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“TRUST IN THE LORD WITH ALL YOUR HEART”:
THE CENTRALITY OF FAITH IN CHRIST TO THE
RESTORATION OF HUMAN FUNCTIONING

A Dissertation
Presented to
the Faculty of
The Southern Baptist Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
Jeremy Paul Pierre
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“TRUST IN THE LORD WITH ALL YOUR HEART”:
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RESTORATION OF HUMAN FUNCTIONING

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Date 12 November 2010

To Sarah,
my anchor and light,
never mind the mixed metaphor.
And to Mom and Dad,
the originals.

TABLE OF CONTENTS

	Page
PREFACE	vii
Chapter	
1. THE HEART AS THE INTERNAL DYNAMICS OF PEOPLE	1
Introduction	1
Thesis	4
Historical and Contemporary Perspectives of the Heart	5
The Biblical Counseling Tradition	14
Biblical Theological Consideration of the Heart	20
Prolegomena	20
Biblical Terminology and Semantic Domains	24
Heart – καρδία	31
Soul – ψυχη	48
Spirit – πνευμα	54
Mind – νοῦς, διάνοια	61
Semantic Unity of Terms	67
Passages with Parallel Uses of Terms	69
Conclusion	77
2. THE CENTRALITY OF FAITH AS THE HEART’S RESPONSE TO GOD	80

Chapter	Page
Hermeneutical Argument	81
Biblical Theological Argument	91
Faith in John’s Gospel: Christ’s Primary Work in His Disciples	92
Faith as the Primary Response to the Word Becoming Flesh	96
Faith as Jesus’ Main Concern with All People and His Disciples in Particular	97
Faith as the Human Response that Brings About Eternal Life	107
Various Metaphors for Faith	110
Faith in Paul: The Means of Salvation and Christian Living	118
Faith and the Righteousness of God in Human Life	122
Faith and the Law	130
Conclusion	141
3. FAITH AS RESTORATIVE OF THE HEART’S COGNITIVE, AFFECTIVE, AND VOLITIONAL FUNCTIONS	145
Introduction	147
Biblical Theological Consideration	154
A Brief Survey of the Dynamics of Faith in the NT	155
The Dynamics of Faith in Pauline Thought	159
Indicative and Imperative Dynamics	160
Faith and Unbelief	173
Faith in the True Gospel Versus Another Gospel	177
Summary of Insights from Paul	185

Chapter	Page
Hebrews 11	186
Conclusion	200
4. IMPLICATIONS FOR COUNSELING	201
A Historical Precedent	204
Implications for Counseling	220
The Unification of the Heart	220
Faith in Christ as Methodologically Foundational	226
Conclusion	262
Appendix	
THE PSYCHOSOMATIC UNITY OF THE IMAGE OF GOD	268
BIBLIOGRAPHY	277

PREFACE

The irony about writing a dissertation on wholehearted faith is that my own faith was often nothing more than smoking flax through this process. Yet the Lord remained faithful, working in me a greater trust in his promise to be my strength and refuge. I can write on the topic of faith confidently because my God constantly proves himself to be entirely trustworthy. All of his promises are yes and amen in Christ.

My wife, as I said in the dedication, is my anchor and light. Her unassailable confidence in God and in me have kept me from drifting many times. Her presence was often the only bright thing I could discern. I will always love you, Sarah. Our children Allie, Ronnie, Marlie, and Frankie are the joy of my life. Thank you for praying for “Daddy’s Paper,” an achievement that pales in comparison to being your daddy.

Any accomplishment of mine is because of Ronald and Barbara Pierre, my generous and wise parents. Thank you for introducing me to my Lord Jesus and showing me what it means to love his Word. I have also been blessed with the rare gift of equally wonderful parents-in-law, Rick and Beth Leisure, who love me as their own. Thank you for introducing Sarah to the same Savior . . . and for letting her marry an English major.

I am indebted to God for the friends he has inserted into my life. God brought people from all over—from Pennsylvania, Alabama, Oregon, and many other places—to strengthen me more than they know. I am perhaps most indebted to those old friends

from northeastern Ohio, my siblings. You always direct my gaze to Christ and his Word. I can pay no greater compliment to our relationship.

I am grateful for my dissertation committee as well. I hope one day to have Eric Johnson's tireless mind, Tom Schreiner's humble efficiency, and Steve Wellum's piercing discernment. You men are shining examples of scholarship done for the glory of God in Christ.

To the Father for his mercy, the Son for his sacrifice, and the Spirit for his help, all glory forever and ever.

Jeremy Paul Pierre

Louisville, Kentucky

December 2010

CHAPTER 1

THE HEART AS THE INTERNAL DYNAMICS OF PEOPLE

Introduction

Of all the mysteries that poets, philosophers, and prophets throughout history have contemplated, perhaps the most perplexing is humankind itself—who we are and why we do what we do. What makes it so perplexing is the fact that it is a mystery in the first place. This is not the kind of mystery that hovers around something distant, vast, or exotic. This mystery clouds something that should be familiar, accessible, even commonplace. Yet we, like the disillusioned prophet so long ago, still find ourselves compelled to ask of the human heart, “Who can know it?” (Jer 17:9).¹

Many have claimed to answer the prophet’s challenge throughout history, particularly in the West. Greek philosophers, church fathers, medieval theologians, enlightenment philosophers, scholastics, romanticists, existentialists, modern scientists—all have offered various and often competing claims to know the internal function of human beings.² Our present inquiry focuses on this stream of Western thought, which has the benefit of having been influenced by Scripture in its history,³ though this benefit

¹All English translations of Scripture are from the ESV unless otherwise noted.

²See subheading “Historical and Contemporary Perspectives of the Heart” below for a detailed consideration of the most influential conceptions of human functioning in Western thought.

³For a description of the Bible’s influence on Western thinking, see David L. Jeffrey, *People of the Book: Christian Identity and Literary Culture* (Grand Rapids: Eerdmans, 1996).

is mitigated by many other strands of thought foreign to the biblical worldview. A premise of the present study is that we can move closer to a reliable answer to our present concern by continual re-submission to God's revelation of Jesus Christ through Scripture. Thus, we are practicing our own hermeneutical spiral toward the Word in an attempt to get closer to an answer regarding human beings and how they function.⁴

The field of biblical counseling has largely arisen out this expressly evangelical conviction to be as biblical as possible in theory and practice.⁵ Often understood as a tool of practical theology, biblical counseling is a practical activity that occurs at the intersection of the knowledge of God and the knowledge of human beings.⁶ Biblical counseling insists that the contemporary study of human beings, in fact, should be a theological task by which people are understood in relation to the Triune God. And this Triune God's clearest and most authoritative revelation of himself is Scripture.

⁴Acknowledging with Heidegger that the hermeneutical process involved self-referencing *a priori* presumptions, Grant Osborne (influenced in part by Gadamer) nevertheless insists that accurate interpretation is possible. Rather than the interpretive process being nothing more than a "hermeneutical circle" as Heidegger insisted, Osborne refers to the interpretive process as a "hermeneutical spiral," the process by which the cultural-linguistically influenced expectations that a reader brings to a text are challenged by the text in a way that causes the reader to rethink those expectations in light of the text's meaning. Having "reformed" his expectations thusly, the reader then returns to the text for the process to occur again. The more this process occurs, the closer to the intention of the original author the interpreter comes. Osborne writes, "The text itself sets the agenda and continually reforms the questions that the observer asks of it." This understanding fits well into reformational and evangelical interpretation as a whole. Grant R. Osborne, *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*, rev. and exp. ed. (Downers Grove, IL: IVP Academic, 2006), 417-18.

⁵For the most comprehensive treatment of the history of this movement, see David Powlison, *The Biblical Counseling Movement: History and Context* (Greensboro, NC: New Growth Press, 2010).

⁶This classification is reflected in the curriculum structures of such evangelical institutions of higher education as Westminster Seminary and Puritan Reformed Theological Seminary. Other institutions, such as the Southern Baptist Theological Seminary, recognize it as practical theology, but not at a curricular structure level.

Therefore, like the larger evangelical context in which it is situated,⁷ biblical counseling insists that the contemporary understanding of people must align as closely as possible with the understanding of the various human authors and, most importantly, the divine Author of Scripture.⁸ This is precisely the goal of the present study regarding the internal dynamics of human beings: to understand the viewpoint of the biblical authors regarding human functioning so that the Bible's categories and emphases are normative over our own.⁹ Such a goal is possible only if Scripture is understood for what it is: a divine communicative action written over centuries to capable human receivers that contains a consistent witness of Jesus Christ.¹⁰ Stated more specifically, Scripture is consistently understood only in light of its own theological categories, particularly the centrality of the gospel of Jesus Christ.¹¹ The gospel of Jesus Christ is the interpretive key to the rest of

⁷Lints describes well how Scripture is to be used in establishing a truly evangelical theology: "The Bible has its own plausibility structures, and the interpreter of the Scriptures must begin by locating these structures and identifying the impact they have on the theology of the entire canon. The matter of translating the plausibility structures of the Scripture to a particular culture involves the external use of reason. The evangelical belief in the final authority of the Scriptures established the principle that the internal use of reason must be normative in relation to the external use of reason." Richard Lints, *The Fabric of Theology: A Prolegomenon to Evangelical Theology* (Grand Rapids: William B. Eerdmans Publishing Co., 1993), 133.

⁸Jay E. Adams, *A Theology of Christian Counseling: More Than Redemption* (Grand Rapids: Zondervan, 1979), 16-37. See also David Powlison, "The Sufficiency of Scripture to Diagnose and Cure Souls," *The Journal of Biblical Counseling* 23 (Spring 2005): 2-14.

⁹This statement implies that any new knowledge we gain about human beings should be understood within Scripture's categorical matrix. "Neutrality and complete objectivity are the presuppositional myths of the modern secular outlook, and they are also the assumptions, sometimes unexamined, of many Christian thinkers." Graeme Goldsworthy, *Gospel-Centered Hermeneutics: Foundations and Principles of Evangelical Biblical Interpretation* (Downers Grove, IL: IVP Academic, 2006), 21.

¹⁰Though stated here in a contemporary way, this understanding has been the historical Christian view of revelation, specifically: "that there is a God; that this God may disclose himself; that this self-disclosure is focused upon Jesus Christ." Alister E. McGrath, *The Genesis of Doctrine: A Study in the Foundation of Doctrinal Criticism* (Grand Rapids: William B. Eerdmans Publishing Co., 1990), 173.

¹¹Beside biblical theological themes that can be traced, many individual texts in Scripture may be cited to demonstrate that Christ is the fulfillment and culmination of all of Scripture: Matt 5:17; Luke 24:25-27; 44-47; Acts 28:23, 31; Rom 10:4; Heb 1:1-2.

Scripture.¹² Thus the task of receiving the Bible's discourse regarding the internal dynamics of human beings requires not only a consideration of its descriptions of human functioning, but also how that subject matter is unfolded through the process of salvation history.¹³ A second biblically oriented way to learn about the internal dynamics of human beings is from the intended result of Scripture as a speech act. Specifically, Scripture is God's revelatory act intended to restore humanity (his image) through faith in Christ.¹⁴ In sum, both *the content* and *the purpose* of Scripture reveal foundational truths about the nature of human beings and how they function.

Thesis

In this dissertation, I will argue that Scripture's model of the internal workings of the human person, which can be referred to as the heart, involves cognitive, affective, and volitional aspects and that faith in Christ is the means by which all of these are restored to proper functioning. These internal dynamics are the result of God's design of human beings to function as his image, in relationship with himself and others in the context of their personal circumstances, though this dynamic was crippled at the fall.¹⁵

¹²“Evangelicals have always believed that although there is great diversity in the Bible, there is a discernible and essential unity to its message. At the heart of evangelicalism is the belief that the *gospel of Jesus Christ* is the definitive revelation to mankind of God's mind, and the defining act of human history. The person and work of Jesus provide us with a single focal point for understanding reality.” Goldsworthy, *Gospel-Centered Hermeneutics*, 21.

¹³Craig G. Bartholomew, “Biblical Theology,” in *Dictionary for Theological Interpretation of the Bible*, ed. Kevin J. Vanhoozer (Grand Rapids: Baker Academic, 2005), 86.

¹⁴Peter Jensen points out that the gospel (and its mission) is itself the very “pattern of revelation.” He says that the gospel “teaches us what revelation is and what it achieves.” Put differently, the intended outcome of the communicative act of God is displayed in the gospel's achievement of faith in Christ (Rom 10:17). Peter Jensen, *The Revelation of God*, *Contours of Christian Theology* (Downers Grove, IL: InterVarsity Press, 2002), 37

Scripture centers upon faith in Christ as the means by which this creational design is restored and unified to function rightly. The heart's functioning in cognition, affection, and volition is changed as a person relates rightly with his Designer and Redeemer through faith. In sum, this dissertation will describe the biblical understanding of the heart and the necessity of faith in Christ for its proper operation.¹⁶

Historical and Contemporary Perspectives of the Heart

As mentioned earlier, the nature of the human heart has been a subject of great interest in Western thought. Different cultures, and the philosophers that both shaped and were shaped by them, have emphasized various aspects of human function, prizing some, minimizing some, and altogether missing others. Important for this study is to understand how it fits into this intellectual heritage.

Scholars have noted that as we look back on the history of Western thought on this issue, we find that humans functions have been generally understood in the categories intellect/reason/cognition, emotions/feelings/affection, and will/decision/volition, with greater or lesser emphasis on each category in the various

¹⁵Though mankind's fall into sin disrupted the functioning of this creational design, its foundational structure was unchanged. So, despite this corruption, we must maintain that the gift of faith in Christ is not foreign to human functioning and is in fact the only means of restoring it to its optimal utility. The cognitive, affective, and volitional aspects of the heart operate according to a baseline of unbelief. "No matter how skeptical or cynical they are, their cynicism and skepticism are far outweighed by the faith which they constantly exercise in all sorts of things and persons." Peter Jensen, "The Nature of Faith," in *Preaching the Living Word: Addresses from the Evangelical Ministry Assembly* (Ross-shire, Scotland: Christian Focus Publications, 1999), 156.

¹⁶This paper rests on the assumption that Scripture addresses human life comprehensively, though not exhaustively. By *comprehensively*, I mean that God reveals in his Word the knowledge humankind needs to interpret accurately the breadth of human life. By paying close attention to how God interacts with his image through his revealed Word, humankind can grasp the central reality of what it means to function as the *imago dei*. By *not exhaustively*, I mean that not every fact about human beings is laid out in the pages of Scripture. We learn things about humankind through observation as well. But the biblical concept of wisdom shows us that such observations are interpreted in light of a prior framework of belief. This study explains in part this very phenomenon.

movements that make up Western intellectual history.¹⁷

Many movements in Western thought have made cognitive functioning central to the definition of humanity, from the Platonic tradition to the Enlightenment and beyond. Plato, for instance, said the human soul was made up of three parts: the rational (mind, intellect), the spirited (will, volition), and the appetitive (desire, emotion), which were interested in three different things: knowledge, honor, and pleasure, respectively.¹⁸ However, reason was viewed as the master director of everything else, including desires and feelings, and was the means by which one attained to a higher form of life. Some scholars suggest that this Platonic trichotomy is the starting point for all later divisions of the soul.¹⁹ The root of trouble, for Plato, was inordinate desires; thus, the rational aspect of the soul was charged with the task of directing them. Plato's basic understanding of the priority of humankind's rational function has had long-standing influence on the Western tradition, including on Christian thinking through the ages.²⁰ Plato's successor, Aristotle, had a different anthropological perspective in some respects, but retained the

¹⁷The following brief historical sketch is an expansion and modification of the one found in chap. 7, "Function and Behavior in Theological Perspective," of James R. Beck and Bruce A. Demarest, *The Human Person in Theology and Psychology: A Biblical Anthropology for the Twenty-First Century* (Grand Rapids: Kregel, 2005), 213-54.

¹⁸Plato, *Republic*, trans. C. D. C. Reeve (Indianapolis: Hackett Publishing Co., 2004), 435-43.

¹⁹Albert Dihle, "ψυχή," in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, Geoffrey William Bromiley, and Gerhard Friedrich (Grand Rapids: Eerdmans, 1964), 614.

²⁰The sixth-century Christian philosopher Boethius, for instance, is widely recognized as part of the neoplatonic tradition within Christian thinking. In addition to translating many of Aristotle's treatises, Boethius wrote a final commentary on the nature of human life from prison entitled *The Consolation of Philosophy*; he was thereafter martyred. The book is a dialogue between Boethius and a female personification of Philosophy. Through it he demonstrates that earthly reality is transitory and desire for it is unreliable; life is found through the mind raising itself through philosophical reflection. The problems of life, therefore, stemmed from faulting thinking and not from any circumstantial lack. Boethius, *Consolation of Philosophy*, trans. Joel C. Relihan (Hackett Publishing Co., 2001).

prizing of reason over all other aspects.²¹ Aristotle had a significant influence on Thomas Aquinas, who viewed the human person as a primarily rational being whose “intellect is the highest and governing power of the soul, moving the will and all the other powers according to its understanding of what is good,”²² even claiming that “the intellectual principle, which is called mind or intellect, has an activity of its own in which the body is not involved.”²³

Modernism has also influenced the Christian understanding of human beings to prioritize the intellect above all other functions.²⁴ Rene Descartes, the father of modern philosophy, grounded epistemology on the simple axiom *Cogito ergo sum*.²⁵ Revelation

²¹For instance, Aristotle rejects Plato’s idea of the soul as separate from the body, rather seeing it as a form that accounts for the creature’s being alive. Just as sight is inseparable from the eye, so is the soul from the body. Aristotle separates the soul into three categories: the rational, the sensitive, and the vegetative. All life shares vegetative soul—nutrition, growth, reproduction, etc., but plant life stops there. Animals have vegetative souls and sensitive souls—sensation, desire, locomotion, etc. Only humans have all three levels of soul, and reason is the crown of being human. Aristotle explains that each level is dependent on the lower one’s functioning properly. He called reason humanity’s highest virtue. For this reason, actions should be based on what is logical, beneficial, and balanced. Aristotle calls this balance the Golden Mean. Every concept has a proper balance that is virtuous, but too much or too little of it is shameful. For instance, courage is a virtue, but too much courage is rashness and too little is cowardice. Ronald H. Nash, *Life's Ultimate Questions: An Introduction to Philosophy* (Grand Rapids: Zondervan Publishing House, 1999), 115-16.

²²Beck and Demarest, *The Human Person in Theology and Psychology*, 214.

²³Aquinas, *Summa Theologiae*, quoted in Ralph McInerny, *Aquinas*, Classic Thinkers (Malden, MA: Blackwell Publishing Inc., 2004), 65.

²⁴“The Enlightenment encompasses an epoch of European culture, a broad cultural ethos, and an ideal. The age was roughly the eighteenth century. The ethos occurred in circles of high culture and learning and was borne by intellectuals, scientists, educators, and scholars of Europe. . . . The ideal was a vision of a society progressing toward harmony and justice under the guidance of leaders unhampered by superstition, prejudice, or authority, and willing to allow pure reason to be their guide.” Edward Farley, *The Fragility of Knowledge: Theological Education in the Church and the University* (Philadelphia: Fortress Press, 1988), 4.

²⁵“But immediately upon this I observed that, whilst I thus wished to think that all was false, it was absolutely necessary that I, who thus thought, should be somewhat; and as I observed that this truth, I think, therefore I am (COGITO ERGO SUM), was so certain and of such evidence that no ground of doubt, however extravagant, could be alleged by the skeptics capable of shaking it, I concluded that I might, without scruple, accept it as the first principle of the philosophy of which I was in search.” Rene Descartes,

was no longer considered the ultimate authority in epistemology, but instead the reasoning human subject (*res cogitans*). In line with his rationalist orientation, Descartes posited that humanness consists of “thinking substance independent of sense experience.”²⁶ The priority of humanity’s cognitive function as the basis of knowledge led to a major shift in Western thinking that prized this function over the others in ways still evident in today’s philosophy, religion, law, and ethics. While there were many currents within the general stream of modern thinking, the prized aspect of human psychology was human cognition. Other aspects were minimized to this primary function.

This way of thinking has influenced religious thought in many ways, the most significant for the current study being Protestant Scholasticism. This school of thought was a post-Reformation movement that

extolled reason for the purposes of developing the science of dogmatics and defending the faith. On the basis of supernatural revelation, many Reformed theologians, such as Francis Turretin (1623-1687), Charles Hodge, and B.B. Warfield (1851-1921), stressed the rational mind’s competence to identify truth and expose error.²⁷

This movement tends to place reason as primary over and above feeling, experience, or decision²⁸ and is a significant part of the background of contemporary reformed evangelicalism.²⁹

Discourse on Method and Meditations on First Philosophy, 4th ed., trans. Donald A. Cress (Indianapolis: Hackett Publishing Co., 1998), 18.

²⁶Beck and Demarest, *The Human Person in Theology and Psychology*, 215.

²⁷Ibid., 216.

²⁸Princetonian rationalism was, to some extent, a reaction to liberal experiential theologies that stemmed from the Kantian critique of rationalism, discussed below. One can understand, then, why reason was given such clear priority and emphasis.

The rationalist orientation was eventually countered by diverse reactions to its many weaknesses. These reactions varied widely, but all stressed the significance of some other aspect of human functioning not perceived to be adequately addressed by rationalism. One could categorize these movements into two major groups: those that emphasized the affections and those that emphasized the will.

Romanticism and its liberal theological counterparts serve as the best examples of anthropologies that prize affective functioning as central to human functioning.

Romanticism finds “man’s uniqueness and divinity not in his reason but in the impulsive and emotional life which bridges the gulf between body and spirit”³⁰ and includes such literary figures as Johann Wolfgang von Goethe, Friederich von Schiller, William Blake, William Wordsworth, and Samuel Taylor Coleridge, all of whom “contributed to the romantic impulse in religion.”³¹ Romanticism was essentially a “celebration of emotion over reason and of nature over civilization” that had significant implications for religion:

In a way Romanticism was to the Enlightenment what Pietism was to the sterility of the post-Reformation period, and naturally it had its religious side. Where Enlightenment thinkers had believed that godliness and true religion are found through the perfect functioning of the mind, Romantics placed them in the exercise of the emotions Theirs was a religion of heart and of nature, not of doctrine.³²

Romanticism had perhaps its best embodiment in the thought of Friedrich Schleiermacher, who perceived that religion’s “cultured despisers” were wrong to reject

²⁹For a more detailed, and therefore more nuanced, discussion of this movement, see Muller, Richard A. Muller, *After Calvin: Studies in the Development of a Theological Tradition* (Oxford: Oxford University Press, 2003).

³⁰W.M. Horton, *Christian Theology* (New York: Harper and Brothers, 1958), 160.

³¹Beck and Demarest, *The Human Person in Theology and Psychology*, 217.

³²Jonathan Hill, *The History of Christian Thought* (Downers Grove, IL: InterVarsity Press, 2003), 222-23.

religion in favor of rational, enlightenment humanism.³³ He understood religion as a necessary part of being human, because it answered a set of questions that science could not—questions of ultimate value. And this value was sensed not through reason and not through action, but rather through feeling, specifically religious feeling (*das Gefühl*). Schleiermacher both assumed and rejected aspects of Immanuel Kant's thought. He agreed with Kant's critique that reason cannot directly know the noumena, but he rejected the notion that God and religion are merely practical matters since both cannot be studied directly through rational engagement with the phenomena. Instead, he called for "a third component to human life, in addition to knowledge and action. This he calls feeling, and it is here that religion is located."³⁴ By using the term "feeling," Schleiermacher was speaking of more than mere emotion, as his oft-quoted definition makes clear:

Piety in itself is neither Knowing nor a Doing, but a disposition and modification of Feeling. The common element in all religious affections, and thus the essence of piety, is this: the consciousness of our absolute dependence, *i.e.* the feeling of dependence on God. Piety is the highest grade of human feeling, and it absorbs the lower grade into itself, but is never found in separation from it.³⁵

Schleiermacher's conception protected religion from being rejected as a competitor to science, since science and religion now performed two completely different things. Science was about knowing and religion about feeling. This God-consciousness is not just the mystical experience of a favored few, but is, as the realm of religion, central to every human act. In this way, Schleiermacher was technically not prioritizing feeling

³³See Friedrich Schleiermacher, *On Religion: Speeches to Its Cultured Despisers*, Library of Religion and Culture (New York: Harper, 1958).

³⁴Hill, *The History of Christian Thought*, 233.

³⁵Friedrich Schleiermacher, *The Christian Faith: In Outline*, trans. D. M. Baillie (Edinburgh: W.F. Henderson, 1922), 6.

above other human functions; he was actually bifurcating them so that one would not crowd the other out.³⁶ But, as will be demonstrated, no such separation can be justified according to the biblical writers.

Still others, such as the medieval voluntarists and theological existentialists, have emphasized volition as humanity's primary function. Regarding the former, figures like Anselm of Canterbury, William of Ockham, and Duns Scotus claimed that "for humans as well as for God, the will rules the intellect," with Scotus in particular arguing that even love, the greatest virtue, was an act of the will that required liberty, or free will, to be legitimate.³⁷ God was an absolute power that could not be adequately explained by human reason. These theologians, particularly William of Ockham, sought to protect God's power to accomplish whatever he wills from those who attempt to explain rationally the mysteries of God's will; this thinking led to a conception of God's will as independent from human reason.

After the Enlightenment, a new brand of voluntarism emerged. Kant's critique of pure reason, of judgment, and of practical reason prepared the pathway for, among other things, the voluntarism of Arthur Schopenhauer and Friederich Nietzsche.³⁸ Schopenhauer accepted Kant's epistemological dichotomy of reality, agreeing that reason could access the phenomenal but not the noumenal. But unlike Kant who emphasized ethical awareness as means of accessing the noumenal, Schopenhauer understood the

³⁶Hill, *The History of Christian Thought*, 234.

³⁷Beck and Demarest, *The Human Person in Theology and Psychology*, 216.

³⁸Will Durant, *The Story of Philosophy: The Lives and Opinions of the Greater Philosophers* (New York: Simon and Schuster, 1961), 378.

noumenal to be accessible by means of the will. More precisely stated, the will is “the basic noumenon that underlies all things,” and because human beings have access to their own internal will, they therefore have access to the noumena. Regarding human functioning, “All other aspects, including my mind or reason, are also expressions of the will. Will therefore is foundational and prior to intellect or reason.”³⁹ Schopenhauer was very pessimistic about the will and its potential for conflict and strife, since the most basic drive of the will was for survival through the assertion of power. Friederich Nietzsche, who took many cues from Schopenhauer, took a less pessimistic view of the will, understanding it as the way forward for humanity. The will to power could indeed be used in ways similar to Nero, but it could also be used by poets and writers to master their craft to influence others.⁴⁰

Theological existentialist thinkers assert that human beings achieve authenticity “by courageous decision making and consequent action.” Thus, they generally posit that humankind’s crowning function is not the ability to think, but rather “decision and responsibility for one’s choices.”⁴¹ Søren Kierkegaard, widely regarded as the father of existentialism, stands as a Christian example of this emphasis. One sees Kierkegaard’s perspective of the human being best in his consideration of the human self. The self is not only “something I am,” but is also “something I must choose to become, as I take responsibility for my life.”⁴² Despair is what prevents someone from choosing

³⁹Peter Hicks, *The Journey So Far: Philosophy through the Ages* (Grand Rapids: Zondervan, 2003), 344.

⁴⁰Ibid., 380.

⁴¹Beck and Demarest, *The Human Person in Theology and Psychology*, 217.

to become his true self, which Kierkegaard described as the lack of awareness of the self's attempt at autonomy from God. The means by which one becomes conscious of self and takes responsibility for becoming the proper self is faith, which he defined as "the self in being itself and in willing to be itself rests transparently in God."⁴³ For Kierkegaard, the understanding is not independent of the will; the two are interdependent.⁴⁴ Yet his overall understanding of the self clearly prioritizes the will over the understanding. Only through this volitional act can one be truly human.

As this brief survey has demonstrated, various movements throughout history have emphasized different functions as the primary function of the human heart. Often the shift in emphasis is in reaction to the errors of the exclusivity of another emphasis. This dynamic in Western thought elucidates the current discussion by showing how various movements have recognized certain functions as necessary aspects of being human, aspects that a comprehensive model of human internal functioning should take heed to.⁴⁵ As I hope to demonstrate below, our consideration of the biblical text will affirm these components as important in a comprehensive model of human function but

⁴²C. Stephen Evans, *Søren Kierkegaard's Christian Psychology: Insight for Counseling & Pastoral Care* (Grand Rapids: Ministry Resources Library, 1990), 53.

⁴³Ibid., 57. Also, "Faith is the cure that enables a person to accept the concrete being he is, warts and all, and to move toward becoming the ideal person God has created him to be, since for God all things are possible. The person who stands before God in faith can begin to overcome the self-deception that is endemic to human life. If I can trustingly reveal myself to God, I have no reason to hide the truth from myself or ultimately from other humans as well." Ibid., 120.

⁴⁴"There is indeed in all darkness and ignorance a dialectical interplay between knowing and willing, and in comprehending a person one may err by accentuating knowing exclusively or willing exclusively." Søren Kierkegaard, *The Sickness unto Death: A Christian Psychological Exposition for Upbuilding and Awakening*, ed. Howard V. Hong and Edna H. Hong (Princeton, NJ: Princeton University Press, 1980), 48. See also 95-97.

⁴⁵What may be the most directly relevant historical debate for the question at hand is that which surrounded the first Great Awakening (1730-1755). Particularly relevant is the thought of Jonathan

will also prevent overemphasis that leads to the neglect of any of them.

The Biblical Counseling Tradition

Like any movement still in its formation, biblical counseling is not easy to define with precision. Some have offered helpful summaries of core elements that unite the movement.⁴⁶ One element common in a wide variety of material is the foundational conviction that the issues of life flow from the heart.⁴⁷ This conviction, proponents of biblical counseling insist, comes from the biblical text. But what exactly constitutes the heart is not always as clear.

Jay Adams says that the heart, as represented in Scripture, is “the inner life that one lives before God and himself, a life that is unknown by others because it is hidden from them.”⁴⁸ Adams sees Scripture as representing human beings as having both a material and an immaterial aspect.⁴⁹ The immaterial aspect of human beings is their heart

Edwards, which many scholars see as an extension of sixteenth- and seventeenth-century Puritanism, another historical movement relevant to this discussion. Chapter 4 addresses this in detail.

⁴⁶David Powlison gives seven commitments that unify the biblical counseling movement: (1) God is the center of counseling. (2) Commitment to God has epistemological consequences. (3) Sin, in all its dimensions. (4) The gospel of Jesus Christ is the answer. (5) The biblical change process which counseling must aim at is progressive sanctification. (6) The situational difficulties people face are not the random cause of problems in living. (7) Counseling is fundamentally a pastoral activity and must be church-based. David Powlison, “Biblical Counseling in Recent Times,” in *Counseling: How to Counsel Biblically*, ed. John MacArthur and Wayne A. Mack (Nashville: Thomas Nelson, 2005), 28-29.

⁴⁷Commenting on this priority, Ed Welch, a proponent of biblical counseling, says, “Biblical counseling is not Biblical Counseling, as in a technical discipline with a codified system. It is biblical counseling, and we know that like-minded theologians still don’t sound identical. At this point, most people who adopt the label are zealous to see the depth and breadth of Scripture as it related to modern problems. That is an obvious unifying tenet. Also, more and more biblical counseling has a particular anthropology that emphasizes the heart and fundamental nature of the questions above.” Ed Welch, “What Is Biblical Counseling?” [web log on-line]; accessed 19 January 2010; available from http://christianpsych.org/wp_scp/2007/06/13/what-is-biblical-counseling; Internet.

⁴⁸Adams, *A Theology of Christian Counseling*, 115.

⁴⁹The material aspect of human beings is the physical body, made from the dust of the ground (Gen 2:7). The material aspect of his nature is an important part of his being created in the image of God

or soul, which God breathed directly into Adam. It is the immaterial aspect of humankind's nature and separates him from other living creatures (Eccl 12:7). Adams claims that the heart is "represented primarily as the internal person with an inherited sinful condition that needs remedied."⁵⁰ More specific explanations of the heart describe it as the inner seat of thought that leads to actions and attitudes.⁵¹

Other writers in the movement describe the heart similarly. One classic biblical counseling text on parenting describes the heart as "the control center of life" out of which behavior flows. It can be shaped by a host of influences in the developmental years.⁵² Another biblical counseling text describes the heart as "the inner, immaterial nature of man" that is "responsible before God."⁵³ These definitions of the heart emphasize moral agency, or more specifically, the moral capacity of the inner man before God. This capacity implies responsibility, both of which together seem to be the primary distinguisher of the human heart. And because man fails in his responsibility toward God because of his corrupt nature, sin is the central consideration in what is wrong with the human heart.⁵⁴

and living in the world God created, acting as God's agent. The importance of his material aspect is demonstrated in the bodily incarnation of Christ (Col 1:19; 2:9; 1 John 1:1; 4:2; 5:6-8), who fulfilled humanity's original design.

⁵⁰Jay E. Adams, *Competent to Counsel: Introduction to Nouthetic Counseling* (Grand Rapids: Zondervan, 1970), 200 n.75, 201.

⁵¹Adams, *A Theology of Christian Counseling*, 104, 165.

⁵²Tedd Tripp, *Shepherding a Child's Heart*, 2nd ed. (Wapwallopen, PA: Shepherd Press, 1995), 3.

⁵³Rich Thomson, *The Heart of Man and the Mental Disorders: How the Word of God Is Sufficient, A Distinctly Christian Approach* (Alief, TX: Biblical Counseling Ministries, Inc., 2004), 13-14.

⁵⁴The depravity of man is understood as man's central problem in biblical counseling. John MacArthur, "Counseling and the Sinfulness of Humanity," in *Counseling: How to Counsel Biblically*, eds. John MacArthur and Wayne A. Mack (Nashville: Thomas Nelson, Inc., 2005), 75.

Proponents of biblical counseling insist that sin, along with its corrupting effects, is the central problem of humanity, in keeping with the clear emphasis of Scripture. This is why one's understanding of the doctrine of sin will have a significant influence on one's understanding of the counseling process as a whole. In the early stages of the biblical counseling movement the central beachhead that needed to be established was human responsibility and moral culpability for the troubles of life, in the context of a field of psychology largely dominated by deterministic theories of personality that emphasized developmental defects regarding the satisfaction of human needs or environmental causation (for example, various psychodynamic, humanistic, and behavioral psychotherapies). The herculean effort to establish this biblical principle, however, may have led to treating sin as a primarily rational and volitional issue.

Jay Adams' selection of the New Testament Greek verb *noutheteo* ("to place in mind," often translated in English as "to reprove" or "to admonish") to serve adjectivally to label counseling is indicative of the priorities of the early stages of the movement. Also referring to nouthetic counseling as "nouthetic confrontation," he describes it as dealing with the *what* and not the *why* of a person's behavior.⁵⁵ The nouthetic counselor knows whether a certain behavior is sinful or not, and this is his primary concern, not why the counselee might be doing it. An extended quotation from Adams' description of nouthetic counseling is appropriate to establish his point:

⁵⁵Adams describes nouthetic confrontation as consisting of three basic elements: First, "*Nouthesis* specifically presupposes the need for a change in the person confronted The fundamental purpose of nouthetic confrontation, then, is to *to effect personality and behavioral change*." Second, problems are solved by verbal means. Words are aimed "at straightening out the individual by changing his patterns of behavior to conform to biblical standards." Third, "the verbal correction is intended to benefit the counselee," and is "motivated by love and deep concern." Adams, *Competent to Counsel*, 44-50.

Usual counseling methods recommend frequent long excursions back into the intricacies of the why and wherefores of behavior. Instead, nouthetic counseling is largely committed to a discussion of the what. All the why that a counselee needs to know can be clearly demonstrated in the what. *What* was done? *What* must be done to rectify it? *What* should future responses be? In nouthetic counseling the stress falls upon the “what” rather than the “why” because the “why” is already known before counseling begins. The reason why people get into trouble in their relationships to God and others is because of their sinful natures. Men are born sinners.

Much time is wasted by asking why. The question “Why” may lead to speculation and blame-shifting; “What” leads to solutions to problems. “What have you been doing?” is a very significant question to ask. Having answered that question, counselors may then ask: “What can be done about this situation? What does God say must be done?” because nouthetic counseling seeks to correct sinful behavior patterns by personal confrontation and repentance, the stress is upon “What” – what is wrong? and what needs to be done about it? People never understand the why more clearly than when the focus is upon the what.⁵⁶

This quotation illustrates how Adams’ emphasis on establishing human responsibility leads to a volitional emphasis in nouthetic counseling. If sinful behavior is identified, the counselor has an instructive role that appeals to the counselee’s will (volition), by means of verbal reasoning to the mind (cognition) to bring about behavioral change. Questions of *why* are represented as possible threats to an emphasis on human responsibility.

But a proper understanding of the human heart sees no conflict between the *why* question and human responsibility. *Why* questions are heart questions. Why does someone choose one particular sinful behavior over another? Why does he not sin in greater ways? Why is she so faithful in one part of her life and not in another? Why does he seem so irrational in certain situations and not others? Why does he respond with such strong emotions to certain stimuli? Such questions do not threaten human responsibility, but rather shed further light into how responsible moral agents are functioning internally in response to their circumstances in the constant battle between faith and unbelief.

Helping a counselee understand these dynamics can help him in turn understand how sin and its various effects are being expressed in his life. In other words, *why* questions give a more comprehensive understanding of human responsibility by seeking a more comprehensive understanding of the human heart.

More recent biblical counseling has tackled such *why* questions, giving greater detail regarding the human heart. The further development is the emphasis on the heart as an instrument of worship with relationship being understood as a key component of worship.⁵⁷ In identifying the most central source of dysfunction in human beings, Lane and Tripp point to the heart's worship of anything other than God, referring to this as a "worship disorder" that takes priority over any psychological, social, or physiological disorders.⁵⁸ The heart is a central reality which underlies all internal human functions, though Scripture uses many overlapping terms to refer to the heart: spirit, soul, mind, emotions, will, etc.; the heart is the "real" you.⁵⁹ The growing comprehensiveness of biblical counseling's understanding of the heart is demonstrated by an often cited diagnostic scheme used to identify various forms of disordered worship of the heart. In this series of questions regarding the heart, reference is made to the heart's functions in

⁵⁶Ibid., 48-49.

⁵⁷"God does have concerns about a person's behavior, but the Bible gives us a much more redemptive picture of a believer's life. It describes the Christian life in terms of a new relationship with God that brims with hope and flows from the core of our being into our daily lives!

"A Christian is someone whose life has been invaded by the holy love of God. God intends to create in us a pure love that flows from a new heart." Timothy S. Lane and Paul David Tripp, *How People Change*, 2nd ed. (Greensboro, NC: New Growth Press, 2008), 172.

⁵⁸Ibid., 134.

⁵⁹Paul David Tripp, *Instruments in the Redeemer's Hands: People in Need of Change Helping People in Need of Change* (Phillipsburg, NJ: P & R Publishing, 2002), 59.

markedly affective, cognitive, volitional, and relational terms.⁶⁰ Another biblical counseling scholar addresses how the “worship disorder” of sin functions in a complex heart using similar categories of function.⁶¹

We see a rich broadening of the biblical counseling movement’s understanding of the heart—from recognizing it as the control center of the inner life to explaining how the heart actually functions. In keeping with this basic trajectory, the goal of this study is to examine more specifically in Scripture how the heart functions. Our consideration of the dynamics of the heart will show that it ought to be thought of more specifically in terms of its interrelated cognitive, affective, and volitional functions, all of which are necessarily relational in nature. The following chapters will then establish faith in Christ as the central means of restoring the functions of the heart from sin and its corruption. In other words, the model proposed in this study is my attempt to be more precise in understanding the heart and how it should be addressed in biblical counseling. It is my hope that this broadened understanding will allow for a more complex grasp of the factors that go into a person’s conduct in life as well as how faith in Christ is the means by which these factors are restored.

⁶⁰Affective questions of the heart include inquiring into basic desires and cravings, pleasure, specific emotional responses like fear, anxiety, or delight. Volitional questions of the heart inquire into intentions, agendas, and plans as well as habitual behavior. Cognitive questions deal with habitual thought patterns and core beliefs about life, others, and God. Relational questions center around issues of trust, dependence, and imitation. *Ibid.*, 142-45. See also David Powlison, *Seeing with New Eyes: Counseling and the Human Condition through the Lens of Scripture* (Phillipsburg, NJ: P&R Publishing, 2003).

⁶¹A consideration of the breadth of biblical counseling material shows that sin is indeed understood in this comprehensive manner, not just volitionally, but comprehensively, involving affections,

Biblical Theological Consideration of the Heart

Scripture's understanding of the internal dynamics of man is broad. One way that the authorial perspective of the internal dynamics of human beings can be traced throughout the canon is to consider key terms that arise throughout the various literary forms used in the canon. This method requires careful analysis, and this will be attempted below.

Prolegomena

Any study that addresses the use of certain terms in Scripture must do so mindful of James Barr's seminal work *The Semantics of Biblical Language*.⁶² James Barr's work has been described as being primarily a complaint that "theological views tended to overcrowd the contextual meanings of words" or more specifically, "the tendency to force a speculative universe of ideas (mostly of a theological nature) into each time a word is used in biblical texts, generating excesses of attributed meanings, perhaps not really present in the actual textual instance under analysis."⁶³ Barr describes this error as stemming from an incorrect belief "in a perfect reflection of thought by language."⁶⁴ Mueller summarizes Barr's concern about the assumptive framework of biblical interpretation well:

On one side there were theological assumptions: theological concepts which modern

cognition, and relationship as well. Edward T. Welch "The Bondage of Sin," *The Journal of Biblical Counseling* 17 (1999): 24-31.

⁶²James Barr, *The Semantics of Biblical Language* (London: Oxford University Press, 1961).

⁶³Enio R. Mueller, "The Semantics of Biblical Hebrew: Some Remarks from a Cognitive Perspective," in *Semantic Dictionary of Biblical Hebrew*, 2-3 [dictionary on-line]; accessed 23 November 2009; available from www.sdbh.org/documentation/EnioRMueller_SemanticsBiblicalHebrew.pdf; Internet.

⁶⁴Barr, *The Semantics of Biblical Language*, 42.

scholarship reconstructs out of cumulative interpretation and then, according to [Barr], makes the methodological error of reading them back into every occurrence [*sic*] of simple words. On the other side there was a version of idealism together with *folk-psychology*, with the belief that language reflects in its structure the psychology of a people. Both are instances of the same correlation Barr wants to prove as false.⁶⁵

Barr's concern would seem to undermine any attempt to study the way the biblical authors conceived of the internal dynamics of human beings. Barr saw in much of the biblical scholarship of his day the tendency to rely on lexical studies to solve theological debates over words by importing a systematic meaning into a word in any given situation. He called this error "illegitimate totality transfer"⁶⁶ and called it thus because

theological thought of the type found in the NT has its characteristic linguistic expression not in the word individually but in the word-combination or sentence . . . the attempt to relate the individual word directly to the theological thought leads to the distortion of the semantic contribution made by words in contexts; the value of the context comes to be seen as something contributed by the word, and then it is read into the word as its contribution where the context is in fact different. Thus the word becomes overloaded with interpretative suggestion.⁶⁷

This illegitimate totality transfer correlates with other problems in interpretation, such as overmuch dependence on etymology for the meaning of a word, and the tendencies to overlook small but important differences in the usage of terms, to concentrate solely on a single term without considering other semantically related terms, and to confuse a word with reality.⁶⁸

⁶⁵Mueller, "The Semantics of Biblical Hebrew," 8-9.

⁶⁶Barr, *The Semantics of Biblical Language*, 218.

⁶⁷Ibid., 233-34.

⁶⁸Moisés Silva, *Biblical Words and Their Meaning: An Introduction to Lexical Semantics* (Grand Rapids: Zondervan, 1983), 25-27.

While Barr's criticism properly warns scholars against illegitimate totality transfer and its correlated errors, terminology is still an important consideration. Eugene Nida observes that "the meaning of a word relates to *a concept or a set of concepts that people have about an entity or a set of entities in the world around them*. And these concepts may vary from one language or culture to another" and that "each particular word is a member of a larger group of words that have certain aspects of meaning in common. Such a group can be called a *semantic field* or a *semantic domain*."⁶⁹ If valid, this approach legitimizes the consideration of individual terms used in Scripture. Mueller points out that this semantic approach can itself be distorted by modernistic presuppositions; but when semantic domains are considered according to their usage by individual human minds (à la cognitive linguistics),⁷⁰ one can be more confident that the semantic foundation is laid, not by imposing a system upon a language, but by discovering the semantic structure of the language itself.⁷¹ Language conveys the

⁶⁹Quoted in Mueller, "The Semantics of Biblical Hebrew," 12.

⁷⁰Barr was right to point out that much of the lexicography of his day saw an excessive correlation between language and (universal or collective) thought. Put differently, language does not function like a computer code, in which a string of characters always represents a concept in a one-to-one ratio. Barr was right to see that the relationship between thought and language cannot be so easily understood. For instance, the relative absence of abstract nouns in the Hebrew language does not necessarily indicate a stress on concreteness. Nor does the presence of two Greek words for "body," where Hebrew has only one, mean that Hellenists saw greater distinctions. Grant R. Osborne, *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*, rev. and exp. ed. (Downers Grove, IL: IVP Academic, 2006), 79.

But, as Mueller points out, an underlying assumption in Barr's work may lead toward an opposite error; for him, language is a separate 'modular' system independent of the rest of cognition. This observation is in keeping with Barr's modernistic tendency to think that critical distance aids in better, more objective apprehension. This "presuppositionlessness" has proven to be "self deception." Gerhard Maier, *Biblical Hermeneutics* (Wheaton, IL: Crossway Books, 1994), 45.

Because the human mind was created to communicate reliably, we may conclude that the words used in communication can convey people's conceptions of reality. When language is understood as an aspect of cognitive functioning (i.e., that words represent people's conceptions of reality), then the specific words people choose to express themselves become important in a way that Barr's approach puts us in danger of overlooking. Mueller, "The Semantics of Biblical Hebrew," 10.

speaker's worldview (his system of experience, beliefs, and practices), and this worldview must be considered if one is to grasp accurately the semantic domain of the speaker for a given word or phrase.⁷²

Words need to be understood within the larger structures of language at the sentence, paragraph, and whole discourse levels. Words are used in contexts, and a consideration of their contexts is vital for getting an accurate grasp of what the author intended to convey in using a particular word or phrase. Grant Osborne regards contextual reading as vital to word meaning. Far more important than understanding lexical categories is the pivotal interpretative truth that “the immediate context alone can decide how we define a grammatical relationship.”⁷³ He cites Roy Harris as calling for “internalised linguistic knowledge” that “allows the dynamic ‘use’ of language by its speakers (in other words, the synchronic or current rather than the diachronic or historical use) to provide the key to the development of grammatical ‘rules’.” This provision is very important because, in the words of Osborne, “it allows the individual authors of Scripture the right to pursue their own grammatical modes.”⁷⁴ The context makes the final grammatical decision; with this important qualification in place, a lexical study can still be a reliable means of understanding how the authors of Scripture conceived of various aspects of reality. Understanding words according to their semantic domains is a helpful way to move forward, properly chastened by Barr's warnings without following him entirely in his premature dismissal of the ability of words to represent with some

⁷¹ Mueller, “The Semantics of Biblical Hebrew,” 14.

⁷²Ibid., 15.

⁷³Osborne, *The Hermeneutical Spiral*, 79.

consistency distinct concepts.

Biblical Terminology and Semantic Domains

We can accurately understand what is being referred to by words by first considering the context of their individual usages, and then recognizing the similarities and differences between related words and thus identifying their respective semantic domain. These two steps are necessary because the meaning of a given word “is not located primarily in the word itself but is determined by the relationship the word has to other words in the context of a given occurrence (syntagmatic) and by the contrast it forms with others words which share its semantic domain (paradigmatic).”⁷⁵

The way the terminology we will be considering in this study is used in Scripture is descriptive of function, not of essence. Much can be understood about ontological makeup of the “heart,” “soul,” “spirit,” or “mind,” from the way they are described as functioning, of course, so we need not distinguish between the two entirely. We merely need to keep in mind that we understand essence mainly by observing how these various terms function. As one scholar said, “The Bible knows nothing of a speculative or a philosophical interest in definitions of the human person. This means that scholars may struggle with finding the appropriate vocabulary for representing the anthropology of the biblical material.”⁷⁶ Still, a study that remains anchored in how these terms are described as functioning can indeed represent an adequately complex model of the human heart.

⁷⁴Ibid. See also Roy Harris, *The Language Myth* (London: Duckworth, 1991).

⁷⁵Silva, *Biblical Words and Their Meaning*, 202.

In the case of the biblical authors, we may be confident that their conception of human functioning correlates with ontological realities because they were inspired by God to perceive accurately (though not exhaustively) the nature of whatever topic they were addressing—in our case, the internal dynamics of people as represented by the various overlapping semantic domains of terms such as “heart,” “soul,” “spirit,” and “mind.”⁷⁷ The Bible’s descriptions of how the human soul/heart/spirit/mind function have divine authority and thus must direct our understanding of the internal dynamics of human beings.

⁷⁶Joel B. Green, *Body, Soul, and Human Life: The Nature of Humanity in the Bible* (Grand Rapids: Baker Academic, 2008), 15.

⁷⁷It is true that the human authors of Scripture were limited in their understanding of the internal dynamics of human beings. Further, it is true that each biblical author wrote from a certain linguistic-cultural location, therefore having various biases and presuppositions involved in their perspectives. As human beings, their regular use of language “reflects the culture and the ways in which [they] classify their cognitive world” such that the meanings of their words in regular situations may not necessarily be “equivalent to reality, but only represent the manner in which the speakers of language perceive reality—an important implication of the sociology of knowledge.” Eugene Albert Nida and J. P. Louw, *Lexical Semantics of the Greek New Testament* (Atlanta: Scholars Press, 1992), 14, 18. However, the human limitations of the biblical writers in no way challenges the reliability of their perspectives, as a robust understanding of the doctrine of inspiration makes clear.

As Louis Berkhof points out, we need not appeal to a mechanical understanding of inspiration to preserve the reliability of Scripture. Louis Berkhof, *Systematic Theology* (Grand Rapids: W.B. Eerdmans Pub. Co, 1996).

A mechanical understanding posits that “God dictated what the *auctores secundarii* wrote, so that the latter were mere amanuenses, mere channels through which the words of the Holy Spirit flowed. It implies that their own mental life was in a state of repose, and did not in any way contribute to the contents or form of their writings.” *Ibid.*, 151.

Rejecting the mechanical view, however, does not force us into the dynamic view of Schleiermacher, in which the supernatural aspect of inspiration is removed, as the words of Bannerman (quoted by Berkhof) indicate: “The natural, or at most the gracious, agency of God illuminating the rational or the spiritual consciousness of a man, so that out of the fullness of his own Christian understanding and feelings he may speak or write the product of his own religious life and beliefs.” *Ibid.*, 152.

Rather, as Berkhof posits, organic inspiration recognizes that “God did not employ the writers of the books of the Bible in a mechanical way . . . but acted upon them in an organic way, in harmony with the laws of their own inner being. He used them just as they were, with their character and temperament, their gifts and talents, their education and culture, their vocabulary, diction, and style. He illumined their minds, prompted them to write, repressed the influence of sin on their literary activity, and guided them in an organic way in the choice of their words and in the expression of their thoughts. This view is clearly most in harmony with the representations of Scripture.” *Ibid.*, 153.

