk, who, foreseeing a time of distress, asserts that the righteous man, by his faith, will survive.

Again, after proving at length the need for this salvation and asserting that the law given to Israel convicts the whole world of sin, St. Paul goes on to say that now, apart from law, which promises blessing only to those who obey it, a conformity with law which is God's gift has been placed visibly and conspicuously before the eyes of men. To this righteousness, testimony is borne day by day, as men read them, by the ancient Scriptures. It is a righteousness given by God, through belief of the words of Christ, for all who believe.

It is worthy of note that the phrase *justified through faith* is used in the New Testament only by St. Paul, the apostle who sat at the feet of Gamaliel, an "honoured teacher of law." It is found, outside his letters, only in Acts xiii. 39, where, by a most important coincidence, we have an address from his lips. To the legal training and disposition of the great apostle of the Gentiles, we owe this important

mode of stating the Gospel of Christ. In another paper I shall show that to the same apostle we owe a most important mode of stating the doctrine of the Atonement in its bearing on the righteousness and law of God.

To him we owe also important analogies between the doctrine of justification through faith and various elements of teaching in the Old Testament. To these last St. Paul does not appeal as proofs of his doctrine; which rests securely, as we read in Galatians i. 11, 12, on the word of Christ. But he quotes Habakkuk ii. 4, Genesis xv. 6, Psalm xxxii. 1 f., in order to show the deep harmony, amid many conspicuous differences, between the earlier preparatory revelations given to Israel and the supreme and final revelation given in Christ.

In this paper, we have studied St. Paul's formal statement of the first fundamental doctrine of the Gospel as understood by him, viz. justification through faith. In my next, I shall discuss the second great doctrine, viz. justification through the death of Christ.

JOSEPH AGAR BEET.

THE INCARNATION AND CULTURE.

"Thou art fairer than the children of men; grace is poured into thy lips."—*Ps. xlv. 2.*

OUR theme is the Incarnation and Culture. And if our last subject—the Incarnation and Dogma—had a somewhat austere and controversial sound, this may seem perhaps a little nerveless and sentimental.

Culture is a phrase which has much to answer for. It developed, not long ago, a manner of thinking and speaking that was distinctly morbid and womanish—not womanly at all, but womanish—and a cant as offensive as any with which the world ever reproached religion; and it has often