Passages cited from (a) the O.T., (b) the N.T., (c) extra-canonical writings; (2) an Index of Greek terms; (3) an Index of Names and Subjects.

These Indexes will greatly augment the value and facilitate the use of this interesting volume of a magnificent series.

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**Apostolic Arithmetic.**

**A Pauline Word-Study.**

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One of the characteristic words of the Apostle Paul is λογισμός. It occurs twenty-nine times (apart from Old Testament quotations) in his Epistles (eleven times in Ro 4 alone), and only three times elsewhere in the New Testament. The root meaning under all its applications is 'to reckon.' It is 'a metaphor from accounts,' and implies a setting down on the credit or debit side (Sanday and Headlam on Ro 4 3). St. Paul uses it in several connexions to illustrate and enforce the arithmetic of Christian truth and of its opposites.

I. The Arithmetic of Human Sin.

Ro 2:3: 'But dost thou reckon this (λογισμός), O man, that thou wilt entirely escape (εἰς) the judgement of God?'

The Apostle points out to the self-righteous and proud Jew that his method of calculation is 'inaccurate, and therefore misleading, and that if he continues to reckon by this computation the result will be disastrous. Inaccurate arithmetic is fatal, whether in the commerce of earth or of heaven.

II. The Arithmetic of Sovereign Grace.

Ro 4:3: 'Abraham believed God, and it was reckoned (λογισμός) to him unto righteousness.'

Ro 4:5: 'His faith is being reckoned (λογισμός) unto righteousness.'

Ro 4:6: 'The blessedness of the man to whom God is reckoning (λογισμός) righteousness apart from works.'

Ro 4:8: 'Blessed is the man to whom God is reckoning (λογισμός) righteousness apart from works.'

Ro 4:9: 'Faith was reckoned (λογισμός) to Abraham unto righteousness.'

Ro 4:11: 'With a view to the reckoning (τὸ λογισμὸν) to them the righteousness.'

Ro 4:22: 'Wherefore (i.e. because "strong in faith," v.21) it was reckoned (λογισμός) to him unto righteousness.'

Ro 4:24: 'On account of us, to whom it is about to be continually reckoned (λογισμοθα).'

2 Co 5:19: 'God was in Christ reconciling the world to Himself, not reckoning (λογισμοθαν) to them their trespasses.'

The references above to Abraham show that God 'placed to his credit' the attitude of faith in Himself. This response of the soul (πιστεύειν τῷ Θεῷ) was accepted with a view (εἰς) to his becoming possessed of that righteousness which God alone can bestow on guilty man. God's condescending acceptance of faith in Him as the channel of righteousness is an act of sovereign grace. He 'puts this to our credit' in the book of His mercy and grace. He does not wish (μὴν, 2 Co 5:19) to reckon our trespasses and put them to our account, but wills rather to reckon our faith (Ro 4). Only Divine grace could do this.

Most modern writers render εἰς δικαιοσύνην as though it were equivalent to ὡς or ἀντί, as though God reckoned Abraham's faith as righteousness, i.e. as its equivalent. But righteousness, properly speaking, is the actual fulfilment of Divine requirement, and not the mere promise and potency of it. Faith cannot be the equivalent of righteousness in this sense, and it would be a far too serious modification, or, rather, transformation, of the Pauline Gospel to say that God sees in our faith the germ of what we shall become, and therefore justifies us by anticipation. Haldane's view seems, on the whole, the best, that εἰς should be interpreted as in Ro 1:16 3:22 and 10:9, and rendered by an ellipse: with a view to the receiving of righteousness (cf. Note in Orr's Christian View on 'The Germ-Theory of Justification'.

III. The Arithmetic of Inscrutable Wisdom.

Ro 9:8: 'That is, the children of the flesh, these are not children of God; but the children
of the promise are being reckoned (λογίςεως) with a view to (εἰς) seed.

God’s Divine Purpose determined that Abraham’s heir should be Isaac, not Ishmael, and that the line of inheritance should descend through Jacob, not Esau. From first to last the provision, course, and movement of blessing was to be Divine, not human. ‘Not of works, but of him who calleth’ (Ro 9:11). Why this choice was made of Isaac and Jacob rather than of Ishmael and Esau, we know not, except that it magnifies the grace and power of God as against natural order and natural rights. God’s perfect wisdom so willed it, and that is the fundamental cause and explanation. He still determines that His spiritual blessings should run along lines of spiritual kinship, not of fleshly descent, and the children of the promise (not of the flesh) are still being reckoned with a view to the possession of a spiritual seed, even those who believe and serve God.