So, adopting the organic understanding of inspiration, we may conclude that God used cultural-linguistically located human beings, complete with their limited perspectives, to accurately

The methodology of this chapter will be to consider the relevant semantic domains. This method will protect us from “the tendency to erect theological structures on the foundation of words with fuzzy ranges of meaning,” specifically because of “the high degree of indeterminacy in plotting the boundaries of meanings [between semantically related terms].”⁷⁸ For instance, Nida and Louw give an example of the difficulty in making hard and fast distinctions between semantically related terms:

Some dictionaries have definitions which are entirely too neat and precise, when in reality the boundaries between words which are closely related in meaning are often quite fuzzy and indefinite, as in the case of φιλέω and ἀγαπάω. The traditional idea that ἀγαπάω represents a divine kind of love and that φιλέω is only love on a human level does not stand up to inspection, e.g. in John 5.20 “the Father loves the Son” with the verb φιλέω, and in Luke 11.43 “the Pharisees love the reserved seats in the synagogues” with the verb ἀγαπάω.⁷⁹

This error occurs primarily because dictionary makers often fail “to distinguish between the meaning of a word and the various specific contexts in which a word may be used.”⁸⁰

The contextual determination of meaning is a key assumption in our methodology moving forward. For our methodology, we will borrow two other key assumptions from Louw and Nida: “The meanings of verbal signs are determined by other verbal signs, and this means that ultimately there is no such thing as an absolute definition of the meaning of any sign, although there may be practical definitions.”⁸¹ Our methodological goal is not a tight scientific definition of the heart/soul/spirit/mind, but a practical definition of

represent aspects of his divine understanding of the inner workings of the human heart, albeit not exhaustively.

⁷⁸Nida and Louw, *Lexical Semantics of the Greek New Testament*, 105.

⁷⁹Ibid., 2.

⁸⁰Ibid., 3.

⁸¹Ibid., 18.

the functions of the inner person and their interrelation. The other methodological assumption we will borrow is “the meaning of a sign is the minimum of what that sign contributes to the context. This represents the principle of entropy . . . in which the significance of the context is maximized and the role of the individual element is minimized.”⁸² The literary and theological context in which individual occurrences of a term occur is more important in determining the meaning of the author’s particular usage than its generic lexical meaning.

What this means methodologically is that we will be considering various terms that have no formal relationship but have semantic similarities. Semantic classes are more important in determining meaning than formal classes because they are formed not on the basis of etymological similarities, but on similarity of actual usage. In fact,

the primary basis for classification of meanings into domains and subdomains is the existence of shared features, e.g. size, shape, time, movement, number, importance, etc. A secondary basis consists of association, e.g. the ways in which entities or activities may be closely associated.⁸³

Yet vital in determining how closely associated entities are is not accidental similarities that outside observation might detect, but rather a consideration of the native speaker’s likely understanding of those entities.⁸⁴

In spectrum of terms typically used by the authors of the New Testament to refer to the various internal functions of people is wide, including the nouns *διάνοια*

⁸²Ibid.

⁸³Ibid., 109.

⁸⁴“The primary criteria for domain classification depend upon the consistency with which the grouping of meanings reflects the ‘world view’ of the native speakers. This means the definitions in a lexicon based on semantic domains are not supposed to represent a classification of ‘things as they are’ but of ‘things as they are perceived and named.’ Although it is useful to consider the physical features of a

(“mind”), καρδία (“heart”), κοιλία (lit. “hollow place”), νεφρός (“kidneys”), νόημα (“thoughts”), νοῦς (“understanding, mind”), ὄρμη (“impulse”), πνεῦμα (“spirit”), σάρξ (“flesh”), σπλάγχνα (“intestines”), συνείδησις (“conscience”), φρήν (“parts”), φρόνησις (“way of thinking”), and ψυχή (“soul”). Adverbs used to describe the genesis of action are also included in this semantic domain: ἔσωθεν (“from within”), and πνευματικῶς (“in a spiritual manner”). Certain adjectives can also refer to internal functions: ἰσόψυχος (“of the same mind”), πνευματικός (“spiritual”), σαρκικός (“fleshly”), σάρκινος (“consisting of the flesh”), and σύμφυχος (“unified in spirit”). Also within this semantic domain of internal function is the verb φρονέω (“to think, understand”). These terms fall into a single semantic domain referred to in *Louw-Nida Greek Lexicon* as “psychological faculties.”⁸⁵ Many of these terms also have Old Testament correlates that will need to be considered.

Nida and Louw highlight the primary terms in this list and refer to their semantic similarities (which are marked with superscript letters used in the *Greek-English Lexicon of the New Testament Based on Semantic Domains*):

νοῦς^a ‘the psychological faculty for understanding, reasoning, and deciding,’ καρδία^a ‘the causative source of a person’s psychological life, but with special emphasis on thoughts,’ ψυχή^a ‘the essence of life in terms of thinking, willing, and feeling,’ συνείδησις^b ‘the psychological faculty which can distinguish between right and wrong,’ φρήν ‘the psychological faculty of thoughtful planning, often with the implication of being wise and provident,’ and πνεῦμα^c ‘the non-material psychological faculty which is potentially sensitive and responsive to God.’⁸⁶

Though there are no lexical similarities between καρδία and the rest of these terms (none

referent, the results must always be judged on the basis of the native speaker’s likely understanding and interpretation.” Ibid.

⁸⁵J. P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1989), 8, 19.

of them share a root), these terms are actually quite close in their semantic proximity and therefore must be considered alongside καρδιά in order to arrive at as robust an understanding as possible of the nature of the inner man. As we have established, semantic classes are more important in determining meaning than formal classes. The terms from this semantic domain that will be considered in this present study are καρδιά, ψυχή, πνεῦμα, and νοῦς.⁸⁷ These terms are important to consider because they generally

⁸⁶Nida and Louw, *Lexical Semantics of the Greek New Testament*, 3.

⁸⁷The term θέλημα, “will,” is instructive to our study in some ways, as will be discussed below, but is not included in the semantic range of psychological faculties because it is not used in the same way as the terms above in the NT.

The vast majority of the uses of θέλημα (47 out of 59 in the NT) refer to the divine will, not so much as a psychological faculty but either as a moral expectation to humanity or as an intention or desire. God’s θέλημα can refer to his expectations and intentions for human beings; a paradigmatic example of God’s moral will is Matt 7:21, “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven.” Other examples of God’s moral will that mankind is obligated to obey are Matt 6:10; 12:50; 21:31, Mark 3:35, Luke 12:47, John 9:31, Acts 22:14, Rom 2:18; 15:32, 2 Cor 8:5, Eph 5:7, Col 1:9; 4:12, 1 Thess 4:3; 5:8, Heb 10:7, 9, 10, 36; 13:21, 1 Pet 2:15; 4:2, 1 John 2:17; 5:14). Other uses of the divine θέλημα refer to God’s will of decree, meaning his intention and direction of the world, including his intention to save sinners (Matt 18:14, Acts 21:14, Rom 1:10, 1 Cor 1:1, 2 Cor 1:1, Gal 1:4, Eph 1:1, 5, 9, 11, Col 1:1, 2 Tim 1:1, 1 Pet 3:17; 4:19, Rev 4:11). References to the divine θέλημα regarding the mission of Christ seem to have both aspects of God’s will in place—God’s decreed intention to bring about salvation as well as his expectation of Jesus’ obedience (John 4:34; 6:39; 6:40). The most compelling example is Jesus’ prayerful agony in the garden of Gethsemane, where he prays, “My Father, if this cannot pass unless I drink it, your will be done” (Matt 26:42).

The small number of uses of θέλημα to refer to the human will (11 out of 59 in the NT) are similar in that the term does not seem to be referencing a psychological faculty so much as the internal act of intending, even desiring. The language Luke uses in his account of Jesus’ agony at Gethsemane includes a reference to his own will as a human being, “Father if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done” (22:42). Jesus’ great desire was to not suffer the wrath of God for sin, but he submitted his intentions and desires to the Father’s, resulting obedience that manifested itself in the suffering of the following day. (I recognize the Christological debate on this point of the will of Christ but find it outside the scope of this project. Suffice to say here is that θέλημα as a term is not used in an anthropologically similar way to the others terms.) In the next chapter (23:25), Luke refers to the θέλημα of the crowd—that Jesus be crucified rather than Barabbas—to which Pilate gave Jesus over.

John says in his gospel that those who believe in his name are born οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ’ ἐκ θεοῦ ἐγεννήθησαν. “not of blood nor of the will of the flesh nor of the will of man, but of God” (1:13). John groups the first three as a single reality, perhaps with expanding specificity. Being born of blood is physical birth, which is in accordance with the operations of the body, which occurs as a result of human decision making. But no human action or intention can produce what God’s intention can: regeneration. John also uses θέλημα to refer to Jesus’ human will in ways similar to Luke’s emphasis on Jesus’ submission of his will to the Father’s (5:30; 6:38) as well as to refer to human obedience in general (7:17).

establish the same categories of internal function that καρδία does, namely cognition, affection, and volition. The biblical authors, as we have seen, attribute these three loci of function to each of these anthropological terms and in so doing validate these categories of function.

However, we must also note, as Nida and Louw themselves do, that consideration of semantic domains is only one way of looking at the problem of meaning, and semantic considerations should be used together with more traditional approaches of dictionaries that focus on the various ranges of individual lexemes.⁸⁸ Thus, this study will use works like *Theological Dictionary of the New Testament*, *Theological Dictionary of the Old Testament*, and *New International Dictionary of New Testament Theology*, while keeping in mind Barr's warning about such resources.⁸⁹ These resources provide

In 1 Corinthians 7:37, Paul uses the phrase ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος "but has authority over his own will" (NAS) to express a man's unfaltering intention not to marry his betrothed. This phrase corresponds with καὶ τοῦτο κέκρικεν ἐν τῇ ἰδίᾳ καρδίᾳ "but has determined in his own heart." Paul's language clearly locates the will in the heart. This is consistent with other occurrences of θέλημα in Paul. He uses θέλημα in the context of persuasion, decision-making, and planning: "Now concerning our brother Apollos, I strongly urged him to visit you with the other brothers, but it was not at all his will to come now. He will come when he has opportunity" (1 Cor 16:12). Paul also uses it to refer to the life-operations of the sinful flesh; Paul reminds the Ephesians that before Christ they lived ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν (Eph 2:3). Both the ESV and NAS translate θέλημα as "the desires" of the flesh and of the mind, likely because of their close proximity and correspondence to ταῖς ἐπιθυμίαις τῆς σαρκὸς, "the passions of the flesh".

Peter makes the final reference to human θέλημα in a way similar to John's statement that those who believe were born not from man's will, but from God's (2 Pet 1:21). No human intention or action can produce what God's intention can: in this case, divinely-inspired Scripture.

(The only other use of θέλημα in the NT is in reference to the devil's will; the devil captures people to make them obey him, according to 2 Tim 2:26. This use is parallel to God's moral θέλημα that man is obligated to obey.)

Most of the uses of θέλημα to refer to human will emphasize human intention in general rather than indicate the will as a distinct psychological faculty. Concluding from the occurrences of θέλημα as a noun that there is a "will" in man that is distinguishable from the heart, soul, spirit, or mind is unwarranted, particularly considering that θέλημα is closely associated with the καρδία (Acts 13:22, 1 Cor 7:37, Eph 6:6) and with the νοῦς / διάνοια (Rom 12:2, Eph 2:3).

⁸⁸ Osborne, *The Hermeneutical Spiral*, 105.

⁸⁹“Osborne relates Barr's criticism of Kittel as this: “In seeking the theological concept behind the terms, the articles [of *TDNT*] repeatedly stress breadth over specifics.” *Ibid.*, 84.

helpful insight into how the biblical authors understood the internal dynamics of people when used along with an examination of the contexts of terms and how they fit into semantic domains that include similar terms.

Our methodology, therefore, in analyzing the meaning of each term will be first to consider the classification of various lexical works and second to take into account the actual usage of the term by the biblical authors. The first step will be done using various lexical and semantic dictionaries, and the second using our own consideration of the terms' semantic domains through representative examples of usage.

Heart – καρδία. Our consideration of the primary terminology for the internal dynamics of human beings begins with the biblical terms that reference to the physical center of human life, most typically used metaphorically to reference the inner life. Regarding how καρδία fits into the semantic domain of psychological faculties, it is the “causative source of a person’s psychological life in its various aspects, but with special emphasis upon thoughts.”⁹⁰ As will be demonstrated, various functions are attributed to the heart as well; in fact, “It is often possible to render καρδία by a number of different terms depending upon the immediate context, for example, ‘mind,’ ‘intention,’ ‘purpose,’ or ‘desire.’”⁹¹

Elsewhere, about the use of such resources as *TDNT* for understanding semantic range, he advises, “If we know what is involved in developing a semantic range, we can properly use those semantic studies which have been developed for us. We can also avoid misusing tools like *TDNT*, *TDOT* or *NIDNTT*, which have not been intended for detailed lexical study. They are certainly invaluable exegetical resources but are not exhaustive on semantic range (*TDOT* and *EDNT* come the closest) since they deal more with theological usage.” *Ibid.*, 102.

⁹⁰Louw and Nida, *Greek-English Lexicon*, 321.

⁹¹*Ibid.*

In the Old Testament, the common terms are לֵב (heart) and לֵבָב (heart, mind). These terms can be used to refer to the physical heart,⁹² but are more often used to describe the various functions of the “innermost part of a man . . . the seat of mental or spiritual powers and capacities.”⁹³

The semantic domain of לֵב is broad—it can be used of virtually any internal human function. To clarify those functions, we will examine the various usages of this term in the Old Testament, recognizing that some uses of לֵב refer to a particular aspect of human functioning while others are more comprehensive in scope. Four primary meanings of לֵב can be found in the text.

First, some uses of לֵב posit the heart as the seat of rational function. The heart is where both wisdom and understanding dwell (1 Kgs 3:12; 4:29). Internal dialogue occurs in the heart (Gen 17:17; 24:45), as does reasoning (Deut 15:9). The thoughts of man which can be viewed by God occur in the heart (Ps 139:23, Jer 4:14).

Second, לֵב is often used in conjunction with other terms to describe the emotional state of an individual or a group of individuals. The heart experiences joy (Deut 28:47), merriness (Judg 19:9, 2 Sam 13:28; Zech 10:7, Job 29:13, Ps 45:1), sorrow (Deut 15:10, Neh 2:2, Pss 34:18; 38:10; 55:4; 73:24, Prov 14:13, Lam 1:20, Isa 15:5; 65:14), anguish (Jer 4:19), anxiety (1 Sam 9:20; 25:25), sympathy (Hos 11:8), and upset (Deut 19:6). The heart is the internal mechanism in which human desire takes place as

⁹²Gen 18:5, Is 1:5, Hos 13:8

⁹³Friedrich Baumgartel and Johannes Behms, “καρδιά,” in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co, 1965), 3:606. I am indebted to Baumgartel for many of the references and their categorization in this section, though I have modified and added to their material significantly.

well (Pss 20:4; 21:2; 35:25; 37:4; 40:8, Prov 6:25; 13:12; see also Num 15:39, 1 Sam 23:20, 2 Sam 3:21, 2 Chr 15:5, Job 17:11; 31:7; Eccl 2:10).

Third, *לב* indicates the seat of volitional activity. It is the place where intentions are housed (1 Sam 2:35; 1 Kgs 8:17, Jer 23:20; Isa 10:7). The heart can intend to perform an action in the future (1 Chr 22:19, Ezra 7:10, Dan 1:8, Jer 7:31). Impulses toward action also come from the heart (Exod 36:2, Num 16:28). Baumgartel makes a helpful connection: “If the will (*לבו הרך* Isa 57:17; *לבו יצר מחשבתו* Gen 6:5) is inclined in the right direction (*הט־לבי* Ps 119:36, *הכנינוּהָ לְבָדָהּ* Job 11:13), this is renewal of the heart (*קָרַשׁ לֵב* Ezek 18:31).”⁹⁴ The full commitment of the whole man is expressed with the phrase *בְּכָל־לֵב*, “with all of the heart” (Ps 9:1; 86:12; 111:1; 119:2, 10, 34, 68, 145, Isa 38:3, Jer 3:10; 24:7).

Fourth, the term *לב* can also refer to relationality, specifically as the instrument of trust in, dedication toward, or loyalty to someone. The heart gives itself in dedication to another person or to God (2 Sam 15:13, 1 Kgs 8:58; 11:9, Ezra 6:22, Mal 3:24). Perhaps the best display of the relational function of the heart is trust (Ps 7:10, Prov 3:5). The heart can be faithful to God (Neh 9:8) or defect from him (Deut 11:16; 17:17; 29:17, Ps 44:18, Isa 29:13, Ezek 6:9). In fact, the heart can be hardened against God (Exod 4:21; 7:13, etc.).

In general, *לב* is used in the Old Testament as “the seat of man’s feeling, thinking, and willing”, a term that “means less an isolated function than the man with all his urges, in short, the person in its totality (Ps 22:26[27]; 73:26; 84:2[3]).”⁹⁵ Eichrodt

⁹⁴Ibid., 607.

refers to לֵב as “a comprehensive term for the personality as a whole, its inner life, its character. It is the conscious and deliberate spiritual activity of the self-contained human ego.”⁹⁶ The biblical authors make no division of the inner person into “parts”; rather, the various functions are understood to flow from a single indivisible reality. This is demonstrated in its interchangeability with other terms that reference the inner person, like נַפְשׁ, “soul.”⁹⁷ The heart should be understood comprehensively as the whole man throughout the OT.⁹⁸

Considered a “true equivalent” of לֵב in the LXX is the term καρδία, which is considered to carry the same wealth of nuances described above, depending on the context in which and the purpose for which it is used. καρδία is “the focus of his being and activity as a spiritual personality” and relates to “the unity and totality of the inner life represented and expressed in the variety of intellectual and spiritual functions.”⁹⁹

In the New Testament, καρδία is used similarly. “That the heart is the center of the inner life of man and the source or seat of all the forces and functions of soul and

⁹⁵Theo Sorg, “Heart,” *The New International Dictionary of New Testament Theology*, ed. Colin Brown (Grand Rapids: Zondervan, 1979) 2:181.

⁹⁶Walther Eichrodt, *Theology of the Old Testament*, vol. 2, trans. J.A. Baker (Philadelphia: The Westminster Press, 1967), 143.

⁹⁷The overlapping semantic domains of terms like לֵב and נַפְשׁ, and similarly of καρδία and νοῦς will be discussed below.

⁹⁸“Since the idea of responsibility is particularly related to the heart, that which comes out of the heart is quite distinctively the property of the whole inner man, and therefore makes him, as a consciously acting ego, responsible for it.” W. Eichrodt, *Theology of the Old Testament*, vol. 2 (Philadelphia: Westminster Press, 1967), 2:143-44.

“Since, in the OT, the only corrective to this responsibility of man is to be found in Yahweh, the heart is also the organ through which man, either as godly or as disobedient, meets God’s words and act It is in the heart that conversion to God takes place (Ps. 51:50, 17 [12, 19]; Joel 2:12).” Sorg, “Heart,” 181.

⁹⁹Baumgartel and Behms, “καρδία”, 609-10.

spirit is attested in many different ways in the NT.”¹⁰⁰ NIDNTT concurs, describing *καρδία* as “the inner life, the center of the personality and the place in which God reveals himself to men,” as the broadest sense that can be derived from the New Testament’s 148 occurrences: Paul uses it 52 times, the Synoptics 47, Acts 17, General Epistles 13, Hebrews 10, John 6, and Revelation 3 times.¹⁰¹

The uses of *καρδία* can be divided into at least four lexical categories: first, the heart is where feelings and emotions, desires and passions reside (affection). Second, the heart is the seat of understanding, the source of thought and reflection (cognition). Third, the heart is the seat of the will, the source of resolves (volition). And fourth, the heart is supremely the one center in man to which God turns and from which man turns to God by faith (relationality).¹⁰² The *καρδία* is

the center of spiritual life. The most significant instances of *καρδία* in the NT occur in those passages which speak of man’s standing before God. The heart is that in man which is addressed by God. It is the seat of doubt and hardness as well as of faith and obedience.¹⁰³

However, in considering the actual usage of *καρδία* in the NT, all four of these lexical meanings are not always present in a particular text. In fact, *καρδία* is often used in a general way to refer to the internal functioning of man—a depth term with no

¹⁰⁰Ibid., 611.

¹⁰¹Sorg, “Heart,” 182. *καρδία* occurs in the following forms: nom sg fem 19 times, dat sg fem 35 times, nom pl fem twice, dat pl fem 21 times, acc sg fem 18 times, gen sg fm 32 times, acc pl fem 25 times, and voc sg masc once. William D. Mounce, *The Analytical Lexicon to the Greek New Testament* (Grand Rapids: Zondervan Publishing House, 1993), 263.

¹⁰²The relational function of the heart could also be described as the center of religious life. It is what God seeks out in man, and it is the center from which man seeks God in faith. As the religious center, the heart determines moral conduct.

¹⁰³Sorg, “Heart,” 182.

specific function attached to it in context,¹⁰⁴ similarly, it can be used as a “container” term for a person’s moral identity.¹⁰⁵ It can be, in other words, a general term of reference for a person’s inner man.

First, the heart is frequently referred to as where cognitive functioning occurs, as the seat of understanding or the source of thought and reflection. The writers refer to the heart as where imagination functions and memories are stored, where internal dialogue occurs and thoughts take shape. All of these may be understood as cognitive functions.

In the synoptic gospels, the narrators often refer to Jesus perceiving the internal reason of others, and that reason occurs within the heart: “But Jesus, knowing their thoughts, said, “Why do you think evil in your hearts?” (Matt 9:4, par. Mark 2:8, Luke 5:22). Other occasions attribute the human capacity for inner dialogue to the heart as well: “But if that wicked servant says to himself, ‘My master is delayed’” (Matt 24:48; par. Luke 12:45), “Now some of the scribes were sitting there, questioning in their hearts” (Mark 2:6); “As the people were in expectation, and all were questioning in their

¹⁰⁴The uses of καρδία that convey the broad sense of the inner functioning of humanity are very similar to that of ψυχή, πνεῦμα, and even νοῦς. This is demonstrated most clearly in Matt 22:37 and parallel passages (Mark 12:30-33, Luke 10:27): ὁ δὲ ἔφη αὐτῷ, Ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, “And he said to him, “You shall love the Lord your God with all your heart and with all your soul and with all your mind.” These verses will be discussed at length below in subsection “Semantic Unity of Terms.”

Other passages refer to the heart as the general control center of human life: God is described as the one who searches the human heart so that the Spirit might help people in their weakness (Rom 8:27); the outer appearance of a person is contrasted with what is in his heart (2 Cor 5:12); one can deceive his heart, i.e. deceive himself, by claiming to be religious and yet not bridling his tongue (Jas 1:26); Peter contrasts the adorning of the external body with the imperishable beauty of the heart (1 Pet 3:4).

¹⁰⁵In a number of passages, the heart is referred to as the moral center of a person with no specific function attached to it. One can be pure in heart (Matt 5:8). Christ is gentle and lowly of heart (Matt 11:29). The heart can also be evil (Matt 12:34; 15:18-19, par Mark 7:19-21, Luke 6:45). The conscience is described as God’s law written on the heart (Rom 2:15). The heart has secrets that can be

hearts concerning John, whether he might be the Christ” (Luke 3:15); “But Jesus, knowing the reasoning of their hearts, took a child and put him by his side” (Luke 9:47). Also, perception and understanding are functions of the heart: “And Jesus, aware of this, said to them, ‘Why are you discussing the fact that you have no bread? Do you not yet perceive or understand? Are your hearts hardened?’” (Mark 8:17); “Settle it therefore in your minds [ταῖς καρδίαις] not to meditate beforehand how to answer” (Luke 21:14).

The heart is the place where thoughts occur: “He has shown strength with his arm; he has scattered the proud in the thoughts of their hearts” (Luke 1:51 see also 2:35). It is also where memories are stored and reflected upon: “But Mary treasured up all these things, pondering them in her heart” (Luke 2:19, see also Luke 1:66, 2:51). In the book of Revelation, the apostle John refers to the heart similarly as the place of inner dialogue and reasoning, “so give her a like measure of torment and mourning, since in her heart she says, ‘I sit as a queen, I am no widow, and mourning I shall never see’” (Rev 18:7).

Paul often refers to the cognitive functions of the heart in his epistles as well. Similar to the narrators of the synoptic gospels, Paul attributes the internal dialogue of human reasoning to the heart: “Do not say in your heart, ‘Who will ascend into heaven?’” (Rom 10:6). He attributes the imagination to the heart: “What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him” (1 Cor 2:9, par. Isa 64:4). The heart contains knowledge: “For God, who said, ‘Let light shine out of darkness,’ has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Cor 4:6); “having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you” (Eph 1:18);

disclosed, those secrets being moral by implication (1 Cor 14:25). God tests the quality of the heart (1 Thes

“that their hearts may be encouraged, being knit together in love, to reach all the riches of full assurance of understanding and the knowledge of God's mystery, which is Christ” (Col 2:2); as well as the lack of knowledge: “They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart” (Eph 4:18).¹⁰⁶

The writer of Hebrews as well attributes to the heart both thoughts and intentions, cognitive and volitional constructs respectively: “For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart” (Heb 4:12).

Second, the heart is frequently referred to as functioning affectively: desire and passion reside in the heart. Emotions are generated and experienced in the heart. The gospel writers, particularly John, refer to the heart in this way. The heart is the place where desires operate (Matt 5:28), and is indeed dedicated to what one desires and values: “For where your treasure is, there your heart will be also” (Matt 6:21, par. Luke 12:34). The heart feels intense emotion, “Did not our hearts burn within us while he talked to us on the road?” (Luke 24:32). The heart is can experience distress and fear: “Let not your hearts be troubled, neither let them be afraid” (John 14:27, see also 14:1). The heart also experiences sadness and joy: “sorrow has filled your heart” (John 16:6), but “your hearts will rejoice” (16:22). Luke mentions in Acts more than a few such

2:4).

¹⁰⁶It should be noted that in Eph 4:18, Paul does not technically posit knowledge within the heart as he seems to in the other passages cited. Nevertheless, this description is largely parallel to the others mentioned above. Regardless, though, being “darkened in their understanding” and have “ignorance

emotional responses attributed to the heart: “my heart was glad” (2:26; 2:46) and “they were enraged [ταῦτα διεπρίοντο ταῖς καρδίαις αὐτῶν]” (7:54). The heart experiences satisfaction (14:17), and sorrow at departing from loved ones breaks the heart (21:13).

Paul frequently attributes affective functioning to the heart. He describes the heart as the containing lust and desire (Rom 1:24). He also references his own heart as experiencing pain and sorrow over those who are not saved (Rom 9:2) and desiring for them to be so (10:1). His heart is tearfully anguished over concern for the wellbeing of others (2 Cor 2:4; 3:2; 6:11). Affection for others is expressed as their being *in the heart* (2 Cor 7:3; 8:16; Phil 1:7; 1 Thess 2:17). Subjective feelings of peace are experienced in the heart (Phil 4:7, Col 3:15-16). In the heart a person loves God in Christ (2 Thess 3:5).

Only a few references to the affective function of the heart occur in the rest of the NT writers. James refers to the heart as being the place where jealous desire occurs (Jas 3:14). He also uses the phrase “you have fattened your hearts in the day of slaughter” to condemn the satisfaction in wealth that rich men can take at the expense of the poor (5:5). Peter refers to the heart as being capable of earnest love (1 Pet 1:22) and greedy desire (2 Pet 2:14).

Third, the heart is also said to have volitional functions. In the gospels, the writers often mention the heart as that place where the will functions. Intentions are attributed to the heart: “But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart” (Matt 5:28). One’s true dedications and choices reside in the heart rather than on the lips: “This people honors me with their lips, but their heart is far from me” (Matt 15:8, Mark 7:6, par Isa 29:13). For

that is in them” is causatively tied to their “hardness of heart.” Clearly, the heart is closely associated with

the mouth speaks what the heart has determined (Matt 15:18-19). The heart is cited as where a person makes a decision either out of consent or compulsion: “So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart” (Matt 18:35). The means by which Satan controls the will of Judas Iscariot is by putting an intention in his heart (John 13:2).

Luke refers to the heart in this way frequently in the book of Acts. Satan again provokes willful action by means of the heart: “Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back for yourself part of the proceeds of the land?” (5:3). Luke, in writing Peter’s dialogue, uses even more specifically volitional language in the following verse, “Why is it that you have contrived this deed in your heart?” (5:4). Clearly, decisions for future action are made in the heart, as many more passages in Acts indicate: “it came into his heart to visit his brothers” (7:23). Loyalties of the will take place in the heart: “Our fathers refused to obey him, but thrust him aside, and in their hearts they turned to Egypt” (7:39). Turning from God is also referred to as “the intent of the heart” (8:22). To be steadfast in purpose is to be unmovable in heart (11:23). Luke equates the divine heart and will in a reference to David as “a man after my heart, who will do all my will” (13:22, par. 1 Sam 13:14).

Paul also refers to the volitional functions of the heart frequently. The heart can be willful against God: “But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed” (Rom 2:5). Paul says that “the purposes of the heart” are reasons for being condemned or commended (1 Cor 4:5). He also attributes the act of making a decision to

cognitive functioning here.

the heart: “But whoever is firmly established in his heart, being under no necessity but having his desire under control, and has determined this in his heart, to keep her as his betrothed, he will do well” (1 Cor 7:37). Similarly, he references the heart as where one can make a decision free of compulsion: “Each one must give as he has made up his mind, not reluctantly or under compulsion” (1 Cor 9:7).¹⁰⁷ A Christian slave must obey his master willingly, that is “with a sincere heart” (Eph 6:5, par. Col 3:22). The heart, when comforted, is “established in every good work and word” (2 Thess 2:17). The turning away from youthful passion and the pursuit of righteousness, faith, love, and peace is an attribute of those who “call on the Lord from a pure heart” (2 Tim 2:22).

The writer of Hebrews refers to the heart as being the seat of volition. One’s willful refusal to submit to God’s authority is to have a hardened heart (3:8, 15; 4:7) or a heart that goes astray (3:10). In this same context an “evil, unbelieving heart” leads one to “fall away from the living God” (3:12). “Thoughts and intentions” are functions of the heart (4:12). The new covenant people will have God’s laws written on their hearts as a sign of willful obedience that springs naturally from within. This is in contrast to the merely external obedience of the old covenant (8:10; 10:16).

Revelation also refers to the volitional nature of the heart. The Lord is he who searches the mind and the heart in order to give to each as their works deserve, indicating that action comes from the mind and heart (2:23). More explicitly, God interacts with the heart to shape volition: “for God has put it into their hearts to carry out his purpose . . .” (17:17).

¹⁰⁷The ESV translates this as “mind,” but the Greek uses καρδία here: ἕκαστος καθὼς προήρηται τῇ καρδίᾳ, μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης ἰλαρόν.

Fourthly, the heart is where human faith occurs. Conversion of the heart occurs through faith in Christ. The circumcision of the heart (Deut 10:16) is the complete change of a person from a law-breaker to a law-keeper. The call of the Lord to conversion is a call to return with one's heart or to tear one's heart (Joel 2:12-13). In summary, we see,

This of conversion of the heart to faith is not achieved through the will or desire of the human heart (1 Cor 2:9), but solely because God opens a man's heart (Acts 16:14) and lets his light illumine the heart (2 Cor 4:6). God bears his witness to man by sending into his heart the Spirit of his Son (2 Cor 1:22). When this Spirit takes up his dwelling in the heart, man is no longer a slave to sin, but a son and heir to God (Gal 4:6f.). God pours his love into his heart (Rom 5:5). Through faith Christ can take up residence in the heart (Eph 3:17).

The heart of man, however, is the place not only where God arouses and creates faith. Here faith proves its reality in obedience and patience (Rom 6:17; 2 Thess. 3:5). Here the word of God is kept (Luke 8:15). Here the peace of Christ begins its rule (Col 3:15). God's grace strengthens and establishes the heart (Heb. 13:9). The NT describes a heart directed unreservedly to God as a "pure heart" (Matt 5:8; 1 Tim 1:5). This purity of heart is based solely on the fact that the blood of Christ cleanses it (Heb 10:22; cf. 1 John 1:7), and Christ dwells in it by faith (Eph 3:17).¹⁰⁸

The heart throughout the NT is referred to as the place where faith occurs. Some passages do so explicitly, using the term πίστις in direct connection to the καρδία. In calling people to have faith in himself, Christ boldly declares: "Truly, I say to you, whoever says to this mountain, 'Be taken up and thrown into the sea,' and does not doubt in his heart, but believes that what he says will come to pass, it will be done for him" (Mark 11:23). Similarly in Luke, in the parable of the sower, regarding those who have heard the gospel, "The ones along the path are those who have heard. Then the devil comes and takes away the word from their hearts, so that they may not believe and be

¹⁰⁸Sorg, "Heart," 183.

saved” (Luke 8:12). He also rebukes the two disciples on the road to Emmaus for not believing what he had said about himself by saying: “O foolish ones, and slow of heart to believe all that the prophets have spoken!” (Luke 24:25) and again by saying, “Why are you troubled, and why do doubts arise in your hearts?” (24:38). The writer Luke also records in Acts (15:7-9) the impassioned declaration of Peter that even Gentiles could be saved; this declaration revolves around the heart believing, mentioning καρδία twice as that which πιστεῖ:

Brothers, you know that in the early days God made a choice among you, that by my mouth the Gentiles should hear the word of the gospel and believe [πιστεῦσαι]. And God, who knows the heart [ὁ καρδιογνώστης], bore witness to them, by giving them the Holy Spirit just as he did to us, and he made no distinction between us and them, having cleansed their hearts [τὰς καρδίας αὐτῶν] by faith [τῇ πίστει].

The heart as the vehicle of faith is perhaps stated most explicitly by Paul in Romans 10. Discussing the righteousness before God that is necessary for salvation as only coming through faith, Paul explains:

“The word is near you, in your mouth and in your heart [ἐν τῇ καρδίᾳ σου]” (that is, the word of faith [τὸ ῥῆμα τῆς πίστεως] that we proclaim); because, if you confess with your mouth that Jesus is Lord and believe in your heart [πιστεύσης ἐν τῇ καρδίᾳ] that God raised him from the dead, you will be saved. For with the heart one believes [καρδίᾳ γὰρ πιστεύεται εἰς] and is justified, and with the mouth one confesses and is saved (10:8-10).

Paul makes a contrast between the mouth and the heart. The heart is the inward seat of faith, and the mouth is the means by which internal faith is expressed outwardly. (Paul was likely using στόμα as a synecdoche for all outward expression, both verbal and nonverbal, as Jesus seems to be doing in Matt 15:18-19.) The central determination of a person’s eternal destiny and earthly trajectory, according to Paul, is the faith of the heart, which flows outwardly in the expression of the mouth. Paul elsewhere refers to this salvation as Christ dwelling in the hearts of his people through faith, κατοικῆσαι τὸν

Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν (Eph 3:17).

The writer of Hebrews similarly refers to the heart as the instrument and vehicle of faith when he encourages believers to “draw near with a true heart in full assurance of faith [ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως], with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water” (Heb 10:22). The washing of regeneration is the sprinkling clean of the heart so that it can function in full assurance of faith.

Other passages do not explicitly connect the term πίστις with καρδία, but nevertheless express realities about the heart that require faith. Features elsewhere linked to conversion are mentioned as occurring in the heart. These uses also indicate the heart’s faith function since a concept may be present even though a particular term that usually designates it is absent.

In the gospels, the heart’s understanding or perception of the kingdom of heaven is another way of referring to conversion through faith: “For this people’s heart has grown dull, and with their ears they can barely hear, and their eyes they have closed, lest they should see with their eyes and hear with their ears and understand with their heart and turn, and I would heal them” (Matt 13:15; see similar instance in Matt 13:19, John 12:40; this passage also cited in Acts 28:27). Similarly, the phrase “hardness of heart”, τῆ πωρώσει τῆς καρδίας αὐτῶν, is used to describe people who do not believe or understand various aspects of Jesus’ ministry (Mark 3:5, 6:52; 8:17). πίστις is explicitly related to καρδία in Luke’s account of the parable of the sower (Luke 8:12) in reference to the good soil as those who are converted, “hearing the word and hold it fast in an honest and good heart [ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες]” (18:15). Luke also uses

the phrase “cut to the heart,” κατενύγησαν τὴν καρδίαν, in Acts to describe the conviction of sin that leads to the reception of the word through faith (2:37). He also describes the unity of those who believe as having a single heart and soul, τῶν πιστευσάντων ἡν καρδία καὶ ψυχὴ μία (4:32). Those who resist the Holy Spirit, who brings about faith in Christ, are described as uncircumcised in heart, ἀπερίτμητοι καρδίας (7:51). A heart “not right before God” is one that is unrepentant (8:21); conversely, Lydia who was baptized and judged as “faithful to the Lord”, πιστὴν τῷ κυρίῳ, had her heart “opened” by the Lord to respond to Paul’s words: κύριος διήνοιξεν τὴν καρδίαν προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου. In other words, she received with faith the gospel Paul proclaimed.

Paul also refers to a lack of faith in the gospel and the futility of thinking that results from it as having a darkened and foolish heart, ἔσκοτίσθη ἡ ἀσύμετος αὐτῶν καρδία (Rom 1:21). Perhaps the most important passage in Romans for our present consideration is that the true people of God who are righteous by faith are circumcised in the heart: “But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God” (Rom 2:29). The righteousness of faith makes one no longer enslaved to sin, but “obedient from the heart” (Rom 6:17). Standing firm in the faith is because of the Spirit in the heart (2 Cor 1:22-24). The proof of Paul’s faithfulness to the gospel is in the production of genuine believers, and the metaphor used to describe this is a letter written not in stone, but “on tablets of human hearts,” ἐν πλαξίν καρδίας σαρκίνας (2 Cor 3:3); furthermore, failure to be converted (through faith) is because “a veil lies over their hearts” ἐπὶ τὴν καρδίαν αὐτῶν κεῖται (3:15). Paul also describes the experience of adoption that accompanies

justification through faith as God sending “the Spirit of his Son into our hearts, crying, ‘Abba! Father!’” (Gal 4:6). Also, in various places Paul describes the encouragement to remain faithful as strengthening or encouraging the heart (the strengthening of the heart by a fellow believer is mentioned in Eph 6:22 and Col 4:8; the strengthening of the heart to persevere to the end by God himself is referred to in 1 Thess 3:13).

The remaining NT writers also refer to various aspects of conversion involving faith as occurring to the heart. The writer of Hebrews refers to the promise of the new covenant as the law being written on the heart (8:10, 16). James refers to the humble drawing near to God with cleansed hands and pure hearts, both results of faith (4:8) and calls for patience to wait for God’s coming, also a call for faith, as establishing the heart (5:8). Peter refers to the heart as where believers are to regard “Christ the Lord as holy” (1 Pet 3:15) and what takes heed of the word preached (2 Pet 1:19), both of which imply faith. John, in his letters, refers to the heart being assured before God (1 John 3:19-23) because one keeps his commands, which are summed up in this: “that we believe in the name of his Son Jesus Christ [ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ] and love one another, just as he has commanded us.”

As this exhaustive survey of the NT uses of καρδία has shown, the term can function to refer merely to the inner man with no specific function attached to it. Similarly, it can also refer to a person’s moral identity; such uses also have no particular function attributed to the heart. The NT writers also use καρδία in describing various internal functions of human beings, most prominently cognitive, affective, volitional, and faith functions. It seems that this broad range of functions attributed to καρδία indicate that it is a comprehensive term for the inner man and all of his functions. The clear

implication of this lack of distinction is a profound unity.¹⁰⁹

But, though the functions of the heart are represented in a unified way, it could still be possible that the entirety of the inner dynamics of man is not captured in this term. The possibility still exists that the inner person may have functions that occur independently of the heart. In other words, one could ask if it is possible that some aspects of the whole person are left out of the semantic range of *καρδία* but are covered by other terms. We will consider other terms used in the NT to describe the inner man in order to see if the biblical authors partitioned human inner life into different sections, each with unique functions.¹¹⁰ The questions we will be asking of these other terms are simple. How do the writers of the NT use these terms? What functions are attributed to these various terms? And finally, how do these functions compare to those attributed to the *καρδία*?

The answers to these questions are significant in understanding the nature of the inner man as either unified or partitioned. A unified understanding implies two propositions important for this study: first, that all functions of the inner man are interrelated and second, that faith's restorative effect is comprehensive. Conversely, a partitioned understanding of the inner man implies first that various functions can be understood as more or less independent of each other and second that faith's restorative influence is less comprehensive (since faith occurs in the heart).

¹⁰⁹Of the functions considered here, faith stands out as that which is divinely granted and restorative of the rest. This will be addressed in detail in chaps. 2 and 3.

¹¹⁰My conclusion, as I have said, is that the functions attributed to each term correlate. These terms are important because they help establish the same categories of internal function that *καρδία* does: namely cognition, affection, and volition.

Soul – ψυχή. The LXX uses the term ψυχή as the translation for נַפְשׁוֹ, with infrequent exception.¹¹¹ The root means “to respire” or “to breathe”, and thus the term is associated closely with human life throughout the Old Testament, frequently in relation to physical breath and blood. Perhaps because of the close association of this term with human life in general, it is also used to denote the entirety of the person.¹¹²

In the New Testament, ψυχή can function similarly. In *TDNT*, Dihle lists the major usages of ψυχή in the Gospels and Acts: (1) as natural physical life, (2) as a term for the whole man, (3) as the place of feeling, (4) as true life in distinction from purely physical life, (5) life as the supreme good, (6) in contrast with the body, and (7) as the portion of humanity that survives death.¹¹³ It lists Paul’s usage of ψυχή: (1) as natural life and as true life, (2) as person, (3) as “my soul.” Dihle then considers the use of ψυχή in Hebrews, the Catholic Epistles, and Revelation, noticing much overlap with that of the Gospels and Paul.¹¹⁴

In *DNNT*, Brown categorizes the NT uses of ψυχή differently: (1) as the seat of life, or life itself, (2) as the inner life of man, equivalent to the ego, person, or personality, with the various powers of the soul, and (3) as the aspect of man in which corruption or salvation takes place and which receives the exhortation to “believe and obey the divine

¹¹¹ψυχή is used twice to translate נַפְשׁוֹ (Gen 41:8; Ex 35:21) and 25 times to translate נַפְשׁוֹ (2 Kgs 6:11; 1 Chr 12:39; 15:29; 17:2; 2 Chr 7:11; 9:1; 15:15; 31:21; Pss 20:3; 36:15; 68:20, 32; Eccl 7:21; Prov 6:21; 15:32; 26:25; Isa 7:2, 4; 10:7; 13:7; 24:7; 33:18; 42:25; 44:19; Jer 4:19. Dihle, “ψυχή,” 617.

¹¹²Ibid., 618-20.

¹¹³Ibid., 637-47.

¹¹⁴Ibid., 648-56.

message.”¹¹⁵ Regarding how ψυχή fits into the semantic domain of psychological faculties, it is “the essence of life in terms of thinking, willing, and feeling” and can be glossed as “purpose/desire” (Phil 1:27) or “heart/desire” (Matt 26:38, Heb 12:3, Eph 6:6).¹¹⁶

As our study considers more closely what functions of the inner person are attributed to ψυχή, similar categories to that of the heart emerge. But before we discuss these, we should note that the vast majority of the uses of ψυχή refer to the human individual comprehensively. It is used as a term to refer to a person’s life and existence as an individual with no particular function implied. A basic example of this use of ψυχή is when Jesus tells those listening to his sermon not to be anxious about their lives, specifically about what they would eat and drink, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε [ἢ τί πίητε] (Matt 6:25, par. Luke 12:22-23). Here, ψυχή has no particular internal function attributed to it. The term merely represents the whole of a person’s life that includes the need for food and drink.¹¹⁷ As stated above, this use of the term is by far the most common.¹¹⁸

In addition to being used as a term for the human individual comprehensively,

¹¹⁵Brown, “Soul,” 682-84.

¹¹⁶Louw and Nida, *Greek-English Lexicon of the New Testament*, 322.

¹¹⁷The comprehensive nature of this use is further demonstrated by its being set alongside the body, τῷ σώματι ὑμῶν. The body here is representative of that aspect of man that needs to be clothed. So, soul and body here are set beside one another to demonstrate that man as a comprehensive whole is more than the needs of his existence: οὐχὶ ἡ ψυχή πλείον ἐστὶν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος? The phrase “body and soul” is still used to indicate the entirety of a person.

¹¹⁸This use of ψυχή can be translated “life” and occurs frequently: Matt 2:20, 10:39, 16:25-26, 20:28; Mark 3:4, 8:34-37, 10:45; Luke 6:9, 9:24, 12:20, 14:26, 17:33, 21:19; John 10:11, 15, 17, 12:25, 13:37-38, 15:13; Acts 2:27, 2:41, 3:23, 7:14, 15:26, 20:24, 27:10, 22, 37; Rom 2:9, 11:3, 16:4; 2 Cor 1:23,

ψυχή can similarly refer to the inner man, often in contrast with the outer. In other words, ψυχή can refer to the hidden aspect of human beings. A representative example occurs in Matthew 10:28, where Jesus presents a contrast between those who can only kill the body but not the soul (καὶ μὴ φοβείσθε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτείνει·) and the God who can throw both into hell (φοβείσθε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γέεννῃ.). The contrast is between the physical and immaterial aspects of man in general. Though this term refers to internal realities, it does so in a comprehensive manner, with no special distinctions being made between the various internal functions of human beings. This use of ψυχή is also very prevalent in the NT.¹¹⁹ Therefore, the primary uses of ψυχή in the NT are comprehensive in scope: the first being for all of human life and the second being for all of internal human life.

With regard to what functions of the inner person are attributed to ψυχή, similar categories to that of the heart emerge. One must consider closely the context of a handful of uses of ψυχή in order to sense any reference to how the writers understand it to be functioning.

First, cognitive functions are alluded to in various uses of ψυχή. All of these

12:15; Phil 2:30; Heb 10:39, 13:17; 1 Pet 3:20; 1 John 3:16; 3 John 1:2; Jude 1:15; Rev 6:9, 8:9, 12:11, 16:3, 18:13, 20:4.

¹¹⁹The strongest use of this is in the synoptic gospel's inclusion of the Shema in its various forms, "You shall love the Lord your God with all your heart and with all your soul and with all your mind" (Matt 22:37, Mark 12:30, Luke 10:27). A similar passage is 1 Thess 5:23, "Now may the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ." Also, Heb 4:12 says, "For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart." These will be discussed below.

Another use of ψυχή that refers comprehensively to internal human life is Acts 20:10, "Do not be alarmed, for his life is in him."

uses of ψυχή occur in the writing of Luke, both in his gospel and in the book of Acts. Luke uses ψυχή in the parable of the rich fool in which he addresses and reasons with himself: “And I will say to my soul, Soul, you have ample goods laid up for many years” (Luke 12:19). Furthermore, Luke describes the unbelieving Jews who persuade the people of Iconium with their words to reject the testimony of the apostles as “poisoning their souls against the brothers” (Acts 14:2). The ESV translates ψυχή here as “poisoned their minds” because of the cognitive implications of this particular usage. A similar occurrence is found in 15:24, where Paul, Barnabas, and others were sent to help the victims of false teachers, who have “troubled you with words, unsettling your minds [τὰς ψυχὰς ὑμῶν], although we gave them no instruction.” Again, unsettling and troubling the soul with words that were not in accordance with the apostles’ instruction (διεστειλάμεθα) indicate a cognitive emphasis in this case.

Second is the affective functioning attributed to ψυχή. Desire and emotion are said to take place in the soul. In the gospels, Matthew indicates the soul can be pleased (12:18, par. Isa 42:1). Elsewhere, Jesus expresses, “My soul is very sorrowful, even to death” (Matt 26:38, par. Mark 14:34; John 10:24) a statement highly charged with emotion, as the narratives portray even further by the details that surround it, referencing Jesus as becoming “sorrowful and troubled” before he “fell on his face and prayed” (Matt 26:37, 39; par. Mark 14:33, 35). In the gospel of John, the phrase “Ἔως πότε τὴν ψυχὴν ἡμῶν αἴρεις, literally, “How long will you take up our souls?” is used to express the Jews’ feeling of suspense regarding whether or not Jesus claimed to be the Christ (John 10:24).

We see similar occurrences in the rest of the NT. In Acts 2:43, “awe came upon every soul.” Paul claims in 1 Thessalonians 2:8, “So, being affectionately desirous of you, we were ready to share with you not only the gospel of God but also our own selves [τὰς ἑαυτῶν ψυχάς,].”¹²⁰ The writer of Hebrews says, “but my righteous one shall live by faith, and if he shrinks back, my soul has no pleasure in him,” and “Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted [ἵνα μὴ κάμητε ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι]” (12:3). Peter references the passions of the flesh, affectively charged terms for evil desire, as directly attacking the soul (1 Pet 2:11). And in Revelation, John refers explicitly to the soul longing for earthly delicacies and splendors (18:14).

Third, we see two hints of volitional function being attributed to the ψυχή. Paul discusses the importance of Christian slaves obeying their masters willfully “not by way of eye-service, as people-pleasures, but as servants of Christ, doing the will of God from the heart [ποιούντες τὸ θέλημα τοῦ θεοῦ ἐκ ψυχῆς]” (Eph 6:6). Paul warns against actions that are merely outward and not with the full consent of the will, that is, ἐκ ψυχῆς, literally “from soul.” Similarly, Paul says elsewhere ὃ ἐὰν ποιῆτε, ἐκ ψυχῆς ἐργάζεσθε ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις, “whatever you do, work heartily, as for the Lord and nor for men” (Col 3:23).

Faith is also a function of ψυχή. Sometimes πίστις is mentioned explicitly in association with the ψυχή, while other times ψυχή is used to refer to functions that are

¹²⁰Though desire and affection are clearly present in this verse, one could make the case that they are not explicitly attributed to ψυχή. Rather, the phrase τὰς ἑαυτῶν ψυχάς could mean simply that Paul and his associates would lay down their lives for the Thessalonian believers *because of* their affection for them. So this occurrence may merely associate affection with the giving of one’s life, and not with the inner man.

elsewhere associated with faith in Christ. Examples of explicit association between πίστις and ψυχή include: Faith makes a people of one heart and soul (Acts 4:32). To “strengthen the soul” of disciples is to “encourage them to continue in the faith” (Acts 14:22). The ψυχή is the instrument that strives for τῇ πίστει τοῦ εὐαγγελίου “the faith of the gospel” (Phil 1:27). Faith is the means by which the soul is preserved (Heb 10:39).¹²¹

Examples of the soul functioning in ways elsewhere associated with faith include the following: The soul worships God (Luke 1:46). The “sure and steadfast anchor of the soul” is the hope of God’s promise that he swore by himself, that Abraham and all believers receive by faith (Heb 6:19). Faith is often spoken of as reception of the gospel, and receiving with consent the implanted word is how the soul is saved (Jas 1:21).¹²² The soul is purified by “obedience to truth” which occurs because believers “have been born again,” leading to a salvation that is “the outcome of your faith” (1 Pet 1:3-12).

In summary, ψυχή is used primarily as a comprehensive term to refer to living human beings as a whole; similarly, it can be used to describe human inner life as a whole. These are the primary uses. When particular functions are attributed to the ψυχή, the primary one is affective functioning, with some indication of cognitive functioning, and at least two occasions where volition is attributed to it. Faith also is attributed to the soul. So with such similar functions attributed to ψυχή as to καρδία, should the two terms

¹²¹This occurrence does not explicitly refer to ψυχή as where faith occurs, but the close association between the two (“those who have faith and preserve their souls) certainly strengthens the overall argument that faith functions in the soul.

¹²²Something similar to the previous footnote could be said of this occurrence as well. James does not explicitly say that the soul believes here. But the reception of the implanted word is closely associated with the salvation of the soul, implying that the soul is what receives the implanted word for its salvation.

be thought of as synonymous? This would not be accurate since the terms could only be switched out for one another in some situations, but not in others.

As the proportion of the various meanings of ψυχή in the NT suggests, it is a term that is more regularly used to refer to the status of a person as a living being. It is appropriate for this task in a way that the term καρδία is not. ψυχή can be thought of as more closely related to life in general than καρδία is. In general, ψυχή is used less frequently than καρδία to describe internal human function.

Spirit – πνεῦμα. This term is perhaps the most widely used of the terms being considered here. The most prominent use of the term by far is to refer to the third member of the Trinity. But it also is used anthropologically quite frequently. Originally a referent to air movement, often in terms of a living creature's breath, πνεῦμα can refer to such a wide range of things as the basic fact that a creature is physically alive to the internal spiritual life of a human being.

In the Old Testament, the two primary principles that underlie all statements about the רוח, according to TDNT, are that without the רוח there is no life and that the source of life is outside man.¹²³ In man, רוח can refer to the principle which gives life to the body, given from the outside by God.

But it can also be used more specifically to refer to “the seat of the emotions, intellectual functions, and attitude of will”, which is “divinely effected.”¹²⁴ Emotion

¹²³Edmond Jacob, “ψυχή,” in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, Geoffrey William Bromiley, and Gerhard Friedrich (Grand Rapids: Eerdmans, 1964), 9:628.

¹²⁴This correlates closely with the perspective of the heart being argued for in this dissertation as involving cognitive, affective, and volitional elements that are all necessarily relational in nature. Friederich Baumgartel, “πνεῦμά,” in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel,

occurs in the רִיחַ: the spirit suffers from inner disquiet (2 Ki 19:7, Gen 41:8, Dan 2:3); one's spirit can be embittered (Gen 26:35); a spirit can be downcast and sad (Prov 15:13; 18:14), despondent (Isa 61:3, Ezek 21:12, 1 Kgs 21:5), angry (Judg 8:3), anguished (Job 7:11, Is 65:14), troubled (1 Sam 1:15) and terrified (Job 6:4). In the OT the spirit is also responsible for intellectual functions. Reason and understanding occur in the spirit of a man (Job 32:8); insight into divine realities (or lack thereof) occurs in the spirit (Dan 4:5; 5:11-12; 6:4; Is 29:10); the spirit is responsible for artistic sensibilities (Exod 28:3). The spirit of man also functions volitionally. Plans are made in a person's spirit (1 Chr 28:12, Ezek 11:5; 20:32), impulses toward action take place in the spirit (Exod 35:21), resolve of the will occurs in the spirit (Jer 51:1, Hag 1:14, Ezra 1:1, 1 Chr 5:26), a willingness to repent is expressed in the spirit (Pss 34:18; 51:17, Isa 57:15; 66:2).

The term πνεῦμα “denotes that power which man experiences as relating him to the spiritual realm, the realm of reality which lies beyond ordinary observation and human control.”¹²⁵ Regarding the human spirit, it denotes “man in so far as he belongs to the spiritual realm and interacts with the spiritual realm,” specifically “that aspect of man through which God most immediately encounters him,” “that dimension of the whole man wherein and whereby he is most immediately open and responsive to God,” and “that area of human awareness most sensitive to matters of the spiritual realm.”¹²⁶ The NT writers refer to the spirit of man to express his “belongingness to the spiritual

Geoffrey William Bromiley, and Gerhard Friedrich (Grand Rapids: Eerdmans, 1964), 6:361-62. Many of the uses of רִיחַ included above are pointed out in this article.

¹²⁵Colin Brown, “Spirit,” in *The New International Dictionary of New Testament Theology*, ed. Colin Brown (Grand Rapids: Zondervan, 1979), 3:693.

¹²⁶Ibid., 693-94.

realm.”¹²⁷ The spirit is man’s internal dynamics, given to him by God. Regarding how πνεῦμα fits into the semantic domain of psychological faculties, it can be referred to as “the non-material psychological faculty which is potentially sensitive and response to God” and is often used in contrast to σάρξ ‘the flesh.’¹²⁸

A consideration of the actual uses of πνεῦμα shows that it is a word that can refer to any living being, both divine and human, as a whole or in part. The most common usage of πνεῦμα is in reference to God,¹²⁹ and the second most common usage is in reference to other heavenly beings, both angels and demons.¹³⁰ Regarding the anthropological uses of πνεῦμα, like ψυχή, the term is primarily used generically, with no specific internal function attached to it. Similar to how ψυχή is frequently used, πνεῦμα

¹²⁷Though the NT writers speak of the spirit as something a human being possesses, this “does not mean that they envisaged the spirit of man as a divine spark (the real “I”) incarcerated in the physical, “the ghost in the machine” (an anthropology more typical of Greek philosophy. This language is more likely to be simply a natural and was a way of speaking about man in his belongingness to the spiritual realm, the power he experiences in him which relates him to the beyond, ‘the dimension of the beyond in the midst’.” Ibid., 694.

¹²⁸Louw and Nida, *Greek-English Lexicon of the New Testament*, 323.

¹²⁹In the New Testament, the following verses use πνεῦμα in reference to God: Matt 1:18; 1:20; 3:11; 3:16; 4:1; 10:20; 12:18; 12:25; 12:31; 12:32; 22:43; 28:19; Mark 1:8; 1:10; 1:12; 3:29; 12:36; 13:11; Luke 1:15; 1:35; 1:41; 1:67; 2:25; 2:26; 2:27; 3:16; 3:22; 4:1; 4:14; 4:18; 10:21; 11:13; 12:10; 12:12; John 1:33; 3:5; 3:34; 7:39; 14:17; 14:26; 15:26; 16:13; 20:22; Acts 1:2; 1:5; 1:8; 1:16; 2:4; 2:17; 2:18; 2:33; 2:38; 4:8; 4:25; 4:31; 5:3; 5:9; 5:32; 6:3; 6:5; 6:10; 7:51; 7:55; 8:15; 8:17; 8:18; 8:19; 8:29; 8:39; 9:17; 9:31; 10:19; 10:38; 10:44; 10:45; 10:47-8; 11:12; 11:15; 11:16; 11:24; 11:28; 13:2; 13:4; 13:9; 13:52; 15:8; 15:28; 16:6; 16:7; 19:2; 19:6; 19:21; 20:22; 20:23; 20:28; 21:4; 21:11; 28:25; Rom 1:4; 2:29; 5:5; 7:6; 8:2; 8:4; 8:5; 8:6; 8:9; 8:10; 8:11; 8:13; 8:14; 8:26; 8:27; 9:1; 14:17; 15:13; 15:16; 15:19; 15:30; 1 Cor 2:4; 2:10; 3:16; 6:11; 6:19; 7:40; 12:3; 12:4; 12:7; 12:8; 12:9; 12:11; 12:13; 14:2; 14:12; 2 Cor 1:22; 3:3; 3:6; 3:8; 3:17; 2:18; 5:5; 6:6; 13:14; Gal 3:2; 3:3; 3:5; 3:14; 4:6; 4:29; 5:5; 5:16; 5:17; 5:18; 5:22; 5:25; 6:8; Eph 1:13; 2:22; 3:5; 3:16; 4:3 4:4; 4:30; 5:18; 6:17; 6:18; Phil 1:19; 2:1; 3:3; Col 1:8; 1 Thess 1:5; 1:6; 4:8; 5:19; 5:23; 2 Thess 2:13; 1 Tim 3:16; 4:1; 2 Tim 1:14; Titus 3:5; Heb 2:4; 3:7; 6:4; 9:8; 9:14; 10:15; 10:29; Jas 4:5; 1 Pet 1:2; 1:11; 1:12; 4:14; 2 Pet 1:21; 1 John 3:24; 4:13; 5:6; 5:8; Jude 1:20; Rev 2:7; 2:11; 2:17; 2:29; 3:6; 3:13; 3:22; 4:2; 14:13; 17:3; 21:10; 22:17.

¹³⁰In the New Testament, the following verses use πνεῦμα in reference to heavenly beings: Matt 8:16; 10:1; 12:43; 12:45; Mark 1:23; 1:26; 1:27; 3:11; 3:30; 5:2; 5:8; 5:13; 6:7; 7:25; 9:17; 9:20; 9:25; Luke 4:33; 4:36; 6:18; 7:21; 8:2; 8:29; 9:39; 9:42; 10:20; 11:24; 11:26; 13:11; 24:37; Acts 5:16; 8:7; 16:16; 16:18; 19:12; 19:13; 19:15; 19:16; 23:9; 1 Cor 12:10; 2 Thess 2:2; Heb 1:14; 12:9; 1 Pet 3:19; 1 John 4:1; 4:2; 4:3; 4:6; Rev 1:4; 3:1; 4:5; 5:6; 16:13; 16:14; 18:2; 19:10; 22:6

can be a depth term to denote comprehensively the inner man, often in contrast with the outer. This use of πνεῦμα is the most frequent anthropological use. A simple example of this usage occurs in Jesus' rebuke of the disciples for sleeping in his moment of agony, "The spirit indeed is willing, but the flesh is weak" (Matt 26:41, par Mark 14:38, Luke 23:46, John 19:30). Other examples abound.¹³¹ The contrast between the σάρξ and the πνεῦμα is clearly a difference between the physical and the spiritual, the seen and the unseen aspects of man as generalities. Unlike ψυχή, however, it is never used as a term for the human individual comprehensively (i.e., "life").

Other anthropological uses of πνεῦμα that should be noted before we consider more closely some of the specific internal functions attributed to it include the use of πνεῦμα to express unity between people¹³² or to characterize internal disposition or character.¹³³ These are consistent with a term used to refer to the who internal man.

¹³¹The body and the spirit are separated at death, the body being the material and the spirit being the entire immaterial aspect of man (Matt 27:50, Luke 8:55; 24:39, Acts 7:59). The Sadducees denied resurrection, angels, and an immaterial aspect of man that lived past death (Acts 23:8). A person can be delivered to Satan for the destruction of his flesh so that his spirit is saved in the day of the Lord (1 Cor 5:5). The comprehensive phrase "body and spirit" is sometimes used (1 Cor 7:34, 2 Cor 7:1). Paul says as a closing greeting that wish that grace would be with "your spirit" (Gal 6:18, Phil 4:23, 2 Tim 4:22, Phil 1:25). It is used as a depth term when coupled with "soul" in order to express how deeply the word of God can pierce (Heb 4:12). It describes the heavenly existence of saints (Heb 12:23). James explicitly says that the body without the spirit is dead, again referring to these comprehensive categories (2:26). Peter contrasts outer physical beauty with the inner beauty of a gentle spirit (1 Pet 3:4). He also contrasts being put to death in the flesh but made alive in the spirit (1 Pet 3:18, similarly in 4:6).

¹³²For instance, in Paul's defense of Titus' ministry to the Corinthian church, he points out the Titus conducted himself in the same way that Paul had: "Did Titus take advantage of you? Did we not act in the same spirit? Did we not take the same steps?" (2 Cor 12:18). These questions are parallel, indicating that πνεῦμα here is not referring to anything mystical, but to sameness of conviction and approach, my like our idiomatic phrase "one in spirit." Other examples include when Paul refers to being present in spirit but absent in body. He is simply reminding his readers that his attention is on them despite his physical absence (1 Cor 5:3-4, Col 2:5). Similarity of role is also what is meant in Luke 1:17 regarding John the Baptist and Elijah: "and he will go before him in the spirit and power of Elijah."

¹³³πνεῦμα is often used to reference a person's internal disposition or character. Jesus blesses those who are "poor in spirit" (Matt 5:3). The child Jesus "grew and became strong in spirit" (Luke 1:80). Apollos was described as an eloquent man who was also "fervent in spirit" (Acts 18:25). Christians do not

Regarding the specific internal functions attributed to πνεῦμα, similar instances to those of καρδιά emerge, though, as with ψυχή they do not seem to be the primary use of πνεῦμα. Cognitive, affective, volitional functions are attributed to the spirit, along with functions elsewhere associated with faith.

First, cognitive functions are alluded to in various uses of πνεῦμα. Mark attributes Jesus' understanding of the scribes' thoughts to the πνεῦμα: "Jesus, perceiving in his spirit that they thus questioned within themselves, said to them, 'Why do you question these things in your hearts?'" (2:8).¹³⁴ Paul explicitly attributes cognitive functioning to the spirit when he says, "For who knows a person's thoughts except the spirit of that person, which is in him?" (1 Cor 2:11). This statement occurs within Paul's explanation of the new understanding that believers receive as part of their salvation, granted to them by the Holy Spirit of God.¹³⁵ Paul similarly uses the phrase τῷ πνεύματι τοῦ νοῦς ὑμῶν, "the spirit of your minds" to describe the change from the way Gentiles are "darkened in their understanding, alienated from the life of God because of the ignorance that is in them" (Eph 4:18, 23). This passage is referring to the lack of knowledge that those without the Spirit of God have regarding the things of God. This lack of understanding occurs in the spirit, according to these passages.

Second, affective functions are attributed to the πνεῦμα. Various emotions

receive from God a "spirit of slavery", but of adoption (Rom 8:15). Paul did not want to come to the Corinthians with a rod, but with "a spirit of gentleness" (1 Cor 4:21), which Christians should have in restoring fallen brethren (Gal 6:1). Before coming to Christ, people operate according to "the spirit that is now at work in the sons of disobedience" (Eph 2:2). Paul reminds Timothy that God gives "a spirit not of fear but of power and love and self-control" (2 Tim 1:7).

¹³⁴Interestingly, this passage attributes internal perception and dialogue to both the πνεῦμα and the καρδιά, as will be noted below.

occur within the spirit. Mark describes the frustration Jesus had with the unbelieving generation as occurring in the spirit: “And he sighed deeply in his spirit and said, “Why does this generation seek a sign?” (8:12). In Luke’s account of Mary’s prayer to God upon the news that she was to bear her Savior, she refers to her spirit as rejoicing (1:47). John wrote that Jesus, upon seeing Mary and those who came with her weeping, ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτὸν “was deeply moved in his spirit and greatly troubled” (11:33). The result of this emotion in his spirit was that, “Jesus wept” (11:35). In his Gospel, John uses the same phrase ἐταράχθη τῷ πνεύματι “troubled in spirit” to describe Jesus’ response to the knowledge that one of his disciples would betray him (13:21). Similarly, Luke describes in Acts Paul’s inner turmoil over Athens being so given over to paganism: “his spirit was provoked within him as he saw that the city was full of idols” (17:16). Paul as well uses πνεῦμα with reference to affection when he says, “my spirit was not at rest because I did not find my brother Titus there” (2 Cor 2:13) and when other brothers “refreshed my spirit as well as yours” (1 Cor 16:18; see also 2 Cor 7:13).

Third, and least clearly, the πνεῦμα is referred to as functioning volitionally in a few passages. Paul refers to God as the one ᾧ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ “whom I serve with my spirit in the gospel of his Son” (Rom 1:9), indicating that his spirit willfully submits to and acts on behalf of God. Also in Romans, Paul instructs the believers to likewise “not be slothful in zeal, be fervent in spirit [τῷ πνεύματι ζέοντες], serve the Lord.” Paul’s call for these believers out of the

¹³⁵This passage is complex and uses πνεῦμα in many different senses: as internal reality that functions cognitively (v. 11, quoted above), as God himself (v. 10, 11, 12, 13, 14) and as likeness of character (vv. 12, “the spirit of the world”).

inactivity of sloth to the fervent service of the Lord is an appeal to the will. He is calling for willful and heartfelt service. In describing how the spirit of a person functions, Paul uses volitional language of choice when he says that the natural man “does not accept” the things of the Spirit of God because they are folly to him in the context of 1 Corinthians 2.

Fourth is the general category of ways in which faith functions in association with πνεῦμα. While no explicit link is made between the anthropological use of πνεῦμα with the term πίστις,¹³⁶ examples of the spirit functioning in ways associated with faith abound. In John’s gospel, Jesus tells the woman at the well of the water of life that she may drink from as an illustration of faith in him. This faith would result not in outward worship in a specific location, but inward worship: “God is spirit, and those who worship him must worship in spirit and truth” (4:24).¹³⁷ The πνεῦμα is the place where God desires the worship of man through faith. In Romans, Paul contrasts those who attempt

¹³⁶The only places where πνεῦμα and πίστις are explicitly associated with one another both occur in 2 Cor; however, in both situations, Paul is likely not using πνεῦμα anthropologically, but as a term of unity. Consider: “Since we have the same spirit of faith according to what has been written, ‘I believed, and so I spoke,’ we also believe, and so we also speak” (2 Cor 4:13). The phrase τὸ αὐτὸ πνεῦμα τῆς πίστεως is likely a reference of the unity of their faith rather than a reference to their shared anthropological spirits that believe.

Later in the letter, Paul warns the Corinthians, “For if someone comes and proclaims another Jesus than the one we proclaimed, or if you receive a different spirit from the one you received, or if you accept a different gospel from the one you accepted, you put up with it readily enough” (11:14). Though πνεῦμα and πίστις are not explicitly linked here, the conceptual link is clear: The three phrases Paul uses to describe the danger of ceasing to believe the gospel and instead believe something else are parallel. Hearing about another Jesus than the one the apostles proclaimed, receiving a different spirit than the one they had received, and accepting a different gospel from the one they had accepted all refer to the same reality: the unified message of Jesus Christ. Thus, Paul cannot be using this term anthropologically.

Paul uses πνεῦμα similarly elsewhere. He prays that God would give the Ephesian believers “a spirit of wisdom and of revelation in the knowledge of him,” things elsewhere associated with conversion and faith (1:17). Paul also exhorts the Philippians to live in a manner worthy of the gospel of Christ, “standing firm in one spirit, with one mind striving side by side for the faith of the gospel” (1:27). Here, πνεῦμα is used in reference to the unity that comes from remaining in the faith.

¹³⁷John often associates the Spirit of God and the spirit of man in regeneration. “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit” (3:6) See also John 6:63.

to earn righteousness according to the law rather than those who are righteous by faith in the gospel of Christ. He also characterizes this contrast as those who walk by the flesh and those who walk by the Spirit. For those who walk by the Spirit, they no longer live in “the spirit of slavery to fall back into fear” but “the Spirit of adoption as sons, by whom we cry, ‘Abba! Father!’” because the Holy Spirit “himself bears witness with our spirit that we are children of God” (8:15-16).¹³⁸ So the πνεῦμα υἱοθεσίας is a reference to the gift of faith by which we believe that we are children of God, and the Holy Spirit bears witness to our spirit regarding this reality.

In summary, πνεῦμα is used primarily to refer to God and other heavenly beings, but when used anthropologically, to refer to the divinely-granted life of a person that is different from his physical body. Most of the occurrences of πνεῦμα fall under these categories. But when particular functions are attributed to πνεῦμα, they are similar to those attributed to καρδία, though, as with ψυχή, such references are not as frequent. This indicates that though the terms could be switched out for one another in some situations, they are not used in exactly the same way. πνεῦμα seems to emphasize in a special way the part of man as it relates to God; it is appropriate for such an emphasis in a way that καρδία is not. Still, this difference in emphasis does not justify concluding that καρδία and πνεῦμα are different faculties in the anthropology of the biblical writers.

Mind – νοῦς (διάνοια), φρόνησις. The primary OT parallel to φρόνησις is מִדְּבָרִים, which is sometimes used of cunningness or craftiness (Job 5:13) in such things as

¹³⁸This particular passage highlights the flexibility of πνεῦμα, for the “spirit of slavery” and the “spirit of adoption” both refer to internal dispositions or character. πνεῦμα is also used in reference to Holy Spirit who bears witness to “our spirit,” which is clearly an anthropological reference.

one's vocation (Prov 24:5, Dan 1:4) or in interpreting dreams (Dan 5:12). But the majority of occasions of φρόνησις in the LXX occur in the Wisdom Literature "where the prevailing meaning is that of discernment. Both noun and adj. are regularly used with reference to men, though *phronesis* occasionally denotes the creative understanding of God (e.g. Isa 40:28; Jer. 10:12; Prov. 3:19)."¹³⁹

The NT's use of φρόνησις tends to be in verb rather than noun form; in fact, it is only found as a noun four times (all in Rom 8) the rest being the verbal form φρονέω, "to think, have in mind" or the adjectival form φρόνιμος, "wise, thoughtful." This is significant because the verb tends to retain an ordinary, more general meaning that requires a context to indicate what type of thinking is taking place. In other words, the "reference is not so much to the process of thinking in itself, but rather to the content of what is thought."¹⁴⁰ Thus, a close consideration of φρόνησις is not warranted by the concern of this chapter.¹⁴¹

With three exceptions (Luke 24:45; Rev 13:18, 17:9), the term νοῦς is only used by Paul, who uses it 21 times. Not considered a precise equivalent of ψυχή or πνεῦμα, it nevertheless functions in ways that overlap with both. *TDNT* classifies these uses as (1) mind or disposition, the inner orientation or moral attitude (Rom 1:28, Eph 4:17, 1 Tim 6:5), (2) practical reason, as in the moral consciousness that determines will and action (Rom 7:22, etc.), (3) understanding in the sense of an intellectual organ, the

¹³⁹J. Goetzmann, "Mind," in *The New International Dictionary of New Testament Theology*, ed. Colin Brown (Grand Rapids: Zondervan, 1979), 2:616.

¹⁴⁰*Ibid.*, 2:617.

¹⁴¹φρόνησις will be considered in depth in chap. 3, which discusses the transformative effects of faith upon human cognition.

faculty of knowledge (Luke 24:45, Phil 4:7, Rev 13:18; 17:9), and (4) thought, judgment, or resolve (Rom 14:5; 11:34). Regarding how νοῦς and φρόνησις fit into the semantic domain of psychological faculties, it can be called ‘the psychological faculty of understanding, reasoning, thinking, and deciding – ‘mind.’”¹⁴²

A consideration of the uses of νοῦς and φρόνησις shows that they, like ψυχὴ and πνεῦμα, can be a comprehensive term for the internal person.¹⁴³ Paul does so in Ephesians 2:3 when using the phrase τῆς σαρκὸς καὶ τῶν διανοιῶν “the body and the mind” that parallels other pairings of the body and the soul and the body and the spirit.¹⁴⁴ It can also be used in expressing unity with another, similar to many uses of πνεῦμα.¹⁴⁵

Regarding the specific internal functions attributed to νοῦς and φρόνησις, similar categories to that of καρδιά emerge, though with a clear weight toward cognitive and volitional functions. One could make the case for a single occurrence of νοῦς functioning affectively, but the evidence is admittedly weak. Faith functions in conjunction with the νοῦς as well.

First, and the most frequent use of these terms, is the attribution of cognitive functions to νοῦς and φρόνησις. Luke, in his Gospel, describes explicitly the cognitive function of νοῦς: “Then he opened their minds to understand the Scriptures” (24:45). The two disciples were given cognitive ability to comprehend what they before could not see.

¹⁴²Louw and Nida, *Greek-English Lexicon of the New Testament*, 324-25.

¹⁴³τῆ διανοίᾳ σου is set alongside τῆ καρδίᾳ σου and τῆ ψυχῆ σου in Jesus’ citation of the Shema, to be discussed more fully below (Matt 22:37, par. Mark 12:30, Luke 10:27).

¹⁴⁴One can understand Rom 7 as employing a similar use of νοῦς as Paul contrasts the law of his “members” (his body) with the law of his mind.

¹⁴⁵Only one example of this occurs. Paul appeals to the Corinthians to agree, that is, to be of “the same mind and the same judgment” (1 Cor 1:10).

This opening of the mind was not merely a matter of consent—as if the disciples had understood the Scriptures before but were unwilling to accept it. Rather, Jesus had given them new understanding.

Paul emphasizes the cognitive function of the mind in various passages as well. In 1 Corinthians 14, where he discusses praying in a tongue, he sets up a contrast between his πνεῦμα and his νοῦς to distinguish between praying without understanding and praying with cognitive engagement. This passage will be discussed further below, but suffice it to point out here that the νοῦς is clearly representative of cognitive functioning that brings understanding to the individual as well as to others and praying with understanding is superior (vv. 14-19). Elsewhere, Paul describes unbelievers as ἐσκοτωμένοι τῇ διανοίᾳ ὄντες, “darkened in their understanding” because of τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς “the ignorance that is in them” (Eph 4:18). In other words, they do not know about God. In another passage, Paul refers to the peace of God, which surpasses understanding, guarding the καρδιά and the νοῦς. This peace is developed as believers follow the instruction to λογίζεσθε “let your mind dwell upon” (Phil 4:8, NAS) things that are true and so forth; this shows the need for cognitive discipline as part of what it means to trust the God of peace. The presence of both καρδιά and νοῦς here show that Paul is claiming that God’s peace will characterize the breadth of a person—including their understanding—as he entrusts himself to God.

The rest of the NT has some instances of these terms used with reference to cognition. The writer of Hebrews, citing Jeremiah 31:33, describes the law being placed in the mind and written in the heart (8:10; 10:16), implying both cognitive understanding and volitional embracing. Peter uses the phrase διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν

εὐλικρινῆ διάνοιαν, “I am stirring up your sincere mind by way of reminder” (2 Pet 3:1) to acknowledge that his hearers already had knowledge of Scripture that he wanted them to recall (v. 2). John calls for a “mind with wisdom” or “understanding” on two occasions as the only thing that can rightly interpret the symbols represented in his vision (Rev 13:18; 17:19).

Second is the single instance in which the νοῦς is used affectively. Paul warns the Thessalonian believers not to be “quickly shaken in mind or alarmed” by any report that the day of the Lord had already come (2 Thess 2:2). One could argue that νοῦς is not being used affectively, but cognitively, since Paul was telling them not to move from the settled knowledge they already had that the day of the Lord had *not* yet come. But certainly alarm indicates emotion in this context. We need not decide here between the two. If these anthropological terms can be used to refer to any of these functions individually, there is no reason to rule out the possibility of using them to refer to the functions simultaneously.

Third, νοῦς and φρόνησις often function volitionally. The mind is spoken of as determinative of the will. The mind prefers, decides, submits to, serves, determines, and controls. Paul, for instance, uses the phrase ὁ θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα, “God gave them up to a debased mind to do what ought not to be done” (Rom 1:28, see also Eph 4:17) to express God’s judgment of allowing their minds to degenerate spiritually, leading to degenerate actions. Later, Paul discusses his own mind serving God (Rom 7:25). He also says that conformity to the world can only be avoided as you are “transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect” (Rom 12:2). In other words, only

as a believer heeds the imperative μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοῦς “be transformed through the renewal of your mind” can he discern τὸ θέλημα τοῦ θεοῦ “the will of God” and conform his own will to it. Furthermore, the mind is where convictions are held; it can be convinced or left unconvinced: “Each should be fully convinced in his own mind” (Rom 14:5, see also Eph 4:23). Paul also speaks of the mind being alienated and hostile, terms that emphasize a volitional stance toward God and result in the performance of evil deeds (Col 1:21). Each of these uses are clearly volitional in emphasis.

Peter uses the instructive phrase Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν νήφοντες, “Therefore, preparing your minds for action, be sober-minded [alt. trans. self-controlled]” (1 Pet 1:13), which gives a direct glimpse into Peter’s perspective of the mind as a volitional instrument that makes determinations for later action as well as for self regulation.

Fourthly, νοῦς can function in ways associated with faith. The clearest example of this use is in 1 Corinthians 2, specifically verse 16, which states, “‘For who has understood the mind of the Lord so as to instruct him?’ But we have the mind of Christ.” In this passage, Paul identifies the mind as the place where the “secret and hidden wisdom of God” is posited. Christ has revealed to believers so much that Paul can say that believers share the very mind of Christ. This is true of all those who believe. Paul also warns Timothy of men “depraved in mind and deprived of the truth” (1 Tim 6:5) who “understand nothing” (v. 4), having rejected “the sounds words of our Lord Jesus Christ and the teaching that accords with godliness” (v. 3), i.e., the gospel. Those who do not embrace the gospel by faith are therefore depraved in mind. This connection

is made more explicit when Paul gives a similar warning in his next letter to Timothy: “so these men also oppose the truth, men corrupted in mind [ἄνθρωποι κατεφθαρμένοι τὸν νοῦν] and disqualified regarding the faith [ἀδόκιμοι περὶ τὴν πίστιν]” (2 Tim 3:8; see also a similar warning in Titus 1:15).

In summary, of all the terms considered here, νοῦς seems to have the narrowest semantic range, emphasizing primarily cognitive and volitional functions. But given the fact that καρδιά, ψυχὴ, and πνεῦμα all make clear reference to cognitive and volitional function, we ought not understand νοῦς to be a separate entity.

Semantic Unity of Terms

The lack of distinction in these categories that cover the breadth of internal functioning seems to indicate that the biblical witness assumes the indivisibility of the inner man. In the Old Testament, the various terms that designate the spiritual aspect of man present a singular reality from “a number of different angles.”¹⁴⁶ In fact, one of the striking features of OT anthropology is that man is seen as a unified whole—not just unified in terms of internal and external correlation,¹⁴⁷ but also in terms of the correlation of the various functions of the internal man.

The OT is not acquainted with anything corresponding to the Gk. division of man into two or three parts, consisting of *nous*, *psyche*, and *soma* (mind, soul, and body). The following concepts indicate, in rough outline comparison, different aspects of man, always seen as a whole. They do not represent different parts.

(a) Flesh (Heb. *basar*) often indicating man’s transitoriness (Ps 78:39). (b) Spirit (Heb. *ruah*) man as a living being (Ps. 146:4), as a person (Ezek. 11:19; spirit and heart are mentioned in reference to man in relation to God). (c) Soul (Heb. *nepes*) man as life bound up with his body (1 Sam. 19:11b), as an individual (Deut.

¹⁴⁶Eichrodt, *Theology of the Old Testament*, 133.

¹⁴⁷See the appendix for a discussion on the relationship between the material and immaterial aspects of man.

24:7a; Ezek. 13:18f.). The soul is neither pre-existent nor immortal, for it is the whole man (Gen. 2:7). (d) Heart (Heb. *leb, lebab*) the essential, inner man, as opposed to his outward appearance (Job 12:3; 1 Sam. 16:7b).¹⁴⁸

The LXX's use of the Greek words considered above confirms this general view. Having considered the parallel occurrences of these terms and their cognates in the LXX,¹⁴⁹ one scholar concludes:

καρδία, πνεῦμα, ψυχή are capable of being interchanged as translations of the same Hebrew words: consequently, the lines of distinction between them, whatever they may be, a survey of the predicates which are attached to each of them shows a similar impossibility of limiting them to special groups of mental phenomena, with the exceptions that (a) καρδία is most commonly used of will and intention, (b) ψυχή of appetite and desire.¹⁵⁰

¹⁴⁸Colin Brown, "Man," in *The New International Dictionary of New Testament Theology*, ed. Colin Brown (Grand Rapids: Zondervan, 1979), 2:565.

¹⁴⁹Edwin Hatch, *Essays in Biblical Greek* (Oxford: Clarendon Press, 1889), 108-09. Hatch lists the following occurrences as "combinations and interchanges in the same or similar passages":

1. καρδία, πνεῦμα in Exod 9:13, Deut 2:30, Josh 2:11, Pss 50:19; 76:7; 77:8; 142:4; Ezek 11:19,
2. καρδία, ψυχή (a) sometimes they are combined: Deut 6:5; 11:18, Josh 23:14, 1 Sam 2:35, 1 Chr 22:19 (b) sometimes they have the same or analogous predicates: Jdgs 19:5, Pss 103:15; 34:13; 68:11; 77:18, Jer 4:10
3. πνεῦμα, ψυχή: (a) of the principle of life, Gen 1:30; 6:17, Ezek 1:20-21; 10:17: (b) of fainting, i.e., the apparent suspension of life, Ps 106:5; 142:7: (c) of dying Gen 35:18, 1 Kg 17:21, Isa 53:12, Pss 103:29; 145:4, Eccl 12:7. The elements of the two words are sometimes combined in a single phrase: Judg 15:19, Ps 76:4, Ezek 21:7.
4. καρδία, διάνοια: (a) they are sometime interchanged: Exod 25:2; 35:22; 36:1, the MSS vary between καρδία and διάνοια in Deut 6:5; 28:47, Josh 22:5, Prov 27:19 (b) they are sometimes combined: Gen 6:5, 1 Chr 29:18.

Hatch continues his analysis by looking at the predicates of these words. In it he lists various terms that, when coupled to any of these three terms, create parallel phrases that express strong emotion, humility, dejection, contrition, sorrow, and anguish. Two examples will be sufficient:

1. Strong emotion is expressed by *ταράσσειν* with each of the three words: καρδία in Job 36:34, Pss 37:10; 54:3; 142:4, πνεῦμα in 1 Kgs 20:5, Is 19:3, and ψυχή in Gen 41:8, Pss 6:4; 41:7.
2. Pride is expressed by *ύψοῦν, ύψηλόες* with each of the three words: καρδία in Deut 17:20, 2 Chr 32:25, Pss 130:1, Jer 31:29, Ezek 28:2, 5, 17, Isa 9:9, πνεῦμα in Ecc 7:8, and ψυχή in Pss 130:2.

Also, mental powers and operations are predicated of all three words: καρδία in Exod 36:2, Deut 29:4, 1 Kgs 2:44, 1 Sam 4:20, Isa 32:6, Jer 7:31, etc., πνεῦμα in Exod 28:3, Deut 34:9, Job 15:2, 1 Chr 28:12, Ps 76:7, and ψυχή in Josh 23:14, Pss 12:2; 138:14, Prov 24:14, Song of Sol 6:11, Isa 44:19.

Hatch also shows that some functions are attributed to καρδία and ψυχή but not πνεῦμα, like affection (when *ἀγαπᾶν* is linked to their cognates) and gladness (with *ἀγαθύνειν*). Others are attributed to καρδία and πνεῦμα but not ψυχή, particularly will and intention (1 Sam 9:19, 2 Sam 7:3, 2 Kgs 10:20, etc. and Deut 2:30, 2 Chr 36:22). Hatch says that desire is attributed solely to ψυχή and not to καρδία and πνεῦμα (Deut 12:21, 1 Sam 2:16, Pss 68:11; 106:18, Prov 6:30; 10:3, etc.)

¹⁵⁰Ibid.

This is also the case in the New Testament. Not only do the varying and dynamic uses of the single term καρδία indicate this, but also the semantic overlap of καρδία with other word families, such as *mind* (διάνοια, νοῦς, φρόνημα, νεφρούς) and *soul* (ψυχή). In fact, a “striking feature of the NT is the essential closeness of *kardia* to the concept *nous*, mind. *nous* can also have the meaning of person, a man’s ego. Heart and mind (*noemata*, lit. thoughts) can be used in parallel (2 Cor 3:14f.) or synonymously (Phil 4:7).”¹⁵¹

Even TDNT recognizes the close relation of the terms used to denote mind, soul, spirit, and heart, which undermines any sense of division of human internal function. So, though a writer may employ one term instead of another to convey a particular nuance, a strict difference in function becomes impossible to maintain.¹⁵²

Passages with parallel uses of terms. Many OT passages use two or more of these terms in parallel fashion. Exodus 35:21 describes the people of Israel heeding the call of Moses to build a tabernacle for the Lord: “And they came, everyone whose heart [לב, LXX καρδία] stirred him, and everyone whose spirit [רוח, LXX ψυχή] moved him, and brought the LORD’s contribution to be used for the tent of meeting.” In the Masoretic text, לב and רוח are used in parallel grammatical construction placed in immediate proximity, indicating that these terms are synonymous. The LXX uses a parallel grammatical construction with the terms καρδία and ψυχή, showing further the

¹⁵¹Sorg, “Heart,” 182.

¹⁵²In many passages we find נפש where one would normally expect לב, Is. 29:24. This is esp. clear in Is. 40:13, where LXX transl. νοῦς, the common equivalent of לב. Heart and spirit occur together in Ex. 35:21; Ps. 34:18; 51:17; 78:8, but here the parallelism does not efface the special nuances of the two terms, for the heart expresses inwardness and the spirit motivating power. Nevertheless the distinction has

close association of לֵב with not only $\pi\nu\epsilon\upsilon\mu\alpha$ but also $\psi\upsilon\chi\eta$. Other passages display similar parallel uses,¹⁵³ the most prominent of which are those that look forward to the new covenant. More will be said of these passages in the next chapter, but here frequent reference is made to the people of God being given new hearts and new spirits: “And I will give them one heart [לֵב], and a new spirit I will put in them. I will remove the heart of stone from their flesh and give them a heart of flesh” (Ezek 11:19), “make yourselves a new heart and a new spirit!” (18:31), and most explicitly, “And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules” (36:26-27).

In the NT, what is perhaps the most instructive passage for the present concern is Jesus’ explanation of the two greatest commandments: Ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου (Matt 22:37, parallel Mark 12:30, Luke 10:27, citing Deut 6:5). Here, the phrases ἐν ὅλῃ τῇ καρδίᾳ σου, ἐν ὅλῃ τῇ ψυχῇ σου, and ἐν ὅλῃ τῇ διανοίᾳ σου are used as qualifiers that describe how God is to be loved by people. Mark and Luke add ἐν ὅλῃ τῇ ἰσχύϊ σου

almost been obliterated when there is ref. to the thought which rises up to the spirit in Ex. 11:5; 20:32 and to that which enters the heart in Jer. 3:17; 7:31; 44:21; Is. 65:17.” Jacob, “ $\psi\upsilon\chi\eta$,” 629-30.

¹⁵³Examples of parallel grammatical construction include Ezek 13:2-3, “Son of man, prophesy against the prophets of Israel who prophesy, and say to those who prophesy from their own hearts [לֵב]: ‘Hear the word of the LORD!’ Thus says the Lord GOD, Woe to the foolish prophets who follow their own spirit [רוּח], and have seen nothing!” Ps 77:6, “I will remember my song in the night; I will meditate with my heart [לֵב]; and my spirit [רוּח] ponders.” Ps 78:8, “a stubborn and rebellious generation, a generation whose heart [לֵב] was not steadfast, whose spirit [רוּח] was not faithful to God.”

In some other passages there are not precise grammatical parallels, but conceptual parallels between the terms. These include 1 Sam 1:15, “But Hannah answered and said, ‘No, my lord, I am a woman oppressed in spirit [רוּח]; I have drunk neither wine nor strong drink, but I have poured out my soul [נַפְשִׁי] before the LORD.’”

“with all your might.”¹⁵⁴ So, what was Jesus’ intention in using these four different qualifiers in describing how people ought to love God?

The issue at hand is whether Jesus meant these terms to be understood as a unity or as component parts of human nature. This problem cannot be solved lexically, as if we could look up the definition of each word and therefore understand what Jesus meant. As we have seen, there is great overlap in the usage of three of these terms. The problem is solved better by considering Jesus’ intention in the passage. He is calling for wholehearted devotion to God. The purpose for which Jesus quoted Deuteronomy 6:5 was to emphasize that the love of God requires singular devotion. This would make it far more plausible to conclude that these terms were meant to express unity. This is largely agreed upon in biblical scholarship.¹⁵⁵

Beside this, the overlap of the terms shows that nothing scientific was being asserted. First, unless one is prepared to recognize strength as a separate mechanism than

¹⁵⁴“The quotation from (and expansion of) Deut 6:5 includes four qualifying phrases: ‘heart’ (καρδία); ‘soul’ (ψυχή); ‘might’ (ισχύς); and a fourth qualifier not found in the Masoretic Text or the LXX, ‘and with all your mind [διάνοια].’ The Gospels use a different Greek word for “strength” or “might” than that found in the Septuagint (δύναμις). Mark 12:30 has the same four qualifiers but reverses the sequence of the last two, whereas Matt 22:37 lists only “heart, soul, and mind.” R. Alan Culpepper, *The Gospel of Luke*, in vol. 9 of *The New Interpreter’s Bible* (Nashville: Abingdon Press, 1995), 227.

¹⁵⁵See, for example, the following: “Neither form of the text implies a compartmentalization of the human psyche. Rather, both refer to wholehearted devotion to God with every aspect of one’s being, from whatever angle one chooses to consider it—emotionally, volitionally, or cognitively. This kind of ‘love’ for God will then result in obedience to all he has commanded.” Craig L. Blomberg, *Matthew*, *The New American Commentary*, vol. 22 (Nashville: Broadman Press, 1991), 335.

“The first and great commandment is to love God with all one’s being: with heart, soul, mind, and whatever else one might care to add. This commandment from Deut 6:5 can easily be recognized as a kind of elaboration on the first commandment of the Decalogue: ‘I am the Lord your God...you shall have no other gods besides me.’” Donald A. Hagner, *Matthew 14-28*, *Word Biblical Commentary*, vol. 33b (Dallas: Word Books, 1995), 647.

“The terms ‘heart,’ ‘soul,’ and ‘mind’ is just a way of saying ‘with your whole being’ and is not intended to designate the component parts of human nature.” James A. Brooks, *Mark*, *The New American Commentary*, vol. 23 (Nashville: Broadman Press, 1991), 197.

“Whether three or four, the importance of the qualifiers is to plant the flag of God’s sovereignty over the whole of one’s life. God’s claim on us reaches to every area of our experience, to our

heart, soul, and mind, then separating the others is exegetically unwarranted. Also, the fact that Mark can leave out ψυχή in his rendering in 12:33 “shows how little what is distinctive is seen in it.”¹⁵⁶ Such variations are important to show that terms were used with such similarity that they were often interchanged in cases like this.¹⁵⁷

So it seems that each term is employed in a specialized way to bring in an emphasis that one term alone would not express. In other words, an author may employ them to highlight a certain aspect of the same reality. As seen in the actual usages in other contexts of these words, one could see that while they largely overlap in meaning, καρδία emphasizes the particular functions of the inner person, ψυχή likely emphasizes the fact of life itself, διάνοια emphasizes understanding and thought, and ἰσχύς likely emphasizes human effort, perhaps even possessions and vocation.¹⁵⁸

Stated differently,

In certain contexts ψυχή would appear to be in contrast with καρδία and διάνοια as, for example, in Matt 22.37 (ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου

innermost being (heart); our lives—what gives us our individual identity (soul); our energy, strength, resolve, and resources (might); and our understanding and intellectual capacities (mind).” Ibid., 227-28.

¹⁵⁶Schweizer, “ψυχή,” 641.

¹⁵⁷“The variations of the phrase in the LXX are significant: (a) Deut 6:5, Josh 22:5 substitute *dianoias* for *kardias*; (b) 1 Sam 12:24, 1 Kgs 2:4 omit the mention of ψυχή and substitute ἐν ἀληθείᾳ, the force of the phrase being shown in Jer 3:10 by a contrast with its opposite, οὐκ ἐπεστράφη πρὸς με ἢ ἀσύνθετος Ἰουδα ἐξ ὅλης τῆς καρδίας αὐτῆς ἀλλ’ ἐπὶ ψεύδει so Jer 39:41 ἐν πίστει καὶ ἐν πάσῃ καρδίᾳ καὶ ἐν πάσῃ ψυχῇ. Hatch, *Essays in Biblical Greek*, 104.

¹⁵⁸Evans makes a similar point, though with slightly different emphases on the respective terms: “The three, or four, modifiers of the command to love the Lord God are meant to convey the totality of one’s being and resources. Later Jewish and Christian interpretation greatly elaborated on the respective properties of the heart, life, mind, and strength/might. The modifiers are not synonymous, to be sure. καρδία, ‘heart’, can mean “mind” in Semitic texts (hence some LXX MSS read διάνοια). The heart is the seat of spiritual life and the inner being, among other things. ψυχή, ‘life’ or ‘soul’, refers to life itself, though often with reference to feelings, emotions, and desires, and thus overlaps at point with καρδία. διάνοια, ‘mind,’ refers to understanding and intelligence and in the LXX often translates לב , [which is regularly translated] “heart” . . . ἰσχύς [‘strength’] refers to one’s ability, or to one’s capacity or power to act.” Craig A. Evans, *Mark 8:27-16:20*, Word Biblical Commentary, vol. 34b (Dallas: Word Books, 2001), 264.

καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου ‘you shall love the Lord your God with all your heart and soul and mind’). Because of the three terms, some have insisted that there must be at least three quite different parts of human personality. Others, however, have concluded that instead of being three parts of personality, these are only three different perspectives which one may employ in thinking about or describing human personality. Still others would contend that the use of the three terms, καρδία, ψυχή, and διάνοια, only emphasizes the totality of human personality, and no clear-cut distinctions can possibly be made. Certainly the referents involve considerable overlapping. One could translate with complete justification Matt 22.37 as ‘you shall love the Lord your God with all your heart and life and mind.’ In fact, in many languages it is impossible to distinguish satisfactorily between καρδία, ψυχή, and διάνοια, and therefore it may be necessary to translate as ‘you shall love the Lord your God with all that you desire and with all that you think’ or ‘you must love the Lord your God with all your being.’¹⁵⁹

A passage that deals extensively with the interrelationship of these terms is Ephesians 4:17-24. In this pericope, Paul calls the Ephesian believers to act in accordance with their identity in Christ—unlike those who do not know God, who are described with a series of phrases that include the terms under consideration: they walk ἐν ματαιότητι τοῦ νοῦς αὐτῶν “in the futility of their minds”, are ἐσκοτωμένοι τῇ διανοίᾳ “darkened in their understanding,” are separated from God because of the τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς “ignorance that is in them” because of τὴν πώρωσιν τῆς καρδίας αὐτῶν “the hardness of their heart” (vv. 17-18). Paul uses these statements to describe the state of those outside Christ as being corruption in the νοῦς and διάνοια that is concurrent with the resistance of the καρδία. Here, Paul seems to be employing different terms to emphasize different functions of the immaterial man—he uses νοῦς and διάνοια to emphasize cognitive aspects of the unregenerate man, while the phrase “hardness of heart” here implies volitional opposition to God.¹⁶⁰ In the following verse,

¹⁵⁹Louw and Nida, *Greek-English Lexicon of the New Testament*, 322.

the affective consequences of being apart from Christ are demonstrated (sensuality and greed, v. 19).

Philippians 1:27 uses the phrase ἐν ἑνὶ πνεύματι, “in one spirit” as parallel with having μιᾷ ψυχῇ, “one mind” (ψυχῇ being translated as “mind” by ESV, NASB, AV). “The background here is probably the notion that the church is the body of Christ, which—in similar manner to the human body—is filled with a soul, showing itself as real and alive when it completes the unity of the body by bring about a unity of the inner powers within the church.”¹⁶¹ Paul does something similar with two other terms in 4:7, “And the peace of God, which surpasses all understanding [πάντα νοῦν], will guard your hearts and your minds [τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν] in Christ Jesus.”

The parallel phrase in 1 Thessalonians 5:23 has drawn much scholarly attention for its anthropological implications. It says, Αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἀγιάσαι ὑμᾶς ὁλοτελεῖς, καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθεῖη. Does Paul intend to say here that the spirit and soul are distinct in ways similar to the way both are distinct from the body? How should we understand this expression? Some scholars point out that this formula is likely liturgical and therefore poetically expanded to display the breadth of all a human being is; such a statement should not be read as a careful distinction between the soul and the spirit in Paul’s anthropology.¹⁶² But an even stronger argument is to consider the passage in context. Paul refers to πνεῦμα, ψυχὴ, and

¹⁶⁰“This darkening and alienation can be traced to their culpable ignorance, a condition they had brought upon themselves by hardening their hearts against the will of God.” William Hendricksen, *Ephesians*, in *New Testament Commentary* (Grand Rapids: Baker Academic, 1967), 210.

¹⁶¹Brown, “Soul,” 685.

σῶμα in the context of his previous statement that he was praying for the Thessalonian believers to have ὑμῶν τὰς καρδίας established blameless and holy before God (3:13).¹⁶³ This is the same request as we see in 5:23. Thus, understanding these as the three separate compartments of man's existence from this passage is precarious indeed.

There are a handful of passages in Hebrews that also seem to indicate a distinction between these anthropological terms. Hebrews 4:12 speaks of “the division of the soul and of the spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart.” When the author of Hebrews speaks of a division of soul and spirit, “we are probably to think of a purely conceptual and not otherwise discernable division of the innermost powers of man.”¹⁶⁴ Similarly: “That the word of God probes the inmost recesses of our spiritual being and brings the subconscious motives to light is what is meant.”¹⁶⁵ Other uses of these terms in Hebrews support this conclusion.¹⁶⁶

There are other passages that use these terms in clearly parallel fashion,¹⁶⁷ but

¹⁶²Baumgartel, “πνεῦμά,” 435.

¹⁶³“It is precarious to try to construct a tripartite doctrine of human nature on the juxtaposition of the three nouns πνεῦμα, ψυχή, and σῶμα. The three together give further emphasis to the completeness of sanctification for which the writers pray, but the three together add but little to the sense of ὑμῶν τὰς καρδίας (‘your hearts’) in 3:13. The distinction between the bodily and spiritual aspects of human nature is easily made, but to make a comparable distinction between ‘spirit’ and ‘soul’ is forced.” F. F. Bruce, *1 & 2 Thessalonians*, Word Biblical Commentary, vol. 45 (Waco, TX: Word Books, 1982), 130.

¹⁶⁴Brown, “Soul,” 684.

¹⁶⁵F. F. Bruce, *The Epistle to the Hebrews*, The New International Commentary on the New Testament (Grand Rapids: W.B. Eerdmans, 1990), 82.

¹⁶⁶This squares with Heb 6:19, where “anchor of the soul” refers to “the whole inner life of man with his powers of will, reason and emotion. In this connexion, mention should also be made of the use of *psyche* to mean insight, will, disposition, sensations, moral powers of man.” Brown, “Soul,” 684. See also the use of both terms in Matt 22:37 and its parallels.

¹⁶⁷Other clear examples of parallel use of these terms to emphasize unity are scattered throughout the NT. Acts 4:32, “Now the full number of those who believed were of one heart and soul [καρδία καὶ ψυχή μία], and no one said that any of the things that belonged to him was his own.” 1 Pet 3:4, “but let your adorning be the hidden person of the heart [ὁ κρυπτός τῆς καρδίας ἄνθρωπος], with the

at least one passage seems to make a clear distinction between two of these terms. First Corinthians 14 includes an exhortation by Paul about speaking in tongues. In it, he speaks about the less than ideal situation of praying with one's spirit but not with one's mind: "For if I pray in a tongue, my spirit [τὸ πνεῦμά μου] prays but my mind [ὁ νοῦς μου] is unfruitful." Clearly Paul's intention is to make a distinction between the two in order to make a certain point. "The expression 'my mind is unfruitful' means that the mind does not intelligently share in the blessings of the man's spirit. The mind (the *nous*) is that faculty involved in conscious, meaningful reasoning and understanding of a thinking, reasoning person."¹⁶⁸ The issue at hand is whether the speaker (v. 14) and the hearers (v. 16) are able to cognitively comprehend what is being said. Paul says that thanksgiving can indeed be given "well enough", but the hearer is not "edified" (v. 17) and would in fact conclude that a whole congregation speaking in this way would be μάλινεσθε "out of your minds" (v. 23). But, on the other hand, if he understands what is occurring because the believers engage their minds, then he is convicted by all (v. 24) and τὰ κρυπτὰ τῆς καρδίας αὐτοῦ "the secrets of his heart" are disclosed.

Does this indicate that Paul understood the νοῦς and the πνεῦμα to be separate and distinguishable compartments of the soul? At least three reasons compel us to answer negatively to this question. First, the only way Paul could make a distinction between the functions of the heart given available language would be to use terms that emphasize differing aspects of the same reality. As was demonstrated by a consideration

imperishable beauty of a gentle and quiet spirit [τοῦ πραέως καὶ ἡσυχίου πνεύματος], which is precious in the sight of God."

¹⁶⁸W. Harold Mare, *1 Corinthians*, in vol. 10 of *The Expositor's Bible Commentary*, ed. Frank E. Gaebelein and J. D. Douglas (Grand Rapids: Zondervan Publishing House, 1976), 273.

of the terms' uses throughout the NT and particularly in Pauline writing, πνεῦμα most clearly connotes the inner man's relation to God, while νοῦς most clearly connotes man's cognitive and intellectual functioning. Concluding that these are two separate things is unwarranted by this text when these terms are considered in light of their broader usage by Paul and others. Second, the point Paul was making in this passage was the importance of unified faculties. He would rather speak five words that engaged both cognitive (mind) and relational (spirit) aspects of the soul than a thousand words that engaged the relational alone.¹⁶⁹ Third, the charismatic gift of tongues is understood by Paul as a miraculous event, not as a regular part of natural human function. So concluding that the mind and the spirit are being engaged separately as natural human abilities is unwarranted.