IV. THE ARITHMETIC OF ABSOLUTE JUSTICE.

Ro 2:25: ‘If, therefore, the circumcision guard the righteous enactments of the law, will not his uncircumcision be reckoned (λογίςεως) with a view to (εἰς) circumcision?’

Ro 4:4: ‘Now, to him who is working the hire is not reckoned (λογίςεως) according to grace, but according to debt.

God is no man’s debtor, and all His dealings are according to strict and perfect justice. The uncircumcised Gentile, living up to the full measure of His light, shall be regarded as among the privileged children of Israel. And if it were possible for a man to work for his own salvation, it would be reckoned to his credit as rightfully due to him. No one will be able to say hereafter that God was anything but absolutely just and true in all His dealings. ‘Shall not the Judge of all the earth do right?’

V. THE ARITHMETIC OF SIMPLE FAITH.

1. For justification.

Ro 3:28: ‘For we are reckoning (λογίςεως) that a man is being justified (δικαιώσεως) by faith, apart from works of law.’

Here we find the believer beginning to reckon (‘we’). He has been taught by God’s method of reckoning (Ro 4:4), and now commences to use the reckoning of trust in God. He learns from God what faith is and does, and, reckoning on that, he dares to take God at His word, and adopt a similar method of spiritual arithmetic.

2. For sanctification.

Ro 6:11: ‘So also do ye keep on reckoning (λογίςεως) yourselves, on the one hand, to be dead men to sin, but, on the other hand, living to God in Christ Jesus.’

Faith is not only an act for justification; it is an attitude for sanctification. It is not according to New Testament teaching to say that we are justified by faith and sanctified by works. We have justification and sanctification by faith in the One Lord Jesus Christ. In the passage now before us the believer is consequently exhorted to keep the account (λογίςεως) of his Christian life and standing. He is to reckon himself dead to sin and alive to God. And all this is a question not of mere emotions or variable feelings, but of solid spiritual mathematics, of calm, quiet reckoning. It is a rational calculation based on facts. What a power this would be to us if we used it constantly, and just simply reckoned quietly, definitely, certainly that in Christ we are at once dead to sin and living to God. Our judicial position with God would thus be realized as the fount and source of spiritual power in daily life. As Vaughan paraphrases it (Romans, p. 123): ‘Regard yourselves as included in Christ, in His death and in His life. Be, in relation to all sin, as impassive, as insensible, as immovable as is He who has already died. Be, in relation to God, as full of vigour and vitality as is He who is already risen.’

VI. THE ARITHMETIC OF DEEP HUMILITY.

2 Co 3:5: ‘Not that from ourselves we are competent to reckon (λογίςεως) anything as from ourselves, but our competency is from God.’

2 Co 12:6: ‘Lest anyone should reckon (λογίςεως) with reference to (εἰς) me, beyond what he seeth me or heareth from me.’

The Apostle’s arithmetic affects the whole of his Christian life, and not merely his position and standing with God. In his work for God he is but the instrument; God is the great Agent. As a Servant of Christ, Paul cannot originate anything (δις καὶ ἐκατωτῶν); everything proceeds from God (3:5, 4:6). This is not only his own view of himself (3:5), it is the one he wishes others to have of him (12:6). Everything concerning him is to be calculated (λογίςεως) on a basis of fact, for he
shrinks, above all things, from a reputation that is not based on reality and not justified by personal character and power. What a test we have here for Christian life and work!

VII. THE ARITHMETIC OF BROTHERLY LOVE.

1 Co 13: 'Love does not reckon (λογιζέται) evil.'

2 Ti 4: 16: 'All forsook me. May it not be reckoned (λογιζότας) to them.'

In these two utterances of the Apostle we have respectively the principle and the practice of brotherly love based on heavenly calculation. The world's arithmetic is very different; evil is reckoned there, and treachery is by no means overlooked. In Christianity, however, hatred and falseness do not enter into our calculation, and are to be ignored in the arithmetic of life. Love reckons many things, and takes into account quite a number of facts, but never places evil to the credit of anyone. This is Christianity.