Conclusion

Scripture, and the NT in particular, represents the inner functions of human beings as interrelated and unified.¹⁷⁰ The versatility of the terms used for man's internal function is apparent throughout the —especially καρδιά, the primary term used to

¹⁷⁰“Biblical psychology is practical rather than scientific, but is understandable in its context. Thus, since strong emotion frequently affects the lower parts of the body from the solar plexus downwards, the bowels (Mercy, art. *splanchna*) is the term used where we today, in equally popular terms, would speak of the heart (e.g. 2 Cor 6:12; 7:15; Phil 1:8; Phlm. 7, 12) At the opposite extreme *nous* is the mind, intellect, or understanding (e.g. Rom. 12:2; 1 Cor 14:19; Reason, art. *nous*). *kardia* (heart) stands somewhere between the two, being sometimes emotional, though less warm than *splanchna* (e.g. Rom 1:24; Jas 3:14), and sometimes representing the inner set of the life-pattern, including volition (e.g. 2 Cor 4:6; 9:7; Eph. 4:18).

“Thus the NT seizes on commonsense descriptive terms to describes centres of emotion, feeling, volition, life-pattern, and comprehension. One may class these aspects of the personal *psyche* (variously Soul, animal life, person), but the Bible is concerned, not with theory, but with bringing every single part of the person into an effective whole through the Holy Spirit giving continuous life to the human *pneuma* spirit, (e.g. John. 3:6; 1 Cor. 2:10-16)

“Man is seen as a whole being, and whatever touches one part affects the whole. The NT would agree with the modern term psychosomatic, but would want to turn the word into pneumatopsychosomatic.” Brown, “Man,” 567.

describe specific functions that occur within. καρδία is arguably the most comprehensive and the most important, since it is the term most closely associated with the center of a person and with faith. Other terms that overlap καρδία semantically sometimes have a slightly distinct emphasis, but they all can refer to various facets of internal functioning. In the case of ψυχή, the emphasis can be on the comprehensive fact that a human being has essential life. In the case of πνεῦμα, the emphasis can be that a person's life is given by God and occurs in relation to him. νοῦς and διάνοια are the most internally specific of the semantically overlapping terms considered here, with particular emphasis on the cognitive and volitional functions. But these terms, though not simply interchangeable in every context, are often used in ways that could be interchangeable. They are also used in parallel fashion frequently, indicating that the biblical authors did not think of them as independent compartments of the inner man.

These terms are important to consider because they generally establish the same categories of internal function that καρδία does, namely cognition, affection, and volition. The biblical authors, as we have seen, attribute these three loci of function to each of these anthropological terms and in so doing validate these categories of function.

While we cannot arrive at a singular “biblical” definition of the heart that is intended every time the term is used, we can nevertheless get an understanding of how the authors of Scripture generally understood it. The heart is the indivisible whole of internal human functioning—cognition, affection, and volition—that operates in relationship to God and others through words, emotions, and actions. The heart is also the seat of faith. In fact, faith in Christ is the means by which the capacities of the heart are restored to their proper function according to their original design, as will be

demonstrated in the coming chapters. Specifically, the next chapter will establish the centrality of faith from a biblical theological standpoint, and chapter 3 will demonstrate how faith is seen as restorative of the various functions of the heart.

CHAPTER 2

THE CENTRALITY OF FAITH AS THE HEART'S RESPONSE TO GOD

In the previous chapter, we established that the biblical authors attributed the breadth of the internal dynamics of human beings to the heart. The heart is the same reality as the soul, the spirit, and the mind, though the various terms may be used to emphasize different functions of the same reality in particular contexts. The heart is represented as the unified entity in which all functions of internal human life occur, namely cognitive, affective, and volitional. The heart is also where human beings relate to God by faith, and it is this subject that will take center stage in this chapter.¹

This chapter will propose that according to Scripture faith in Christ is the foundational means of the restoration of human function. It will establish this claim by demonstrating from Scripture that the biblical authors prioritize the faith response as what enables all other internal functions. This prioritization is not merely chronological, but theological and psychological. In other words, faith is not merely a condition for the restoration of the heart, but its functional basis.²

¹The following passages refer to the heart as the instrument of faith: Mark 11:22; 16:14; Luke 8:12; 24:25; John 7:38; Acts 15:9; Rom 10:9-10; Eph 3:17; 1 Tim 1:5; Heb 10:22. Other expressions imply the heart as the instrument of faith: 1 Sam 12:24-45; 1 Kgs 2:4; 3:6; 2 Kgs 20:3; 2 Chr 19:8-9; Neh 9:8; Ps 78:8,37; Isa 38:3.

²In summary, this chapter will establish the centrality of faith, and chap. 3 will expound upon the comprehensive nature of that faith regarding the functions of the human heart.

As the first step in demonstrating this priority from Scripture, I will establish the hermeneutical principle that primary to the literary and theological intent of Scripture is to produce faith in Christ in its hearers/receivers. I will then demonstrate the priority of faith exegetically by looking to two of the most theologically significant books in the New Testament, the Gospel of John and Paul's Epistle to the Romans. John's Gospel demonstrates that the primary human response that Jesus sought to elicit during his earthly ministry was faith and that faith is the means by which human beings experience in the present the eschatological benefits of eternal life. Romans demonstrates Paul's understanding that faith is the means by which people are declared righteous and restored to their proper function.

A Hermeneutical Argument

The centrality of faith as the foundational human response to God can be established hermeneutically as well as exegetically. One of the main concerns of hermeneutics is the human response to communication; thus, hermeneutics is concerned with anthropological questions.³ What is perhaps the central question of hermeneutics is: can a person reliably understand written communication from another person and respond to it accordingly? In the case of Scripture, which is nothing less than the central means of

³Kevin Vanhoozer insightfully points out that hermeneutics after Gadamer has become a matter not merely of methods (contra Descartes) but of "ontology, which is to say, *anthropology*." Kevin Vanhoozer, "Discourse on Matter: Hermeneutics and the 'Miracle' of Understanding," *Hermeneutics at the Crossroads*, ed. Kevin Vanhoozer, James K. A. Smith, and Bruce Ellis Benson (Bloomington: Indiana University Press, 2006), 25.

But, unlike Gadamer's philosophical hermeneutics, Vanhoozer insists that the anthropological picture is incomplete without a theology that is operational rather than merely illustrative. Christians, after all, "have something distinctive to say about the human condition—including human noetic functions such as understanding—in light of creation, the fall, and redemption." Furthermore, Gadamer's hermeneutic is ultimately insufficient because a text, or more specifically the *Sache* of a text, cannot express itself because it is not a "knowing, acting, willing subject" like a human subject, created in the image of a communicating God. *Ibid.*, 28.

God's redemptive communication to those created in his image, this question is particularly pertinent.

The study of interpretation involves the study of human reception, and any understanding of human reception is relevant to anthropology. It is especially relevant to anthropology when the communication in question is *divine* revelation that involves God's redemptive intention for *anthropos*, his prized creation. Appreciating the link that Gadamer's philosophical hermeneutics made between hermeneutics and anthropology, Vanhoozer nevertheless says that this connection cannot be accounted for adequately apart from understanding humankind theologically—that is, as a capable recipient of divine revelation. He says such a proposal is “as radical as it is unapologetic,” claiming that “the human being is inadequately described if we neglect the resources of Christian faith, and in particular, the creation-fall-redemption-consummation narrative framework of Scripture” and that such a framework is necessary to account for “the miracle of understanding and of the being whose being consists in understanding.”⁴ In other words, the claim that human beings are capable receivers of any communication at all must be grounded in the fact that God created human beings with the capacity to receive communication from him. Thus whatever the “mechanism” is in man by which he

⁴Ibid., 25. Vanhoozer elsewhere muses, “If the secret of hermeneutics is anthropology (and philosophical anthropology at that), then do Christian categories (e.g., sin and grace) have no substantive role to play in describing the event of understanding?” Ibid., 5.

Regarding the need for anthropology to be theological, consider that “we will never understand correctly who we are apart from a *theological* anthropology. Scripture and Christian theology rightly affirm that human beings enjoy neither metaphysical nor methodological pride of place: humanity comes second to God, both in order of being (namely, creation) and in the order of knowledge (namely, revelation).” Stephen W. Wellum, “The Urgent Need for a Theological Anthropology Today” *The Southern Baptist Journal of Theology* 13 (2009): 3.

receives God's revelation is central to his identity. This capacity to receive God's revelation is faith.

I hope to demonstrate below that nature and purpose of *Scripture*, the primary means of divine communication in the present age,⁵ is to elicit faith in human beings. Understanding that faith is central to God's illocutionary intention in Scripture will give insight into the nature and purposes of human function according to God's design.

In creation, the triune God made man in his image as a receiver of revelation, meaning that people could not properly function in God's world without God's words to guide them. The human need for revelation is not the result of the fall, but of creation.⁶ God spoke to create humankind, and then he spoke to them in order for them to function properly in his world, both internally and externally. This proper functioning was nothing less than loving God with all human capacities and loving others with the same comprehensiveness as one loves himself (Matt 22:36-40 and parallel passages). The only way for human beings to fulfill the function was to receive from God what he revealed about himself and his ordering and intentions for human life. Said differently, revelation

⁵Scripture is a divinely inspired text by which God reveals himself to human knowers. The fact that Scripture is *revelation* makes demands upon the way it is read; "biblical hermeneutics starts with the enscripturated revelation and subordinates all other demands to this listening to the Scripture." Scripture can be heard by humans because of the created capacity to do so as the image of God. Gerhard Maier, *Biblical Hermeneutics*, trans. Robert W. Yarbrough (Wheaton, IL: Crossway Books, 1994), 35-38.

⁶Adam was created to establish God's kingdom. He needed, as all human beings still do, direction from God regarding humanity's role in his creation. In fact, this is how man establishes how he understands himself, and how he understands himself dictates how he acts in the world. Adam received this instruction from the Lord right on the heels of his being created (Gen 1:28ff.). He was "called by God to exercise authority on this earth in relationship with him." Adam's every function was to occur vis-à-vis God, and the only way for him to know this was God's revealing it to him. Bruce K. Waltke, *An Old Testament Theology: An Exegetical, Canonical, and Thematic Approach* (Grand Rapids: Zondervan, 2007), 209-11.

is the transaction between God as authoritative revealer⁷ and human beings as capable receivers made in his image to respond to him.⁸ They were to believe God's words and submit to them in obedience and were created with the capacity to do so.

In the Fall, Adam and Eve disbelieved God's revealed word and instead believed the testimony of another.⁹ They were subsequently punished for their sin by being sent out of the garden and into a world that suffered the effects of their disobedience. One of those effects was that they now needed special saving grace in order to believe the words of God, since their hearts were corrupted according to their unbelief. They had abdicated their right to receive God's revelation without God's redemptive work on their behalf.

In redemption, God the Son became man. In fact, the culmination of God's act of revealing himself is his Word becoming flesh in his Son, the mediator between God as sender and man as receiver.¹⁰ As perfect recipient of God's revelation, he trusted God's

⁷Frame points out that God reveals himself for the purpose of expressing his lordship over creation, and specifically over mankind. John M. Frame, *The Doctrine of God* (Phillipsburg, NJ: P&R Publishing, 2002), 470. Furthermore, "God reveals himself in a form suited to creaturely understanding . . . in a way that is consistent with the nature of the creatures he has decreed to make." *Ibid.*, 152 n.51.

⁸"Human beings are *free*, not in the sense of being undetermined or free of divine control, but in the sense that they are (1) accountable to God, (2) able to act according to their nature and desires, and (3) able to act according to the integrity of their nature as beings distinct from God." *Ibid.*, 736.

⁹The next chapter contains a closer analysis of the dynamics of faith and unbelief occurring in this event.

¹⁰This divine communication involves three dimensions: God as Communicator, Jesus Christ and the Bible as Communication, and people as Receivers and Proclaimers. "The whole biblical expression of revelation implies that the three aspects of communication are involved: the communicator, the communicating word and the receiver. Christian theism maintains that these presuppositions of the gospel are foundational truths that stand the tests of having explanatory power for all human experience and having rational consistency." Graeme Goldsworthy, *Gospel-Centered Hermeneutics: Foundations and Principles of Evangelical Biblical Interpretation* (Downers Grove, IL: IVP Academic, 2006), 30.

The "communicator (God), the message (God's word) and the receiver (humanity) are all united in the God/Man who is himself the message If Jesus is the one mediator between God and man, then he must mediate the meaning of the whole of God's communication to us." *Ibid.*, 62.

word fully, thereby fulfilling God's revealed will (i.e., the Law) by loving God with the full breadth of his heart and his neighbor as himself. His perfect fulfillment of the law qualified him to be the unblemished substitute that was needed to redeem others. His life, death, and resurrection are the center both of God's redemptive plan and of his revelation. This unique work allowed Christ to bear the fruit of redemption in saving a people of his own possession, whose hearts through faith function in ways that reflect his character.

In the consummation of the Kingdom of God, God grants eternal life to all those who have been saved through the gospel of his Son. In the age to come, God will make all things new, including humanity. In the new creation, the redeemed will be glorified, freed from sin and its corruption, and function perfectly in accordance with God's will (Rom 8:18-30). This eternal life breaks into the present age with restorative effects upon humanity.

In short, the creation-fall-redemption-consummation framework of the Bible indicates that all of God's revelation to human recipients centers upon the person and work of Jesus Christ.¹¹ Christ as fulfillment and goal of revelation clearly implies (and the various human authors of Scripture demonstrate) that all other revelation must be interpreted in relation to the person and work of Jesus Christ. This requires a biblical theological understanding of Scripture that has as its interpretive center the gospel of Jesus Christ.

¹¹This has been the historical Christian view of revelation, specifically: "that there is a God; that this God may disclose himself; that this self-disclosure is focused upon Jesus Christ." Alister E. McGrath, *The Genesis of Doctrine: A Study in the Foundation of Doctrinal Criticism* (Grand Rapids: William B. Eerdmans Publishing Co., 1990), 173.

And if the gospel of Jesus Christ is the interpretive center of Scripture,¹² then how does this affect our understanding of humankind and its proper response to divine communication? This question can be properly answered by considering the nature of Scripture as the speech-act of a Divine Author, which contains locutionary content with illocutionary intention directed at producing perlocutionary effects in the human receiver.¹³ Each of these aspects of communication are significant in arriving at an accurate understanding of the perlocutionary effect that God seeks in human hearts through his Word. Speech-act theory helps us understand the nature of Scripture and God's intended use for it in his economy of salvation.

The canon of Scripture is a unified communicative act of God with an intended result.¹⁴ Meaning, therefore, is not merely a matter of "something words and texts have (*meaning* as noun) but rather as something people do (*meaning* as verb). Better said: a word or text only has meaning (noun) if some person means (verb) something by it."¹⁵ It

¹²"Because it is now generally recognized that all investigation or reading is done from a position of pre-understanding or by engaging a range of presuppositions, we have examined the need for a frank recognition of the presuppositions of biblical theism. At the heart of this is the focus of the New Testament on the person and work of Jesus Christ. He is set forth as the Word of God, the truth, and the final interpretation of the Old Testament Scriptures. This has required us to work toward a gospel-centered hermeneutic." Goldsworthy, *Gospel-Centered Hermeneutics*, 296.

¹³"A text is a complex communicative act with *matter* (propositional content), *energy* (illocutionary force), and *purpose* (perlocutionary effect)." Kevin Vanhoozer, *Is There a Meaning in This Text? The Bible, the Reader, and the Morality of Literary Knowledge* (Grand Rapids: Zondervan, 1998), 228. See also idem, "From Speech Acts to Scripture Acts: The Covenant of Discourse and the Discourse of Covenant," in *After Pentecost: Language and Biblical Interpretation*, ed. Craig Bartholomew, Colin Greene, and Karl Moller (Grand Rapids: Zondervan, 2001).

¹⁴"We cannot claim to have understood the true meaning of the action—what an author (human or divine) is doing—until we contemplate it in its final form, as a complete act . . . hence the final form is the best evidence for determining what the authors, human and divine, are ultimately doing." Kevin Vanhoozer, "Exegesis and Interpretation," in *The New Dictionary of Biblical Theology*, ed. T. Desmond Alexander et al. (Downers Grove, IL: InterVarsity Press, 2000), 62.

¹⁵Vanhoozer, *Is There a Meaning in This Text?*, 202.

is a “determinative action,” a “rule-governed form of behavior”¹⁶ that demands a certain understanding of human (and divine) selves as communicative agents, leading Vanhoozer to conclude that meaning “has less to do with the play of linguistic elements in an impersonal sign system than with the responsibility of communicative agents in inter-subjective social situations.”¹⁷

This tripartite understanding of the nature of the communicative act is remarkably instructive for our anthropology, in that the intended result of a divine speech act tells us something of the nature of the receiver.¹⁸ Said differently, understanding revelation as God’s authoritative communicative act to produce certain intended results in human beings¹⁹ drives us to seek just what those intended results are in order to construct

¹⁶John Searle, *Speech Acts: An Essay in the Philosophy of Language* (Cambridge: Cambridge University Press, 1969), 12.

¹⁷Vanhoozer, *Is There a Meaning in This Text?*, 203.

¹⁸This point can be illustrated thus: we could properly interpret the speech act of a father saying to his son, “Pick up your toys” by considering the locution (the grammatical and conceptual content of the phrase in terms of the various referents to the subject, object, and action involved), the illocution (a command intended by the father to generate a specific action by his son to remove a designated category of objects from the floor and to place them elsewhere), and the perlocution (the boy’s actual performance of this specific duty). But this does not exhaust the hermeneutical possibilities in this situation—one can also understand by the intended result of the speech act something of the nature of the receiver, who in this example is the son. At the most basic level, one can understand by the intended result of the father’s speech act (assuming the father is a competent and trustworthy communicator) that the son has the physical capability to hear his statement, the linguistic background to properly interpret it, the cognitive capability to understand it, the volitional capability to obey it, and the physical capability to perform the requested task. The observer of this communicative exchange, even before seeing the actual result of the exchange in terms of the son’s performance of the task, can nevertheless know something about the son by the very nature of the father’s speech to him.

¹⁹Peter Jensen points out that the gospel (and its mission) is itself the very “pattern of revelation.” He says that the gospel “teaches us what revelation is and what it achieves.” Put differently, the intended outcome of the communicative act of God is displayed in the gospel’s achievement of faith in Christ (Rom 10:17). Peter Jensen, *The Revelation of God*, *Contours of Christian Theology* (Downers Grove, IL: InterVarsity Press, 2002), 37.

an anthropology. So, what linguistic action is God taking in Scripture, considered as a canonical whole,²⁰ and what is the intended outcome in human beings?

Given that the gospel is central to God's communicative action²¹ and that faith is the means by which the gospel is received by human recipients, faith in Christ is the foundational perlocutionary effect of God's communicative action in Scripture.²² In

²⁰Though many individual linguistic actions (illocutions) occur in Scripture, these individual actions must also be understood canonically as a unit. So in a sense, we can understand Scripture as a single speech-act with a unified intended effect on human beings. The significance of the unity of the canon for interpretation is of vital importance to anthropology. For a multifaceted treatment of the importance of the canon for interpretation, see Craig G. Bartholomew et al., *Canon and Biblical Interpretation*, Scripture and Hermeneutics Series (Grand Rapids: Zondervan, 2006).

Frame also argues that the centrality of Christ must be seen in light of the entirety of the canon: "Scripture is written so that people will believe in Christ (John 20:31) and so that believers might be built up in godliness (2 Tim. 3:16f.). Christ is the center of the Scriptures (Luke 24:13-35; John 5:39-47)." Yet he offers some helpful qualifications: mainly that to understand the full scope of Christ's redemptive work, we need the whole biblical canon. This insight implies a reciprocity between individual passages and the central message of the gospel. These individual passages describe the redemptive work of Christ in many different ways (i.e., covenant, sacrifice, atonement, resurrection, purification, etc.), implying that the center of Scripture is perspectively related. Therefore, one cannot claim that any of these perspectives are exclusive. John M. Frame, *The Doctrine of the Knowledge of God: A Theology of Lordship* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1987), 192-94.

This qualification is important, as I am not intending to posit faith as the central and exclusive "center" of Scripture. (See the discussion below on the difficulty of claiming a "center" to Paul's theology in Romans.) Rather, I am establishing that of all the human responses called for in Scripture (love, obedience, worship, etc.) faith is the necessary foundation since faith is the means by which the gospel is received; and the gospel is God's intended means of restoring humanity to function according to his will.

²¹"It is the revelation of redemption that underscores every biblical text and therefore ought to underscore every exegetical and theological enterprise that seeks to be faithful to the biblical text." Richard Lints, *The Fabric of Theology: A Prolegomenon to Evangelical Theology* (Grand Rapids: William B. Eerdmans Publishing Co., 1993), 274.

"In the whole complex of events by which God reconciles the world to himself, the gospel plays an indispensable role: 'faith comes from hearing the message, and the message is heard through the word of Christ' (Rom 10:17). Indeed, in the end it is God who is the evangelist, it is his call that is issued in the form of the gospel, and it is he who brings us to faith (2 Thess 2:13-14). We may trace the same power attributed to the word of the gospel not only in Paul, but in Peter (1 Pet 1:23-25), James (1:18-25), Hebrews (4:2, 12-13), Acts (6:7; 14:21), John (17:17, 20) and the Synoptics (Mark 4:20; 8:39). It is a given of the New Testament. In short, so fundamental to the knowledge of God is the gospel that we may properly regard it as the type of paradigm of true revelation. *It teaches us what revelation is and what it achieves*" (emphasis mine). Jensen, *The Revelation of God*, 37.

²²God's illocution in a text always includes faith, since he always intends his speech to be believed and trusted upon. (Not everyone actually believes it, however, demonstrating that the perlocutionary effects of Scripture on the human receiver are not always the same.) Thiselton's consideration of 1 Corinthians 1 is helpful here. He writes, "The promissory proclamation of the cross becomes perceived and (mis)understood as 'folly' (Greek *moría*), even if those who allow themselves to be

other words, Scripture is God's revelatory/communicative act intended to restore humanity (made in his image) through faith in Christ.²³ Specifically, a biblically faithful anthropology must consider that what God intends Scripture to produce in human beings is faith in Christ and that this faith is the means by which God restores humanity to function in accordance with his design.

This perlocutionary effect God intends Scripture to produce in human receivers is active on the receiver's part. The result that God produces through his speech act involves human functioning. Vanhoozer refers to this as "a concrete theological *practice*" (emphasis mine)—or more specifically, "the practice of corresponding in one's speech and action to the word of God."²⁴ Faith in Christ "does not bypass human faculties," but becomes the restorative foundation of their new operation to do the will of God—namely, to love God with the entire inner person and to love one's neighbor as oneself.²⁵

transformed by the proclamation of Christ discover its operative effect (Greek *dynamis tou Theou*; 1 Cor 1:18)." The perlocution of the promissory gospel speech-act is those with no power "receive God's power, God's righteousness, God's wisdom through Christ, and the subverting action of the cross (1:30-31)." And this is why Paul "adopts a style and mode of performing the declarative, proclamatory, promissory act of the *kerygma* 'in weakness . . . in trepidation . . . that your faith might be built not on human wisdom but on the power of God.' (1 Cor 2:2-5), that is, on illocutionary promise." Anthony C. Thiselton, "Communicative Action and Promise in Interdisciplinary, Biblical, and Theological Hermeneutics" in *The Promise of Hermeneutics* (Grand Rapids: William B. Eerdmans Publishing Co., 1999), 226.

²³Revelation conveys both information and relationship. "The revelation is verbal; it announces the word of God, centered on Jesus Christ but multifaceted in its expression. It is coterminous with Scripture, and it functions to re-establish God's rule by creating and nourishing faith." Jensen, *The Revelation of God*, 93.

²⁴Kevin J. Vanhoozer, *The Drama of Doctrine: A Canonical-Linguistic Approach to Christian Theology* (Louisville: Westminster John Know Press, 2005), 16.

²⁵That faith in Christ "does not bypass human faculties" is demonstrated by the incarnation of Christ. For in the incarnation, the Son of God "came in human flesh and communicated with human words, actions, and gestures. He appealed to human sympathy, wisdom, imagination, and reason; he taught, argued, preached, exemplified; he invited discussion, response, love and insight." Jensen, *The Revelation of God*, 97.

Allowing this hermeneutical principle to educate our current anthropological consideration, we can say: Given the centrality of the gospel throughout Scripture, God's primary intention for human beings is to restore his image through faith in Christ, and given that this intention is central to the restoration of human beings functioning in God's image, faith must be central to an anthropology that claims to be biblical. Faith does not create new functions in the human soul, but animates the creational design of the *imago dei* to function properly where sin and its various forms of corruption have prevented it from doing so.²⁶ The divine gift of faith in Christ purifies this complex function from the effects of sin that corrupt the entirety of human life. In this way, a robust biblical hermeneutic informs a robust biblical anthropology.²⁷

But this hermeneutical principle is only valid if it is derived from the actual locutions of Scripture. In order to establish it as such, we will now consider the biblical theological evidence that supports the centrality of faith as the foundational means by which God restores his image to function in accordance with his design.

²⁶The complex nature of faith as described throughout Scripture supports this understanding. Faith is a relational reality that necessarily involves the entirety of human internal life—not just cognition, but affection and volition as well. These three aspects of the soul necessarily interrelate with one another, constituting a complex belief that is not a compartmentalized or inferior form of knowledge, but the God-designed baseline of the human soul by which all forms of knowing are incorporated.

²⁷The divine intention to produce faith gets pride of place in our anthropology. All conceptual frameworks—our anthropology included—must submit to the categories and concerns of Scripture. Lints, *The Fabric of Theology*, 133, see also 276. If one of Scripture's primary concerns for human beings is that they have faith in Jesus Christ for the restoration of their hearts, then this concern should be central to our anthropological consideration.

Only in understanding Scripture can human beings understand their world and themselves. "To understand the Bible's work in the world is to understand it in terms of both the divine subject and the human objects of the Trinitarian economy of salvation." Telford Work, *Living and Active: Scripture in the Economy of Salvation* (Grand Rapids: William B. Eerdmans Publishing Co, 2002), 310.

Biblical Theological Argument

We see the centrality of faith in God's communicative intention by its ubiquitousness throughout Scripture. Faith was central to the identity of God's people, first revealed explicitly with Abraham and stands today as the means by which people may be children of Abraham, the man of faith, and counted righteous in Christ (Gen 15:6; Rom 4:1-25; Gal 3:6-9; see also Jas 2:23). Faith was central to John the Baptist's call to prepare for the Kingdom of God (Acts 1:4), and of Jesus' call to enter it (Mark 14:15). Paul described it as the means of becoming a Christian (Rom 1:16, 1 Cor 1:21). Faith is the distinguishing mark of the people of God (Heb 11) and the means by which all of them are saved (Gal 3:9). The act of faith derives its grand centrality in its object: the gospel of Jesus Christ (Rom 1:16-17). The New Testament treats faith as the sole determinative factor of the human relationship with God²⁸ and therefore of the image bearer's relationship to his Creator. Since Scripture's primary concern regarding human beings is the issue of faith, faith should be an organizing principle in the formation of a biblical anthropology.

A consideration of the priority of faith throughout Scripture is too large a task for this study. So I will consider this issue in two NT books that represent well the theological priority of the gospel as central to God's revelation of himself. The Gospel of John is the most theologically developed of the gospels, and in fact has been said to be alongside Paul's letter to the Romans one of the two "highest peaks in the landscape of NT theology," penetrating "more deeply into the mystery of God's revelation in his Son

²⁸Mark Seifrid, *Christ, Our Righteousness: Paul's Theology of Justification*, New Studies in Biblical Theology (Downers Grove, IL: InterVarsity Press, 2000), 129.

than the other canonical Gospels and perhaps more deeply than any other biblical book.”²⁹ For this reason, we will consider the priority and centrality of faith in John’s Gospel and in Paul’s Epistle to the Romans.

Faith in John’s Gospel: Christ’s Primary Work in His Disciples

Though John certainly has unique features and emphases, his main purpose of eliciting faith in his readers is not distinct from the other gospel writers, who present Jesus’ earthly ministry as his attempt to bring people into God’s Kingdom through faith in himself.³⁰ The purpose of John’s Gospel is easy to identify because of John identifies the purpose of his writing so explicitly: “but these [signs] are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name” (20:31).³¹ This late purpose statement squares with the emphasis of every narrative event up until that point. In fact,

Apart from “Jesus” (241 times) and “Father” (136 times), there is no theologically significant word that occurs more frequently in John’s gospel than the word

²⁹Andreas J. Köstenberger, L. Scott Kellum, and Charles L. Quarles, *The Cradle, the Cross, and the Crown: An Introduction to the New Testament* (Nashville: B & H Academic, 2009), 290-91.

³⁰In the synoptic gospels, the ministry of Jesus can be summed up as the call to “repent and believe the gospel” (Mark 1:15). Jesus represented the difference between those who would be a part of his kingdom and those who would not was the response of faith (Matt 8:5-13; 21:28-32, Luke 7:1-10; 8:4-15). As a sign of the power of this coming Kingdom, Jesus had the power to heal physical infirmities, and he granted this healing to those who responded to him in faith (Matt 9:1-8, 18-26, 27-31; 15:21-28, Mark 2:1-12; 5:21-43; 7:24-30; 9:14-29; 10:46-52, Luke 5:17-26; 7:1-10, 36-50; 8:40-56; 17:11-19; 18:35-43). Jesus’ main frustration with those around him was that they did not believe (Matt 17:14-20; Luke 18:8) but instead asked for signs (Matt 27:42; Mark 15:32). Jesus expressed exasperation when even his disciples did not respond in faith (Mark 4:25-41; Mark 16:12-18; Luke 8:22-25; 24:25-27). Jesus told his disciples that only by faith could they make requests to God and be heard (Matt 21:20-22; Mark 11:20-25; Luke 17:5-6). Satan’s request to destroy Peter was countered by Jesus’ prayer that Peter’s faith would remain (Luke 22:34), showing the centrality of Peter’s faith for his inclusion in the Kingdom.

³¹See also the similar statement inserted into the narration of the crucifixion: “He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe” (John 19:35).

“believe” (πιστεύω) . . . Interestingly, while John used the *verb* “to believe” almost one hundred times, the corresponding *noun* (πίστις) is absent from the gospel (though see John 5:4). It appears, therefore, that John’s primary purpose was to engender in his readers the *act* of believing, of placing their trust in Jesus Christ.³²

In fact, Merrill Tenney used the label “the Gospel of belief” to describe the book of John, having analyzed the purpose and structure of the text. Every account of Jesus’ actions and words were intended by John to produce faith in his readers.³³ The body of John’s Gospel “presents a series of Jesus’ messianic ‘signs’ and narrates his death, resurrection, and appearances in order to elicit faith in Jesus as the Messiah from those who read it.”³⁴ Faith in Christ is clearly the main effect on the human heart that John wishes to produce with his writing.³⁵

Some have assumed that John’s emphasis on belief indicates he intended his book to be purely evangelistic, as if his goal were only to convert those who did not believe into those that did. But such a view is founded upon too simple an understanding of belief as well as a misreading of John’s purpose statement in 20:30-31.³⁶ John’s

³²Andreas J. Köstenberger, *A Theology of John’s Gospel and Letters* (Grand Rapids: Zondervan, 2009), 470.

³³Merrill C. Tenney, *John: the Gospel of Belief: An Analytic Study of the Text* (Grand Rapids: Eerdmans, 1948), 32.

³⁴Köstenberger, Kellum, and Quarles, *The Cradle, the Cross, and the Crown*, 304.

³⁵Referring to John 20:30-31 (discussed more below) as the main purpose statement for John’s writing, Tenney says, “These three words, *signs*, *belief*, *life*, provide logical organization of the Fourth Gospel. In the *signs* appear the revelation of God; in *belief*, the reaction that they ought to evoke; in *life*, the result that belief brings. They integrate the appeal of the entire Gospel.” Tenney, *John*, 33-34.

³⁶On a surface reading, “so that you may believe” suggests an evangelistic purpose, that is, leading John’s readers to first-time faith in Jesus as Messiah. This is Carson’s position on the primary purpose of John’s Gospel. D. A. Carson, *The Gospel According to John*. The Pillar Commentary Series (Leicester, England: Inter-Varsity Press, 1991), 87-95.

Yet, John’s Gospel seems to presuppose an audience that is already familiar with Scripture since it contains detailed instructions for believers, especially in the second half of the Gospel. What is more, there are few examples of directly evangelistic first-century documents. For reasons such as these, it

Gospel is not merely evangelistic, but emphasizes faith as the means of knowing God through Jesus Christ, finding future eternal life with present effects that are necessary for fullest life in the current age.³⁷ In other words, John's emphasis was not primarily on escape from future judgment, but upon present belief in Christ as the sign of a person being alive. Eternal life brings transformation to present life.³⁸ Carson summarizes this feature of John's writing well: "Above all, in the wake of Jesus' exaltation and his gift of

seems that John's purpose encompassed both aspects, evangelism of unbelievers and edification of believers, and that John pursued an indirect evangelistic purpose, aiming to reach an unbelieving audience through the Christian readers of his Gospel." Köstenberger, Kellum, and Quarles, *The Cradle, the Cross, and the Crown*, 304.

³⁷Scholars have struggled, in fact, with reconciling the apocalyptic emphasis of the Kingdom of God in the synoptic gospels and the contemporary emphasis of eternal life in John's gospel. Was Jesus' teaching primarily about a future coming Kingdom or about the reception of eternal life immediately? C.H. Dodd took special note of the realized eschatology of Jesus Christ in contrast to the synoptics. George Ladd describes Dodd's view of Jesus' message as "the proclamation of the inbreaking of the eternal into the temporal world." But Dodd concludes that John's emphasis was merely the historical development of Gnostic influence added to the fact that John's writing came later than the synoptics and therefore could be written with greater hope in the nearness of the apocalyptic Kingdom. C. H. Dodd, *The Interpretation of the Fourth Gospel* (London: Cambridge University, 1953), 447.

R. Bultmann similarly noticed the present emphasis of eternal life in John as opposed to the synoptics, but he took a more existential approach to explaining it. He argued that Jesus' titles in John signaled that his coming was to be understood as the eschatological event itself. (He recognized the presence of future eschatology in John, specifically 5:24-29, but attributed it to a later editor of the gospel.) Jesus' presence on earth was a person's encounter with God. R. Bultmann, *Theology of the New Testament*, (New York: Charles Scribner's Sons, 1955), 2:20-21.

Ladd concludes that there is no conflict between the two ages, even though a genuine tension between them exists. This "eschatological structure" has both a vertical axis (above and below) and a horizontal one (present and future). G. E. Ladd, *A Theology of the New Testament* (Grand Rapids: Eerdmans, 1974), 229-36.

"Some eschatological matters are both now and then with emphasis upon the 'now' in biblical revelation (e.g., eternal life; death). Others seem to impinge on both now and then with emphasis upon "then" (e.g., Christ's return; resurrection). Yet others seem to be quite equally related to both "now" and "then" (e.g., judgment)." W. Robert Cook, "Eschatology in John's Gospel," *Criswell Theological Review* 3, no. 1 (1988): 79-99.

³⁸"All major New Testament corpora display the tension of trying simultaneously to express the wonderful truth that in the ministry, death, resurrection and exaltation of Jesus God's promised 'last days' have already arrived, and to insist that the fullness of that hope is still to come. Different authors set out the tension in different ways. The kingdom of God has come, but we must wait for it to come. The Holy Spirit is given to us as the downpayment and guarantee of the new heaven and the new earth, of the promised new creation with its resurrection hope; but meanwhile we groan in our earthly bodies waiting for the redemption that will be ours some day. The same tension is found in John: the hour 'is coming and has now come' (4:23; 5:25). Jesus has bequeathed his peace, but in this world we will have trouble (16:33)." Carson, *The Gospel According to John*, 97.

the Spirit, we can possess eternal life even now: that is a characteristic of John, who tilts his emphasis to the *present* enjoyment of eschatological blessings.”³⁹

This purpose is instructive for our understanding of the centrality of faith for the restoration of human function. Faith in Christ is the means by which human beings receive eternal life, which transforms them within in the present life. As will be demonstrated from a consideration of John’s Gospel, the call to faith is John’s central intention.⁴⁰ In fact, central to all the various ways⁴¹ John uses πιστεύω is that “Faith, for John, is an activity that takes people right out of themselves and makes them one with Christ.”⁴²

To display the centrality of faith introduced above from the text of John’s Gospel, I will first demonstrate from John’s Gospel that faith is the foundational human

³⁹Ibid.

⁴⁰As mentioned above, John uses the verb πιστεύω, “to believe” 98 times, though he never uses the corresponding noun πίστις. A popular theory as to why is that John was avoiding “faith” because it may have been associated with a pre-Gnostic thinking. John wanted to avoid an understanding of belief that would be man-centered in its reliance upon cognitive human function void of God’s revelation. His understanding of faith, as we will see, was rather theocentric and anthropologically complex. Regardless, believing is central in John’s concern for the human response to God.

⁴¹In one sense, John’s perspective of faith is simple: one either has it or not. But John also uses πιστεύω in more specialized ways, as described above, to describe various people who had a form of faith that proved deficient. Nicodemus sought Jesus out, yet did not fully receive his message nor understand it early on (3:1-21). The people in the Samaritan village believed the woman’s testimony, but truly believed when they heard Jesus’ words (4:1-42). The group of Jews that believed Jesus loved to do the will of the devil, therefore demonstrating that their faith was not complete, saving faith (8:31-47). All of these demonstrate that partial faith is not complete faith.

⁴²Morris points out that John uses πιστεύω in four ways: “He uses it of believing facts and the like 12 times, of believing people (or Scriptures, etc.) 19 times, of believing ‘in’ Christ 36 times, while 30 times he uses it absolutely (the remaining passage is that wherein Jesus refused to ‘trust’ himself to people, 2:24). There is nothing unusual about believing ‘that’ such and such things happened, nor in believing people (dative). More significant is the use of the verb with the preposition εἰς, to believe “into.” While it may be overpressing the use of the preposition to insist on its literal meaning, yet John’s idea is not unlike that of Paul when he speaks of people as being ‘in’ Christ . . . The conclusion to which we come is that, while each of the various constructions employed has its own proper sense, they must not be too sharply separated from one another. Basic is the idea of that activity of believing which takes the believer out of

response to the Word becoming flesh. Specifically, faith in the human heart is the primary concern of the biblical authors, both divine and human, regarding this central event of redemptive history. This is demonstrated by the fact that the human response to the Word is measured only on the scale of faith in Jesus' dealings with people. It is also demonstrated in his interactions with his disciples; his main concern for them was that they believed. Second, I will show that faith is the means by which people receive eternal life. More specifically, faith is the primary and foundational human response to God by which a person gains a quality of life in the present age that is reflective of the eternal life that is the *telos* of humanity in the coming age. Jesus uses many metaphors for faith in John's Gospel that demonstrate this reality. Such faith is comprehensive of all human functioning in the present age.

Faith as the Primary Response to the Word Becoming Flesh

John opens his Gospel by identifying its main subject: the Word who in the beginning was both with God and was God, the creator of all things (1:1-3), the bearer of life, and "the light of men" that "shines into the darkness" (1:4-5). Notable for this discussion is the necessary preparation that John emphasizes for people to respond to the Word in the proper way. This preparation was John the Baptist's witness about that light, and its purpose was ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ, "that all might believe through him" (1:7). From the very beginning of his Gospel, John emphasizes the primary human response that this redemptive plan was to elicit in those to whom he came. The proper human response to the Word is to receive (λαμβάνω, παραλαμβάνω), which John equates

himself and makes him one with Christ." Leon Morris, *The Gospel According to John*, The New

with the act of believing (1:12).⁴³ John uses an *inclusio* to express the purpose of his letter: faith is the foundational response to the Word who became flesh. It is faith that brings about the new birth into God's family (Those who believe, God "gave the right to become children of God, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God", 1:13). There is a clear break in the thinking and living of those who believe with the thinking and living of the world (1:9-11).⁴⁴ Thus, John 1:12-13, which is "placed at the very heart of the introduction to John's gospel, put believing in Jesus and the new birth at the center of John's teaching with regard to an individual's responsibility and the implications from the preexistent Word's coming into this world."⁴⁵ Faith, as the central response to the Word, restores humanity through new birth into the family of God.

Faith as Jesus' Main Concern with All People and His Disciples in Particular

This theme is central to the rest of the narrative events John includes in his Gospel. John, in fact, when summarizing the general response of various groups of people to Jesus, refers sweepingly to faith as the central issue of human response: "For not even his brothers believed in him" (7:5) and conversely "Yet many of the people believed in him" (7:31) because of the signs he was performing. "As he was saying these things, many believed in him" (8:30), while others would not believe in his miracles

International Commentary on the New Testament (Grand Rapids: W.B. Eerdmans Pub. Co, 1995), 296-97.

⁴³The phrase ὅσοι δὲ ἔλαβον αὐτόν "all who did receive" is parallel to τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ "those who believed in his name."

⁴⁴Herman N. Ridderbos, *The Gospel According to John: A Theological Commentary* (Grand Rapids: W.B. Eerdmans Pub., 1997), 45.

(9:18). Of those who had heard John the Baptist's testimony of Jesus and then seen Jesus' signs, "many believed in him there" (10:42). Upon Lazarus being raised from the dead, "many of the Jews therefore, who had come with Mary and had seen what he did, believed in him" (11:45) and "on account of [Lazarus] many of the Jews were going away and believing in Jesus" (12:11). Yet shortly after, John records, "Though he had done so many signs before them, they still did not believe in him" (12:37). Clearly, John's attention regarding human response to the Word centered upon faith. So was John the Baptist's.⁴⁶

It was Jesus' main concern as well. In the opening chapter, John's narrative moves from the testimony of John the Baptist, itself meant to bring about faith (1:7, discussed above), to the calling of the first disciples and their initial confessions of belief in Jesus as the Christ (1:41-42, 49-51). The first miracle John records is Jesus turning the water into wine at the wedding at Cana. John's closing comment about this first miracle is, "This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory. And his disciples believed in him" (2:11). The next narrative event is Jesus' cleansing of the temple, after which he predicted his death and resurrection. John's closing comment for this episode is similar: "When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken" (2:22). The following narrative opens with the statement, "Now when he was in Jerusalem at the Passover Feast, many believed in his name when they saw the

⁴⁵Köstenberger, *A Theology of John's Gospel and Letters*, 473.

⁴⁶John the Baptist speaks with some of his disciples about the superiority of Christ to himself, as a bridegroom is superior to the friend of the bridegroom. The apostle John as the narrator then tells his readers that they must "receive his testimony" which he equates with belief in the Son. "Whoever believes

signs he was doing,” though Jesus knew their faith to be only an apparent faith, not the faith he was looking for (2:23-25). We see here the variety of John’s use of πιστεύω.

In the Cana story (2:1-12), John demonstrates that the criterion of true faith is in the word of Jesus; this same criterion applied to the rest of the narrative and explains how John can say “many believed in his name when they saw the signs that he was doing” (2:23) and yet “Jesus on his part did not entrust [οὐκ ἐπίστευεν] himself to them...for he himself knew what was in man” (2:24-25).⁴⁷ How can John say that they believed, and yet Jesus did not believe the sincerity of their faith? Jesus, in knowing what was in man, knew that their faith was incomplete.⁴⁸ Jesus understood the functions of the heart, and he knew when it was comprehensively submitted to his message and receptive of his word and when it was only doing so in part.

in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him” (3:36).

⁴⁷Recognizing a pattern of the various types of faith in the early episodes of John’s Gospel, Tenney posits that “the narrator has told of three encounters with Jesus, during which the leading character(s) either refuse the word of Jesus [2:13-22; 4:7-15], accept it in their own terms [3:1-21; 4:16-30], or come to true faith because of it [3:22-36; 4:39-42].” Tenney, *John*, 174.

⁴⁸Tenney believes that their faith was sincere, though partial: “They reasoned that since Jesus possessed such power, he must have the favor of God—a line of reasoning followed later by the blind man (9:30-33). Jesus, however, was not satisfied with a superficial faith, even though it was genuine as far as it went. He did not trust himself to those who had professed belief only on the basis of his miracles.” Merrill Tenney, *The Gospel of John*, in vol. 9 of *The Expositor’s Bible Commentary*, ed. Frank Ely Gaebelein, J. D. Douglas, and Dick Polcyn. (Grand Rapids: Zondervan Publishing House, 1995), 46.

Carson, however, believes that their faith “was spurious, and Jesus knew it. Unlike other religious leaders, he cannot be duped by flattery, enticed by praise or caught off-guard in innocence. His knowledge of men’s hearts is profound.” Carson, *The Gospel According to John*, 184.

Regardless of whether their faith was intentionally insufficient or not, John’s main point in the narrative seems to be the simple fact that it was inadequate because of what was inside them. The deficiency was not in Jesus’ signs or in his testimony, but in their wholehearted acceptance. Given the explicit phrase “believed in his name,” it seems that they genuinely acknowledged his identity as the Christ. But there were two main problems with this faith: (1) it was not stable in itself since it was based upon signs and (2) it was not accompanied by personal dedication and trust. This example only demonstrates the great need for faith to be wholehearted and personal.

A series of episodes occur in which Jesus did miraculous signs, and the response that the writer John focuses on in each case is their faith,⁴⁹ repeatedly emphasizing the often delicate and usually incomplete nature of human faith.⁵⁰ The growth of the official's faith, for instance, was

a progression from one who seeks out Jesus on the basis of his reputation as a thaumaturge (4:47, 49), to one who trust in Jesus' word without (as of yet) seeing a miracle or validating sign that his son would be restored (4:50; cf. 4:41-42...) to believing with his entire household (4:53...). Previously, the official had merely believed in Jesus' ability to heal his son; now, he takes Jesus are his word (promise) that he has actually done so.⁵¹

⁴⁹ The first is the account of Jesus' interaction with a Samaritan woman, in which he tells her all that she had done in her past, promised her the water of life, and told her that he was the Messiah (4:7-26). She ran to tell her village, and their response was that many from the town "believed in him because of the woman's testimony" (4:39) and when he stayed with them for two days at their invitation, "many more believed because of his word" (4:41), and they described why they believed to the woman in the following verse, "It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world" (4:42). They initially believed upon the woman's testimony, but believed again (and, it seems, in a more mature or complete sense) upon meeting Christ himself.

"In 4:41-42, it is made apparent that the inhabitants of a Samaritan village initially believed on account of the Samaritan woman's witness but that they subsequently came to believe through their firsthand encounter with Jesus himself." Köstenberger, *A Theology of John's Gospel and Letters*, 474.

Morris makes an observation of the Samaritans' faith that has significant relational implications: "They had been impressed by what she had said, though their faith was not fully formed. The woman might introduce them to Jesus, but faith is not faith as long as it rests on the testimony of another. There must be personal knowledge of Christ if there is to be an authentic Christian experience." Morris, *The Gospel According to John*, 251.

⁵⁰ Similarly, in the case of Jesus healing the Capernaum official's son, Jesus finds his faith complete because he did not believe unless he saw signs, but trusted Jesus' word. Jesus, in fact, tests the man upon hearing his request to heal his son, saying, "Unless you see signs and wonders you will not believe" (4:48). The official replied with a request for Jesus to come with him before his child dies. Jesus responded merely with the promise of his word, "Go; your son will live," and "the man believed the word that Jesus spoke to him and went on his way" (4:50). Yet, when his servants later reported to him that his son had been well the very same hour Jesus had pronounced it, the text repeats, "And he himself believed, and all his household" (4:53). Some scholars take this to be a reference to maturing faith.

As has been established, John uses πιστεύω in a variety of ways to express varying degrees of comprehensiveness. "The mention of a multistage believing pattern on the part of the man... should not trouble western readers because the evangelist was fully aware of stages within the believing pattern of persons related to Jesus. Many Christians have developed single-dimension theories of believing that in fact contradict growth patterns of believing in personal experience as well as biblical perspectives. Theology must be related to actual life patterns if it is to be authentic." Gerald L. Borchert, *John 1-11*, *The New American Commentary*, vol. 25A (Nashville: Broadman & Holman, 1996), 221.

⁵¹ Andreas J. Köstenberger, *John*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academic, 2004), 171.

Faith is what Christ is fundamentally after in the human response. This faith should not merely be dependent upon signs, but upon the reliable character of the person being trusted. Jesus rightly demanded faith because of his position as the Son of God.⁵² The important aspect of faith that this episode illustrates is that mature faith is relational throughout, a personal trust in Christ as God.

This demand for faith was a demand for the entirety of the person. This is evident in John's use of πιστεύω in chapter 8. Not all uses of this term refer to saving faith; context must decide.⁵³ Nevertheless, the different senses in which John uses the verb πιστεύω demonstrate something important for the present discussion: that the faith Christ seeks to produce in people is whole-hearted and relational. Addressing "the Jews who had believed in him", Jesus nevertheless offends them by saying, "for unless you believe that I am he you will die in your sins" (8:24) since they are slaves to sin and

⁵²As Jesus' ministry progressed, he progressively revealed more about why he demanded faith as the only acceptable response: namely, his authority as the Son of God (5:19-23), at one point explaining, "whoever hears my word and believes him who sent me has eternal life" (5:24), and those who do not believe fail to do so because they "do not have his word abiding in [them]" (5:38), concluding that "If [the Jewish leaders] believed Moses, [they] would believe me; for he wrote of me. But if [they] do not believe his writings, how will [they] believe my words?" (5:46-47). In this way, Jesus aligns faith in him as the goal of the Old Testament writings as well.

⁵³"A careful study of the instances of πιστεύω reveals that the word 'believe' (similar to the term 'disciple,' μαθητής) in John does not necessarily refer to 'saving faith.' The surrounding context indicates the nature of faith being addressed. Thus the Jews who had 'believed Jesus in 8:31 turn out in the ensuing interchange to be 'children of the devil,' just as many of his [Jesus'] *disciples*" had earlier deserted Jesus (6:60-61, 66). Likewise, when many 'believed in Jesus' name' on account of his signs in Jerusalem, Jesus did not 'entrust himself' (a play on words) to them (2:23-25)—that is, he understood humankind's inclination toward imperfect operations of faith. Thus there are secret believers in Jesus, such as Joseph of Arimathea (18:38), or sincere inquirers, such as Nicodemus (3:1-10; 7:50-52; 19:39-42; cf. 12:42-43). There is also 'doubting Thomas' (11:16; 20:24-29). This makes clear that the term 'believe' in John's gospel does not necessarily refer to saving faith; the term is more fluid. Occasionally, initial faith turns out to be spurious, while at other times it must be confirmed by a more definitive commitment." Köstenberger, *A Theology of John's Gospel and Letters*, 471.

children of the devil (8:34-41). In this context of Jesus' call to faith, he indicates that faith would result in a radical internal change in the various functions of the soul:

If God were your Father, you would love me, for I came from God and I am here. I came not of my own accord, but he sent me. Why do you not understand what I say? It is because you cannot bear to hear my word. You are of your father the devil, and your will is to do your father's desires . . . but because I tell you the truth, you do not believe me (8:42-45).

Here we see the interrelationship between the various functions of the heart in direct connection to faith. The people in their unbelief could not understand (cognitive function) the words of Christ because their will (volitional function) was to carry out and thus in some way share the desires (affective function) of their father, the devil. Jesus is simply addressing the dead hearts of these Pharisees.

Many were more interested in Jesus' miracles than they were in knowing God through his death,⁵⁴ and after many disciples turned away at such a radical call, Jesus asked the twelve if they too wanted to go. Peter responded, "we have believed, and have come to know, that you are the Holy One of God" (6:69).⁵⁵ Though the later details of the narrative would reveal that Peter's faith was imperfect, nevertheless, this confession was

⁵⁴ Jesus' sole concern regarding the people's response to him was that they did not believe him (6:36), though he knows this to be ultimately because the Father has not drawn them (6:44-46, 62-65, 70). They were offended by his instruction to eat his flesh and drink his blood (6:52), which was Jesus' graphic way of illustrating belief in his name (6:53-59). The eternal life that this bread brings has present effects connected to faith.

Having come down out of heaven to bring the life of the age to come into the present, this bread, when eaten, precludes death and has a living quality of its own (6:50-51, 58). Cook, "Eschatology in John's Gospel," 93.

⁵⁵"The verbs 'believe and know' are both in the perfect tense, and this should be given its full force: 'We have come to a place of faith and continue there. We have entered into knowledge and retain it.'" Morris, *The Gospel According to John*, 345.

Even the verb tenses here display the complexity of faith. Peter seemed to understand his faith as having arrived to a place of completion. In a sense, it had, for Christ had opened Peter's eyes to see him as he was; he had chosen him (v. 70). Still, Peter's faith waivers throughout the rest of the Gospel in various ways. This further reiterates the nature of faith as divine gift granted once-for-all that nevertheless grows in its influence and control over the various functions of the heart.

clearly God at work in his present life to bring him into relationship with God,⁵⁶ and thus eternal life, that accompanies faith.

The episode of Lazarus' death is quite instructive regarding the life-giving nature of faith. After Mary and Martha informed Jesus of Lazarus' sickness, Jesus told the disciples that Lazarus would indeed die, and then indicates that the purpose of Lazarus' death was to advance the faith of the disciples: "Lazarus has died, and for your sake I am glad that I was not there, so that you may believe" (11:15). This central purpose is further demonstrated when Jesus arrived after Lazarus had been dead for four days. Martha sorrowfully points out that Lazarus would not have died had Jesus been present, but followed this statement with a confession of faith: "But even now I know that whatever you ask from God, God will give you" (11:22). Jesus replied that her brother would rise again. Martha said she knew this would be the case on the last day, but Jesus said, "I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live, and everyone who lives and believes in me shall never die. Do you believe this?" (11:25-26). And Jesus heard from Martha the response he sought, "Yes, Lord; I believe that you are the Christ, the Son of God, who is coming into the world" (11:27).⁵⁷ When

⁵⁶"In St. John's teaching the knowledge of God starts with an act of faith in Christ. Such belief means trustful obedience to Christ's words. Those who will not 'hear' Christ's *logos* cannot know (the inner meaning of) his speech (*lalia*). There is an inward hearing, as there is an inward seeing which comes from the trustful and obedient reception of his word . . . one cannot know if one will not believe . . . 'To know' in the Johannine usage, as generally in the Bible, means to enter into relations with someone and thus to have personal experience of him, as distinct from mere knowledge by description; it is first-hand or 'I-thou' knowledge, not scientific-objective knowledge." Alan Richardson, *An Introduction to the Theology of the New Testament* (London: SCM Press, 1958), 45.

⁵⁷Martha believed in the resurrection from the dead, in keeping with the Judaism of her day. Jesus' statement that he is the resurrection is not a foreign concept, but one that Martha understood and expected. But her expectation was largely future. She was about to witness Lazarus be resurrected in the present age. Barrett identifies two points from this: "(a) The presence of Jesus effects an anticipation of eschatological events, and his deeds are therefore signs of the glory of God. Wherever he is, the divine

Mary came, she sorrowfully pointed out the very same thing that Martha had—that their brother would not have died had Jesus been present. But it was not followed by the same confession of faith, only weeping. Jesus approached the tomb and called for the stone to be removed, despite the protests of Martha, and prayed, “Father, I thank you that you have heard me. I knew that you always hear me, but I said this on account of the people standing around, that they may believe that you sent me” (11:42). Again, the central purpose of this event was to elicit faith in the hearts of people.⁵⁸ This was central to the mission and message of Jesus.⁵⁹ When Lazarus was indeed raised, John records that “many of the Jews therefore, who had come with Mary and had seen what he did,

power to judge and to give life is at work. Cf. 5.25; the whole passage 5.19-40 is the best commentary on this miracle. (b) The pattern of the life of all Christians is determined by the movement from death to life experienced by Lazarus. Christians have already risen with Christ (Rom 6.4f; Col. 2.12; 3.1). This movement, to be completed only at the last day, has already taken place in regard to sin; the resurrection of Lazarus therefore is an acted parable of Christian conversion and life

“Jesus is always the realization, in this world, of eternal life in the experience of Christians; in order that this truth may be manifested in a sign he accomplishes the resurrection of Lazarus.” C. K. Barrett, *The Gospel According to St. John: An Introduction with Commentary and Notes on the Greek Text* (Philadelphia: Westminster Press, 1978), 395-96.

Morris concurs, saying that Jesus’ self-identification as the resurrection and the life “means that the moment a man puts his trust in Jesus he begins to experience that life of the age to come which cannot be touched by death. Jesus is bringing Martha a present power, not the promise of a future good.” Morris, *The Gospel According to John*, 550.

⁵⁸In the discourse with Martha, Jesus “in a sense reduces the entire resurrection and the resurrection hope to himself and to believing. He thus tells her that resurrection is not only what occurs on ‘the last day’ but an event that has already begun in him and is present, and that believing in the resurrection is therefore a matter of believing in him. This pronouncement—and this whole chapter—is an echo and a realization of what was said in 5:2: ‘The hour is coming, and now is, when the dead will hear the voice of the Son of God, and those who hear (in faith!) will live.’ This is not a ‘spiritualization’ of the resurrection—see the sequel!—nor does the resurrection become a timeless datum that is therefore canceled out or meaningless as a future event. It is true both that ‘the hour is coming and *now is*’ and that ‘whoever believes in me *will* live and never die.’ Faith in Jesus does not make humans immortal. What it does bring about is that from this moment on they no longer live under the power of death. Resurrection is therefore not a matter of ‘the last day’ but of now, of listening in faith to the Son of God.” Herman N. Ridderbos, *The Gospel According to John: A Theological Commentary* (Grand Rapids: W.B. Eerdmans Pub, 1997), 397.

⁵⁹“Jesus spoke ‘in order that’ the crowd might believe that He had been sent by God. Once again we notice that faith has content and that that content is concerned with the mission of the Son.” Morris, *The Gospel According to John*, 561.

believed in him” (11:45) and “on account of [Lazarus] many of the Jews were going away and believing in Jesus” (12:11).

Those who had witnessed Lazarus’ resurrection testified to everyone about Jesus; this, in fact, was what rallied the throngs to welcome Jesus into Jerusalem with much fanfare.⁶⁰ But, as John once again zeroes in on the central concern of how people respond to God, he records, “Though he had done so many signs before them, they still did not believe in him” (12:37).⁶¹ This was to fulfill the prophecy of Isaiah that the arm of the Lord grants faith. John comments, “Therefore, they could not believe” (12:39). John even describes some of the authorities as believing in Jesus, but loving the glory that comes from man more than that which comes from God (12:42-43).⁶² Jesus responds with an apparent summary of his mission, a summary that makes synonymous believing, seeing, hearing, receiving, and keeping:

⁶⁰But amidst this fanfare, Jesus was troubled because he knew he would be “lifted up from the earth” (12:32) on the cross of execution. The people were confused because they thought the Messiah would remain forever. Jesus’ response to them was once again centered upon a call to faith: “The light is among you for a little while longer. Walk while you have the light, lest the darkness overtake you. The one who walks in the darkness does not know where he is going. While you have the light, believe in the light, that you may become sons of light” (12:35-36).

Believing in the light and therefore becoming sons of the light means that people are made in this life “possessors of the nature of light and destined to enjoy the light of the divine kingdom.” George Raymond Beasley-Murray, *John*, Word Biblical Commentary, vol. 36 (Waco, TX: Word Books, 1987), 215.

⁶¹This call to faith was Jesus’ final appeal to the Jewish people as a whole and serves as a good summary of his primary intention. His ministry to them ends on this note of challenge: that they believe in the light and thus become sons of light before it is too late. “To illustrate dramatically the theme of the passing of the light, Jesus now hides himself. The next time the crowds look upon him, they will look upon a man of suffering (19:5, 37) whom they have rejected.” Raymond Edward Brown, *The Gospel According to John* (Garden City, NY: Doubleday, 1966), 479.

⁶²John’s use of πιστεύω here is an occasion of a specialized use. Generally, he refers to faith as the wholehearted reception of Jesus’ person and teaching. Here, he uses it to refer, it seems, to the recognition of the truth of Jesus’ claims, though not an embracing of them. To use the categories of this dissertation, it is a cognitive recognition of truth without (1) an affective desire that was stronger than their desire for man’s approval and (2) a volitional submission to the message as authoritative over their whole lives. It was an incomplete faith.

Whoever believes in me, believes not in me but in him who sent me. And whoever sees me sees him who sent me. I have come into the world as light, so that whoever believes in me may not remain in darkness. If anyone hears my words and does not keep them, I do not judge him; for I did not come to judge the world but to save the world. The one who rejects me and does not receive my words has a judge; the word that I have spoken will judge him on the last day. (12:44-48)

The purpose for which Jesus was sent, at least in terms of human response, was to elicit faith in himself. This is what it means for a person to be granted the ability to see God.

Faith in Christ is the means by which a human being receives the one who sent him, God.

Just as one receives God by receiving Jesus, so one receives Jesus by receiving those he sends (13:20). Receiving God's words and keeping them is also directly connected to faith, and faith is the criterion for judgment on the last day.

As the narrative moves into the account of the resurrection, faith remains the focus of John's description of the human response to Jesus.⁶³ Within this section of the narrative, John gives a summary statement of the events of Jesus' life and the signs he performed: "Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written so that you may believe that Jesus is the

⁶³After Mary Magdalene reported to Peter and John about the empty tomb, the two of them ran there and saw it for themselves. John's response is recorded explicitly, he "also went in, and he saw and believed; for as yet they did not understand the Scripture, that he must rise from the dead" (20:8-9). Having visited Mary, Jesus then visits the rest of the disciples and breathes upon them and said, "Receive the Holy Spirit" (20:22) to empower the ministry of the forgiveness of sins. And the narrative immediately jumps to the account of Thomas, who had not been with them when Jesus gave the Holy Spirit. The nature of his response centered on the issue of faith: "Unless I see in his hands the mark of the nails, and place my finger in to the mark of the nails, and place my hand into his side, I will never believe" (20:25). Eight days later, Jesus came and stood before Thomas, inviting him to touch him, saying, "Do not disbelieve, but believe." Thomas responded in faith but Jesus uses the opportunity to express a vital principle regarding faith as the proper response to him: "Have you believed because you have seen me? Blessed are those who have not seen and yet have believed" (20:29).

"Thomas's declaration is the last assertion of personal faith recorded in this Gospel. It marks the climax of the book because it presents Christ as the risen Lord, victorious over sin, sorrow, doubt, and death. It also presents the faith that accepts not only the truth of what Jesus said but also the actuality of what he was—the Son of God. In the experience of Thomas, the writer has shown how belief comes to maturity and how it changes the entire direction of an individual life." Tenney, *John*, 195.

Christ, the Son of God, and that by believing you may have life in his name” (20:30-31). No clearer statement could be made for the centrality of the faith response as the apostle John’s goal in writing the Gospel and in Jesus’ goal in performing his many signs.⁶⁴ But also significant for our discussion is the *result* which faith produces in the human individual: *life in his name*. But what is John referring to with this phrase ζῶν ἐν τῷ ὀνόματι αὐτοῦ?

Faith as the Human Response that Brings About Eternal Life

The fullest answer to this question is found in various passages throughout the Gospel. What John is referring to as “life” is not merely animal existence; he defined it earlier in 17:3: “And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent.” Life in relationship to God through his Son is “man’s full destiny.”⁶⁵ Thus we find a key element of John’s anthropology: humankind finds life in its fullest and most complete sense in relationship to God through Jesus Christ. Tenney summarizes this overarching theme in John well in describing the belief that John calls for at the close of his book:

⁶⁴“The last two verses of this chapter are really the conclusion of the Gospel. They summarize its strategy, subjects, and purpose.” The *strategy* was to use selected works of Jesus as signs that demonstrated the true nature of the main *subject* of the book: Jesus Christ as Son of God. This was to produce a single *purpose*: “To believe that Jesus is the Christ (Messiah) and the Son of God involves the total acceptance of the revelation of God that he offers, the acknowledgement of his divine authority, and the fulfillment of the commission he entrusted to his disciples.” *Ibid.*, 196-97.

⁶⁵“Life” so understood implies a few things: “It implies *consciousness*; for there is no knowledge without conscious existence. Further, it signifies *contact*, for one cannot apprehend those things with which one has neither direct nor indirect contact. Again, it involves *continuity*, or duration, because knowledge of God presupposes coexistence with Him. And finally, it assumes *development*, since the knowledge of God must be a growing, not a static thing. Eternal life, man’s full destiny, is the objective of the teaching of this Gospel.” Tenney, *John*, 32.

The total scope of this belief is illustrated in the narrative of this Gospel. Its result is eternal life, a new and enduring experience of God by the believer. This conclusion ties together the three persistent themes of the Gospel: the ‘signs’ that demonstrate Christ’s nature and power; the response of ‘belief’ that is exemplified in the crises and growth in the lives of the disciples; and the new ‘life’ that is found in the relationship with Christ.⁶⁶

This theme is found is also found in the account of the evening conversation between Nicodemus and Jesus, where we see once again an emphasis on the centrality of faith and its effectiveness in bringing about eternal life. Nicodemus comes to Jesus and gives a confession of sorts that Jesus is from God because of the signs that he had done. Jesus’ response was that “unless one is born again he cannot see the kingdom of God” (3:3). Nicodemus questions Jesus, clearly not understanding what it means to be born again. Jesus does not launch into a theological lecture on regeneration; instead he chooses to limit his explanation to the simply reality that a person’s being born again is like the wind—one can see its effects but not control its source. Then Jesus explains what the effects of being born of the Spirit look like. He uses the terminology of receiving and believing his testimony (3:11-12), echoing the purpose of his coming to the world from chapter 1. He then describes the purpose of his death as providing salvation for “whoever believes in him” (3:15, 16), and on this basis makes the baseline distinction between people those who believe and are not condemned and those who do not believe and are condemned (3:18).⁶⁷ The result of belief is “eternal life”; but we must note that

⁶⁶Tenney, *The Gospel of John*, 197.

⁶⁷Specifically, the object that faith affirms in this context is that Jesus “was the lifted-up Son of Man, that is, the crucified sacrificial Lamb of God, who provided atonement for the sin of the world (3:14; see 1:29, 36). Only such christological, cross-centered faith is true faith in the Johannine—and biblical—sense (the converse is stated in 3:18; see also 3:36).” Köstenberger, *A Theology of John's Gospel and Letters*, 473-74.

eternal life for John is not merely a future reality, but a present one.⁶⁸ In fact, eternal life does not carry primarily the idea of perpetuity, but is used

to express more fully the quality which belongs to the 'life' itself. In John's writings 'death' is an ethical condition, the condition of failure and evil in which men exist by nature, and out of which they are raised by Christ. The 'life' is the new condition—the spiritual order of being, the existence of fellowship with God into which Christ brings men; and the 'eternal life' is this 'life' in its quality of the divine order of life, the life which fulfils the whole idea of life, the good of life, the perfection of life, the satisfaction of life in God.⁶⁹

Faith is the means by which a believer gains a quality of life that is true living in the present age that is reflective of the eternal life to be had in the coming age.

“Eternal,” the new life God gives, refers not solely to the duration of existence but also to the quality of life as contrasted with futility. It is a deepening and growing experience. It can never be exhausted in any measurable span of time, but it introduces a totally new quality of life. The believer becomes imperishable; he is free from all condemnation; he is approved by God.⁷⁰

The present emphasis is supported further by Jesus' statement in v. 18,

“Whoever believes in him is not condemned, but whoever does not believe stands condemned already,” this present condemnation being, that “the light has come into the

⁶⁸“Most of John's record of truth about eternal life relates it to the present. It is viewed as involving an immediately realizable promise and as being antithetical to perishing (3:16). The one who receives eternal life is described as one who is saved or delivered from judgment (3:17-19; 5:24) since Jesus assures that person that they will never perish and that no one can remove them from his care (10:28). This long-range care and protection, which is available as a gift from Jesus Christ (10:28), comes in the form of nourishment which lasts, rather than that which spoils like bread (6:27). Eternal life is received by believing in God's unique Son (3:15-16; 6:47; 20:31). The believing by which it is appropriated has disobedience to the Son as its antithesis, that is, eternal life is received by obedience to the Son, namely the obedience of faith (3:36). Jesus elaborates upon this concept in 5:24 where he declares that the receiving of eternal life relates to the hearing of his word. As Barrett notes, ‘ἀκούω is used, as שמע is often used in the Old Testament, with the meaning “to hear and do,” “to be obedient.”’ But not only must one obey the Son's word, they must also believe the Father's witness about the Son in the Scriptures, for therein is the Son found (5:39-40). Because of this Jesus can subsequently state that eternal life is found in the Father's commandment (12:49-50).” Cook, “Eschatology in John's Gospel,” 88-89.

⁶⁹S. D. F. Salmond, *The Christian Doctrine of Immortality* (Edinburgh: T & T Scott, 1903), 391.

⁷⁰Tenney, *The Gospel of John*, 50.

world, and people loved the darkness rather than the light because their deeds were evil” (3:19). Jesus is clear that judgment is not just on the future Judgment Day, but is currently on those who persist in unbelief.⁷¹ They have no capacity for restoration by the light because of their affection for darkness, displayed in their willful disobedience. Unbelief, like faith, is a present quality of life as well as a future pronouncement. This is further demonstrated at the end of the chapter, when Jesus says, “Whoever believes in the Son has eternal life; whoever does not *obey* the Son shall not see life, but the wrath of God remains on him” (3:36, emphasis mine). John sets in parallel form believing the Son and obeying him, demonstrating a whole-life understanding of faith that goes beyond cognitive assent and stretches into volitional submission and action.⁷²

Various metaphors for faith. Jesus employs many metaphors for believing leading to eternal life throughout John’s Gospel. In fact, these metaphors are so numerous that they largely dominate Jesus’ discourses throughout. These metaphors include eating, drinking, opening, receiving, abiding, seeing, and entering.

Eating means to believe in Jesus’ message and to receive him.⁷³ This is God’s work⁷⁴ with many OT parallels to receiving God’s provision of the manna, which was

⁷¹Morris, *The Gospel According to John*, 206.

⁷²Morris points out that for John “faith and conduct are closely linked” and that “Faith necessarily issues into action.” *Ibid.*, 220.

⁷³Eating is believing. After Jesus feeds thousands of people through the miraculous production of fish and bread, their immediate response is to make him their king, but Jesus withdrew from them (6:1-15). When the crowd followed him across the sea to Capernaum, Jesus stopped them and revealed their motivation in seeking him: “Truly, truly, I say to you, you are seeking me, not because you saw signs, but because you ate your fill of the loaves” (6:26). Instead of this motivation, Jesus advised them to seek after “the food that endures to eternal life” (6:27). They responded by asking how they might do the works of God. Jesus’ answer reveals once again the appropriate human response that Jesus sought, a response that is actually a divine work upon people: “This is the work of God, that you believe in him whom he has sent”

meant to elicit trust from Israel.⁷⁵ Drinking is also a reference to faith,⁷⁶ not as a singular event but as an ongoing practice.⁷⁷ Seeing is also clearly a metaphor for faith,⁷⁸ as is

(ἵνα πιστεύητε εἰς ὃν ἀπέστειλεν ἐκεῖνος, 6:29). The people asked for a sign similar to the manna provided through Moses that they might believe. Jesus replied, "I am the bread of life," meaning that, "This is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day" (6:40, 64, 66). The context makes clear that Jesus is to be believed in; the Bread of Life must be eaten. Both are the same. Making them distinct would be to fall into the sacramental quandary of having to believe in Christ *plus* eat the Eucharist to attain eternal life.

"There is only one work which God requires, and that (as will appear) is not a work in the ordinary sense; it is that men should put faith in Jesus. But why should they do so? The hearers require of him a sign, thereby proving the truth of his own saying in v. 26. The request for a sign, however, serves to recall Moses and the Old Testament story of the manna, the bread from heaven, and from this point Jesus identifies the bread which comes down from heaven with himself, who as Son of man has come down from heaven. He is the Bread of Life, which delivers men from hunger and thirst; men take this bread by coming to him and believing in him." Barrett, *The Gospel According to St. John*, 282.

⁷⁴"This 'believing', and this 'coming', are not works which, like others, lie within the power and will of man. They do not exist apart from the power and will of God, upon whom they are completely dependent. Once more the discourse is summarized with the significant addition of reference to the will of God; it is his will that the believer should by his faith have eternal life." Ibid.

⁷⁵"With their clear correlation of faith with the gift of eternal life vv. 40 and 47 are also important. Verse 47 introduces a section leading up to v. 51 which is a Christological development of the manna motif as it relates to v. 47 and is full of the mixing of metaphors. In v. 47 believing yields eternal life; in vv. 50-55, eating the bread yields eternal life. Here, it will not do to argue, as is often done with vv. 40, 54, that the two things are necessary for eternal life (i.e. belief in Jesus *and* eating the sacrament), because this section *binds together as identical both the thing to be eaten and the person to be believed* so that it does not speak of believing *and* eating. It depicts believing as metaphorical eating because the subject of belief is being described metaphorically. Thus Anderson's key observation: 'As believing is to Jesus, eating is to this life-producing Bread which comes from down from heaven.'" David Gibson, "Eating is Believing? On Midrash and the Mixing of Metaphors in John 6," *Themelios* 27, no. 7 (2002): 10.

See also "the intensely detailed exegetical study of P. Anderson who argues that the underlying Christology of John 6 is the Prophet-like-Moses typology based on Deuteronomy 18:15-22" (ibid.) in Paul N. Anderson, *The Christology of the Fourth Gospel: Its Unity and Disunity in the Light of John 6*, in *Wissenschaftliche Untersuchungen zum Neuen Testament*, vol. 78 (Tübingen: Mohr, 1996).

⁷⁶Drinking is believing. On the last day of the feast, Jesus stood up and cried to all, "If anyone thirsts, let him come to me and drink. Whoever believes in me, as the Scripture has said, 'Out of his heart will flow rivers of living water.' Now this he said about the Spirit, whom those who believed in him were to receive" (7:37-39). Faith is the means by which the Spirit enters the inner life of a person and brings newness of life.

Morris points out that "to come to Jesus and drink is to believe. There is no difference in meaning. To invite the believer to drink is thus tautology. It is also worth noting that the construction 'he who believes' is common in John and seems always to indicate the present possession of life (3:18, 36; 6:35, 47; 11:25; 12:44; 14:12)." Morris, *The Gospel According to John*, 375.

⁷⁷"The abundance of the gifts of the Spirit, referred to here, therefore does not mean that the believer will be transferred from a struggling faith to a purely triumphant faith but that the believer will become a participant, by the Spirit, in the glorification of Christ, that the believer will drink from a spring whose fullness for everyone who believes will never be exhausted." Ridderbos, *The Gospel of John*, 275-76.

entering.⁷⁹ In context, each of these are used to illustrate the reception of Jesus' message and personal trust in him as the one who will forgive sins.

Of all the metaphors Jesus used for faith, abiding is perhaps the most direct in establishing the present foundation of faith for human function. This metaphor occurs in John's description of the evening before the Feast of the Passover, when Jesus knew his betrayal was near. After washing the disciples' feet and commissioning them to do the same, Jesus predicts his betrayal, followed by an explanation as to why, "I am telling you this now, before it takes place, that when it does take place you may believe that I am he" (13:19). Jesus' main concern was that the disciples responded to his death with belief.⁸⁰

⁷⁸Seeing is believing. The man born blind that Jesus healed gave testimony of his healing to the Pharisees, who "did not believe that he had been blind and had received his sight" (9:18). After this man was banished from the synagogue, Jesus found him to ask him a question that appears to be his central concern with the man: "Do you believe in the Son of Man?" (9:35). John records the blind man's response thusly: "He said, 'Lord, I believe,' and he worshipped him" (9:38). Jesus indicates that this occurrence is paradigmatic of the reason he came into the world: "that those who do not see may see, and those who see may become blind" (9:39).

The metaphor of blindness and sight indicates that humankind does not function properly without being restored from sin through faith in Christ. He is internally darkened apart from faith in Christ. Jesus "gave sight, and faith, to the blind man who knew he was blind; to those who arrogantly claimed, 'we see', he could say only, 'Your sin remains'." Blindness and sight here are clearly spiritual metaphors of unbelief and faith. Barrett, *The Gospel According to St. John*, 571.

⁷⁹Entering is believing. In the next chapter, Jesus, in reference to the false teachers of his day, explains that all those who came before him were thieves and robbers. He, on the other hand is the good Shepherd, as well as the "door of the sheep" (10:7). Here, reception of Jesus' message and trust in his person is illustrated as entering: "I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture" (10:9).

Some of the Jewish leaders did not like this, and questioned again if Jesus was the Christ. Jesus responded, "I told you, and you do not believe. The works that I do in my Father's name bear witness about me, but you do not believe because you are not part of my flock" (10:25). Here is a very clear statement by Jesus that the regeneration of the Spirit, which is mysterious per 3:8, nevertheless has discernable effects, the primary one of which is faith in Christ. The rest of Christ's interaction with them center around their unbelieving response (10:31-39). Immediately he departed across the Jordan, where in contrast to the Jewish leaders, "many believed in him there" (10:42).

The salvific meaning of the door for the sheep is twofold, actually. On the one hand, they enter it by faith, putting themselves under Jesus' protection. On the other hand, the door also allows Jesus access to the sheep as the one who alone loves his flock. Ridderbos, *The Gospel of John*, 358.

⁸⁰In fact, he says to them upon this difficult news of his imminent death, "Let not your hearts be troubled. Believe in God; believe also in me" (14:1). In the ensuing conversation with Philip about this

This concern for the perseverance of their faith is the context of 15:1-17, where the abiding metaphor is employed. This metaphor describes how human beings properly respond to Christ: they do so through an abiding faith that animates their entire life. John describes the believer's relationship with Christ here with the verb μένω. In fact, in this passage, John uses the term μένω to describe not only the relationship between Christ and the believer, but also Christ's words to the believer, Christ's love to the believer, and Christ to the Father and to the Father's love. Additionally, μένω is used to describe the believer's fruit enduring. The wide variety of the uses of μένω in this passage should be understood as conveying the central importance of enduring faith in Christ.⁸¹

statement, it becomes apparent that Jesus is emphasizing his unity with the Father, specifically that believing in him is equivalent to believing in the Father (14:9-10): "Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves. Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these he will do, because I am going to the Father." These greater works are brought about by the Holy Spirit, who Jesus introduces to the disciples as the Helper that the Father will send to them (14:16).

⁸¹While a collective agreement about the importance of μένω exists, particularly regarding the Johannine writings, there is disagreement as to the nature of *abiding*. These views can, for the most part, be classified into two camps. The first camp sees μένω as a reference to the temporary, deep communion with Christ that a Christian experiences in times of focused obedience. According to this position, abiding is a level of relationship somewhere beyond mere belief in Christ brought about by the believer's effort to be near to God. See, for example, Andrew Murray, *Abide in Christ: Thoughts on the Blessed Life of Fellowship with the Son of God* (Fort Washington, PA: Christian Literature Crusade, 1968). Dillow also says that abiding is not the same as saving faith, though he certainly recognizes it as a first condition of abiding. He asserts that there are a number of other conditions for remaining in fellowship (synonymous with *abiding*) with Christ, including: loving other believers, walking as He walked, being strong in the faith, doing the will of God, holding the truth learned at salvation, not hating one's brother in Christ, keeping his commandments, and publicly confessing Christ. He cites 1 John 2:10; 2:6; 2:14; 2:17; 2:24; 3:15; 3:24; and 4:15. Joseph C. Dillow, "Abiding Is Remaining in Fellowship: Another Look at John 15:1-6.," *Bibliotheca Sacra* 147 (January 1990): 48-49.

The second camp, however, sees μένω as a reference to the permanent, fixed association with Christ that a Christian experiences as faith. All Christians, according to this view, abide in Christ from conversion on. Ladd compares John's use of *abide* with Paul's idiom of the believer being in Christ and Christ being in the believer (2 Corinthians 5). John's idea of abide involves faith that continues in personal fellowship. Ladd says, "Abiding in Christ means to maintain unbroken fellowship with him." George Eldon Ladd, *A Theology of the New Testament*, rev. ed. (Grand Rapids: William B. Eerdmans Publishing Co., 1993), 314. J. Carl Laney offers a helpful summary of this position: "To 'abide' is to maintain a vital, life-giving connection with Christ, the vine, the Source of life. Belief is the connection that unites the vine and branches. Without belief there is no abiding. The absence of abiding indicates deficient (transitory or superficial) belief. Without abiding, there can be no fruit-bearing. Thus Jesus commanded, 'Abide in Me' (15:4). By faith (the progress of belief), a person maintains a vital, life-giving connection with Christ, the

Jesus uses an extended metaphor of a vine and its branches. In the same way that a branch must reside and endure in a vine to live, so the believer must continually dwell in Christ. As has been established by the context, Christ is preparing the disciples so that after his death, their faith will remain.⁸² Abiding is a relationship so intimate that the believer is identified with Christ; it is not something different from the faith that Jesus has been calling all people to in his ministry. If abiding were something different, perhaps a changeable level of communion with Christ, then identification with Christ (at least in some sense) is temporary. Such an understanding would contradict the purpose of the passage, which emphasizes endurance.⁸³

Abiding is a permanent relationship because it is initiated by God himself and maintained by Christ. This does not imply, of course, that abiding is passive on the believer's part. He actively participates in believing, and this faith can be more or less

Vine." J. Carl Laney, "Abiding Is Believing: The Analogy of the Vine in John 15:1-6," *Bibliotheca Sacra* 146 (January 1989): 65.

According to this view, every true believer in Christ will maintain a vital relationship with him, which, in essence, is what it means to abide. Abiding is not a practice reserved for those who desire a deeper relationship with Christ than those who are "merely" saved. *Every* believer will be given such a desire because faith means abiding. Also important to note is the cause of the relationship that this view maintains. It sees the primary cause of a believer's abiding relationship as divine bestowment rather than human effort.

⁸²“μείνατε is a call to remain, stick with, or continue their alliegence [*sic*]; ἐν ἐμοί specifies Jesus Himself as the exclusive object of that alliegence of faith and discipleship . . . Jesus is again preparing them for exclusive devotion to Himself, in the face of His death, resurrection, and their place in the fledgling church.” Brian P. Swedburg, “The Disciple of Christ Alone: Exegesis and Exposition of John’s Use of μένω in John 15 and 1 John 2:28-3:10,” *Evangelical Theological Society Papers 2003* (May 2, 2003): 32.

⁸³The final use of μένω in this passage is found in v. 16, “You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, so that whatever you ask the Father in my name, he may give it to you.” This statement is reflective of the many that preceded it regarding the divine granting of faith.

“In the discourse of chaps. 13-17 as a whole, the concept of internal communion with Jesus has no cohesion whatsoever. Spiritual union and oneness with the Father and Son, for the believing [person], is a significant thread in this discourse. Enduring indwelling of believers by the presence of God in the Spirit is a significant thread in this discourse. The demand of exclusive faith and devotion to Jesus as central to

operative on the various functions of the heart. Nevertheless, as demonstrated by an examination of the uses of μένω in John's writings, *abiding* is *believing*. It means remaining in close proximity with Christ, enduring in that position, and being identified by this association—all through saving faith. Thus, it is proper to regard faith as the reality of remaining in Christ. Abiding is a permanent state that is nevertheless dynamic in its expression in the human heart, the means by which believers function. Apart from Christ, believers can do nothing regarding the fruit of righteousness that human beings were designed to display in their lives. This passage's emphasis on the continual nature of this vital connection is particularly helpful in establishing the foundational nature of faith for human life.

The metaphor of abiding as remaining in Christ by faith illuminates the discourse of chapters 13-17 as a whole, Jesus' last and most detailed explanation of his work in and through his disciples and those who would come to faith through their witness. Barrett says,

The meaning of the last discourse, and especially the Paraclete sayings, is that the interval between the last night of Jesus' life and the evangelist's own day is annihilated by faith. The whole church enters the supper room and participates in the glory of Christ, which was manifested in his death and resurrection and will be manifested eschatologically, as a present reality.⁸⁴

Specifically in this discourse, faith is tied, either explicitly or implicitly to: Christ's love and the disciples' ability to love one another (13:34-35; 15:12-17),⁸⁵ the relationship of

discipleship is a significant thread in this discourse. Internal, moment by moment, spiritual, existential communion with Jesus, is to be found nowhere else in this discourse." *Ibid.*, 36.

⁸⁴Barrett, *The Gospel According to St. John*, 490.

⁸⁵The "new commandment" that Jesus gives in 13:34-35 does not seem new, since it is that they love one another. What is new is the accompanying qualifier, "as I have loved you." Faith in Christ is

the disciples to God (14:1-11),⁸⁶ the ability of the disciples to do the works of Christ (14:12), the privilege of having prayers granted (14:13-14; 15:7; 16:23-24), loving obedience of Christ's commands (14:15-17), the coming of the Holy Spirit into the disciples' hearts (14:15-18, 25-26; 15:26-27; 16:12-15), peace that protects the hearts of believers (14:27-29), the bearing of fruit in a believer's life (15:4-10), endurance amidst persecution (15:18-25; 16:1-4), the sorrow that will come presently but the joy that will later come (16:16-22). These promises will be granted, Jesus says, because "the Father himself loves you, because you have loved me and have believed that I came from God" (16:27).⁸⁷

John describes the disciples' response to this intimate discourse the evening before Jesus' betrayal as a confession of belief, "Now we know that you know all things and do not need anyone to question you; this is why we believe that you came from God" (16:30). Jesus' answer showed his superior understanding of their hearts: "Do you now believe? Behold, the hour is coming, indeed it has come, when you will be scattered, each

the necessary foundation to love as Christ. Faith as the foundation of love will be discussed below from Romans when I address faith as the fulfillment of the law, which is to love.

⁸⁶“If you have known me, you will know my Father also.’ Jesus connects their knowledge of the Father and their life in fellowship with the Father not only to the future but above all to the faith experience they have received in their earthly contact with him. In knowing Jesus, that is, in their faith in Jesus as he has revealed himself on earth, lies the secret and certainty for the coming church of its continuing knowledge of God as the Father of Jesus Christ . . . Living on the way to the future is living out of faith—knowledge of the God whom Jesus had revealed to them as his Father before their very eyes.” Ridderbos, *The Gospel of John*, 493-94.

⁸⁷Here, love and faith are explicitly tied as complementary responses to God. This is in keeping with 13:34-35, where God's love for Christ and Christ's love for the disciples compels their love for others, and here we see their love for God as well. In fact, commenting on John 15:1-17, Ridderbos says, “It is by this grand conception of being taken up by faith in Jesus in to the love of the Father and the Son that the church can understand itself in its uniqueness in and for the world. It is also therein that the church receives the essential criterion for its belonging to the community of the true vine.” *Ibid.*, 522.

The relationship between faith and love is important in establishing the centrality of faith as the primary human response to God. As stated earlier, the connection between faith and love is addressed

to his own home, and will leave me alone” (16:31-32). Jesus knew that the faith to which he was calling them had not yet been completed.⁸⁸ And thus he begins his high priestly prayer, a prayer that gives as clear a picture as any of Jesus’ main concerns regarding his disciples: namely, that they would have eternal life by knowing the only true God (17:1-4) and therefore be a witness to the world (17:21).⁸⁹

The remaining chapters of John’s gospel narrate the events surrounding Jesus’ betrayal, trial, death, and resurrection, and the text naturally focuses less on the responses of people to Jesus because it is no longer describing his ministry of word and signs.⁹⁰ Yet even the crucifixion account is meant to elicit faith.⁹¹

below in Paul’s discussion of both faith in Christ and love being the fulfillment of the law in separate sections of Romans.

⁸⁸“From the outset of his ministry, the disciples had received him as the Messiah, and their conviction of his messiahship had grown progressively during the period of association with him. Now that the supreme test of their faith was impending, Jesus prayed that they might be preserved against the persecution that could separate them from him and from one another.” Tenney, *The Gospel of John*, 163.

⁸⁹This means that the Father gave these people to Jesus (17:7) for Jesus gave them the words that he had received from God “and they have received them and have come to know in truth that I came from you; and they have believed that you sent me” (17:8). Jesus’ request was that, in light of their faith, they be kept by the Father so that they “may be one, even as we are one” (17:11). This request is not just for the believing disciples, but for “all those who will believe in me through their word, that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me” (17:21). Jesus’ prayer was specifically for those who believe. He prayed that they would be unified in such a divine way that it would be a witness to the world, which would in turn respond in faith. Faith is the central and appropriate response to Jesus; it is the response he prayed for.

⁹⁰Although, Jesus’ responses to the various authorities who question him refer back to his public ministry (18:20-21, 34-38), summarizing his ministry thus: “For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice” (18:37). As has been demonstrated above, the phrase “listens to my voice” is a reference to believing in Christ. The crucifixion narrative highlights the response of the people as being absent of faith in the message and person of Christ.

The ensuing mockings and beatings were parodies of faith in Christ as king (19:1-5). The crowd’s rejection of Pilate’s presentation of Jesus as their king was a certain sign of their rejection of the truth, and therefore an absence of the proper response of faith (19:6-16). Even their squabble with Pilate over the sign that hung over Jesus shows their complete rejection of Jesus’ claims to be king (19:20-22).

⁹¹The details that John includes in the crucifixion narrative have the express purpose of eliciting faith in his readers, as an interjected purpose statement indicates: “He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe”

As has been established, believing in Jesus Christ is the central intention of John's writing and of the Word's earthly mission. This has significant implications for our consideration of human function that we will consider along with the implications of Paul's epistle to the Romans at the end of the chapter.

Faith in Paul: The Means of Salvation and of Christian Living

Paul, perhaps the biblical author whose body of literature gives us the most detailed description of human functioning, understood faith as central to that functioning.⁹² It is the sole determinative factor of the human relationship with God,⁹³ and leads to both love and worship of him.

Paul's letter to the Romans is widely recognized as the most theologically significant piece of all his writings, even if it is not an actual treatise. Getting to the central purpose of the letter is no simple task, as demonstrated by the disagreement among scholars.⁹⁴ Was Paul's primary purpose to describe the righteousness of God or to unify Jewish and Gentile believers? Do we misuse Paul's letter to the Romans by

(19:35). "The benefits that flow from the death of the Son are appropriated by faith, and the witness of the Evangelist is given to foster such saving faith." Carson, *The Gospel According to John*, 627.

⁹²He uses the noun πίστις 142 times, compared to 101 times in the rest of the New Testament. He uses the verb πιστεύω 54 times and the adjective πιστός 33 times. Clearly, trusting God is of central importance to Paul. Leon Morris, "Faith," in *Dictionary of Paul and His Letters*, ed. Gerald F. Hawthorne and Ralph P. Martin (Downers Grove, IL: InterVarsity Press, 1993), 285.

⁹³Seifrid, *Christ, Our Righteousness*, 129.

⁹⁴First, Paul could have been writing "to remind the Roman believers of some fundamental truths of the gospel in fulfillment of his priestly duty of proclaiming the gospel to the Gentiles" (15:14-16). Second, Paul "wanted to address several of the problems faced by the Roman church," particularly the issue of unity. Third, Paul may have wanted to "formally introduce himself to the Roman churches and solicit their support for his Spanish mission." The debate between these is which is primary for Paul. Köstenberger, Kellum, and Quarles, *The Cradle, the Cross, and the Crown*, 524-25.

seeking answers regarding the individual psychology of faith in his polemic on the relationships between the Jews and the Gentiles, as has been the accusation?⁹⁵

Having to choose between these is unwise since they cannot ultimately be separated. In order for people groups to be reconciled, individuals must be transformed by the gospel. However, to prioritize the corporate over the individual emphasis in Romans is to confuse the background with the foreground.⁹⁶ Integrating the various concerns of the letter seems to do the most justice to Paul's overall purpose of the message: to "unite the churches of Rome under his gospel."⁹⁷ This correlates with what can be understood as the central theme of the book: the gospel; namely, "that God brings guilty sinners into relationship with himself and destines them to eternal life when they believe in his son, Jesus the Messiah."⁹⁸ This theme is broad enough to encompass both the collective reconciliation of two peoples and the individual reconciliation of a soul to God. Both occur as persons receive the gospel by faith. And so we see that *the gospel* as

⁹⁵See, for instance, Krister Stendahl, "The Apostle Paul and the Introspective Conscience of the West," in *Paul among Jews and Gentiles* (Philadelphia: Fortress, 1976), 78-96. Representative of the collective emphasis against the individual is E.P. Sanders, *Paul, the Law and the Jewish People* (Philadelphia: Fortress, 1983).

⁹⁶"To make the relationship between the two peoples – Jews and Gentiles – the theme of Romans, with the transformation of the individual a subordinate, supporting concept, is to reverse their relationship in the letter, to confuse background with foreground. The scholars who have put "people" questions at the center of Romans have overreacted to the neglect of these matters among some earlier interpreters. The bulk of Romans focuses on how God has acted in Christ to bring the *individual* sinner into a new relationship with himself (chaps. 1-4), to provide for that *individual's* life on earth now (12:1-15:13). Since it is essential to Paul's message that God acts, in a way that he has not previously, to include on an equal basis both Jew and Gentile in this transforming operation, Paul must pay constant attention to the implications of this new equality of treatment." Douglas Moo, *The Epistle to the Romans*, The New International Commentary on the New Testament (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1996), 28.

⁹⁷Mark A. Seifrid, *Justification by Faith: The Origin and Development of a Central Pauline Theme*, Supplements to Novum Testamentum, vol. 68 (Leiden: E.J. Brill, 1992), 182.

⁹⁸Moo, *The Epistle to the Romans*, 29.

central theme is broad enough to subsume the present consideration of faith as central to the restoration of human function because faith is the sole means by which this gospel is received by individuals.⁹⁹

The conceptual prominence of πίστις and πιστεύω in chapters 1-4 lend further evidence to the centrality of faith in Paul's agenda. Faith and righteousness are brought together thirty-three times in these chapters alone.¹⁰⁰ These chapters are where the foundation of Paul's arguments are laid. As stated earlier, faith is so prominent in these foundational chapters because it is the sole means by which the gospel, Paul's main concern, is received by people.

⁹⁹I am not attempting to posit faith as the central theme of Romans, if by "theme" we mean "the overarching topic that is able to stand as the heading of Romans as a whole." I agree with Moo and others that the central theme is the gospel. My present consideration is simply that faith is the means by which the gospel is received and is therefore the foundational activity of the heart toward God.

I am also conscious of the objections of scholars such as Wrede and Schweitzer and more recently Stendahl and Sanders that justification by faith is not central to the theology of Romans and of Paul's writings in general. These scholars offer various (and sometimes competing) themes as the center of Paul's theology. I touch on these issues throughout my consideration of faith in Romans, but it is outside of the scope of my consideration to pick up this debate.

See William Wrede, *Paul* (Lexington, KY: American Theological Library Association, Committee on Reprinting, 1962), 122-37. Albert Schweitzer and W. Montgomery, *The Mysticism of Paul the Apostle* (New York: H. Holt and Co, 1931), 219-26. Krister Stendahl, *Paul Among Jews and Gentiles, and Other Essays* (Philadelphia: Fortress Press, 1976), 26-27. E. P. Sanders, *Paul and Palestinian Judaism: A Comparison of Patterns of Religion* (Philadelphia: Fortress Press, 1977), 434-42. All cited in Moo, *Romans*, 89-90, nn. 43-46.

¹⁰⁰But the terminology recedes into the background in chaps. 5-8 where the emphasis shifts to hope, specifically for future salvation from God's wrath and judgment. Thomas R. Schreiner, *Romans*, Baker Exegetical Commentary on the New Testament, vol. 6 (Grand Rapids: Baker Books, 1998), 246.

One could even more specifically point out that chaps. 6-7 emphasize freedom from sin and the law as a vital part of that hope. As for the rest of Romans, chaps. 9-11 emphasize God's purpose for Israel, and chaps. 12-15 the life of obedience. Moo, *The Epistle to the Romans*, 29.

At the same time, faith must be foundational to all of these themes because the gospel is foundational to all these themes. Hope (chs. 5-8) itself is based on faith, as the promises of salvation from future judgment must first be received in order to offer comfort and motivation to persevere. Freedom from sin and the law (chaps. 6-7) is a personal and corporate reality founded upon the work of Christ and received by faith. God's purposes for Israel (chaps. 9-11) are tied to his promises to them, and their belief in those promises are the central issue in their experience of them. Finally, the life of obedience (chaps. 12-15) is possible only through the granting of God's righteousness by faith, the very point Paul establishes as the foundation of the letter.

Looking more specifically at chapters 1-4, one can see that Paul's very identity as an apostle is tied up in his being "set apart for the gospel of God" (1:1) and given "grace and apostleship to bring about the obedience of faith [εἰς ὑπακοὴν πίστεως] for the sake of his name among all the nations, including you who are called to belong to Jesus Christ" (1:5-6). The target of human response at which Paul aimed was εἰς ὑπακοὴν πίστεως, which can be interpreted as a subjective genitive ("the obedience that flows from faith") or as an appositional construction ("the obedience that is faith"). Schreiner posits that both ideas are likely intended, since acceptance of the gospel in faith can be described as an act of obedience, but also that a changed life is brought about only by embracing the gospel in faith.¹⁰¹ This phrase fits in well with the historical context of the Old Testament understanding of faith's centrality in obedience.¹⁰² Paul bookends his epistle with this phrase, in fact, by mentioning it as the goal of his apostleship in the beginning (1:5) and as well as the goal of the disclosure of the mystery of the gospel to the nations (16:26). People's faith was the foundational response Paul was seeking with

¹⁰¹"The belief first exercised upon conversion is validated as one continues to believe and obey (11:20-22). Such belief can never be separated from obedience, and all obedience is rooted in and flows from faith." Schreiner, *Romans*, 35.

This interpretation is further supported by Rom 15:18, where Paul remarks on the "obedience of the Gentiles" as God's accomplishment through his ministry. This obedience was secured through "word and deed, by the power of signs and wonders, by the power of the Spirit of God" (v.19), these things being the instruments by which Paul fulfills his "ambition to preach the gospel". This is clear indication that the obedience to which Paul referred was nothing other than the Spirit-directed obedience that comes from receiving the gospel by faith.

¹⁰²"Faith in the OT is not merely belief in or assent to a given set of propositions...to speak of faith is to speak of obedience . . . Further confirmation is provided by the terminology in the OT. Properly speaking, there is no word 'obey' in the Hebrew language. The English term, along with 'heed', 'listen to' or the archaic 'hearken to', is an attempt to draw out an idea implicit in the Hebrew *shema*

"The voice of God is the primary reference point of the pious Israelite's obedience; this is why hearing on the part of man assumes a role of primary importance. From a certain point of view, as we have said, hearing is obedience." Don B. Garlington, *The Obedience of Faith: A Pauline Phrase in Historical Context*, Wissenschaftliche Untersuchungen zum Neuen Testament, vol. 38 (Tübingen: J.C.B. Mohr, 1991), 10-11.

his apostolic ministry of proclaiming the gospel of Jesus Christ. The obedience of faith, in sum, is “God’s purpose or goal (εἰς) in making known the gospel.”¹⁰³

Paul’s central concern with the faith continues in the greeting¹⁰⁴ before he arrives at what most regard as the key thematic verses to the epistle as a whole, 1:16-18, which we will examine shortly. With the literary occasion and purpose of Paul’s letter to the Romans in mind, we may examine just *how* Paul understood this to occur in terms of the human response. I will seek to demonstrate from the book of Romans that Paul intends to posit faith as the foundational human response to God both *initially* and *continuously*, because by it human beings receive God’s righteousness by which the heart is restored to fulfill the law, which means to love God and others.

Faith and the righteousness of God in human life. Paul’s greeting then transitions into what most scholars acknowledge is a decisive section for interpreting Romans as a whole, verses 16-17.¹⁰⁵ This short theological summary of the gospel

¹⁰³Schreiner, *Romans*, 815.

¹⁰⁴Paul expresses his thankfulness for these believers. The reason for his thankfulness is “because your faith [ἡ πίστις ὑμῶν] is proclaimed in all the world” (1:8). Paul prizes faith as central to their response to God, as he could have mentioned a number of other responses to God (love, hope, service, etc.). What was being proclaimed to the world was their faith. Paul then describes his desire to see them, so that he might impart “some spiritual gift to strengthen you,” which he explicitly describes as “that we may be mutually encouraged by each other’s faith [ἐν ἀλλήλοις πίστεως], both yours and mine.” The demonstrative pronoun τοῦτο links these two phrases, demonstrating that the spiritual gift Paul longed to bestow was the encouragement of their faith. Also noticeable is Paul’s conviction that he himself was in need of encouragement by means of the Roman believers’ faith. Paul did not exclude himself from the centrality of faith as the sustaining foundation to his life in Christ

“The language used is signally adapted to the thought that the same identical faith in the saints and in himself reciprocally acts and reacts to mutual strengthening and consolation.” John Murray, *The Epistle to the Romans: The English Text with Introduction, Exposition, and Notes*, The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1959), 23.

¹⁰⁵Schreiner, *Romans*, 58. Though some, particularly Achtemeier, assert that the grammar of verses 16-17 makes these verses subordinate to, and therefore an explication of, his desire to preach the gospel in Rome found in v. 15. But, as Moo points out, grammatically subordinate clauses “frequently stand out in importance by virtue of their content—especially in Greek, with its love of subordinate clauses

reveals how important faith is in its reception. These two verses contain four uses of πίστις or πιστεύω, and no reference to any other form of human function. Faith is the means by which human beings avail themselves of the gospel, which is “the power of God for salvation” (1:16), the means of receiving the righteousness of God (1:17a); and the means by which the righteous live (1:17b). These three statements about faith overlap with one another significantly, but each should be addressed for its anthropological as well as its soteriological significance.

First, faith is the means of receiving “the power of God for salvation” (1:16). Δύναμις, “power” is used widely in Greek literature outside the NT,¹⁰⁶ but more appropriate in understanding Paul is the OT background of this concept, specifically the teaching “about a personal God who uniquely possesses power and who manifests that power in delivering (Exod. 9:16; Ps. 77:14-15) and judging (Jer. 16:21) his people.”¹⁰⁷ God’s power in the OT is also referred to as what will bring about the fulfillment of his promises to his people, including forgiveness and provision of a new land and all its wealth (Num 14:17; Deut 8:18). This power is εἰς σωτηρίαν, “for salvation.” Salvation in Paul usually has a future eschatological emphasis,¹⁰⁸ and such is the case here. However, there are also past and present elements to Paul’s understanding of salvation that ought not be completely stripped from the current usage. Since salvation should be

(hypotaxis).” The shift from the greeting and description of Paul’s ministry to the nature of the gospel is a decisive turning point into a theological treatise. Moo, *The Epistle to the Romans*, 64.

¹⁰⁶C. E. B. Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, The International Critical Commentary (Greenwood, SC: The Attic Press, 1979), 1:88.

¹⁰⁷Moo, *The Epistle to the Romans*, 66.