VIII. THE ARITHMETIC OF FAITHFUL SERVICE.

1 Co 4: 1: 'Thus let a man keep reckoning us (λογιζόμεθα) as servants of Christ and stewards of the mysteries of God.'

1. Servants of Christ. Not of men, not of party, but in direct and sole relation to Christ.

2. Stewards of God's mysteries. Trusted and responsible servants charged with the revelation of His will to men.

We see here the true position of the ministry. In its limitations and duties it is a service, in its privileges and responsibilities it is a stewardship. The calculation asked for will always preserve the true balance and proportion, and prevent a great deal of inaccuracy as to the nature and powers of the Christian ministry.

IX. THE ARITHMETIC OF UNFLINCHING COURAGE.

2 Co 10: 2: 'The confidence with which I reckon (λογιζόμεθα) to dare against certain who are reckoning (λογιζόμενος) us as walking according to flesh.'

2 Co 10: 6: 'If any man has confidence in himself that he is Christ's, let him reckon (λογιζόμεθα) this per contra (πάλιν) from himself, that according as he himself is Christ's so also are we.'

2 Co 10: 11: 'Let such a one reckon this (λογιζόμεθα), that such as we are by word through letters when absent, such also we (will be) in deed when present.'

2 Co 11: 5: 'For I reckon (λογιζόμεθα) that I am nothing lacking compared with those sup­lative apostles.'

These passages give the strong and severe language of a man whose character and authority have been impugned. He is jealous for the honour of his Master and his Master's cause. He flings back the accusations with scorn, and shows by irrefutable proofs Whose he is, Whom he serves, and by Whose authority he lives and works. His courage is based on cool calculation. He knows what and where he is, and he challenges his opponents to calculate the problem for themselves by similar spiritual arithmetic. Charges of the kind they were hurling at him can only be met by quiet mathematical reckoning. To this he invites them, and as he does so, we see the perfect confidence of the man; he is so sure of his ground, and knows that the reckoning will work out right.

X. THE ARITHMETIC OF CONSISTENT LIVING.

Phil 4: 8: 'Whatsoever things are true, whatsoever things are honourable, . . . keep reckoning these things (λογιζόμεθα), Ellicott, "use your faculties on them." Bengel: "horum rationem habe.

"These things" do not, as a rule, enter into the calculation of the men of the world. To Paul, however, they were things to be reckoned, estimated, and valued. 'Reckon them.' See what their value is. Calculate what they are, and what they will bring in as factors of life. Take them into account and use them as part of the arithmetic of daily living. They will not be found wanting.

XI. THE ARITHMETIC OF SPIRITUAL PROGRESS.

Phil 3: 13: 'I do not yet reckon (λογιζόμεθα) that I myself have laid hold, but . . . I pursue . . .'

The arithmetical factors of Paul's spiritual life were so sure that he felt perfectly certain of their validity and how far they would take him. Whatever he had accomplished by means of them thus far, he knew well that there were still victories to be won and heights to be attained. His sums were not all done: 'I do not yet reckon that I have grasped' everything. So he pressed forward, know-
ing that by the faithful use of the same spiritual arithmetic, would come the same power and blessing in the future.

**XII. The Arithmetic of Steadfast Hope.**

Ro 8: 18: 'For I am reckoning (λογίσμῳ) that the sufferings of this present season are not worthy to be compared with the coming glory to be revealed towards us.'

The Apostle is here putting down in two parallel columns the great facts, experiences, and hopes of present sufferings and future glory. On the one side he puts down a long list: tribulation, persecution, and other sorrows (Ro 8: 35). As he writes down the various elements of his past and present experiences the list grows longer and longer until he can say, 'we were reckoned as sheep for slaughter' (v. 36). Then he commences his balance-sheet, and on the other side he places Christ and all the present grace and future glory stored up in Him (Ro 8: 39). Then he adds up his two columns of figures, and the result is overwhelming in its proof of the smallness of the amount of suffering compared with the huge total of glories to be revealed. This is the true arithmetic of life, the mathematics that takes every factor into account, that works by the law of spiritual proportion, and whose conclusion is thus based on the certainty of spiritual law.

_N.B._—Assuming Hebrews to be Pauline, He 11: 19 comes in here: 'Having reckoned (λογίσμῳ) that even out of dead people God was able to raise him.' This was a marvellous feat of spiritual arithmetic, for there had never been a previous experience of anyone else doing the same sum!

The Apostle urges us to be 'imitators of him' (1 Co 11). It will be well for us to do so among other things in regard to our spiritual arithmetical calculations. If the accurate keeping of accounts is a mark of true life and a test of genuine character in things temporal, much more are the methods of spiritual calculation laid down by the Apostle a proof positive of a sound, strong, and vigorous Christian life.