¹⁰⁸Schreiner, *Romans*, 61. Eschatological uses of σωτηρία and σῶζω in Pauline literature include Rom 5:9, 10; 13:11; 1 Cor 3:15; 5:5; 15:2, 1 Thess 5:8-9, 1 Tim 2:15; 4:16, 2 Tim 2:10; 4:18.

understood both negatively and positively, as “deliverance from sin and death unto righteousness and life,”¹⁰⁹ we must recognize the present benefits of salvation to make sense of much of the rest of the epistle.¹¹⁰ More specifically, Paul’s confidence rests in the simple fact that

the gospel is the effective means by which God brings about the wholeness and preservation of the whole person. He does not say *when* this goal will be achieved, and there is certainly no implication that it will be instantaneous ; his confidence is simply that the goal *will* be achieved. This is a point worth grasping even at this early stage: Paul does not see the gospel as something which merely *begins* someone on the way to salvation, but as something which embraces the totality of the process toward and into salvation. The gospel is not merely initial proclamation of Christ which wins converts, but is the whole Christian message and claim—in terms of the rest of the letter, not just chaps. 1-5, or 1-8, or even 1-11, but the whole letter.¹¹¹

Put differently, the gospel is the power of God to save people. This future salvation has present effects upon the entirety of a person. The means by which the gospel is applied to the heart is through faith. This is demonstrated as we continue in Paul’s discourse.

This salvation is for πάντι τῷ πιστεύοντι, “everyone who believes,” which Paul makes explicit to mean for Jews and Greeks alike. While Paul’s emphasis here is upon the availability of salvation to those who have thus far been outside of God’s covenant promises, we can still make a sound observation that faith is presented as universally obligatory for the power of God to work on the human heart.

Other passages refer to salvation as something accomplished in the past: Rom 8:24, Eph 2:5,8, 2 Tim 1:9, Titus 3:5.

¹⁰⁹Murray, *The Epistle to the Romans*, 27.

¹¹⁰Salvation brings present hope, which transforms a person’s character (5:1-5). Believers are currently saved from the slavery of sin (6:1-14) and made slaves of righteousness (6:15-23). Salvation transforms believers in the present (12:1-21).

¹¹¹James D. G. Dunn, *Romans. 1-8*, Word Biblical Commentary, vol. 38a (Dallas, TX: Word Books, 1988), 47.

Commenting on Paul's use of the verb πιστεύω in Romans 1:16 contextually,

Moo says,

To 'believe' is to put full trust in the God who 'justifies the ungodly' (4:5) by means of the cross and resurrection of Christ. Though intellectual assent cannot be excluded from faith, the Pauline emphasis is on surrender to God as an act of the will (cf., e.g., 4:18; 10:9). Pauline (and NT) faith is not (primarily) agreement with a set of doctrines *but trust in a person*.¹¹² (emphasis mine)

Paul understands faith as not merely agreement with propositions, but willful, personal trust in another. Furthermore, the verbal tense of the participle Paul uses here and in other places to identify those who believe is significant:

Here as in other similar references to believers Paul uses the present rather than the aorist tense (3:22; 4:5, 11, 24; 9:33; 10:4, 10-11; 15:13; 1 Cor 1:21; 14:22; 2 Cor 4:13; Gal 3:22; Phil 1:29; I Thess 1:7; 2:10, 13; also Eph 1:19; aorist in 2 Thess 1:10). The significance presumably is that in such passages he wishes to focus not solely on the initial act of faith but on faith as a continuing orientation and motivation for life... Faith is both the initial and the continuing access point for the saving power of God into human life, the common denominator which God looks for in every case.¹¹³

And so from this phrase we see that faith is the universal means by which humanity has access to the saving and restoring power of God; faith is the continuous motivator of restored human life.

Second, faith is the means of receiving the δικαιοσύνη θεοῦ, "righteousness of God" (1:17a).¹¹⁴ Schreiner points out that two main interpretations have risen of this phrase. The first emphasizes the forensic nature of God's righteousness in saving people. This viewpoint interprets the phrase as a genitive of source, "the righteousness that comes

¹¹²Moo, *The Epistle to the Romans*, 67.

¹¹³Dunn, *Romans 1-8*, 40.

¹¹⁴This term has been studied widely and is no small source of controversy. See Seifrid, *Justification by Faith*, 6-77 for a survey of the scholarship surrounding this phrase.

from God” in terms of his declaration upon a believer. The second emphasizes the transformative nature of God’s righteousness in saving people. This viewpoint interprets the phrase as a subjective genitive with broader meaning, referring to God’s saving power to transform. Recently, scholars have pointed out that the interpreter need not choose between the two, and indeed should not.¹¹⁵ The righteousness of God is both his forensic and transformative. It declares the believer righteous *and* transforms him progressively but decisively in righteousness. “God’s declaration of righteousness—which is a gift of the age to come invading the present evil age—is an *effective* declaration, so that those who are pronounced righteous are also transformed by God’s grace”; therefore, it is rightly called “both gift and power.”¹¹⁶

The anthropological significance of this should not be overlooked. As the image of God, mankind was created to reflect the character of God, to be righteous in the way he is righteous. He was designed by God in such a way as to be capable of

¹¹⁵Dunn, for instance, says that both meanings are likely because “righteousness of God” should be understood relationally, meaning that “righteousness is not something which an individual has on his or her own, independently of anyone else; it is something which one has precisely in one’s relationship as a social being. People are righteous when they meet the claims which others have on them by virtue of their relationship God is ‘righteous’ when he fulfills the obligations he took upon himself to be Israel’s God, that is, to rescue Israel and punish Israel’s enemies.” Dunn, *Romans 1-8*, 41.

While I am emphasizing the necessarily relational nature of faith in this study, I agree with Schreiner (*Romans*, 68) that “the righteousness of God” as a concept ought not be defined solely in relational terms. This would seem to imply that God’s righteousness can only be displayed in relationship. I think more accurate to Paul’s intention is to say that God’s righteousness can be *conveyed* relationally, but is not in itself to be defined relationally. The way it is conveyed is *by faith*. So the relational emphasis rests more accurately upon the concept of faith than it does on the concept of God’s righteousness.

¹¹⁶Schreiner, *Romans*, 67-68. See also the preceding pages (64-66) for his survey of arguments for both viewpoints. He points out that δικαιοσύνη and its cognates throughout Romans can emphasize forensic declaration or transformative power, depending upon the context. “The term ‘righteousness of God’ in Rom 1:17, however, is clearly fundamental for all of Romans, and it is unlikely that it can be confined solely to forensic or transformative categories.

Moo agrees: “Do we have to choose between theology (*God* acting) and anthropology (the *human being* who receives) – as some have stated the dilemma? Could we not take ‘righteousness of God’ here to include *both* God’s activity of ‘making right’ – saving, vindicating – *and* the status of those who are

functioning righteously in the way God does, but because of the corruption of man's fall into sin, his ability to function righteously was crippled. Salvation is a "restoration to wholeness" that is eschatologically directed as the "end product of God's good purpose for humankind," but nevertheless has begun in the present.¹¹⁷ This is the point of the rest of chapter 1 (vv. 18-32) as well as 3:9-20, 23). Only through faith is the righteousness of God granted to people, and their ability to function according to their design granted.

This righteousness of God is ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν "revealed from faith to faith." ἀποκαλύπτεται is instructive for this discussion, for it is often used by Paul to refer not merely to the conveyance of new information, but the delivery of a new historical reality: to reveal "not only means the divulging of a specific truth or the giving of information as to certain events or facts, but the appearance itself, the becoming historical reality of that which until now did not exist as such, but was kept by God, hidden, held back."¹¹⁸ In this case, the revelation being referred to is not merely information about God's righteousness, but the actual establishment of God's righteousness in the human heart through faith.¹¹⁹

so made right, in a relational sense that bridges the divine and the human?" Moo, *The Epistle to the Romans*, 74.

¹¹⁷Regarding εἰς σωτηρίαν in v. 16, Dunn says that in Paul salvation is "primarily eschatological, a hope for the future, deliverance from final destruction, the end product of God's good purpose for humankind (see particularly 5:9-10; 13:11; 1 Cor 3:15; 5:5; Phil 2:12; 1 Thess 5:8-9). But through the power of the gospel (conversion), the believer has already been launched toward salvation; hence the use of the verb in the present tense in 1 Cor 1:18, 15:2, and 2 Cor 2:15—God's preservation through to final safety; and here the preposition εἰς has the force not simply of movement toward but of movement right up to and into, so 'with the effect of bringing about' (cf. 10:10; 2 Cor 7:10; Phil 1:19; 2 Thess 2:13; 2 Tim 3:15)." Dunn, *Romans*. 1-8, 39.

¹¹⁸Herman N. Ridderbos, *Paul: An Outline of His Theology* (Grand Rapids: W.B. Eerdmans Pub. Co, 1975), 47. Similar uses of this concept of revelation in Paul occur in Rom 1:18; 8:18ff., 1 Cor 1:7; 3:13.

¹¹⁹"If the former 'cognitive,' meaning is adopted here, then Paul is speaking about the way in which the gospel makes known to us, or informs us, of 'the righteousness of God.' If we accept the more

The centrality of faith for the establishment of God's righteousness in the human heart is further conveyed in the phrase ἐκ πίστεως εἰς πίστιν, "from faith to faith." This phrase has been interpreted in a wide variety of ways in the history of scholarship.¹²⁰ In light of the quote of Habakkuk 2:4, "The righteous shall live by faith" that follows it, how should it be understood? Should these phrases be interpreted as *faithfulness* to the covenant (i.e., obedience to the law) or as faith (i.e., personal trust in God through Christ)? The grammar of this passage does not immediately solve this debate, but Paul's later explanation of the nature of faith in chapter 4 does. Dunn points out that it is likely "that [Paul's] wording was deliberately more open-ended. For the point he wanted to make was that human righteousness was a matter of *pistis* ('faith/faithfulness') from start to finish."¹²¹ Εκ πίστεως εἰς πίστιν is likely an emphatic construction highlighting faith as central to the human reception of the righteousness of God.¹²² Faith is the all-sufficient means (in terms of human response) by which man is

'historical' meaning of 'reveal,' however, Paul's point will be that the gospel in some way actually makes manifest, or brings into existence, 'the righteousness of God.' This latter, 'historical' meaning is to be preferred in 1:17. This is the most frequent meaning of the verb in Paul, and it matches both most likely meaning of 'reveal' in 1:18 ('the wrath of God is being revealed [e.g., is being inflicted] from heaven') and the related statement in 3:21: 'the righteousness of God has been made manifest.' Moo, *The Epistle to the Romans*, 69.

¹²⁰Cranfield mentions the various interpretations of this phrase through church history: "from the faith of the OT to the faith of the NT," "from the faith of the law to the faith of the gospel (Tertullian), "from the faith of the preachers to the faith of the hearers" (Augustine), "from faith in one article to faith in another" (Aquinas mentions this interpretation), "from present faith to future faith" (another mentioned by Aquinas), "from the faith of words (whereby we now believe what we do not see) to the faith of the things, that is, realities (whereby we shall hereafter possess what we now believe in)" (Augustine), "from God's faithfulness to man's faith" (Ambrosiaster), or as indicating a growth in faith. Cranfield, *The Epistle to the Romans*, 99-100.

¹²¹"The slightly puzzling 'from faith to faith' (1.17) may be intended to be similarly open-ended: either from faith and nothing but faith, or from God's faith(fullness) to human (response of) faith, or both—and why not?" James D. G. Dunn, *The Theology of Paul the Apostle* (Grand Rapids: W.B. Eerdmans Pub, 1998), 374.

¹²²Schreiner, *Romans*, 72. See also Moo, *The Epistle to the Romans*, 76.

made righteous; this construction is likely expressing the importance of faith both initially and continually.¹²³

The closing phrase of this pericope, “the righteous shall live by faith,” a quotation of Habakkuk 2:4, should also be understood in light of Paul’s entire discourse in the letter. Paul often refers to “life” eschatologically (Rom 6:10,11,13; 8:13; 10:5), and so this occurrence likely refers to the future life that will be granted to all who believe on the final day.¹²⁴ However, life could also be broader in meaning here, given the clear teaching throughout Romans that eschatological realities have definitive influence on current ones. Much like in the Gospel of John, eternal life should be understood with present effects. This is supported by the connection between life and faith, which is understood by Paul in the entirety of Romans as a present and continual reality.¹²⁵ Cranfield, in fact, argues that “the righteous shall live by faith” functions as a heading for chapters 1-8; “righteous by faith” summarizing the arguments of chapters 1-4, and “shall live” summarizing chapters 5-8.¹²⁶

¹²³Paul uses [ek] repeatedly with faith when indicating the basis on which God grants justification (3:26; 5:1; Gal 2:16) or righteousness (9:30; 10:6), a fact that incidentally shows how readily the term ‘righteousness’ can take on the force of ‘justification.’ The really troublesome element here is the second phrase—‘for faith.’ Perhaps what it conveys is the necessity of issuing a reminder to the believer that justifying faith is only the beginning of the Christian life. The same attitude must govern him in his continuing experience as a child of God.” Everett F. Harrison, *Romans*, in vol. 10 of *The Expositor’s Bible Commentary*, ed. Frank E. Gaebelin and J. D. Douglas (Grand Rapids: Zondervan Publishing House, 1976), 20.

¹²⁴Schreiner, *Romans*, 74.

¹²⁵Dunn elaborates the statement “the righteous shall live by faith”: “He who is maintained within or has been brought into the relationship with God which brings about salvation, by the outreach of God’s faithfulness to his own faith, shall experience the fullness of life which God intended for humankind as he lives in the dependence of faith on the continuing faithfulness of God.” Dunn, *Romans 1-8*, 49.

¹²⁶Cranfield, *The Epistle to the Romans*, 102. Moo disagrees, saying that there is insufficient evidence that the latter half of the heading, “shall live”, can stand as the heading for chapters 5-8. Moo, *The Epistle to the Romans*, 78 n. 68. Regardless of one’s position on this matter, the foundational

To summarize, the gospel is God's unchallengeable ability to accomplish the deliverance of his people by providing them with his righteousness. And faith is posited as the only means by which this power operates upon the human heart. But we must also note the highly relational nature by which this righteousness is conveyed to people. Faith is centered upon the person and work of Jesus Christ. The gospel in its entirety is about Christ; Paul's opening thus far has made this abundantly clear.¹²⁷ The Christ-centeredness of the gospel shows the relational nature of how righteousness is conveyed to people. Paul's understanding of faith is not only the reception of true doctrine about God and his plan of redemption, but also the personal consent of a person's trust in Christ. In the discussion of the centrality of faith and its conveyance of the righteousness of God, we must not lose sight of the simple fact that faith is a relational reality for Paul.¹²⁸

Faith and the law. Paul discusses the particularities of God's righteousness in human life by addressing the relationship between faith and the law, which will be demonstrated to mean that faith in Christ is the fulfillment of the law. As the fulfillment, Paul also indicates, it is the means by which the believer loves others, which itself is the fulfillment of the law. These themes will further illuminate the centrality of faith and its effects on the human heart.

importance of the phrase, "The righteous shall live by faith" for Romans, and for all other Pauline literature, is established by the ubiquity of the concept throughout these writings.

¹²⁷Paul's ministry was in service to Jesus Christ (1:1). The gospel was promised beforehand in the entire Old Testament and fulfilled in Christ (1:2) who is the Son of God (1:3) resurrected from the dead and now reigning Lord (1:4). Jesus Christ is the one who gives the grace of the gospel and whose name must be honored among all people (1:5). Believers belong to him (1:6).

¹²⁸Paul displays his understanding of the relational nature of faith throughout his writings.

Paul's discussion on faith as it relates to the law occurs intermittently throughout Romans (3:21-31; 4:1-5:3; 9:30-33; 10:5-18; 13:8-14), but can perhaps be organized thusly for the purpose of our discussion: People have been affected by the universal corruption of sin and therefore cannot live righteously by their own natural capacities, but have given these capacities over to unrighteousness, even if they possess the law (1:18-32; 2:1-29; 3:1-20; 9:31). In fact, the law arouses human capacities toward unrighteousness, leading to condemnation (7:5-13).¹²⁹ But Christ fulfilled the law (3:25-26; 5:17; 10:4) and offers his righteousness as a gift of grace (4:16; 5:15-17; 6:23) to those whose hearts (10:10) receive him by faith (1:16-18; 3:21-26; 4:16; 5:1-2). Faith does not cancel the law as unimportant, but upholds it as the standard of proper human function (3:27-31). Human attempts at righteousness apart from faith are rebellion against God's righteousness (10:3). Christ makes it possible for the righteous requirement of the law to be fulfilled in believers (8:1-4) so that they live according to the Spirit (8:12-17) with the end goal to establish humanity in the image of Christ (8:29-30).

What is perhaps the vital point for our present anthropological concern regarding the relationship between faith and the law is that faith does not annul the law but establishes it. Where the previous point from Romans established the centrality of faith for a theological anthropology, the present point explains why faith is central: it is the means by which God's will for human functioning, summarized in the law, is fulfilled.¹³⁰

¹²⁹See also Gal 2:19; 3:21-29.

¹³⁰This statement is intended to convey neither the possibility of present perfection in the life of a believer nor that faith is the new law that must be kept to attain salvation. This qualification will be addressed more fully below.

We have seen already that Paul established in 1:16-17 that human beings are made righteous (forensically and functionally in a progressive manner) by the gospel. But Paul also makes clear that this righteousness is not one that annuls the law in any way. The righteousness that comes by faith is not contrary to the law. This is discussed at length in chapter 3. Paul establishes that Christ is the fulfillment of God's righteousness (3:24-26),¹³¹ and then that faith in him is the fulfillment of the law (3:27-31). Paul concludes that boasting in human capabilities is rendered impossible because "one is justified by faith apart from works of the law" (3:28), but is quick to point out, "Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law" (3:31).¹³² The exact nature of this phrase ἀλλὰ νόμον ἱστάνομεν is difficult to

¹³¹Redemption is through Jesus Christ, "whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness [τῆς δικαιοσύνης αὐτοῦ], because in his divine forbearance he had passed over former sins. It was to show his righteousness [τῆς δικαιοσύνης αὐτοῦ] at the present time, so that he might be just and the justifier [δίκαιον καὶ δικαιούντα] of he one who has faith in Jesus" (3:25-26). In the context of this passage, what exactly is "his righteousness" that must be displayed?

This passage must be understood, like all of Romans, in its redemptive-historical context. Dunn helpfully points out this display of God's righteousness in saving sinners by the sacrifice of his Son was indeed foreshadowed in the OT sacrificial system. "For this Jewish-Christian credo the sacrificial system makes sense of Jesus' death, and Jesus' death makes sense of the sacrificial system of the past. Paul in adopting this formulation affirms its emphasis on continuity with God's faithfulness to Israel and Israel's sacrificial system and affirms on his own account its emphasis on God's acting in accordance with his covenanted obligations to Israel." Dunn, *Romans 1-8*, 182-83.

Christ was the satisfying sacrifice who took away the sins of those who believe in him. The law is upheld (as will be demonstrated below) because God did not abdicate his demand for righteousness, but instead satisfied it with the shedding of the righteous blood of Christ. Christ's righteous life is a just sacrifice, so that God is just even as he justifies. Paul's point is that God can maintain his righteous character ('his righteousness' in vv. 25 and 26) even while he acts to justify sinful people ('God's righteousness' in vv. 21 and 22) because Christ, in his propitiatory sacrifice, provides full satisfaction of the demands of God's impartial, invariable justice." Moo, *Epistle to the Romans*, 242.

¹³²It has been said that Paul is being inconsistent to say that righteousness is through faith rather than the law but also to uphold the law as binding. C. H. Dodd *The Epistle of Paul to the Romans*, The Moffatt New Testament Commentary (New York: Harper & Row, 1932), 63.

But Schreiner points out that the Pauline view "is more sophisticated than this, for he argues that there is both discontinuity and continuity with the OT law." So how does Paul understand the νόμος as established by faith? Schreiner points out that it is not, as some argue merely that the law convicts and condemns sinners, preparing the way for faith. Nor is it that the law is established insofar as it testifies to faith. Rather, νόμος should be seen as "a reference to the commands of the law." The reasons he gives is

pinpoint exactly, but the two views that seem to square best with Paul's discussion in the entire epistle are (1) that faith in Christ is itself the fulfillment of the law¹³³ and (2) that those who have faith in Christ will indeed keep the law.¹³⁴ There does not seem to be any compelling exegetical reason to choose between the two, and theological reason would indicate their consistency. The law still represents the will of God for humankind to function in a way that reflects his character and concerns and must be obeyed.¹³⁵ Faith in Christ is also in itself the primary act of joining oneself to God's character and concerns. Thus, faith in Christ can be seen as the means of keeping the law.¹³⁶ As Calvin summarizes succinctly regarding the principle concern of this passage, "Let us then also bear in mind, so to dispense the gospel that by our mode of teaching the law may be confirmed; but let us be sustained by no other strength than that of faith in Christ."¹³⁷

that it "fits Paul's prescriptions of the law throughout the epistle (2:26-27)," it "recalls and anticipates his positive comments on keeping the law (8:2-4; 13:8-10)," and "the moral norms of the law still function as the authoritative will of God for the believer." Schreiner, *Romans*, 207-08.

¹³³Moo notes that a decision is difficult, but "the stress on *faith* as establishing the law suggests that it is law as fulfilled in and through faith in Christ that Paul thinks of here. In 8:4, Paul will argue that those who are in Christ and who 'walk according to the Spirit' have the law fulfilled 'in them,' in the sense that their relationship to Christ by faith fully meets the demands of God's law. While we cannot be certain, it is likely that Paul means essentially the same thing here: that Christian faith, far from shunting aside the demands of the law, provides (and for the first time!) the complete fulfillment of God's demand in his law." Moo, *The Epistle to the Romans*, 255.

¹³⁴The idea "is not precisely that the law is fulfilled by faith in Christ, but rather that those who have faith in Christ will keep the law." Schreiner, *Romans*, 208.

¹³⁵"Paul is well aware of the danger of the antinomian inference from the doctrines of grace." Murray, *The Epistle to the Romans*, 126.

God's righteousness being applied to people by faith has a necessary effect upon their functioning as human beings. Otherwise, one is in danger of a Gnostic heresy in which faith is a matter of cognitive assent without the full obedient consent of the breadth of the heart.

¹³⁶The earlier discussion of the phrase "the obedience of faith" that bookends the epistle (1:5; 16:26) supports this conclusion.

¹³⁷John Calvin, *Romans 1-16, Calvin's Commentaries*, vol. 14 (Grand Rapids: Baker Book House, 2005), 152.

As we saw in the previous point, faith is the means by which the righteousness of God is conveyed to human beings (1:26-27) and is the central response to God over adherence to the Law (3:21-31; 4:1-5:3; 9:30-33; 10:5-18; 13:8-14). This point develops the previous one further by showing that faith is also the means by which people functionally fulfill the law by loving others (13:8-10), which means to live in Christ in the present age (6:1-23; 11:30-12:21). Does the language of fulfillment imply that faith is simply a new law that the believer must keep in lieu of the old? Ridderbos answers this question with an emphatic negative. He first of all recognizes that faith is indeed frequently presented in Paul's thought as obedience.¹³⁸ Yet, this is not an obedience generated by the person in order to please God. Ridderbos explains,

This structure of faith as obedience is, of course – so we may say – not to be detached for a moment from the content of the gospel. It is no formal obedience that is to prepare the way for faith in the content of the gospel, but it is, in the first instance, just obedience to the content of the gospel itself, 'subjecting oneself to the righteousness of God,' being willing to be 'subordinate' to this righteousness as the way of salvation of grace revealed and ordained by God. Faith can (and must!) as such be called obedience, however, because the gospel does not come to man as a communication or offer that leaves him free, but asks of him the decision and the act to enter into that way of salvation ordained of God and to abandon every other means of salvation than that which is proclaimed to him in the gospel. It is the response and obedience to God's grace that is intended here, and faith must be qualified in this way because it cannot otherwise participate in the gift of grace than by responding to and following the gospel.¹³⁹

Thus, faith in itself as a human act is not the fulfillment of the law. Faith is a gift of God whereby people receive the gospel of freedom.

¹³⁸Paul refers to the "obedience of faith" at the beginning and end of his letter to the Romans (1:5; 16:26). This concept is also present when he speaks of being "subject to the righteousness of God" (10:3), since that righteousness is the great content of the gospel (1:17). Unbelief means being disobedient (10:16; 11:30). In fact, Paul often uses faith and obedience interchangeably (in addition to citations above, 15:18), as can unbelief and disobedience (2:8, see also Eph 2:2; 5:6). Ridderbos, *Paul*, 237.

¹³⁹*Ibid.*, 237-38.

Here is the power of God's grace: that Christ did not die for the righteous, for the morally acceptable, for the noble of heart who are never anxious. Indeed Paul even sees in the crucifixion that Christ did not die for those who believe. Neither Christian faith nor faith of any sort is a presupposition to God's invading apocalypse of love in the crucifixion of the Messiah. On the contrary, the crucifixion is God's revelation of that gift of grace that, not assuming or presupposing faith, calls faith into existence.¹⁴⁰

This theme is again picked up in the beginning of chapter 8, where Paul declares that the "law of the Spirit" sets believers free in Christ Jesus from "the law of sin and death" (8:2). God has done what the law could not by sending his own Son in the likeness of human flesh and condemned sin in the flesh, "in order that the righteous requirement of the law [δικαίωμα τοῦ νόμου] might be fulfilled in us [πληρωθῆ ἐν ἡμῖν], who walk not according to the flesh but according to the spirit" (8:4). Our present concern is most with the righteousness of the law being "fulfilled" in believers. Is the nature of this fulfillment forensic or transformative? As earlier discussions have demonstrated, the two should not be separated in Pauline thought. Schreiner argues that the fulfillment of righteousness mentioned in verse 4 is not exclusively forensic, but primarily transformative.¹⁴¹ This interpretation is supported further by the verbal nature

¹⁴⁰J. Louis. Martyn, *Theological Issues in the Letters of Paul* (Nashville: Abingdon Press, 1997), 288.

¹⁴¹"The notion that verse 4 is forensic should be rejected. There are good reasons for saying that Paul has in mind the actual obedience of Christians. The passive of πληρωθῆ and the prepositional phrase πληρωθῆ surely signal that the obedience described is the work of God. Paul does not envision believers keeping the law in their own strength. But it would be a serious mistake to conclude from this that the actual obedience of believers is excluded. The obedience of believers has its basis in the work of Christ on the cross, and this provides the platform on which believers receive the ability to keep the law. The keeping of the law is God's work, yet this does not exclude human activity and obedience. The two are not mutually exclusive." The passive use of 'fulfill' "does not rule out human activity, even when God's work is envisioned," as Eph 5:18, Phil 1:11, Col 1:9 demonstrate. Schreiner, *Romans*, 405.

Cranfield says that the "righteous requirements of the law" should be understood as God's singular fatherly will for his children and explains, "God's purpose in 'condemning' sin was that His law's requirement might be fulfilled in us, that is, that His law might be established in the sense of at least being truly and sincerely obeyed—the fulfillment of the promises of Jer 31:33 and Ezek 36:25f. But πληρωθῆ should not be taken to imply that the faithful fulfill the law's requirements perfectly. Chapter 7 must not be

of the phrase “who walk [περιπατοῦσιν] not according to the flesh but according to the spirit.” It shows that the righteousness fulfilled functions in their lives by the Holy Spirit’s power.¹⁴² The use of the participle ‘walk’ “shows that the concrete obedience of believers is in mind.”¹⁴³ Yet we must also recognize grammatically the causation of this verbal idea, namely “For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh” (8:3). Christ filled the role of “vicarious human priesthood,” which means that he lived on our behalf to represent us: “We recognize readily that he died for our sins on the cross. We are less quick to see that all his life was lived for us: his baptism, his temptations, his faith and faithfulness and so on. If Adam represented us in the garden, Christ represented us in the desert.”¹⁴⁴ In Christ’s life, the law was kept perfectly on behalf of believers, who no longer must keep the law for salvation; believers are joined to

forgotten. They fulfill it in the sense that they do have a real faith in God (which is the law’s basic demand), in the sense that their lives are definitely turned in the direction of obedience, that they do sincerely desire to obey and are earnestly striving to advance ever nearer to perfection. But, so long as they remain in this present life, their faith is always in some measure mixed with unbelief, their obedience is always imperfect and incomplete.” Cranfield, *The Epistle to the Romans*, 384.

The force behind πληρωθῆ is the definite transformative effect, albeit imperfect, upon the believer, since walking in righteousness by the Holy Spirit is “the necessary mark of the one in whom this fulfillment take place.” Moo, *The Epistle to the Romans*, 485.

¹⁴²“The term ‘fulfilled’ expresses the plenary character of the fulfillment which the law receives and it indicates that the goal contemplated in the sanctifying process is nothing short of the perfection which the law of God requires. The description given of those who are the partakers of this grace is one consonant with the tenor of the passage—they ‘walk not after the flesh but after the Spirit’. The Spirit is the Holy Spirit (vs. 2) and the contrast means that the directing power in their lives is not the flesh but the Holy Spirit. It is by the indwelling and direction of the Holy Spirit that the ordinance of the law comes to its fulfillment in the believer, and by the operations of grace there is no antimony between the law as demanding and the Holy Spirit as energizing—‘the law is Spiritual’ (7:14).” Murray, *The Epistle to the Romans*, 283-84.

¹⁴³“This phrase should not be construed as conditional, or as instrumental, but as descriptive. The inevitable result of the work of Christ on the cross is conveyed here. In any case, the use of the participle περιπατοῦσιν demonstrates that the activity and obedience of believers is intended.” Schreiner, 405-06.

¹⁴⁴Robert Letham, *The Work of Christ* (Downers Grove, IL: Inter-Varsity Press, 1993), 77.

Christ as their vicarious representative by the power of the Holy Spirit through faith.¹⁴⁵

This squares with Paul's preceding appeal to believers: "Likewise, my brothers, you also have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead, in order that we may bear fruit for God" (7:4).¹⁴⁶

Having demonstrated that the law is established by faith in Christ,¹⁴⁷ we now turn our attention to the content of that law in the believer's life. Paul states that love for others fulfills the law: "Owe no one anything, except to love each other, for the one who loves another has fulfilled the law [ἀγαπῶν τὸν ἕτερον νόμον πεπλήρωκεν]" (13:8) and the similar phrase "therefore love is the fulfilling of the law [ἡ πλήρωμα οὖν νόμου ἡ

¹⁴⁵"Union with Christ is brought into effect in our own experience through faith and its inseparable companion repentance." Ibid., 81.

¹⁴⁶Schreiner points out the beginning of Rom 7 is intended to emphasize that two aspects of the law's vanquishing are in view. The death and resurrection of Christ not only were designed to remove the condemnation of the law, but they also broke the power of the law, so that believers could live lives pleasing to God by bearing good fruit." Schreiner, *Romans*, 353.

Having died to sin and to the law through their uniting with Christ in his death, believers are given freedom from its condemnation as well as its power through their uniting with Christ in his resurrection. This freedom from the law is a Spirit-wrought aspect of a new covenant, as 7:6 indicates, "But now we are released from the law, having died to that which held us captive, so that we serve in the new way of the Spirit and not in the old way of the written code." Moo writes, "The essence of the old, or Mosaic, covenant, is the law as an 'external,' written demand of God. 'Serving' in the old state created by the 'letter' meant not, as the Jews thought, a curbing of sin, but a stimulating of the power of sin—and 'death' is the end-product of sin (v. 5). Now, though, the believer, released from bondage to the law, can serve in the new condition reated by God's Spirit, a condition that brings life (2 Cor 3:6) and fruit pleasing to God (cf. 6:22-23)." Moo, *The Epistle to the Romans*, 422-23.

¹⁴⁷This point seems to be further demonstrated by 10:4, "Christ is the end of the law [τέλος νόμου] for righteousness [εἰς δικαιοσύνην] for everyone who believes" if we understand Christ to be the "end of the law" in the sense of its fulfillment and "for righteousness" as a purpose clause for establishing righteousness in all who believe.

But the context of this passage identifies Christ not as the fulfillment of the law, but the end of the law in the sense that the law is no longer needed to save. Schreiner argues that too much Pauline theology can be read into this particular phrase and that the context makes it likely that this statement "claims only that those who believe, who trust in Christ for their righteousness, cease trying to use the law to establish their own righteousness." Schreiner, *Romans*, 548. Still, he recognizes that the theological accuracy of the view presented above squares with Pauline theology as a whole.

Dunn agrees, "It is possible that Paul intended 'end' here to have also the fuller or further sense of 'fulfillment, goal' But this reads a good deal more in to Paul's argument at v 4 than the reader has thus far been given to expect." Dunn, *The Epistle to the Romans 9-16*, 597.

ἀγάπη]” (13:10). The principle of love being the fulfillment of the law is central to this passage and to the broader admonitions of Paul to live in keeping with the gospel message of Jesus.¹⁴⁸

But what is the nature of Paul’s uses of *πεπλήρωκεν* and *πλήρωμα* here?¹⁴⁹ Does fulfillment mean merely to “highlight the centrality of faith within the law”¹⁵⁰ or at the other extreme to suggest a “complete and final ‘doing’ of the law that is possible only in the new age of eschatological accomplishment?”¹⁵¹ The first option of “fulfillment” merely being a highlight of love within the law does not do justice to the concept of fulfillment, as if Paul were merely establishing the principle of love as what the law was built around.¹⁵² Moo writes, “Paul reserves the word ‘fulfill’ for Christian experience;

¹⁴⁸ “[Love’s being the fulfillment of the law] also serves the larger purpose of the letter—the explanation and defense of the gospel—by guarding Paul’s gospel at a potential point of vulnerability. For the claim that Christians are ‘not under the law’ (6:14, 15) could open the way to the assumption that Paul’s gospel leads to a ‘do whatever you want’ libertinism. Paul rejects any such conclusion by asserting that obedience of the central demand of the gospel, love for the neighbor, provides for the law’s complete fulfillment.” Moo, *The Epistle to the Romans*, 811.

¹⁴⁹ Moo gives a helpful rationale for understanding these two terms as parallel in usage when he says “the proximity of the cognate verb *πληρόω* (‘fulfill’) in v. 8b—which matches v. 10b in a chiasmic arrangement—suggests that *πλήρωμα* here has the active meaning ‘fulfilling.’ It is also likely that v. 10b repeats the idea of v. 8b: that the Christian who loves, and who therefore does what the law requires (vv. 9–10a), has brought the law to its culmination, its eschatological fulfillment.” *Ibid.*, 817. The latter point on eschatological fulfillment is addressed immediately below.

¹⁵⁰ This seems to be Murray’s understanding of “fulfill” in saying, “From beginning to end it is love that fills and so in this sense it is with or by love that the law is fulfilled.” Murray, *The Epistle to the Romans*, 164.

¹⁵¹ Moo, *The Epistle to the Romans*, 814. The perfect tense of *πεπλήρωκεν* can be understood in different ways regarding the second option suggested here. Is it a “gnomic” perfect, e.g., “the one who loves the other is fulfilling the law” or is the perfect used to capture a process with its resulting action, e.g., “the one who loves has just then entered into the state of having fulfilled the law”? Moo suggests the perfect tense simply denotes a state: “the one who loves is in the state of fulfilling the law.” *Ibid.*, 814 n. 25.

¹⁵² Paul does not mean here that love is ‘the full content’ of the law. The word *πλήρωμα* in this instance is synonymous with the term *πλήρωσις*, and thus the sense is that love is the ‘fulfilling’ of the law. By loving one puts the law into practice. This interpretation is supported by the connection between verse

only Christians, as a result of the work of Christ and through the Spirit can ‘fulfill’ the law.”¹⁵³ Moo’s second suggestion is in keeping with the theological momentum of Romans—a complete and final “doing” of the law in an eschatological sense. But, as we observed in the Gospel of John, as well as thus far in the epistle to the Romans, eschatological realities break in to the present age, thus the emphasis on action in this pericope and in the surrounding pericopes.¹⁵⁴ Schreiner helpfully pulls a few similar passages together to make this point:

The idea of doing cannot be shucked off the word πλήροῦν, as my discussion of Rom. 8:4 demonstrated and as the parallel in 2 Cor. 10:6 confirms. In this latter text ‘the obedience’ (ἡ ὑπακοή) of the Corinthians is said to ‘be fulfilled’ (πληρωθῆ), and thus the word πληρωθῆ must involve ‘doing’ the law. Certainly the idea of an eschatological fulfillment also exists in this text, but this need not, and should not, be played off against the idea of doing the law.¹⁵⁵

Thus, the fulfillment of the law is the present function of love that is based upon the eschatological completeness of love.

Paul’s claim is in keeping with Jesus’ understanding of the law. Jesus says that “all the Law and the Prophets” κρέματα, “depend” on the command to love the Lord with the breadth of one’s heart and to love one’s neighbor as himself (Matt 22:34-40,

10a and 10b, for in the former sentence love ‘does not work evil to the neighbor’ (κακὸν οὐκ ἐργάζεται). Thus use of the word ἐργάζεται demonstrates that the activity of love is intended.” Schreiner, *Romans*, 693.

Cranfield agrees, stating, “πλήρωμα is best understood as being used in the sense of πλήρωσις, ‘fulfilling’, in view of the sense in which the cognate verb πλήροῦν is used in v. 8. This is better than taking πλήρωμα to mean ‘fullness’, for it fits the argument more closely, and the οὖν suggests that this sentence is stating a conclusion to be drawn from what has just been said.” Cranfield, *The Epistle to the Romans*, 678.

¹⁵³Moo, *The Epistle to the Romans*, 814.

¹⁵⁴Dunn suggests that πεπλήρωκεν carries the sense of “properly perform”, i.e., to “do what the law really asks for,” though he recognizes that it can also carry the sense of “exhaustively complete.” Still, these terms are usually “taken in an active sense...thus love in action is what fulfills the law.” The solution of eschatological completion breaking into the present age by means of believers functioning accordingly bridges the two possibilities. Dunn, *Romans 9-16*, 777, 780.

¹⁵⁵Schreiner, *Romans*, 692.

parallels Mark 12:28-34, Luke 10:25-28).¹⁵⁶ Jesus claimed to have come to establish this law.¹⁵⁷ So why does Paul not mention the first and primary command to love the Lord, instead focusing solely on the command to love others as the fulfillment of the law? It is likely because of the purpose of the pericope: to practice, by faith, God's will for human relationships: love. This is supported by the description of interpersonal love found in 12:9-21 that precedes this passage.¹⁵⁸

In Paul's other most explicit treatise on justification by faith as opposed to the keeping of the law, his epistle to the Galatians, he indicates that he understood the freedom that comes from the law through faith in Christ as an opportunity to love others, since love is the fulfillment of the law (5:13-15). In fact, the law's fulfillment and the righteousness that is established by faith, he uses a phrase that summarizes well the present point: "faith working through love" (5:6).¹⁵⁹

So we see that Paul understands the commands of the law joined to faith as the guide for proper human functioning. The commands can be summarized as loving one's neighbor as oneself. The incapacity of human beings to live righteously means that they

¹⁵⁶See also the discussion on John 13:34-35 above for an amplification of the centrality of the love for the keeping of Jesus' commands in the new covenant.

¹⁵⁷Paul's insistence on the upholding of the law as well as his summary of the law as love came from the teachings of Jesus, who insisted, "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven. For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven" (Matt 5:17-20). The righteousness that Jesus imparts to believers by faith is that perfect righteousness that exceeds that of the Pharisees, and this righteousness does not relax the law, but upholds it. See also Matt 7:12 on doing unto others what one would have them do to himself.

¹⁵⁹Paul's statement as a whole is helpful in understanding the relationship between the law, faith, and love: "For through the Spirit, by faith, we ourselves eagerly wait for the hope of righteousness.

cannot fulfill their design as God's image, made to love him and others with the breadth of their functions. Only faith in Christ restores the human ability to do this.¹⁶⁰

Conclusion

The exegetical consideration of faith in the Gospel of John and Paul's Epistle to the Romans confirms the centrality of faith as the primary human response called for by Scripture. This squares with the hermeneutical consideration that the gospel is the interpretive center of Scripture. Since faith is the means by which the gospel as interpretive center is received, we should understand faith to be central to the intended human response to Scripture. In sum, the hermeneutical and the biblical-theological centrality of the gospel demands the anthropological centrality of faith.

As seen already, this faith has essential features that have clear implications for our understanding of human function. We will review them in brief here:

1. Faith is God's foundational call to humanity and is theologically and psychologically prioritized before all other responses.

Through the Gospel of John Jesus' call to people was not first and foremost to obey him in terms of outward action. But less apparent, perhaps, is the fact that Jesus' call to people was also not first and foremost to love him, nor to worship him.

Obedience to, love for, and worship of God flow from divinely-granted faith in his Son. Faith is the central human activity that allows the heart to function properly in these comprehensive ways. Paul's prioritization of faith is apparent from the very

For in Christ Jesus neither circumcision nor uncircumcision counts for anything, but only faith working through love" (Gal 5:5-6).

¹⁶⁰Much more can be said about the nature of faith from Romans. But the concern of the present chapter is to establish the foundational centrality of faith for the restoration of human functioning.

first greeting of his letter to the Romans. His emphasis on the gospel of Christ as the means by which people are made righteous and reconciled to God compels him to prioritize faith as the means by which God's will in human life is attained.

People will only love God and one another as they live by faith, for the righteous shall live by faith.

2. Faith is foundational both initially and continually.

Jesus called people to initial faith in him, but also continually called the disciples to believe in him, rebuking them when they did not. The various metaphors, especially abiding, demonstrate the need for continual association with Christ through faith as the foundation for life. In Paul, the call to righteousness is a call to transformation that requires continual faith that demonstrates itself in righteous living.

3. Faith is the initiative of God to restore people to right relationship with himself.

Faith is relational at its core.¹⁶¹ We saw in the discourse of John 13-17 how intimate a picture abiding is. Believers are loved by Christ and loved by the Father because they love Christ in response. The Holy Spirit is sent as an abiding presence in them. Christ even asks the Father that the disciples would be one, just as he and the Father are one. Faith is an intimate reality. In Romans, we saw that faith is a personal commitment of trust in God to fulfill his promises. It is a giving oneself fully over to him as Abraham did.

The next chapter will show how many different passages describe faith as functioning cognitively, affectively, and volitionally, including some from Romans not addressed in the present chapter.

¹⁶¹“To believe in the ‘word of Jesus’ does not mean to accept the sounds his mouth produces as he forms sentences. That is part of it, but the reader is aware that Jesus Christ *is* the Word. Acceptance of the word of Jesus is unconditional trust and commitment to all that his words and his deeds reveal, cost what it may.” Tenney, *John*, 174.

4. Faith is the means by which a believer gains a quality of life in the present age that is reflective of the eternal life to be had in the coming age.

The call of the gospel is the call to faith, and faith is the means by which eternal life is granted. This eternal life is not merely a matter of future perpetuity, but present quality. In John, this was seen primarily as eternal life. We could state this same point in a different way: *Faith is the means by which God shares his righteousness with people.* In Paul, this was seen primarily as the eschatological reality of God's righteousness breaking into the present age. Through God's righteousness received by faith, the heart is transformed to love God and others, thus fulfilling the law. God's righteousness conveyed to human beings is both forensic and transformative of present human function.

5. *The call to faith is comprehensive over all human function, but remains imperfect in this present age.*

Christ demanded the complete loyalty and consent of people. To use the language of this study, Christ calls for faith to function cognitively, affectively, and volitionally, all in relationship to him. This will be discussed at length in the next chapter. The point being emphasized here is that this faith was often imperfect in his disciples. For Paul, this is seen in his conviction that believers being made righteous was comprehensive, yet believers still required instruction to live righteously. The very need for instruction implies that God's declaration of righteousness yields a present-life transformation that is progressive and incomplete.

With the centrality of faith established, we now move to the next chapter to discuss the comprehensive restorative effects on the human heart as described in chapter

1. Specifically, chapter 3 will expound upon the faith's cognitive, affective, and volitional restoration of the human heart.

CHAPTER 3

FAITH AS RESTORATIVE OF THE HEART'S COGNITIVE, AFFECTIVE, AND VOLITIONAL FUNCTIONS

As we saw in the previous chapter, faith in Christ is the central call of God's revelation to human beings in Scripture. Throughout redemptive history,¹ this call to faith has been the means by which God restores the human heart² to function in accordance with his design of it as central to God's image. Faith is to receive the good news of Jesus Christ, a gospel that was more than a message; it was also an event that those who receive the message participated in.³ God's active involvement with people

¹This participatory change was true in the OT, as two prominent passages foretell about the coming salvation of the new covenant in Jesus Christ. "And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh" (Ezek 36:26) were the words God spoke through the prophet Ezekiel when telling about the coming covenant that Jesus' coming mission would establish. For another example of the new covenant being directly attributed to the restoration of the heart, see Jer 31:31-34: "Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah . . . I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. And no longer shall each one teach his neighbor and each his brother, saying, 'Know the LORD,' for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more." The language used here is highly relational—no one will need to be told to know the Lord, since everyone will already know him intimately. This coincides with his law being inside them—as we saw from the last chapter—the law being the will of God for humankind to function in ways that love God and others. This new covenant is the fullest expression of God's intention to restore humanity through the work of Jesus Christ, and one enters this covenant by faith.

²As made clear in chap. 1, the biblical writers make no hard distinctions between the heart, the soul, the spirit, and the mind. We could, for instance, refer to the restoration of the soul and stay in keeping with biblical terminology. But because the heart is the most comprehensive term used, it will serve as our default term.

³In summarizing Paul's multifaceted understanding of the gospel, Goppelt points out that he "characterized the message about Jesus as a strictly eschatological event in history, as a theologically profiled witness to Christ for people within the context of their lives, and as God's active involvement

occurs through this gospel. This gospel, as we saw in the previous chapter, is initially received and continuously participated in by faith.

But *how* this faith restores the heart's functions (as outlined in chapter 1) has yet to be explored, and this chapter is dedicated to examining how the biblical writers describe faith's transformative effects. Because Scripture is not a systematically arranged textbook, nowhere in the canon does a biblical writer give a specific discourse on how faith works in the human soul. But the dynamics of faith are addressed implicitly from Genesis to Revelation, and a whole-canon biblical theology of faith's influence on heart function would certainly prove fruitful in the study of this topic. Such a task is outside the scope of this study, so choosing a representative set of texts was necessary. With a brief survey of the dynamics of faith displayed in the larger NT as background, we will consider two main themes in Pauline thought that display the dynamics of faith: namely, the indicative/imperative structure of his writing and the contrasts between the heart's function as animated by faith and those animated by unbelief. We will then consider the OT exemplars of faith as described in Hebrews 11, concluding with a consideration of Jesus as the paradigm and exemplar of human faith, per Hebrews 12:1-2.

Through this textual and theological consideration, I hope to show that Scripture shows faith as functioning dynamically in the heart, restoring the extent of its functions. Specifically, the NT represents faith as the means by which the human subject

through people under the cross, an involvement that changed human lives. The gospel was not only something that was uttered; in that gospel the active involvement of God that took place in Jesus' dying and rising was at work in the present and received people as partners. Because it established an in-person relationship in history, it was inextricably connected with the witness of human behavior." Leonhard Goppelt, *Theology of the New Testament: The Variety and Unity of the Apostolic Witness to Christ*, vol. 2, ed. Jürgen Roloff (Grand Rapids: W.B. Eerdmans Pub. Co, 1981), 116-17.

relates to God, which restores the interrelated dynamics of the heart—namely, cognitive, volitional, and affective functions—from the universal corruption of sin, and these internal dynamics are expressed in life.

But before we consider the biblical data closely, we need to set the stage with some introductory matter. First, I will give brief descriptions of what I mean when I refer to the relational, cognitive, affective, and volitional aspects of faith. Then, I will mention the theological and anthropological context of *why* the heart is in need of restoration; namely, the universal corruption of sin. These brief introductory remarks will set up our biblical-theological consideration of the comprehensive effects of faith on the human heart.

Introduction

Just as the heart cannot be compartmentalized in either the Old or New Testament, neither can faith.⁴ The commitments of faith are “far more than intellectual affirmations; they are convictions that entail the radical reorientation of one’s life.”⁵ The heart as the center of personhood is the instrument of faith that, when sealed by the Holy Spirit, begins to have its functions restored to their original design that sin corrupted. Faith is the means by which human beings relate rightly to God, and this relationship is the context in which the breadth of human functioning is restored.⁶

⁴“Though faith has a cognitive aspect, based as it is upon the promise of God fulfilled in Christ, the whole person is involved in believing.” Mark Seifrid, *Christ, Our Righteousness: Paul’s Theology of Justification*, New Studies in Biblical Theology (Downers Grove, IL: InterVarsity Press, 2000), 137.

⁵Frank Thielman, *Theology of the New Testament: A Canonical and Synthetic Approach* (Grand Rapids: Zondervan, 2005), 698.

When faith is described as a relational reality, it indicates that the restoration of the image of God occurs through relating rightly to God through his Word. Scripture is the means by which God “extends his action, and therefore himself, into the world in order to act communicatively in relation to us.”⁷ Therefore, Scripture’s effect of faith is intensely relational. God meets his image through faith in his Son, and he has chosen Scripture as the means through which he establishes faith. This implies a horizontal relationality to faith as well. Humans were made in the image of the Triune God as communal beings⁸ intentionally placed by God in certain families and cultures with different languages and understandings. The beliefs forged through relationship can correlate or contradict the truth of the gospel. When God grants the divine gift of faith in Christ, it too is relational, and in fact reorients all other relationships. By faith one rightly relates to his creator, thus beginning the process of restoring all of the soul’s faculties—edging out beliefs about God, self, others, and the world that do not align with God’s

⁶Weidner summarizes well the foundational nature of faith for the heart functions associated with the Christian life: “If faith is the sole condition of the Divine act of grace which makes the beginning of the new life, then it alone can be also the condition of every furthering of that life. The ultimate aim of every exhortation can only be to strengthen faith—*i.e.* to strengthen absolute trust in Divine Grace, which can and will do everything itself in man; its final aim can only be to lead man to give up his own working, and willing, and allow grace to work in him (*cf.* Phil. 2:12, 13), because it is in this way alone that he becomes susceptible to the operation of grace, which God or Christ is carrying on by His Spirit in them, with whom He has entered into a living fellowship through the communication of the Spirit. The Apostle, accordingly, calls upon his readers to try themselves whether they are in the faith, and whether in consequence of it Christ is working in them (2 Cor. 13:5), in order that they may stand in the faith (1 Cor. 16:13; 2 Cor. 1:24).” Revere Franklin Weidner, *Biblical Theology of the New Testament* (New York: Revell, 1891), 2:161.

⁷Timothy Ward, *Words of Life: Scripture as the Living and Active Word of God* (Downers Grove, IL: InterVarsity Press, 2009), 113. In light of this action, the sufficiency of Scripture can be defined in this way: “because of the ways in which God has chosen to relate himself to Scripture, Scripture is sufficient as the means by which God continues to present himself to us such that we can know him, repeating through Scripture the covenant promise he has brought to fulfillment in Jesus Christ.”

⁸Bruce A. Ware, *Father, Son, and Holy Spirit: Relationships, Roles, and Relevance* (Wheaton, IL: Crossway Books, 2005), 132-38.

revealed understanding. Scripture represents human life as primarily and ultimately fulfilled only in knowing God relationally.⁹

The cognitive aspect of faith involves knowledge and rational thought. This aspect of faith causes a person to interpret life based on a new understanding of God's revelation. Through faith, one is able to understand reality rightly, i.e. as God sees it (Matt 13:15); God grants people the mind of Christ so that he is able to discern spiritual truths whereas before he was incapable (1 Cor 2:7-16); the "knowledge of the glory of God in the face of Jesus Christ" shines into the heart (2 Cor 4:6).¹⁰ This divine revelation is necessary for accurate cognitive processing. The cognitive aspect of faith is the interpretive lens by which life is understood.¹¹

The affective aspect of faith means a person's desires and emotions are shaped by faith in Christ. This mainly occurs as desires are turned from sinful passion to godly longings. Whereas before a person's affections were stirred for selfish pleasures, faith

⁹No human attribute compares to relating to God (Jer 9:23-24); in fact, all things mean nothing in comparison (Phil 3:7ff).

¹⁰The life of faith involves taking every thought captive to Christ (2 Cor 10:5); the eyes of the heart are enlightened through the knowledge of God (Eph 1:18); mature manhood is attained through the unity of faith and the knowledge of the Son of God (Eph 4:13); faith is seen involving the knowledge of God's mystery, which is Christ, in whom are hidden all the treasures of wisdom and knowledge (Col 2:2-3); Paul writes to Titus for the sake of the faith of God's elect and their knowledge of the truth, which accords with godliness (Titus 1:1); believers are preserved as they grow in the grace and the knowledge of their Savior Jesus Christ (2 Pet 3:18); in fact, creation itself is restored by the knowledge of the Lord (Isa 11:9).

¹¹One scholar, though prioritizing the cognitive over the other aspects of faith I am presenting in this study, nevertheless says insightfully, "I take belief to be the cognitive dimension of a religious attitude, in which human life is interpreted within a religious frame of reference, a central story line that says: 'God has something to do with it'. Unbelief, however, is in the same way a religious attitude. Unbelief means that human life is interpreted within a religious frame of reference, a central story line that says: 'God has nothing to do with it'." Reinder Ruard Ganzevoort, "Crisis Experiences and the Development of Belief and Unbelief," in *Belief and Unbelief: Psychological Perspectives*, ed. Jozef Corveleyn and Dirk Hutsebaut (Amsterdam: Rodopi, 1994), 24

Ganzevoort continues, "Both belief and unbelief are central story lines that express an interpretation of the facts of life and give an answer to the questions concerning the relationship between God and our lives." *Ibid.*, 30.

transforms a person's affections to be stirred by godly things. Many passages address the affective aspects of faith, often contrasted against the affections of unbelief,¹² perhaps the most poignant being Galatians 5:16-17, "But I say, walk by the Spirit, and you will not gratify the desires of the flesh. For the of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do." Even desires for things God created as good can become controlling in a way that throws the heart off-center; faith in Christ is the check that keeps healthy desires healthy, for it keeps desire for creational good subservient to God's will. As desires are affected by faith, so are emotions. Feelings are an important part of the affective aspect of the heart, and these too are interrelated with the cognitive and volitional aspects. As will be demonstrated from the texts below, humankind's emotional makeup is an important arena in the struggle of faith—one that should not be overlooked.

The volitional aspect of faith is also frequently referenced in Scripture. The volitional aspect of faith is demonstrated by a change in the dedications, loyalties, and decisions of a person's heart; namely, his will. This is eventually expressed in his behavior. Though Paul emphasizes the polarity between doing and believing throughout much of the New Testament, this polarization served his "polemic against works as the

¹²Passages that refer to faith or the heart as the instrument of faith in affective terms abound. Where one places one's faith is where his affections will be (Matt 6:21); Faith-less religion has little true affection for God (Matt 15:8); Though knowing God, unbelievers deny him in order to follow their desires, passions, and a debased mind (Rom 1:24, 26, 28) but Christ frees believers from living according to such desires (Rom 14:13); believers are taught not to desire evil (1 Cor 10:6) but rather to desire gifts that will serve the body of Christ (1 Cor 14:1); grace through faith saves us from living according to evil desires (Eph 2:3; 4:22); those of faith do not desire this world, but the world to come (Heb 11:6); evil desire is what births sin and causes conflict (Jas 1:14-15; 4:2) but wisdom from above changes these (Jas 3:13-18); the desires of the flesh, the desires of the eyes, and the pride of life set themselves against the will of God (1 John 2:16-17); living by faith means longing for God's Word (1 Pet 2:2-3).

basis of salvation” which he directed against “those who believed that works qualified them to receive the inheritance.”¹³ But as we also see throughout Paul’s letters as well as the rest of the New Testament, faith without good works accompanying them is not faith at all.¹⁴ Faith in Christ influences the internal volition to the point where behavior can and must change. Whereas before, a person chose to do evil, the Christian now has the ability to choose to honor God. Faith gives him a new nature by which he can act in a way that pleases God.¹⁵ The entire structure of imperative admonition is the necessary outflow of the indicative realities wrought through faith in Christ.¹⁶ The biblical writers appeal to the will of their Christian audience with the expectation that it has been changed through their coming to faith in Christ.

Faith as restorative of the human heart begs the question of why the heart needs restoration—this is why the theological and anthropological context of the redemptive-historical reality of sin is necessary to mention. Faith is so central to the restoration of humanity because it is the means by which God draws a heart to himself and away from sin’s universal corruption.¹⁷ Put differently, it is the necessary human

¹³Thomas R. Schreiner, *New Testament Theology: Magnifying God in Christ* (Grand Rapids: Baker Academic, 2008), 531.

¹⁴See Gal 5:6; Phil 2:12-13; 2 Thess 1:11-12; Jas 2:17.

¹⁵Luther’s conception of the necessity of immutability is instructive here: a person’s will, determined by his nature, will act, and this action occurs within God’s sovereign direction. He contrasts this with the necessity of compulsion: a person is forced to act against his will by God’s sovereign direction (the view of which Erasmus accuses him). While issues of God’s sovereignty are pertinent to this discussion, the most helpful point to be made here is that out of one’s nature (the new man by faith in Christ versus the old man by unbelief) determines his volitional activity. Martin Luther, *The Bondage of the Will*, trans. J. I. Packer and O. R. Johnston (Old Tappan, NJ: Revell, 1957), 102ff.

¹⁶More will be said about this below.

¹⁷“Faith, or the ability to assent to Christ as Lord of all, must be as much a part of the miracle of Christ showing up in the first place . . . Christian faith, as opposed to mere belief or thumotic

response by which a person is receives the declarative and transformative righteousness of God.

Faith is restorative to the heart because the righteousness that comes through faith is a direct rival to sin. Calvin, in fact, traces the outward acts of sin to unbelief as the original cause. He says that only “faithlessness” can open the door to “ambition,” which is the mother of “obstinate disobedience,” which results in men “casting off the fear of God” and throwing themselves “wherever lust carried them.”¹⁸ And though sin certainly involves more than unbelief, understanding unbelief as its root squares with the biblical witness. All of the inner faculties of people are corrupted by sin and its effects.

Sin marks, dominates and spoils not only the physical aspects of natural man, not only his thinking and willing, feeling and striving as individual elements, but also their source, man’s innermost being, his heart. But if the heart has been enslaved by sin, the whole man is in bondage.¹⁹

submission, is the heart of flesh and blood resurrected out of our dead and death-dealing hearts of stone. It is the resurrected ability to know how to be truly good. It is the hope that what we know to do, we can and will. And above all it is the love of the source of goodness in God himself, who gave the desire for that goodness to begin with, and now allows us to be joined with that source and our end for ever after. Only these three miraculous virtues are fully adequate to the concrete possibility that humans can be virtuous in the ordinary sense of being human in an excellent manner. As we know all too well, it is because we are no good at being ourselves that we are no good at being happy

“How can we be good, if we must always keep in mind that we cannot? Through that very faith, a faith that is shareably both your own and others’. It is the very same faith as Abraham’s who believed new life would come out of the dead womb of his wife, just as he believed his only son, even if murdered, would still rise from the dead to fulfill God’s promise. Above all it is the faith of God’s own Son whose belief in his own resurrection would be the first act of obedience of an entirely new and shareable body of humanity. The Christian confession is that we have dead hearts, dead to genuine and nonhypocritical goodness, and dead to an ability to live without deceit. Nevertheless, the Christian believes that dead hearts of stone can become alive again, become hearts of flesh and blood, and beat with a genuine desire for goodness and truth.” Patrick Downey, *Desperately Wicked: Philosophy, Christianity and the Human Heart* (Downers Grove, IL: IVP Academic, 2009), 130-31, 134.

¹⁸John Calvin, *Calvin: Institutes of the Christian Religion*, The Library of Christian Classics, vol. 20, ed. John T. McNeill, trans. Ford Lewis Battles (Louisville: Westminster John Knox Press), 246.

¹⁹“Evil thoughts come from the heart (Mark 7:21 par. Matt. 15:19). Shameful desires dwell in the heart (Rom 1:24). The heart is disobedient and impenitent (Rom. 2:5; 2 Cor 3:14f.), hard and faithless (Heb 3:12), dull and darkened (Rom 1:21; Eph 4:18). Referring to his opponents, Jesus quoted the prophet Isaiah, ‘Your heart is far from me’ (Mk 7:6; par. Matt. 15:8). Equally he rebuked his disciples for their lack of faith and their hardness of heart (Mark 16:14; cf. Luke 24:25, 32). Neither can the Gentiles excuse themselves before God, for they carry in their hearts the knowledge of what is good and right in God’s

This explains why much of the basic nomenclature of Scripture deals with the issue of faith and unbelief. In fact, this very issue is precisely what differentiates the saved and the damned, or what Scripture refers to as the πιστός (believer) and the ἄπιστος (unbeliever).²⁰ This is in contrast with understanding man's fundamental identity as based upon his own action or character. As is made clear in the great story of redemption, man's righteousness is not a result of his own moral efforts but rather of God's grace granted through faith (Rom 3:27-4:8, Gal 2:16; 3:7-9, Eph 2:1-10, Titus 3:4-6). The Christian's identity, therefore, is not established by his action or character, but by his faith. The foundational issue of faith versus unbelief is the great distinguisher between the righteous and the unrighteous. Understanding this, Christians throughout the centuries, especially those of the reformed tradition, have recognized faith and unbelief to be the central issue of salvation versus judgment.²¹

So we see that it is sin's influence on the cognitive, affective, and volitional aspects of the heart that makes the restoration that comes by faith so necessary. The polarity between the dynamic of faith and the dynamic of unbelief will show up throughout our consideration below. Observing the tension between the two is quite

sight." Theo Sorg, "Heart," in *The New International Dictionary of New Testament Theology*, ed. Colin Brown (Grand Rapids: Zondervan, 1979), 2:182-83.

²⁰For examples of these terms set against each other, see 1 Cor 14:22-24 and 2 Cor 6:14-15. Other uses of the term ἄπιστος to describe an unbelieving person are found in 1 Cor 6:6; 7:12-15; 10:27, 1 Tim 5:8, and Titus 1:15.

²¹In addition to the examples given above, Jonathan Edwards made clear in many places, especially in his preaching on salvation. For an example, see Jonathan Edwards, "He That Believeth Shall Be Saved," in *The Sermons of Jonathan Edwards: A Reader*, ed. Wilson H. Kimnach, Kenneth P Minkema, and Douglas A. Sweeney (New Haven, CT: Yale University Press, 1999), 111-20.

For a good example of a more recent reformed theologian on this topic, A.W. Pink says, "Faith is the principal saving grace, and unbelief the chief damning sin." *Studies on Saving Faith* (Petersburg, OH: Pilgrim Brethren Press, 1992), 12.

instructive to our present study, particularly in Pauline thought. By faith, the whole heart is made to function according to God's original design (though this statement is in need of significant qualification that will come in the following chapter²²). As promised above, we now turn our attention to a brief survey of the dynamics of faith displayed in the larger NT which will serve as background to a consideration of two themes in Pauline thought that display the dynamics of faith: the indicative/imperative structure of his writing and the contrasts between the functions of faith and the functions of unbelief. After this, we will focus on the exemplars of faith in Hebrews 11 before considering Jesus as the ultimate exemplar of faith, in accordance with Hebrews 12:1-2.

Biblical Theological Consideration

This dynamic faith is represented throughout the New Testament. Faith is “a lifetime pattern of asking, seeking, and knocking” in the synoptic gospels; it “finds Jesus to be the joy and treasure of one's heart” in Luke; it “receives, obeys, drinks, hears,

²²The restoration of the heart must be understood in the theological context of the overlapping of the ages. The dynamic change that comes upon the breadth of the human heart by faith in Christ, and the expression of that in particular, is incomplete in the present age. Put differently, cognitive, affective, and volitional functioning will not be perfectly consistent in the current age, for faith's restorative effect is another way of describing the process of sanctification.

I affirm the Reformed view of sanctification. This view understands Scripture to speak of sanctification mainly as a progressive process of becoming holy. Specifically, it is a past event that accompanies justification through faith (definitive sanctification) as well as a present reality of growing in love and good deeds (progressive sanctification). Both will culminate in a future reality (final sanctification). Not until the full consummation of Christ's work in the eschaton will human hearts operate in perfect unification. Robert Duncan Culver, *Systematic Theology: Biblical and Historical* (Ross-shire, Great Britain: Mentor, 2005), 733-764.

This view is in opposition to other common views: the Roman Catholic view of making righteous sacramentally, the Pentecostal view of Holy Spirit Baptism, the Keswick view of a second act of surrender, or the Neoorthodox view of completely accomplished fact. For a description of these and other positions on sanctification, see Bruce Demarest, *The Cross and Salvation: The Doctrine of God*, Foundations of Evangelical Theology (Wheaton, IL: Crossway, 1997).

This important qualification to the restorative effect of faith upon the breadth of human functioning will be discussed further in the next chapter on the implications for biblical counseling. We

comes, beholds, eats, abides, goes, knows, sees, follows, enters, hates, loves, and more” as “a pattern and direction of one’s life” in John; it is indissoluble with repentance in Acts; it acknowledges that all things come from God in the Pauline epistles; it is the foundation of Christian perseverance that “reaches into the very soul and transforms one’s life” in Hebrews; it is inseparable from good works in James; it is the means of a fruitful and formidable life in the Petrine epistles; it is the means by which believers overcome in Revelation.²³ Christians “stand fast in faith” (or “the faith” 1 Cor 16:13), “abide” in faith (Col 1:23), “walk” in faith (2 Cor 5:7). We have access to God “by faith” (Rom 5:2, “through faith” in Eph 3:12). Christ dwells in our hearts “through faith” (Eph 3:17).²⁴ Faith is an incredibly dynamic reality that touches every aspect of the soul’s function.

A Brief Survey of the Dynamics of Faith in the NT

The synoptic Gospels and Acts primarily emphasize the external actions that indicate faith rather than give a clear view of the internal dynamics of faith. This is the nature of the narrative genre. Still, in some cases the text attaches to these actions clues that indicate the working of the heart in the context of faith. The centurion impressed Jesus with his words of confident faith in Jesus’ healing power, indicating that he

must guard against understanding the restoration of faith in perfectionistic ways that are outside the intention of God’s revealed will for people in the present age.

²³Schreiner, *New Testament Theology*, 547, 557, 560, 568, 578, 591, 604, 609, 611.

²⁴Morris concludes these observations of the text by saying, “Faith is not static, and Paul looks for it to grow (2 Cor 10:15; 2 Thess 1:3 cf. 1 Thess 3:10). Paul quite often links it with love and has a magnificent description of the Christian life as ‘faith working by love’ (Gal 5:6). He can also speak of the Thessalonian Christians’ ‘work of faith’ (1 Thess 1:3).” Leon Morris, *New Testament Theology* (Grand Rapids: Academic Books, 1986), 83-84.

cognitively both recognized Jesus' authority and interpreted his situation in light of it and volitionally accepted it as true (Matt 8:5-13; Luke 7:1-10). When the bleeding woman came to Jesus, her faith was described as a rational process by which she concludes that touching him would heal her (Mark 5:28). Affectively, despite her fearfulness, Jesus commended her faith and told her to be at peace—that is, to stop being fearful. This is paralleled in the accompanying account of Jairus and his deceased daughter, when Jesus gives the same affective instruction regarding faith: “Do not fear, only believe” (Mark 5:36; cf. Matt 9:19-21; Mark 5:22-43; Luke 8:41-56). Faith is set in a contrary relationship to fear. Jesus rebuked the disciples for their lack of faith when he saw their display of fear, “Why are you so afraid? Have you still no faith?” (Mark 4:40). Clearly Jesus' assumption was that faith's affective effects were not evident (cf. Mark 4:35-40; Luke 8:22-25). The sinful woman whose faith saved her (Luke 7:50) expressed that faith with great affection for Jesus, washing and kissing his feet, anointing him with costly perfume, weeping and expressing gratitude lavishly. Jesus rebuked the Pharisees for their lack of such affection for him, and thus their lack of faith (Luke 7:36-50). With the parable of the sower, Jesus indicated that faith results in cognitive understanding (Luke 8:10), volitional acceptance and ongoing dedication, and expression (those who “hearing the word, hold it fast in an honest and good heart, and bear fruit with patience” 8:15). Those who do not believe have no long term volitional dedication to the message (8:13) because their affective desire for the things of the world is stronger (8:14). The risen Jesus rebuked the two disciples on the road to Emmaus because of their lack of faith, which he equated with their failure to understand what the prophets had spoken about

him (Luke 24:25); after interpreting Scripture for them, he opened their eyes, resulting in their cognitive understanding as well as stirred affections (24:32).

In Johanine literature, we have established that John's Gospel is centrally concerned with the establishment of faith as the heart's response to the Word becoming flesh. The focus of John's gospel is the centrality of faith in granting eternal life and not so much *how* faith functions, though some passages are very helpful in describing the dynamics of faith.²⁵ In John's first letter, faith is tied with love. "And this is the commandment, that we believe in the name of his Son Jesus Christ and love one another, just as he has commanded us" (3:23). Love itself is a concept that for John involves not only affections, but clearly volitional dedication to and service for "the brethren" and for God (2:9-11; 3:11-18). In 4:1, faith is linked to discernment regarding the doctrine of God, a cognitive activity. In 4:16, faith is how one knows God and his love; "so we have come to know and to believe the love that God has for us" is a highly relational phrase. In 5:1-21, faith is not only linked to regeneration and love for God and others, but also with cheerful obedience to God that finds his commands not burdensome, phrases that include both volitional and affective connotations. Faith receives God's testimony (5:10), a relational and volitional idea, and ceases from sin, a volitional response. This results in knowledge of God that is both relational and cognitive: "And we know that the Son of God has come and has given us understanding, so that we may know him who is true; and we are in him who is true, in his Son Jesus Christ" (5:20). In Revelation, faith is

²⁵John 13-17 are particularly insightful for the effects of faith on the breadth of human life, as stated in the previous chapter. There, cognitive, affective, and volitional realities are mentioned in the highly relational context of union with Christ and empowerment in the Holy Spirit.

primarily addressed in terms of believer's perseverance to cling to the gospel, a reason for God's commendation of the saints (2:13,19; 13:10; 14:12).

The general epistles also describe the dynamics of faith. The book of James' main emphasis is on the active expression of faith proving the genuineness of its presence in the heart (see especially 2:14-26). Faith is described as dedication in trial (1:3) as well as the lack of doubt, the opposite of being double minded and unstable (1:6), these phrases implying cognitive conviction, volitional dedication, and relational trust in God and his generosity. Faith expresses itself in the lack of preference for the rich over the poor (2:1), implying volitional and affective direction.

In Peter's epistles, we find indicative/imperative structures similar to those of Paul.²⁶ For Peter, faith was central to his discourses, since it was the means by which salvation is granted to humankind (1 Pet 1:5, 7, 9), resulting in rejoicing (though grieved) with a joy inexpressible (1:6, 8), dedication through trial (1:7), belief apart from sight (1:8), affective, volitional, and cognitive concepts respectively. Furthermore, being "believers in God" and having "faith and hope" in him (1:21) involves preparing one's mind for action (1:13), forsaking former ignorance and its passions (1:14), and being holy (1:15) in all one's conduct (1:18); this determination is volitional, change from ignorance is cognitive, change from wrongful passions is affective, and being holy in conduct is the expression of this internal change. Faith is also the means by which Christians are established as a "spiritual house" (2:4-8), in which believers abstain from passions of the flesh (2:11) and conduct themselves honorably, doing good deeds (2:12); in other words,

²⁶See the discussion on the indicative/imperative structure of Paul's epistles below in the section "The Dynamics of Faith in Pauline Thought."

faith has an effect on the affections that expresses itself. In 2 Peter 1:3-11, faith is the assumed basis for divine power for “life and godliness” that must be supplemented with the list of virtues in verses 5-7. Here, faith’s effect is cognitive “knowledge of him who called us” (v. 3), affective “escaped the corruption that is in the world because of sinful desire” (v. 4), volitional “be all the more diligent to make your calling and election sure” (v. 10a), all with expression “for if you practice these qualities you will never fall” (v. 10b).

In Jude, faith is the body of the gospel message that needs protection (1:3), for those who did not believe were destroyed (1:5), because they blaspheme what they do not understand like unreasoning animals (1:10), a cognitive deficiency coupled with affectively living by sinful desire and passions (1:7, 16, 18). Believers, on the other hand, build themselves up in their most holy faith (1:20), abstaining from these things.

The Dynamics of Faith in Pauline Thought

“Faith for Paul is a new qualification of the self, for by faith the person enters the realm of God’s love for the world.”²⁷ As we saw in the previous chapter, faith was a foundational and primary concern of Paul’s anthropology. It is the means by which new life is brought to the human person, restoring the spectrum of the heart’s functions. This new life is simultaneously God’s work and man’s response, both of which are established in the work of Christ. In other words, faith stands at the intersection of God’s redemptive work and human function.²⁸

²⁷Udo Schnelle, *Theology of the New Testament* (Grand Rapids: Baker Academic, 2009), 306.

Indicative and imperative dynamics. As we now look more closely at *how* faith is foundational to human function, it is helpful to note the literary and theological structures of Paul's letters. He often bases imperative instruction upon prior indicative realities.²⁹ Since indicative realities of salvation are brought about and sustained by faith, we may conclude that faith is foundational to imperative instruction in Paul. Ridderbos writes,

Indicative and imperative are both the object of faith, on the one hand in its receptivity, on the other in its activity. For this reason the connection between the two is so close and indissoluble. They represent two "sides" of the same matter, which cannot exist separated from each other.³⁰

Faith is the means by which the indicative is received, and faith is the means by which the imperative is actualized in the human heart. This is also demonstrated negatively in how the human heart functions apart from faith.³¹

²⁸“This nature of the new life has become clear to us in particular from the significance of faith in it, as the way in which the new creation of God is effected and communicated in the reality of this earthly life, and is to be characterized as new obedience.” Herman Ridderbos, *Paul: An Outline of His Theology*, trans. John Richard De Witt (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1975), 253.

²⁹See Michael Parsons, “Being Precedes Act: Indicative and Imperative in Paul's Writing,” in *Understanding Paul's Ethics: Twentieth-Century Approaches*, ed. Brian S. Rosner (Grand Rapids: Eerdmans, 1995). See also Richard E. Howard, “Some Modern Interpretations of the Pauline Indicative and Imperative,” *Wesleyan Theological Journal* 11 (1976). See also William D. Dennison, “Indicative and Imperative: the Basic Structure of Pauline Ethics,” *Calvin Theological Journal* 14 (1979).

³⁰Ridderbos, *Paul*, 256.

³¹Understanding Paul's indicative/imperative structure gives insight into how saving faith functions in the human soul, but can we rightly think that it has implications for a universal anthropology? Does Paul address universal human functioning, or is his understanding of faith and how it operates relegated to redeemed people? In other words, does Paul's indicative/imperative structure introduce a design foreign to the makeup of all people in the image of God? My answer to these questions is that Paul's indicative/imperative structure indeed does have implications for a universal anthropology. If faith is the means by which the image of God, a universal human reality, is restored (Eph 4:24; Col 3:10), then it stands to reason that a life-changing faith would be appropriate to the human's design. In other words, the reality of whether one relates to God by unbelief or by faith is central to human function. The focus of this chapter will not be to establish that unbelief is foundational to unregenerate human function, although this will certainly be apparent throughout. When unbelief is mentioned in contrast to faith, the focus is rather

In terms of the layout of Paul's letters, his concern is primarily with the faith of the various churches he writes to. His introductions almost always demonstrate the priority of faith.³² Paul wanted them to see that life lived in the flesh is by faith in the Son of God (Gal 2:20). And yet, Paul never used the imperative of the verb πιστεύω;³³ he never commanded belief. In fact, lengthy portions of imperative instruction can occur with little or no explicit mention of πίστις, and yet it is grounded in faith.³⁴ But, as has

upon *the change in function* that occurs through faith in Christ. This certainly implies that unbelief is foundational to unregenerate human function, but this is not the primary argument of this chapter.

This issue is important in biblical counseling because of its anthropological implications for those who are not in Christ. Faith begins and ends with God. Unbelief begins and ends with the rejection of God. Unbelief is a relational reality as well; because all human beings were made for God's glory as his image, it requires intentional relational rejection of God for the sake of trust in some rival object (i.e., idolatry). And trust in the rival object as the central organizer of cognition, volition, and affection is parallel with faith in Christ. All human beings are the *imago dei* and therefore have the same "soul design".

This design does not necessarily change in a person's regeneration and conversion. Rather, the divine gift of faith "unplugs" rival objects of faith and "plugs" Christ into this same design as a renewed center, affecting its entirety. The primary concern of this chapter is the positive assertion that faith in Christ is foundational to human functioning such that this functioning is decisively changed from one's unbelieving state.

³²Many of Paul's introductions mention πίστις explicitly, but even in those that do not, the concept of faith is clearly present. Even a casual survey of Paul's introductions shows that his primary illocutionary intention in his writings was to establish and grow faith. "To bring about the obedience of faith" was the primary reason for his apostleship (Rom 1:5). He was a servant of God "for the sake of the faith of God's elect and their knowledge of the truth" (Titus 1:1). His primary commendation of every church is that they had the divinely-granted gift of faith, and this is the reason he gave thanks for each. Specifically, Paul is thankful that their faith is proclaimed in all the world (Rom 1:8), that the grace of God has enriched them with all spiritual gifts (1 Cor 1:4), their faith in the Lord Jesus and love toward all the saints (Eph 1:15), their partnership in the gospel (Phil 1:5), their faith in Christ Jesus and the love for the saints (Col 1:4), their work of faith and labor of love and steadfastness of hope (1 Thess 1:3), their faith that was growing abundantly and the increasing love they had for one another (2 Thess 1:3). Even his gratefulness for Timothy was primarily bound up in Timothy's faith, which God had begun in his grandmother and mother (2 Tim 1:5). His personal appreciation of Philemon is founded upon his love and "the faith that you have toward the Lord Jesus" (Phil 1:5). It is upon the foundation of their established faith that Paul gives all of his instruction.

³³Paul was, however, quoted by Luke in Acts 16:31 as commanding the Philippian jailer to "Believe in the Lord Jesus, and you will be saved, you and your household." So it is not improper to command faith. But the absence of the imperative form of πιστεύω in his letters is significant to this discussion because it squares with the proposed thesis that faith is the foundational human response by which the believer's indicative state in Christ affects the breadth of the heart's functions. Faith is receptive of the gospel of Jesus Christ, undergirding all active responses of a person to God.

been established, the imperative and the indicative both closely associated with the gospel helps us interpret both in light of faith, even when πίστις is absent from the immediate context of a given statement or command.

As stated above, faith is indeed a human response, but it is ultimately God's work upon the heart of a person, making him a new creation and restoring him to the image of his Son, the *imago dei* par excellence. "According to Paul, then, faith is God's work within the human being through the gospel. It represents the new creation, which is called into existence by the word of God alone."³⁵ In other words, faith is a reality of being. "To stand in faith (2 Cor 1:24) corresponded to standing 'in the Lord' (1 Thess 3:8), 'in the gospel' (1 Cor 15:1), and 'in grace' (Rom 5:2)."³⁶ In speaking of God's ongoing work in a believer's life, Paul refers frequently to believers being "in Christ" or "in the Lord" as well as functioning "by the Spirit."³⁷ The believer's association with and dependence upon Christ and the Holy Spirit are indicative realities brought about through

³⁴Linguistically speaking, to insist that the concept of faith is absent merely because the word is would be to commit the word-concept fallacy. See Carson's discussion of word-study fallacies in D. A. Carson, *Exegetical Fallacies*, 2nd ed. (Grand Rapids: Baker Books, 1996), 27-64.

³⁵Seifrid, *Christ, Our Righteousness*, 131.

³⁶Goppelt, *Theology of the New Testament*, 2:129.

³⁷Regarding the ongoing work of God in the believer in reference to being in Christ, the phrase can refer to the way God "conveys blessings to believers through the agency of Christ (Rom 6:11; Gal 2:4, 17)," "as an expression of the close bond between the believer and Christ (Rom 8:1; Phil 1:1)," as "having died with him in hopes of being raised with him (Rom 6:1-11; Gal 2:20; 6:14; Phil 3:10; cf. Col 2:12; Eph 2:5-6; 2 Tim 2:11)." Regarding the reference to believers living by the Spirit, we see language referring to the Spirit as "a divine power that can affect human beings and enter into their personalities (Rom 5:5; 2 Cor 1:22; Gal 4:6), as "a gift received by believers (1 Cor 2:12; Gal 3:2, 14; 4:6; 1 Thess 4:8)", as the agent of adoption (Rom 8:14-15; Gal 4:6), as God's seal on believers (2 Cor 1:22; cf. Eph 1:13-14), but above all as God's means of creating in believers "the qualities and virtues and experiences of the people of God," described in such places as Rom 14:17 and Gal 5:22-23. I. Howard Marshall, *New Testament Theology: Many Witnesses, One Gospel* (Downers Grove, IL: InterVarsity Press, 2004), 451-52.

All of these benefits of God's ongoing work in the believer through Christ and the Holy Spirit are not different from God's work in them through faith. Faith is presented as the means by which Christ and the Spirit work. Thus, when we come across such phrases in Paul's writing, we should understand the

faith—a faith that serves not just as initial starting point, but also as sustaining means of God’s work in human life. Romans 6:1-8:17, for instance, describes life “in Christ,” “in the righteousness of God,” and “in the Spirit” (6:11, 18; 8:9), while mentioning faith only once (6:8). So are these phrases describing human living something different from living by faith? Goppelt explains how they pertain to faith:

‘Consider yourselves’ meant to see oneself through God’s eyes, i.e., to believe. The imperative was realized through faith, much like the missionary imperative, ‘repent!’ The same was true of the summons in Rom. 6:19: ‘...yield them [your bodies] to the service of righteousness’, and in Rom 8:12f.: ‘So then, brethren, we are debtors’ to live according to the Spirit, and most especially of the challenge in 2 Cor 5:20: ‘be reconciled to God!’ Thus it was not only the surrendering of Christ on our behalf that was accepted and lived ‘by and ‘through’ faith, as Rom 3:21-26 would have it, but also the dimension of being ‘with Christ’ and ‘in Christ.’ Paul summarized both compactly in the style of a personal confession in Gal. 2:14-21; he was delivered into the right relationship to God through faith as his turning to Christ (vv. 15f.). Out of this relationship arose the new life-situation; Paul was crucified with Christ and now Christ lived in him as the subject who determined who he was; yet Paul lived his life as he experienced it ‘by faith in the Son of God,’ who had demonstrated love for him as he sacrificed himself for him (vv.19f.).³⁸

Thus, all of the benefits that occur to the various functions of the heart as attributed to being in Christ or living by the Spirit should be understood as the working of faith.

Though faith is not reducible to psychological functioning,³⁹ the indicative reality faith brings about has real psychological operation in the soul. Though faith is indeed an objective gift from God, when granted to the individual believer, it “comprises a new way of living that is appropriate to the people of God.”⁴⁰ In other words, “As a gift

descriptions of God’s ongoing work on believers as also descriptions of the restorative effects of faith upon the human soul.

³⁸Goppelt, *Theology of the New Testament*, 2:128-29.

³⁹Seifrid, *Christ, Our Righteousness*, 135.

⁴⁰Marshall, *New Testament Theology*, 444.

of God, faith always at the same time includes the individual factor of each particular person's life of faith and activates human freedom to *act*.⁴¹

The indicative and imperative structure in Paul's thought is vital for a biblical anthropology because it shows the relationship between human *being* and human *functioning*. About this structure in Paul, Schreiner comments,

Actions or works are the consequences of decisions. Human beings ultimately decide on one course of action rather than another because that is what they wish to do. Even a person committing suicide prefers death over life since life is so miserable. Our choices are always in line with our preferences. The key to a changed life, therefore, lies in the transformation of the will since we choose what we prefer. Paul astonishes us here by teaching that God works in believers so that they desire to please him.⁴²

Desire to please God is an affective reality, and the transformed will a volitional one.

These are functions of the entire person being re-created to respond to God.

Described as human behavior, [faith] was at its core a becoming certain, trusting in God's pledge (Rom. 4:16-25), a statement of feeling; furthermore, it was obedience (Rom. 1:5; 6:16ff.; 10:16f.), a new orientation of the will, and finally knowledge (1 Cor 8:2f.), a new way of thinking. The whole man turned to the reality of God and conducted himself accordingly.⁴³

Faith necessarily includes propositional content that is to be cognitively understood and volitionally submitted to and acted upon, bringing a person into relationship with God and others; Schnelle writes,

The content of faith is not to be separated from the act of faith, which brings one into relationship with God and others (cf. 1 Thess 4:13; 1 Cor 15:14); Paul presupposes this content as the knowledge shared by the community of faith (cf. 1

⁴¹Schnelle, *Theology of the New Testament*, 307.

⁴²Thomas Schreiner, *Paul: Apostle of God's Glory in Christ* (Downers Grove, IL: InterVarsity Press, 2001), 257.

⁴³Goppelt, *Theology of the New Testament*, 2:133.

Thess 4:12; 1 Cor 3:16; 6:1-11, 15-16, 19; 10:1; 12:1; 2 Cor 5:1; Gal 2:16; Rom 1:13; 11:25; and passim).⁴⁴

In sum, Paul understands that human function occurs as the result of identity. And human identity is either based in Christ or in something else, depending upon one's faith or lack thereof. Grounding commands in indicative realities was not merely a pedagogical or motivational strategy for Paul. This structure gives clear insight into Paul's anthropology. Paul understands faith at the center of human identity and functioning. Paul's perspective is shown not only in his positive description of the indicative/imperative relationship for those who have faith in Christ, but also in his negative description of those who do not have faith in Christ.

Examples of Paul's positive understanding of the indicative/imperative relationship abound. His letters to the Ephesians and the Colossians, which show significant synoptic relationship,⁴⁵ are good demonstrations of this.⁴⁶ Both books begin with sections that primarily give information about the indicative realities of those who have faith in Christ (Eph 1:1-3:21 and Col 1:1-2:23) before moving into sections that primarily give imperative instruction on how to live in light of these realities (Eph 4:1-6:23 and Col 3:1-4:18). In the former, the cosmic power of Christ and its availability to those who believe is laid out;⁴⁷ in the latter, specific instruction is given toward its

⁴⁴Schnelle, *Theology of the New Testament*, 307.

⁴⁵See the synoptic relationship charted in Thomas Kingsmill Abbott, *Critical and Exegetical Commentary on the Epistles to the Ephesians and to the Colossians*, International Critical Commentary (Edinburgh: T. & T. Clark, 1946), xxiii.

⁴⁶Commentators recognize Paul's pattern of exposition first and exhortation second in these two books as well as in Romans. For example, see William Hendriksen, *Ephesians*, New Testament Commentary (Grand Rapids: Baker Academic), 63.

manifestation.⁴⁸ The nature of the imperative instruction spans the breadth of the functioning of the heart; cognitive, affective, and volitional functions are implied throughout both books.

Paul begins the letter of Ephesians by describing the indicative realities that the gospel brings about in a person's life through faith.⁴⁹ Upon hearing of the faith and love of the Ephesians (1:15), Paul prays that God would give them πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ “a spirit of wisdom and of revelation in the knowledge of him,” which means πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας [ὑμῶν] “having the eyes of your hearts enlightened” so that they may know (οἶδα) the indicative realities that they had been given in Christ (1:17-18).⁵⁰ Faith results in cognitive comprehension that

⁴⁷Commenting on the high Christology of Ephesians, Lincoln writes, “The relationship between Christ’s cosmic lordship and his lordship over the Church is an intriguing one. The two are not simply set in parallel, but the former is subordinated to the latter, as, in both Eph 1 and Eph 4, cosmic Christology is made to serve the needs of the readers. The portrayal of Christ’s cosmic lordship in the thanksgiving section assures the readers that this world is not simply a continual chaotic battleground in which dominant hostile forces need to be placated. Instead, in Christ’s resurrection and exaltation God has shown that the world is his creation over which he has put Christ in control so that life can be lived in trust in his power.” Andrew T. Lincoln, *Ephesians*, Word Biblical Commentary, vol. 42 (Dallas, TX: Word Books, 1990), xci.

⁴⁸Regarding the salvation that comes from Christ’s power, Lincoln writes, “Salvation in Ephesians is predominantly realized, has its center in Christ, and is cosmic in scope. These features and others are underlined in the reminder of the reader’s salvation in the first half of Eph 2 (vv 1-10). There, salvation is presented as a rescue act accomplished on behalf of believers, which involves a movement from death to life, from conduct characterized by trespasses, sins, sensual indulgence, and disobedience to that characterized by good works, from this present world-age to the heavenly realms, from bondage to forces which rule this world to victory in Christ over hostile powers, and from liability to God’s wrath to experience of his mercy, love, and kindness. All of this is ‘by grace . . . not from yourselves,’ ‘through faith . . . not by works’ (2:8,9). Paul had used this language of grace, faith, and works in association with justification terminology (cf. esp. Rom 3:24-28).” *Ibid.*, xci-xcii.

⁴⁹Paul opens the letter by blessing “the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places,” and then describes those spiritual blessings, the indicative realities that are true of believers, ending with a summary of the process by which believers enter this new reality: they ὑμεῖς ἀκούσαντες τὸν λόγον τῆς ἀληθείας “heard the word of truth,” which was τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν “the gospel of your salvation,” and in turn ἐν ᾧ πιστεύσαντες “believed in him” and ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, “were sealed with the promised Holy Spirit” (1:13). In this opening pericope, Paul established faith as the means by which the indicative realities of the gospel are realized.

results in wise living. Implied is that believers are convinced of these truths, a volitional dedication. This volitional implication is made explicit when Paul describes an effect of this faith as no longer walking (περιπατέω, also translated “following”)⁵¹ in former trespasses and sins, the course of the world, and the prince of the power of the air, which is the spirit that is now at work in the sons of disobedience (2:2). Faith brings about an affective shift as well, since believers no longer follow ταῖς ἐπιθυμίαις τῆς σαρκὸς “the passions of our flesh” or carry out τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν “the desires of the body and the mind” (2:3). In commenting on the multi-functional nature of “desire” found in this passage, Klein says that it

denotes some kind of longing or craving . . . [that goes] off in the wrong directions. What is more, people naturally do what the ‘flesh’ wills or desires and entertain thoughts and ideas that reflect those sinful inclinations. ‘Flesh’ affects a person’s body and desires, mind, will, and thoughts; there is no escaping the domination of the flesh (except in Christ, as Paul will argue).⁵²

In Paul’s prayer for the Ephesian believers that marks the shift from the first half to the second half of the book, Paul asks the Father that they would δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν “be strengthened with power through his Spirit

⁵⁰The content of this knowledge mentioned here is the hope of their calling, the riches of their inheritance, God’s power toward those who believe, the work of Christ being raised and seated at God’s right hand, Christ’s dominion over all things, and his position as head of the church (Eph 1:18-23).

It is significant that Paul does not pray for fresh blessings upon the believers, but rather that they would *grasp, understand, or know* the riches that they had already been given. This was a prayer for their internal cognitive and volitional functioning to align with previously bestowed blessing. Peter Thomas O’Brien, *The Letter to the Ephesians*, The Pillar New Testament commentary (Grand Rapids: W.B. Eerdmans Pub. Co, 1999), 129.

⁵¹περιπατέω is a Hebraism common in the LXX to refer to a person’s ethical conduct or way of living. This idiomatic usage is carried over to the NT, particularly in Paul and John. Lincoln, *Ephesians*, 94.

⁵²William W. Klein, “Ephesians,” in Tremper Longman, III and David E. Garland, eds. *Ephesians—Philemon*, The Expositor’s Bible Commentary (Grand Rapids: Zondervan, 2006), 66.

in your inner being so that Christ may dwell in your hearts through faith,” (3:16-17).

That their being rooted and grounded in love⁵³ would make them able to comprehend (καταλαμβάνω)⁵⁴ with all the saints the extent of Christ’s love that surpasses knowledge so that they would be filled with all the fullness of God (3:17-19).⁵⁵

This transitions into the second half of the book, in which Paul concentrates his imperative instruction. This instruction has obvious volitional emphasis. Paul attempts to “urge” (παρακαλώ) them to ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε “walk in a manner worthy of the calling to which you have been called,” a clear appeal to willed conduct and direction that displays the character of God—humility and gentleness, patience, etc. (4:1-3). This is in contrast to walking (the verb περιπατέω is again used, emphasizing the contrast between the two “walks”) “as the Gentiles do,” which is ἐν ματαιότητι τοῦ νοῦς αὐτῶν “in the futility of their minds,” a clearly cognitively oriented phrase, demonstrated by Paul’s immediate expansion of it: They are ἐσκοτωμένοι τῇ διανοίᾳ “darkened in their understanding” and ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς “alienated from the life of God because of the ignorance that is in them” (4:18a-b).⁵⁶ In an unbeliever, faith does not have the

⁵³Love is a concept that covers the extent of the heart’s function, but often emphasizes the affective and volitional dedication of the heart to someone else.

⁵⁴Lincoln points out that καταλαμβάνω can be used to describe the grasping of an exact or certain knowledge or wisdom in general. Whichever one, the connotation is clearly cognitive. It is also used in Acts 4:13; 10:34; 25:25 to refer to the processing of specific facts about people or God. Lincoln, *Ephesians*, 208.

⁵⁵The comprehension of Christ’s love that surpasses knowledge mentioned here is a good illustration of how cognitive and relational knowledge can intersect in Scripture. As believers increasingly comprehend the gospel of Jesus Christ and accept it relationally for themselves, they are filled with the fullness of God, a fullness that affects the breadth of their function.

enlightening effect upon the cognition, so that life cannot be understood properly, as occurring before God. But cognitive lack is not Paul's only focus here. This ignorance is διὰ τὴν πῶρωσιν τῆς καρδίας αὐτῶν "due to their hardness of heart" (4:18c); as has been demonstrated, this phrase is volitionally oriented, emphasizing the unwillingness to submit to God's truth. This lack of submission is affectively significant as well, for it results in a callous pursuit of τῆ ἀσελγείᾳ "sensuality," resulting in the practice of "every kind of impurity" ἐν πλεονεξίᾳ "in greed" (4:19). This "old self" is corrupt through τὰς ἐπιθυμίας τῆς ἀπάτης "deceitful desires" (4:22). The unbelieving heart has affections anchored in objects of deceit.

Paul's instruction to believers demonstrates a cognitive, affective, and volitional contrast to their former way of life. Regarding explicitly cognitive aspects of faith, Paul says to the Ephesian believers, "But that is not the way you learned Christ!" (4:20), urging them to ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοῦς ὑμῶν "be renewed in the spirit of your minds" (4:23) and to συνίετε τί τὸ θέλημα τοῦ κυρίου "understand what the will of the Lord is" (5:17), which is the same as their being commanded δοκιμάζοντες τί ἐστὶν εὐάρεστον τῷ κυρίῳ "try to discern what is pleasing to the Lord" (5:10).⁵⁷ The affective results of faith are that believers can be angry, but without sin (4:26), can overcome the powerful emotional urges of "bitterness, wrath, anger, and malice" (4:31),

⁵⁶"Beyond living with a futile mind-set, Gentiles possess a darkened understanding, according to Paul's assessment. 'Understanding' translates *dianoia* and refers to the human faculty of comprehending, reasoning, and intelligence. In other words, a dark shadow blinds unbelievers and denies them that ability to comprehend spiritual matters 'because they are spiritually discerned' (1Co 2:14). Unbelievers are spiritually befuddled." Klein, "Ephesians," 124.

⁵⁷'Understand' points to "thoughtful effort" that requires Christians to think hard about what God says about what pleases him. And 'try to understand' means to "examine" or put forth effort in scrutinizing what God's will is, presumably from Scripture. The NT uses similar language in Luke 14:19, 1 Cor 11:28, 2 Cor 13:5, Gal 6:4, 1 Tim 3:10, and particularly in Rom 12:2, "so that you may discern what is the will of God—what is good and acceptable and perfect." Ibid., 136, 143.

can surmount the strong desires of covetousness (πλεονεξία) and sexual immorality (πορνεία) (5:3, 5). Instead, they are εὐσπλαγχνοὶ “tenderhearted” (4:32). Volitionally, believers can “walk” in love, which means to willingly sacrifice themselves for the good of others as Christ did (5:2), and “walk” as children of light (5:8).

In Colossians, Paul describes their faith as beginning when they “heard and understood” (ἠκούσατε καὶ ἐπέγνωτε), having “learned” (ἐμάθετε) it from Epaphras (1:6-7).⁵⁸ Having heard of their faith, Paul prays that they be filled with τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ, “the knowledge of his will in all spiritual wisdom and understanding” (1:9) in order περιπατῆσαι ἀξίως τοῦ κυρίου εἰς πᾶσαν ἀρεσκείαν, ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες “to walk in a manner worthy of the Lord, fully pleasing to him, bearing fruit in every good work” (1:10) and to be strengthened εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν. μετὰ χαρᾶς “for all endurance and patience with joy” (1:11). Knowledge and understanding are primarily cognitive concepts; walking in a worthy manner is primarily a volitional concept; and joyfulness in patience is primarily an affective concept. Paul understands each of these as a dynamic part of faith.

As in Ephesians, Paul explains in Colossians that the cognitive grasp of the gospel is related to walking in step with it. Paul hopes that believers will reach all the riches of τῆς πληροφορίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ θεοῦ, Χριστοῦ “full assurance of understanding and the knowledge of God’s mystery, which is

⁵⁸The unique way of describing the reception of the gospel as *learning* (μανθάνω) was likely to emphasize Epaphras’ particular ministry to them in providing “systematic instruction in the gospel rather than some flimsy outline” that resulted in the Colossians committing themselves to his teaching. It gives insight into the cognitive aspect of faith as the means by which the gospel is received. Peter Thomas O’Brien, *Colossians, Philemon*, Word Biblical Commentary, vol. 44 (Waco, TX: Word, 1982), 15.

Christ” (2:2) who in his person is hidden πάντες οἱ θησαυροὶ τῆς σοφίας καὶ γνώσεως ἀπόκρυφοι “all the treasures of wisdom and knowledge” (2:3). This is so that believers can resist being deluded by πιθανολογία “plausible arguments” (2:4) or made captive by ἡς φιλοσοφίας καὶ κενῆς ἀπάτης “philosophy and empty deceit”, which is according to τὴν παράδοσιν τῶν ἀνθρώπων “human tradition” and τὰ στοιχεῖα τοῦ κόσμου “the elemental spirits of the world,” and not according to Christ (2:8).⁵⁹ This cognitive functioning is not merely based upon Christ in terms of an axiom or premise, but is presented here as relational; that is, the cognitive operation of faith in resisting the “plausible arguments” that stem from unbelief only occurs in reliance upon and dedication to the person of Christ.⁶⁰

In his shift to focus more on imperative instruction, as he did in Ephesians, Paul encourages believers to “seek the things above” and to “set your minds on things that are above” (3:1-2), demonstrating again the interrelatedness of the cognitive and volitional activity of faith. The new self is “renewed in knowledge after the image of its creator” (3:10) as a believer puts off the “old self with its practices” (3:9). The cognitive and volitional interrelatedness includes the affections, for “sexual immorality, impurity,

⁵⁹The language used here is indicative of rhetoric, argumentation, and philosophy. The emphasis is clearly cognitive since Paul is appealing to believers to think carefully, basing their reasoning on the most “cogent proof” of faith: “Christ’s absolute supremacy and exclusivity.” Douglas J. Moo, *The Letters to the Colossians and to Philemon* (Grand Rapids: William B. Eerdmans Pub. Co, 2008), 172.

⁶⁰“This is the only place in the Pauline Epistles where the verb ‘received’ has a personal object. Elsewhere it occurs with ‘teaching’ (1 Cor 15:3; Phil 4:9), with the ‘gospel’ (1 Cor 15:1), and with the ‘word’ (1 Thess 2:13; 2 Thess 3:6). The distinctive use has led some to conclude that Paul referred to accepting a message about Christ. That would fit the context. On the other hand, the strong impression from the text is that they actually embraced *him*, not simply the message. This accords with the complaint about the heretical teaching that it was not ‘holding fast to the head’ (2:19). The statement means, therefore, that they received Christ *as Lord*, the Lord discussed in the hymn of 1:15-20. The threat of the false teachers was that they would undermine that understanding of Jesus as the Lord of all.” Richard R.

passion, evil desire, and covetousness, which is idolatry” (3:5) and “anger, wrath, malice” and the like (3:8) give way to “compassion, kindness, humility,” and the like (3:12).

Two verses that serve as a nice picture of the interrelationship between the cognitive, affective, and volitional effects of faith are at the close of the general instruction to all believers, right before Paul begins his instruction to specific groups of believers (3:16-17):

Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom [cognitive emphasis on the propositional content of the gospel], singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God [singing from the overflow of a thankful heart is affective in emphasis]. And whatever you do, in word or deed, do everything in the name of the Lord Jesus [this is volitional language of intention and dedication], giving thanks to God the Father through him.

Paul here gives a summarizing view of whole-hearted worship. It is the giving of one’s entire being to God,⁶¹ which means with knowledge of his message (cognition), submitting to his authority (volition), with cheerfulness of heart (affection), in dependence upon his person (relation).⁶² Paul’s expectations that all the functions of a person’s heart should be fully devoted to Christ in these ways must be read in light of his understanding that faith is the means by which such worship occurs. This passage places the “word of Christ” at the center of the worship of God, and this word is received only

Melick, *Philippians, Colossians, Philemon*, The New American Commentary, vol. 32 (Nashville: Broadman Press, 1991), 247.

⁶¹Todd D. Still, “Colossians,” in *Ephesians—Philemon*, The Expositor’s Bible Commentary (Grand Rapids: Zondervan, 2006), 335.

⁶²This passage implies a constant, penetrating contemplation upon the message of Christ that enables the transforming power in the life of the community. Moo, *The Letters to the Colossians and to Philemon*, 290.

by faith. Thus, comments upon the nature of whole-hearted worship lend evidence toward the effects of faith upon the breadth of human function.

For Paul, faith in the gospel is a central consideration for human life—it is the basis for all of his teaching, admonition, and encouragement for human conduct. And it includes all of the aspects mentioned above—cognition, affection, volition, all within the context of relationship with the triune God.

Much of our consideration of Ephesians and Colossians revolved around the contrast between human functioning by faith and apart from faith. We have not yet exhausted the insight from Paul’s contrasts between human function with and without faith as a whole. To do so, we now consider a few passages in the Pauline corpus that are particularly instructive in this regard. These contrasts include faith versus unbelief and faith in the true gospel versus another gospel.

Faith Versus Unbelief. Perhaps the most comprehensive passage in the Pauline corpus on the dynamics of faith versus that of unbelief is Romans 1:16-32. As mentioned earlier, the book of Romans rests entirely upon the foundation of the gospel of Jesus Christ and faith as the means by which the righteousness of God is received. The need for faith for righteous human function is universal.⁶³ As shown in the previous

⁶³As made clear earlier, Paul describes the gospel as the power of God for the salvation of παντὶ τῷ πιστεύοντι, “everyone who believes,” whether Greek or Jew. The inclusion of both Jew and Greek is important for understanding larger issues in the rest of the epistle, but it is also helpful for our discussion by making us recognize the universality of the requirement of faith. Though Paul sometimes uses the term Ἕλληνι to refer to the Greek people as opposed to other people groups (Rom 1:14 and Col 3:11), in this passage as well as the rest of Romans it does not make sense to limit his term to the ethnic or national people of Greece. Hans Windisch, “Ἕλλην,” in *Theological Dictionary of the New Testament*, vol. 2, ed. Gerhard Kittel, trans. and ed. Geoffrey W. Bromiley (Grand Rapids: Wm B. Eerdmans Publishing Co., 1967), 515.

chapter of this study, righteousness is both forensic and transformative of actual human life, as Paul makes abundantly clear in the ensuing chapters.⁶⁴ This righteousness is not a compartmentalized aspect of life, but one that animates and characterizes the entire being of the believer.⁶⁵

After establishing the centrality of faith in 1:16-18, Paul then launches directly into a contrasting description of those who are characterized by the opposite of faith, namely: ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων, “the ungodliness and unrighteousness of men” in 1:18-32. Why the lengthy digression to a negative description of unrighteousness, only to return to a positive description of faith and righteousness in 3:21? Moo points out that “only if sin is seen to be the dominating, ruling force that Paul presents it to be in this section (cf. 3:9) will it become clear why God’s righteousness can be experienced only by humbly receiving it as a gift—in a word, by faith.”⁶⁶ Paul is contrasting faith with unrighteousness here, specifically the unrighteousness of those who do not have such faith.

For this reason, we should pay close attention to the intriguing correlations between the way unbelief functions negatively and faith functions positively. According to Paul, unbelievers “by their unrighteousness suppress the truth” (v.18). Their unrighteousness, which we have seen is synonymous with unbelief, is the vehicle by

⁶⁴Chapters 6, and then 12-16 are poignant in their description of the righteousness that identifies the life of one who believes. Righteousness is a key theme in the book of Romans.

⁶⁵ The exhortation that opens chap. 12, for instance, demonstrates this: “I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship” (v.1). The phrase τὰ σώματα ὑμῶν “refers to the whole person and stresses that consecration to God involves the whole person... Genuine commitment to God embraces every area of life, and includes the body in all of its particularity and concreteness.” Schreiner, *Romans*, 644.

⁶⁶*Ibid.*, 92.

which they “suppress” the truth, a rejection of and refusal to believe God. This denial of the truth has obvious cognitive implications, but Paul’s wording contextually implies willful choice and action in rejecting. Paul presents this volitional activity as an aspect of unbelief.

Paul expounds upon this volitional action by explaining that they possessed a sure and sound knowledge of God, “for what can be known [γνωστός] about God is plain to them, because God has shown [ἐφανέρωσεν] it to them” (v. 19). Whether Paul is referring specifically to knowledge that God grants directly via the conscience or indirectly through creation, some cognitive content is nevertheless present. Furthermore, his attributes, power, and nature have been καθορᾶται, “clearly perceived” to the extent that men are rendered excuseless (v. 20). This is another phrase that emphasizes both God’s revelation of his attributes, power, and nature and man’s inability to accurately understand it. He also says that though they γνόυτες, “knew” God, they did not relate to him properly in submission and thankfulness, but became futile in their διαλογισμοῖς, “thinking” (v. 21). Paul’s use of διαλογισμός is helpful to make note of, since it refers to a person’s inner thoughts; and in the NT it usually refers to the evil of men’s thoughts: “This shows how strong is the conviction that the sinful nature of man extends to his thinking and indeed to his very heart.”⁶⁷ The main point that Paul is making is that

⁶⁷Gottlob Schrenk “διαλογισμός,” in *Theological Dictionary of the New Testament*, vol. 2, ed. Gerhard Kittel, trans. and ed. Geoffrey W. Bromiley (Grand Rapids: Wm B. Eerdmans Publishing Co., 1967), 97.

revelation is universally rejected by natural man.⁶⁸ But also prominent is the fact that the nature of this refusal to believe revealed truth involves cognition.⁶⁹

Given that their thinking is bent away from God, so “their foolish hearts were darkened.” And this summary statement may have affective connotations, given that “heart” as a term can function that way, but this must be held with tentatively. A much stronger presence of affective consideration follows. The consequence of the cognitive and volitional darkening is God giving them up to ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν, “the lusts of their own hearts”; πάθη ἀτιμίας, “dishonorable passions”; and ἀδόκιμον νοῦν “a debased mind.” The verb παραδίδωμι, translated “gave them up,” is used three times, indicates the prior presence of these lusts that operated in accordance with their nature. Put differently, the presence of these passions is a part of their sinful state, the very point Paul is seeking to establish in this passage. Calvin puts it well, “By connecting the *desires* or *lusts* of man’s heart with uncleanness, he indirectly intimates what sort of progeny our heart generates, when left to itself.”⁷⁰ Polluted affections are a necessary aspect of the state of unbelief.⁷¹

⁶⁸Moo, *The Epistle to the Romans*, 106.

⁶⁹John Frame gives an excellent and complex treatment of how an unbeliever has knowledge of God. He acknowledges that unbelievers have a knowledge of God, but they “lack the obedience and friendship with God that is essential to ‘knowledge’ in the fullest biblical sense—the knowledge of the believer” (58). Yet he also recognizes that this knowledge is more than propositional, since “at every moment, they are personally involved with God as an enemy.” Frame recognizes the relational nature of knowledge as well as the fact that true knowledge involves volitional submission (obedience). This overlaps with my observations about the interrelatedness of knowledge and volition as well as the relational nature of belief. John M. Frame, *The Doctrine of the Knowledge of God* (Phillipsburg, NJ: P&R Publishing, 1987), 49-61.

More will be said about this interrelatedness in the next chapter of our study.

⁷⁰John Calvin, *Commentaries on the Epistle of Paul the Apostle to the Romans*, *Calvin’s Commentaries*, vol. 19, trans. John Owen (Grand Rapids: Baker Book House, 2005), 77.

To summarize the observations from Romans 1, Paul presents the cognitive, volitional, and affective aspects of unrighteousness (which, as established, is closely associated with unbelief) as concurrent realities, not as unique functions or separate steps. They are interrelated aspects of a single function. Simply put, Paul's point is that a person in a state of unbelief will think, act, and desire in accordance with that unbelief.

Faith in the true gospel versus another gospel. As was shown in chapter 2, Paul's primary concern in his interaction with all of his churches is that they maintain their faith in Christ. A closer look at an episode of Paul battling for this faith is quite instructive in understanding the dynamics of faith. In 2 Corinthians, Paul expresses much distress over the possibility of the Corinthians departing from their faith in the gospel (2 Cor 11:1-6). He says that their departing from the faith is akin to Eve's initial fall into sin. This reference to the original man and woman is a significant commentary on Paul's anthropology. The link Paul makes in this passage centers around the verb ἐξαπατάω, "to deceive" (vv. 3-4).

Paul equates being deceived with turning from the εὐαγγέλιον. But what does it mean to turn away from the gospel? At what level does this turning away take place? As we know from Paul's use of πιστεύουσι, "the one who believes," in Romans 1:16 to describe the one for whom the εὐαγγέλιον is effective, he understands the acceptance of

⁷¹Paul picks up on this same theme of unbelief's function in chap. 9 and 10, but in this occasion with more specific focus on the unbelief of ethnic Israel. Here Paul explains how Israel's pursuit of righteousness apart from faith functioned. Paul concedes that unbelieving Israel has a ζῆλον θεοῦ "zeal for God" (affective reality), but points out that it is not according to knowledge, ἀλλ' οὐ κατ' ἐπίγνωσιν (cognitive reality), clearly implying that genuine affection includes accurate cognition. Paul also connects cognition with volition in the next line: "For, being ignorant (root ἀγνοέω) of the righteousness that comes from God, and seeking to establish their own, they did not submit (οὐχ ὑπετάγησαν) to God's righteousness" (10:3). In sum, Paul says that their affections for God ought to be accompanied with

the gospel most fundamentally as faith. The opposite act of turning away from the gospel, then, would be to disbelieve it. Being deceived is to believe another instead of God. In the case of the Corinthians, it was unbelief in Jesus and belief in ἄλλον Ἰησοῦν “another Jesus,” a πνεῦμα ἕτερον “different spirit”, and a εὐαγγέλιον ἕτερον “different gospel.” In the case of Eve, it was unbelief in God’s word and belief in the serpent’s lie. Paul’s equation of the Corinthians’ deception with that of Eve indicates that he understood Eve’s deception as occurring at the level of faith.

Specifically, Paul understands deception as occurring when τὰ νοήματα ὑμῶν “your thoughts/minds” are φθορῇ “led astray.” The emphasis on the mind is important here, for it shows that Paul saw as essential to the outward rejection of Christ the inner disposition of the mind. Regarding this passage, one commentator writes,

Thus the story of Eve aptly depicts the sort of danger the Corinthians faced, *i.e.* that their *thoughts* will be led astray. The word translated *thoughts* (*noemata*) is found only six times in the New Testament, every time in Paul’s writings, and five out of six times in 2 Corinthians. Apart from the present context Paul uses it to describe the ‘designs’ of Satan (2:11), the hardening or blinding of the ‘mind’ (3:14, 4:4), the taking captive of every ‘thought’ to obey Christ (10:5), and the ‘mind’ that is kept by the peace of God, which passes understanding (Phil 4:7). In the present passage Paul is concerned with the beguiling of the minds (not the compromise of the morals) of his readers . . . it is important to stress that Christians’ minds are prime targets for the assaults of *the serpent* . . . which are intended to lead them astray from their devotion to Christ.⁷²

A careful consideration of the original narrative of Genesis 3 further illuminates these aspects of faith, showing that the original sin event was a battle of trust. John Calvin posits an understanding of the Genesis 3 event that sees Adam and Eve’s sin as more than simple “gluttonous intemperance” and seeks to explain the deeper dynamic

knowledge and willful submission. They do not recognize Christ as the end of the law for righteousness, because they do not believe (10:4).

that motivated their sin. To do this, he first recognizes the validity of Augustine's identification of pride as the beginning of all evils. But, Calvin continues, a fuller definition of sin requires one to consider what occurs even prior to pride:

“unfaithfulness.”⁷³ Calvin contrasts unfaithfulness with faith in the Gospel, “...the door to salvation is opened to us when we receive the gospel today with our ears, even as death was then admitted by those same windows when they were opened to Satan. For Adam would never have dared oppose God's authority unless he had disbelieved God's Word.”⁷⁴ This is how Calvin explains the severity of the curse placed upon mankind in Genesis 3; only un-faith-fulness to (or unbelief in) God's character and word could render such terrible consequences.⁷⁵

⁷²Colin G. Kruse, *The Second Epistle of Paul to the Corinthians*, The Tyndale New Testament Commentaries (Leicester, England: Inter-Varsity Press, 1998), 183-84.

⁷³John Calvin, *Calvin: Institutes of the Christian Religion*, vol. 1, ed. John T. McNeill, trans. Ford Lewis Battles (Louisville: Westminster John Knox Press, 1960), 245.

⁷⁴*Ibid.*, 246.

⁷⁵We should pause to note that different theologians emphasize different psychological aspects of the fall in the garden. Niebuhr and Kierkegaard, for instance, have a similar understanding of the fall that orbits around the issue of the human capacity to choose in tension with human finitude, resulting in a state of anxiety, which humans then attempt to remove by their own autonomy. This quest to resolve anxiety apart from God is the essence of sin. This view is helpful in that it illuminates the volitional struggle involved in the original sin event, as well as its significance for a person's sense of identity. On the latter theme, Tillich's perspective, which sees the center of sin being alienation from one's true self, offers some helpful insight into sin's dynamic.

While these perspectives may have some insight into the dynamics of sin, they do not seem to be driven primarily by a consideration of textual themes, the foremost one from the account of Adam and Eve's fall in the garden being the initiation of the cosmic battle between the seed of the serpent and the seed of the woman, between those who trust God and those who reject him. It seems that Paul's use of the Genesis narrative brings front and center the issue of faith in the living God. The anxiety they felt flowed from their unbelief.

See R. Niebuhr, *The Nature and Destiny of Man: A Christian Interpretation* (New York: Scribner, 1943). Soren Kierkegaard, *The Concept of Anxiety: A Simply Psychological Orienting Deliberation on the Dogmatic Issue of Heredity Sin*, trans. and ed. R. Thomte (Princeton: Princeton University Press, 1980). *Idem.*, *The Sickness Unto Death: A Christian Psychological Exposition for Upbuilding and Awakening*, trans. and ed. Howard V. Hong and Edna H. Hong (Princeton: Princeton University Press, 1980). See also C. Stephen Evans, *Soren Kierkegaard's Christian Psychology: Insights for Counseling and Pastoral Care* (Vancouver, BC: Regent College Publishing, 1990). Paul Tillich, *Systematic Theology* (Chicago: University of Chicago Press, 1963).

This narrative, which focuses on Eve's interaction with the serpent, illuminates well the dynamics of faith and unbelief. The contest between the serpent and the woman centered around who she would choose to believe. Whose answers to the core questions *What is true? What is right?* and *Who am I?* will Eve believe, God's or the serpent's?⁷⁶ Would her conclusions about the world be based on belief in what God has said or what the serpent has said? The tragic answer to these questions is well known. Adam and Eve chose to disbelieve God in light of the chance to know something *for themselves*, which was actually an act of trust in the serpent as God's enemy. This shows both the cognitive and the relational aspect of belief; Adam and Eve accepted the serpent's words as true propositional content because they ultimately trusted his word more than God's. The serpent uses carefully crafted language to undermine Eve's belief in the reliability of God's words—the linguistic structure of the interplay between the two makes this clear.⁷⁷ The crafty serpent first addresses the actual propositions of God, the cognitive aspect of faith: "Did God actually say, 'You shall not eat of any tree in the garden?'" (Gen 3:1). Eve then repeats the propositional content of God's previous command, showing that she grasped it and actively understood its implications for her conduct: "We may eat of the fruit of the trees in the garden, but God said, 'You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die'" (v. 3). The serpent then denies the truth of God's claim, following with the enticing proposition of acquiring knowledge equal to God: "You will not surely die. For God knows that when you eat of

⁷⁶Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids: Zondervan, 1994), 493.

it your eyes will be opened, and you will be like God, knowing good and evil” (vv. 4-5). The central concept in the serpent’s initial appeal is יָדַע “to know,” which in this case is the tempting of a created being to long for omniscience—that is, the mastery that comes from knowledge of all things, something only her Creator has.⁷⁸ Though the text insinuates that this knowledge was more than mere cognitive content, it is certainly not less.

The serpent’s craftiness is not complete at this point in the narrative, however. His deception expands into the affective realm, for this proposal was intended to entice Eve’s desires. And that it did, for then Eve “saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise” (Gen 3:6). The term חָמַד, “desire” is important for it shows human desire is in conflict here with God’s decrees. Wallis captures this term well:

Because of the words of the serpent, the pure sight of the fruit of the tree was no longer simple observation, but was burdened by knowledge of the ability to distinguish good from evil, withheld by Yahweh. Thus the simple act of seeing became covetous observation, leading, in full knowledge of Yahweh’s instruction not to eat of this fruit (Gen 3:2), to disobedience toward the divine commandment . . . The verb *chāmadh* reflects the suggestive power of observation, which takes possession of someone and incorporates the deed within itself, despite the best will and intentions.⁷⁹

One could call this desire an affective aspect of unbelief. Eve’s affections were stirred for something God had instructed her not to take, and by implication wanted her not to

⁷⁷For an excellent analysis of how the serpent used his words to accomplish these ends, see Kenneth A. Matthews, *Genesis 1-11:26*, The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture (Nashville: Broadman & Homan Publishers, 2001), 232-37.

⁷⁸G. J. Botterweck “יָדַע,” in *Theological Dictionary of the Old Testament*, ed. G. Johannes Botterweck and Helmer Ringgren (Grand Rapids: William B. Eerdmans Publishing Co., 1986), 465. 5:448-81.

desire. Specifically, she longed for its flavor and nourishment, its attractive appearance, and its promise of divine wisdom. The narrative detail surrounding Eve's enticement suggests that this battle of faith involved the affections as well.

This affective aspect of Eve's faith is closely associated with what is emphasized next in the narrative: the volitional aspect of this deception. The narrative states the connection between her desires and her willful choice explicit by using a result clause. "When the woman saw . . . she took" (3:6). When her thoughts had been led astray and her desires had been manipulated, she then took the fruit, a willful act of disobedience. Victor Hamilton captures well the link between the affections and the will:

Deification is a fantasy difficult to repress and a temptation hard to reject. In the woman's case she need give in to both only by shifting her commitment from doing God's will to doing her own will. Whenever one makes his own will crucial and God's revealed will irrelevant, whenever autonomy displaces submission and obedience in a person, that finite individual attempts to rise above the limitations imposed on him by his creator.⁸⁰

Adam's sin, which is recorded with bewildering brevity—"and he ate" (3:6), was not the result of deception, as Paul makes abundantly clear (1 Tim 2:14). This does not mean, however, that Adam's sin was not motivated by unbelief as Eve's was.⁸¹ The Genesis narrative does not walk us through Adam's motivation as closely as it does Eve's. Calvin helpfully points out that Eve's sin was because of "unfaithfulness," and so was Adam's. Though he was not deceived in the same way, he nevertheless rejected the truth and

⁷⁹G. Wallis, "חַמֵּר," in *Theological Dictionary of the Old Testament*, ed. G. Johannes Botterweck and Helmer Ringgren (Grand Rapids: William B. Eerdmans Publishing Co., 1986), 4:456-57.

⁸⁰Victor P. Hamilton, *The Book of Genesis: Chapters 1-17*, The New International Commentary on the Old Testament (Grand Rapids: William B., Eerdmans Publishing Co., 1990), 190.

⁸¹Adam's unbelief, at least on the surface, appeared to be driven more by its volitional aspect than Eve's was. But all of the elements, nevertheless, were likely present.

“turned aside to falsehood. And surely, once we hold God’s Word in contempt, we shake off all reverence for him Unfaithfulness, then, was the root of the Fall.”⁸² Calvin goes on to point out that Adam’s lack of faith resulted in ambition, pride, and ingratitude. Adam, “having cast off the fear of God” believed the lies Satan told, for, “Adam would never have dared oppose God’s authority unless he had disbelieved in God’s Word.”⁸³ The sin of Adam and Eve can be examined as a single event that revolved around their unbelief in God and their willful belief in the words of his enemy.

In sum, the Genesis 3 account of Eve’s sin relays the initial plunge into unbelief as taking place as a simultaneous change in thought, desire, choice, and relationship. Put differently, the text shows us the interrelatedness of cognition, affection, and volition, all rightly understood as aspects of faith or unbelief, which is itself a relational reality. Eve broke trust with God by means of thought, desire, and choice. Interestingly enough, the results of their sin had consequences that correlate with the dynamics of their unbelief. They received knowledge: “then the eyes of both were opened, and they knew (וַיֵּדְעוּ) they were naked” (3:7), a cognitive reality. They hid themselves from one another with loincloths and from God in the trees, a volitional reality, because they were “afraid” (וַיִּירָאוּ), an affective reality. This was all the result of their broken trust in God, a relational reality.

Paul may have had these considerations in mind in his allusion to Eve’s deception. The Corinthian believers were in danger of the same thing Eve fell into. Paul’s wording suggest that he understands Satan to attack faith through the mind. In

⁸²Calvin, *Institutes*, 245.

⁸³Ibid., 246.

fact, every use of νοήμα by Paul is plural and refers to the operations of the mind.⁸⁴ Paul fears that the proclamation of another Jesus would result in their receiving a different spirit from the one they had received and the acceptance of another gospel from the one they had accepted. (11:4). As demonstrated in the previous chapter of our study, the verbs λαμβάνω and δέχομαι, though used in multiple ways by Paul, seem to square closest to those uses that address reception by faith,⁸⁵ as the objects of that reception, Jesus and the gospel, make clear. Thus, Paul is emphasizing in this passage that cognitive deception is part of unbelief. Positively, once again, this indicates that Paul understands cognition to be a vital aspect of faith in Christ.

But just as the Genesis narrative to which he referred did not limit unbelief to cognition, Paul's address of belief here goes beyond the cognitive aspect.⁸⁶ This passage describes deception as not merely a matter of facts, but of relationship. In fact, Paul regards this unbelief from a radically relational perspective—Paul was ζηλῶ, “jealous,” for the Corinthians with the θεοῦ ζήλω, “jealousy of God” for he had betrothed them to ἐνὶ ἀνδρὶ, “one husband,” to whom they were to be presented in παρθένον ἀγνήν, virginal purity. This language clearly references the covenant jealousy of God to his

⁸⁴E. Wurthwein, “νόημα,” in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans. and ed. Geoffrey W. Bromiley (Grand Rapids: Wm B. Eerdmans Publishing Co., 1967), 4:960.

⁸⁵For λαμβάνω, Rom 5:11, 17; 8:15, 1 Cor 2:12; 4:7, Gal 3:2,14. And for δέχομαι, 2 Cor 6:1; 1 Thess 2:13, 2 Thess 2:10.

⁸⁶About the deception of the super-apostles addressed in this text, Murray Harris states, “The danger was not moral corruption but intellectual deception (see v. 4) leading to spiritual apostasy.” Harris is right to link intellectual deception (a cognitive reality) with spiritual apostasy (unbelief). But this statement seems to betray a false dichotomy between the intellectual aspects of unbelief and moral corruption. Paul seems to see the two as going hand-in-hand when warning the Corinthian believers not to be deceived into devotion to a different gospel by those who “disguise themselves as servants of righteousness,” whose “end will correspond to their deeds” (2 Cor 11:15). A complex understanding of faith/unbelief as necessarily involving cognitive, affective, and volitional aspects makes better sense of

people and emphasizes the singularity of the relationship.⁸⁷ John Murray captures the necessarily relational element of faith well:

Faith, after all, is not belief of propositions of truth respecting the Saviour, however essential an ingredient of faith such belief is. Faith is trust in a person, the person of Christ, the Son of God and Saviour of the lost. It is the entrustment of ourselves to him. It is not simply believing him; it is believing in him and on him.⁸⁸

Paul pleads with the Corinthians in light of Eve's deception not to have their "thoughts led astray" (cognitive) from "sincere and pure devotion to Christ," (volitional, affective, and relational), a deception that would result in their turning to the acceptance of "another Jesus than the one we proclaimed", a reception of "a different spirit from the one you received", and an acceptance of a "different gospel from the one you accepted" (volitional and relational).

Summary of Insights from Paul. We have seen that Paul gives faith a great priority of place in his letters, strongly implying its importance in his view of human life in general and the Christian life especially. We have seen by Paul's contrast between faith and unbelief that they function in a similar way. Thoughts, desires, and choices are interrelated aspects of the heart. Positively, faith in Christ is the central regulator of

Paul's plea. Murray Harris, *2 Corinthians*, The Expositor's Bible Commentary, vol. 10 (Grand Rapids: Zondervan Publishing House, 1976), 385.

⁸⁷Yahweh's jealousy of his people is seen in the giving of the Law in both Exodus 20:5; 34:14 and when the Law was given again in Deuteronomy, specifically in 4:25; 5:9; and 6:15. Furthermore, Paul addresses their belief in terms of *his own* relationship to these believers. They were willing to put up with outsiders with a foreign gospel with patience that they were unwilling to extend to Paul himself, the father of their faith, who had preached the true gospel to them free of charge (11:8-9). This he did because of his great love for them (v. 11), and he plans to continue in this love in order to "undermine the claim of those who would like to claim that in their boasted mission they work on the same terms as we do" (v. 12). Paul is appealing to the Corinthians not to believe the false apostles based on the genuineness of his relationship with them and the contrasting insincerity of that of the super-apostles. This indicates that Paul understands belief as necessarily relational on the horizontal level as well.

cognition, volition, and affection in relation to God and to others. Negatively, unbelief is the central regulator of cognition, volition, and affection functioning against God and others.

This understanding of the dynamics of faith and unbelief can serve as a paradigm for understanding human functioning at large because Paul does not bifurcate “spiritual” functioning from the rest of human functioning, and in fact sees all psychological functioning as spiritual and as closely interrelated.⁸⁹ Paul sees faith as the pervasive ground for all thinking, desiring, and behaving (Rom 14:23, 1 Cor 10:30). It stands to reason that he understood the human soul to be designed accordingly.

Hebrews 11

The writer of Hebrews understands the dynamics of faith in a way similar to Paul. Hebrews 11 is well known for its opening statement about faith followed by its rich illustration of faith working itself out in the Old Covenant people of God. It should be understood in light of the overall purpose of the book, which is to call God’s people to faith and obedience.⁹⁰ Seen in light of the multiple warning passages through the book,⁹¹

⁸⁸John Murray, *Redemption: Accomplished and Applied* (Edinburgh: Banner of Truth Trust, 1979), 112.

⁸⁹For further evidence of this, consider that in Rom 14:17 and Gal 5:22-23 Paul does not distinguish between the emotional and volitional aspects of the external fruit of the Holy Spirit. “These two types of characteristic, what we might call experiences of divine favor and the resultant expressions of emotion, on the one hand, and what we can understand as moral and spiritual virtues expressed in appropriate behavior, on the other, are not sharply differentiated from one another.” Marshall, *New Testament Theology*, 452.

⁹⁰“Hebrews 11 supports remarkably the inseparable relationship between faith and obedience, and at the same time it verifies that faith precedes obedience, so that all obedience derives from faith and is rooted in faith.” Schreiner, *New Testament Theology*, 590.

⁹¹Heb 2:1-4; 3:7-4:13; 5:11-6:12; 10:19-12:29. These warnings should be interpreted synoptically, because they warn of the same dangers to the same audience. Scot McKnight, “The Warning Passages of Hebrews: A Formal Analysis and Theological Conclusions,” *Trinity Journal* 13 (1992): 23.

chapter 11 can be understood as a display of people who have demonstrated living faith in God's promises as the means by which they functioned in their world.⁹² The emphasis of the description of faith in Hebrews 11 is on commitment, perseverance, and trust in God to deliver what he has promised,⁹³ and though the examples cited all lived prior to Christ, their faith functioned in the same way NT faith does, though NT faith enjoys the full disclosure of Christ and his accomplished work.⁹⁴ And though the focus of chapter 11 is on this faithfulness working itself out in the context of hardship,⁹⁵ we still learn something about the dynamic of faith in general by observing how enduring faith demonstrates itself in tangible ways in the cognitive, affective, and volitional functioning of the people of God.

“Faith is the assurance of things hoped for, the conviction of things not seen” (11:1) is a statement that does not define faith in its entirety, but in keeping with the purposes of Hebrews as a whole, establishes faith as unwavering confidence in the unseen God to keep his promises.⁹⁶ This phrase shows the perspective of faith that the writer of Hebrews wanted to highlight:

⁹²“Faith is not mere passive acceptance of the gospel; rather, it reaches into the very soul and transforms one's life.” Schreiner, *New Testament Theology*, 591.

⁹³Marshall, *New Testament Theology*, 616.

⁹⁴“Given that his audience intends to enter their hope on supposedly ‘pure,’ old covenant sacrifices, our author invokes the old covenant saints themselves as witnesses to an exclusive faith in the new covenant Mediator, Jesus—not faith in the ‘weak and useless’ (Heb 7:18) shadowy types ‘of the good things to come’ (Heb 10:1; cf. 9:11).” S.M. Baugh, “The Cloud of Witnesses in Hebrews 11,” *Westminster Theological Journal* 68 (2006): 132.

⁹⁵Lane, *Hebrews 9-13*, 312.

⁹⁶“Heb 11:1 is not a *definition* of faith, but a *characterization* of some key aspects of faith of the OT witnesses. A characterization does not give an exhaustive or abstract definition of something, but brings out certain key features or even distinguishing outcomes of something . . . the author presents faith

Faith provides the objective ground upon which others may base their subjective confidence. This capacity of faith permits Christians to exercise a present grasp upon undemonstrable [*sic*] truth and to exhibit stability in the presence of hostility, knowing that the blessings for which they hope are firmly secured by the promise of God

The second clause, which stands in apposition to the first, is equally daring: faith demonstrates the existence of reality that cannot be perceived through objective sense perception Thus faith confers upon what we do not see the full certainty of a *proof* or *demonstration*; it furnishes *evidence* concerning that which has not been seen.⁹⁷

The writer of Hebrews is making the point that faith involves belief in realities beyond the present age that shape the perception and action of the people of God in the present age. This faith is a mental understanding of realities not perceived though the senses as well as volitional acceptance of and dedication to those realities.⁹⁸ As we shall see in the examples below, the affections are also involved in faith. Faith is meant to be central to human existence because it is the means by which human beings relate rightly to their Creator.

in action, as comes out so clearly by his repeated use of the instrumental dative πίστει (“by faith”) 18 times in the 40 verses of this chapter.” Baugh, “The Cloud of Witnesses in Hebrews 11,” 119.

⁹⁷Lane, *Hebrews 9-13*, 329.

⁹⁸Clement of Alexandria, commenting on this passage, has a very helpful insight into the nature of faith as necessarily both cognitive and volitional in nature, “‘The righteous shall live by his faith,’ says the prophet [Hab 2:4]. One of the other prophets remarks, ‘If you do not believe, you emphatically will not understand either’ [Is 7:9]. How could a soul come to the study of these things, itself exceptional, if, deep within, lack of faith over the teaching is fighting against it? Faith, which the Greeks think alien and useless and which they consequently malign, is in fact preconception by the will, an act of consenting to religion and, as the divine apostle puts it, ‘the assurance of things hoped for, the conviction of things not seen. For by it the men of old received divine approval.’ Without faith it is impossible to please God.” Erik M. Heen, Philip D. Krey, and Thomas C. Oden, *Hebrews*, Ancient Christian Commentary on Scripture, vol. 10 (Downers Grove, IL: InterVarsity Press, 2005), 173.

Augustine similarly points out the cognitive transformation that faith brings in order to yield new understanding: “If they are not seen, how can you be convinced that they exist? Well, where do these things that you see come from, if not from one whom you cannot see? Yes, of course you see something in order to believe something, and from what you can see to believe what you cannot see. Please do not by ungrateful to the one who made you able to see; this is why you are able to believe what you are not yet able to see. God gave you eyes in your head, reason in your heart. Arouse the reason in your heart, get the inner inhabitant behind your inner eyes on his feet, let him take to his windows, let him inspect God’s creation.” *Ibid.*, 174.

The phrase “by faith” is repeated numerous times in this passage, its purpose to emphasize the foundational nature of faith for the various forms of activity mentioned throughout the chapter.⁹⁹ Simple observation of these activities strengthen our consideration of faith’s effect on cognitive, affective, and volitional functioning.

The multifaceted nature of faith is demonstrated first in the summarizing statements that the writer of Hebrews applies to all of the specific examples of faith in the chapter in verses 3 and 13-16. “By faith” the people of God “understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible” (1:3). This opening summary of the content of faith reveals the cognitive, propositional content of faith—that God created the world with things that cannot be seen, implying that the visible world should be interpreted in light of the invisible; earthly realities taken in by the senses and processed in the mind are done by faith in heavenly realities that are unseen.¹⁰⁰ Their cognitive function was altered to operate according to a different and broader understanding of the world.¹⁰¹ And this

⁹⁹The first two verses of the chapter function as an introduction, and it is “only with v 3 that the anaphoric use of πιστει begins. This verse is itself a hinge passage, linking the introduction to the exemplary witnesses in vv 4-7 by setting forth faith as a principle of interpretation for all of the examples subsequently invoked.” Lane, *Hebrews 9-13*, 321.

¹⁰⁰People of faith understanding earthly realities in light of heavenly ones is an underlying principle of the entire epistle as well as a pattern of redemptive history. Donald Guthrie, *The Epistle to the Hebrews: An Introduction and Commentary*, The Tyndale New Testament Commentaries, vol. 15 (Grand Rapids: Eerdmans, 2002), 234.

¹⁰¹Foreign from either the OT or the NT is the compartmentalization of “religious” and “secular” knowledge. The people of God have always understood and interpreted the world in light of the reality of its creation by God. There are not separate cognitive processes that occur in people of faith—one process for observation of the world and another for religious reflection. By faith, believers interpret and function within the world that was created and is sustained by God.

“The very world within which they showed their faith and within which we are to show our faith, was the outcome of what is invisible (v.3), and this conviction itself is an act of faith... Faith always answers to revelation, and creation is the first revelation of God to man.” James Moffatt, *A Critical and*

operation was unshaken to the end of their lives, despite their not having received the promises in the visible world, as verses 13-16 summarize for us. They understood themselves to be “strangers and exiles on earth” (11:13, a cognitive understanding of their own identity) and therefore were “seeking a homeland” (11:14, ἐπιζητέω a volitional dedication, a search, even an affective desire). The cognitive aspect of their faith¹⁰² was coupled with their volitional submission to its demands. This cognitive-volitional connection is repeated in verse 15: “If they had been thinking [ἐμνημόνευον, “to think of, keep in mind”] of that land from which they had gone out, they would have had opportunity to return” meaning, that if their thoughts had not risen above the visible, they would have continued to seek what is merely visible. Their loyalties would not have gone past the borders of their earthly homelands. The affections are also involved, as the next verse makes clear, “But as it is, they desire [ὀρέγονται, “be eager for, long for”]¹⁰³ a better country, that is, a heavenly one” (v. 16). This desire was foreign to their natural ones and was the direct result of their faith; it superseded their desire for other things to the point that the loyalties of their hearts were changed. The fact that this progression of phrases make a single point in these verses (namely, that the people of God demonstrate faith) shows how intertwined cognition, affection, and volition are as areas in which faith demonstrates itself. These summary verses indicate that all the specific examples of

Exegetical Commentary on the Epistle to the Hebrews, International Critical Commentary on the Holy Scriptures of the Old and New Testaments (New York: Scribner, 1924), 162.

¹⁰²The verb used to convey their self-perception as strangers is ὁμολογέω, “to confess, say the same.” Their understanding of themselves was in keeping with God’s promises regarding the world to come.

¹⁰³“It is significant to note that the verb used of the patriarchs’ desires, ‘aspire to, strive for’ (note 1 Tim 3:1; 6:10), which does not appear in the LXX, was a common classical term for an intense longing for spiritual or heavenly things. The imperfective aspect of the verb, expressed by the present

acting “by faith” cited in this chapter involve a renewed cognitive understanding of the self and the world, an affective longing, and a volitional dedication that supplants all other loyalties. As we turn our attention to the specific examples included in Hebrews 11, we must note that some of the examples demonstrate this dynamic more explicitly than others.¹⁰⁴

Noah accepted as true God’s testimony of what would occur (cognitive) and in reverent fear (affective) constructed the ark (volitional determination expressed in action), thus showing his fundamental loyalty to God rather than the world (Heb 11:7-8, see also Gen 6:13-22; Luke 17:26; 1 Pet 3:20). About Noah’s faith, Lane writes,

Faith conferred upon those events a reality so substantial that he did not hesitate to act as though they were already beginning to happen. He appears to have recognized that the word of God is performative; it sets in motion circumstances that will eventuate in the promised reality.¹⁰⁵

Abraham likewise by faith accepted as true God’s testimony of a future inheritance though he did not know where he was going and went out to live in tents

tense, suggests a continual perspective that was eschatological and which pervaded their whole lives.” Peter Thomas O’Brien, *The Letter to the Hebrews* (Grand Rapids: William B. Eerdmans Pub. Co, 2010), 421.

¹⁰⁴In some of the examples, the writer of Hebrews merely points out that faith is present with no explication of how faith operated in the specific case. In these cases, the OT narratives do not offer much further insight. Abel offered a sacrifice acceptable to God by faith, though the exact nature of this faith is not explained (Heb 11:4; Gen 4:4-8; cf. 1 John 3:12). The same is the case for Enoch, whom God was pleased with because he “walked” with him, though this walk is not described (Heb 11:5; Gen 5:22-24).

The example of Sarah does not give great detail into the dynamic of Sarah’s faith, but simply emphasizes that it was present. Sarah, like Abraham, considered God faithful to complete his promises (a relationally charged phrase, though with cognitive implications, since Sarah had to accept as true what God communicated about himself). According to the Genesis narrative, this confidence was after some measure of doubt, which God understood as a statement of her confidence in his power. Yet Sarah confesses her confidence in God upon receiving her son (Heb 11:11-12; Gen 18:9-15; 21:1-7).

The examples of Israel crossing the Red Sea and felling the walls of Jericho are similarly nondescript. The point of these examples seems to be merely to highlight the external action that demonstrate faith—stepping onto the dry land in the middle of the sea or marching around the city (Heb 11:29-30; Exod 14:21-30; Josh 6:15-20).

¹⁰⁵Lane, *Hebrews 9-13*, 339.

rather than the comfort of an established city (volitional) because he was ἐξεδέχετο “looking forward to”¹⁰⁶ the city that has foundations, whose designer and builder is God (a phrase that should be understood affectively, as demonstrated by the parallel expression “desire a better country” in 11:16; see also Gen 12:1-9; Acts 7:2-4; Rom 4:13-25). Furthermore, Abraham willingly offered his son Isaac (volitional)¹⁰⁷ because he believed God able to raise him from the dead (cognitive); also present in the Genesis narrative is the affective difficulty of the demand to give up “your son, your only son, Isaac, whom you love”¹⁰⁸ as a burnt offering (Gen 22:1-19; see also Jas 2:21-23). His desire for and emotional attachment to his son was not greater than his belief in God’s power and his determination to obey him.¹⁰⁹ Abraham’s obedience required faith to effect the breadth of his heart to accomplish so monumental a task. In like manner, by faith Isaac invoked the future blessing on Jacob and Esau, Jacob blessed Joseph’s sons,

¹⁰⁶“The key verb employed here is intensive, meaning ‘to wait expectantly’, and was used earlier of Jesus waiting for his enemies to be made his footstool (10:13).” O’Brien, *The Letter to the Hebrews*, 413.

¹⁰⁷Abraham’s volitional intention is what is actually being commended as faith here. He did not actually offer Isaac up as a completed act, since God sent the angel to stop him before slaying his son. Thus, “the act of offering is spoken of in the perfect tense (*prosenenochen*) as if what was intended was regarded as a completed act with a continuous consequence. The second verb (*prosepheren*) is translated *was ready to offer* in an attempt to bring out the distinction between this and the former verb and to indicate that the act was considered in intention rather than fulfillment.

He did this as “a decisive and carefully reasoned act, as the verb shows (*logisamenos, he considered*).” Guthrie, *The Epistle to the Hebrews*, 235-36.

¹⁰⁸This phrase is affectively charged and could be translated “Take your son, your precious one whom you love, Isaac.” It is an imperative followed by a series of intensifying terms that expresses greater intimacy and affection, similar to Gen 12:1, “Leave your country, your homeland, your father’s house.” This stacking of direct objects, each of which is preceded by the accusative indicator $\tau\omicron\varsigma$ emphasizes the solemnity and affective intensity of this command. Victor P. Hamilton, *The Book of Genesis. Chapters 18-50*, The New International Commentary on the Old Testament (Grand Rapids: Wm. B. Eerdmans Pub. Co, 1995), 102.

¹⁰⁹“He considered that God was able even to raise him from the dead” (11:19) uses the Greek λογισάμενος, which here indicates “inward conviction or persuasion, not simply a considered opinion.” O’Brien, *The Letter to the Hebrews*, 424.

and Joseph gave instruction for his bones to be brought to the promised land (all volitional determinations that were expressed) because they understood God's promises of a land to be fact (cognitive) and desired the better country (affective) (Heb 11:20-22).

Moses also demonstrated the complexity of faith's dynamic. The writer of Hebrews particularly emphasizes the affective manifestations of faith in regard to Moses. His parents, by faith, hid him for three months (action that demonstrated volitional determination to disobey the king) because they found him to be beautiful and did not fear the king's edict (Heb 11:23). These phrases demonstrate their great affection for the boy that overrode the fear of earthly consequences, affective responses that demonstrated their faith.¹¹⁰ Likewise, Moses "refused to be called the son of Pharaoh's daughter" (11:24), meaning that he chose not to be identified with Pharaoh's family, a choice that reflected the volitional dedication of his heart to the covenant people of God.¹¹¹ His choice resulted in mistreatment alongside his people, which he valued more than the "fleeting pleasures of sin" (11:25), a phrase that emphasizes the powerful affective draw of the ease and comfort that Moses would have enjoyed had he stayed in Pharaoh's household. "He considered the reproach of Christ greater wealth than the treasures of

¹¹⁰One could point out here that fear could be referenced not psychologically but as an idiomatic expression for obedience or submission to the king. In this case, the emphasis would be upon the volition rather than affection. But the nature of the idiom itself indicates the close tie between the psychological experience of fear and volitional submission to the object of fear.

Also, the parents' affective response of perceiving him to be beautiful, mentioned in Exod 2:2, is likely more than the typical emotional response of parents to their babies, since Heb 11 mentions it as evidence of faith. Some commentators suppose that his fine physical appearance was a sign of God's favor, and the parents' perception of this by faith compelled them to preserve the child for his special mission.

¹¹¹The use of ἀρέομαι in 11:25, "choosing rather to be mistreated with the people of God than to enjoy the fleeting pleasure of sin" is one of personal choice of one option over another. The term is explicitly volitional in nature. Paul Ellingworth, *The Epistle to the Hebrews: A Commentary on the Greek Text* (Grand Rapids: W.B. Eerdmans, 1993), 611.

Egypt, for he was looking to the reward” (11:26); in other words, his desire for God’s promises were greater than his desire for the pleasures of this world.¹¹² The cognitive belief in God and his reward resulted in his affective desire for it that superseded his desire for the present benefits he enjoyed, resulting in his volitional rejection of Egypt and dedication to the people of God, even in their suffering.

Furthermore, “By faith he left Egypt [another demonstration of his volitional determination to be identified with the people of God], not being afraid of the anger of the king [as with his parents, the affective response of fear did not hinder his obedience], for he endured as seeing him who is invisible¹¹³ [this phrase, similar to some considered above, refers to Moses’ cognitive belief in the unseen God of promise]” (11:27). And finally, he kept the Passover command to sprinkle blood because he believed God’s words about the coming Destroyer (cognitive acceptance and volitional response that identified him with God’s people, 11:28).¹¹⁴

Rahab’s example is nondescript; the writer of Hebrews simply points out that Rahab demonstrated her faith by her external works (similar to James’ point in Jas 2:25-

¹¹²His faith consisted in an emphatic refusal of the present, visible rewards of status and privilege in the certain expectation of the as yet unseen, but enduring, reward bestowed by God, to which he could only look ahead.” Lane, *Hebrews 9-13*, 373.

¹¹³The phrase ὡς ὁπῶν is obviously meant to refer to inner vision, inner perception. This belief in God’s presence and plan had an effect upon the extent of Moses’ heart that expressed itself in extraordinary ways, given his situation. “The courage to abandon work on which one’s heart is set, and accept inaction cheerfully as the will of God, is of the rarest and highest kind, and can be created and sustained only by the clearest spiritual vision.” Peake quoted in James Moffatt, *A Critical and Exegetical Commentary on the Epistle to the Hebrews*, International Critical Commentary on the Holy Scriptures of the Old and New Testaments (New York: Scribner, 1924), 181.

¹¹⁴Why was the deliverance of Israel from Egypt attributed to Moses’ faith here? His “careful attention to the detailed instruction of God” is the focus of attention in the “celebration of the Passover in response to God’s command (Exod 11:1-12:28).” This careful attention “was evidence of faith; it demonstrated how firmly he believed God’s promise that he would spare the firstborn of Israel when the angel of death executed the sentence of judgment upon Egypt.” Lane, *Hebrew 9-13*, 376.

26). But a consideration of the narrative in Joshua reveals how faith expressed itself dynamically. “By faith” (Heb 11:31), Rahab hid the two Israelite spies from the king of Jericho, stating that she believed the power of Yahweh because “fear of you has fallen upon us, and that all the inhabitants of the land melt away before you,” and “there was no spirit left in any man because of you” because “the Lord your God, he is God in the heavens above and on the earth beneath” (Josh 2:9, 11). Rahab’s faith in the God of Israel involved the affective response of fear at the demonstration of his power, a fear that was greater than the fear of the king of Jericho. This led Rahab to forsake loyalty to her own town and dedicate herself to the spies and their God, a volitional determination that worked itself out externally in her hiding them, advising them how to avoid discovery upon their escape, and even identifying herself with the people of God by hanging the scarlet chord (Josh 2:15-21).

The dynamics of faith could be extracted from a consideration of the narratives of those listed at the end of Hebrews 11—Gideon, Barak, Samson, Jephthah, and especially David, Samuel, and the prophets (v. 32). The figure with the most material to consider as he lived by faith is David, but such a consideration is outside the scope of this study.¹¹⁵ By faith all of these received miraculous power in various ways (11:33-35a)

¹¹⁵The psalms that David wrote are specimens of the faith experience, and therefore highly instructive. In fact, the teaching of the psalms, whether by testimony, admonition, or observation, is always based upon the experience of relating to God in the context of earthly living. The psalms “represent an experience-based learning strategy—each invokes experience, whether that of the speaker or the learner, as a basis of teaching.” David G. Firth, “The Teaching of the Psalms,” in *Interpreting the Psalms: Issues and Approaches*, ed. David Firth and Philip S. Johnston (Downers Grove: IL: IVP Academic, 2005), 163.

David and the other psalmists’ experience of faith is rich with cognitive beliefs about God and the world, affective desire expressed in pleas of agony or songs of joy, and volitional dedications and determinations. All of these functions take place in the psalmist’s intimate relationship with his covenant Lord.

and endured persecution and suffering (11:35b-38). All of these were commended for their faith.

The writer of Hebrews grounds the faith of his readers, and by implication the entire list of faithful examples from chapter 11, in the person and work of Jesus, who is “the founder and perfecter of our faith” (12:1). In fact, the supreme exemplar of faith was Jesus,¹¹⁶ “who for the joy that was set before him endured the cross, despising the shame” (Heb 12:2a). Though the writer of Hebrews would likely regard all of Christ’s life on earth as lived by faith, he specifically mentions the endurance of the cross as the central display of faith.¹¹⁷ The Gospel narratives give great insight into the faith that Christ displayed when facing his death.

The most poignant episode regarding the dynamics of faith was Jesus’ prayer in the Garden of Gethsemane. Here we see what is perhaps the greatest display of faith in all of redemptive history. Jesus took Peter, James, and John up to Gethsemane with the intention of departing from them to commune with the Father, “and began to be greatly distressed and troubled” (Mark 14:33, Matt 26:36). He then reported to the disciples “My soul is very sorrowful, even to death” (Mark 14:34, Matt 26:38) and withdrew to pray. Jesus’ prayer time was highly emotional, for he “fell to his face” (Matt 26:39, Mark 14:25) and was “in agony” so that he prayed with such earnestness that “his sweat

¹¹⁶“Christians are to find in Jesus, whose death on the cross displayed both faithfulness and endurance (12:2-3), the supreme example of persevering faith.” Lane, *Hebrews 9-13*, 312-13.

¹¹⁷Jesus, like the list of those who walked by faith, endured to the end in hope of receiving God’s promises. His endurance qualified him to sit “at the right hand of the throne of God” (12:2b), where he mediates a new covenant (12:24) that is the basis for the endurance of his people’s faith (12:3-24). Jesus is both exemplar and author/perfecter of faith.

It would be appropriate to look at the entirety of Jesus’ life of faith here, but such a task is beyond the scope of this study. Sufficient to address is the specific episode of faith addressed in this

became like great drops of blood falling down to the ground” (Luke 22:44).¹¹⁸ The source of his great woe was the suffering and shame he was to experience on the cross, an event that Jesus knew to be the will of his Father. So distressing was the prospect to him that Jesus returned three times (Matt 26:44) with the same request: “Abba, Father, all things are possible for you. Remove this cup from me.¹¹⁹ Yet not what I will, but what you will” (Mark 14:36, Matt 26:39, Luke 22:42).¹²⁰

The faith that Jesus displays here is one that regulated the extent of his heart. Most evident in these narratives is the affective struggle of Jesus. His great desire was to be spared from the shame of being forsaken by God.¹²¹ So great was this desire that he

passage: the events surrounding the crucifixion as Jesus considered the extreme pain he would have to endure in order to be faithful to God’s plan. No clearer picture of this is given than the Garden.

¹¹⁸The Greek word for “overwhelmed with sorrow,” περίλυπος is a rare word that means “burdened with grief” in the present context of “despair unto death”: “Nothing in all the Bible compares to Jesus’ agony and anguish at Gethsemane – neither the laments of the Psalms, nor the broken heart of Abraham as he prepared to sacrifice his son Isaac (Gen 22:5), nor David’s grief at the death of his son Absalom (2 Sam 18:33)

“Jesus is aware of facing something more than simply his own death. In [Mark] 10:45 he spoke of the purpose of the Son of Man ‘to give his life a ransom for many.’ That was the objective description of his purpose; now we hear the subjective experience of it. In Gethsemane Jesus must make the first payment of that ransom, to *will* to become the sin-bearer for humanity. Jesus stands before the final consequence of being the Servant of God Jesus necessarily experiences an abandonment and darkness of cosmic proportions.” James R. Edwards, *The Gospel According to Mark*, The Pillar New Testament Commentary (Grand Rapids: Eerdmans, 2002), 432-33.

¹¹⁹In the OT, the metaphor of a cup is associated with God’s wrath (Ps 11:6, Isa 51:15, Jer 25:15, Ezek 23:33, Zech 12:2; 14:10).

¹²⁰“*If it is possible* precedes the substance of the prayer and makes clear that Jesus was not pressing for anything that was against the will of the Father. The question at issue was not whether Jesus should do the Father’s will, but whether that necessarily included the way of the cross. The kind of death he faced was the kind of ordeal from which human nature naturally shrinks; thus we discern here the natural human desire to avoid it. But we discern also Jesus’ firm determination that the Father’s will be done. So he prays for the avoidance of the death he faced, but only if that accorded with the divine plan.” Leon Morris, *The Gospel According to Matthew*, The Pillar New Testament Commentary (Grand Rapids: W.B. Eerdmans, 1992), 668.

¹²¹“In his identification with sinful men, he is the object of the holy wrath of God against sin, and in Gethsemane as the hour of the Passion approaches the full horror of that wrath is disclosed.” C. E. B. Cranfield, *The Gospel According to Saint Mark: An Introduction and Commentary*, Cambridge Greek Testament Commentary (Cambridge: At the University Press, 1959), 433.

repeated his prayer multiple times with an intensity that brought about somatic responses of falling to his face and sweating drops like blood. Yet within the emotional turmoil, we see that his request was based upon a cognitive understanding of who God is (“all things are possible for you”) as well as a relational trust in him (“Abba, Father”). And in a remarkable volitional effort, he chooses to submit his will to God’s; this is faith.¹²² Thus, in the words of Hebrews, “for the joy that was set before him, he endured the cross, despising the shame” (12:2). His desire to obey his Father and enjoy the reward of his efforts in redeeming his people was greater than his desire to be spared, and he directed his will thusly.¹²³ Even his affective response submitted to God’s will, as his calmness during his arrest and trial demonstrate, in contrast to the disciples who fought impulsively, fled fearfully, or both. Even in his agony on the cross, having cried out, “My God, my God, why have you forsaken me?” (Matt 27:46, Mark 15:34) he nevertheless demonstrated faith, “Father, into your hands I commit my spirit!” (Luke 23:46).¹²⁴

The author of Hebrews calls his readers to faith, and this call is based entirely upon the faith-full life of the “founder and perfecter of our faith.” The dynamic faith that

¹²²“Herein lies faith: the ability to request openly another destiny than the one God has chosen but ultimately submitting to God’s will whatever this may involve.” Robert H. Stein, *Mark*, Baker Evangelical Commentary on the New Testament (Grand Rapids: Baker Academic, 2008), 662.

¹²³“His attitude is exemplary. He makes known the desire of his heart to God, but his primary concern is to accomplish God’s will.” Darrell L. Bock, *Luke*, in Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Books, 1996), 1760.

¹²⁴Bock calls Jesus’ final words, a prayer of trust because it includes a familial address (“Father”) followed by a statement of faith “into your hands I commit my spirit.” Taken from Ps 31:5, “Jesus’ prayer of trust is thus an expression of submission to God’s will, in which Jesus expresses faith that God will deliver him.” Bock, *Luke*, 1862.

Jesus displayed in facing his death is paradigmatic for all human faith; his faith was both exemplary of and foundational to the faith of his people. Lane points out,

The poignant description as a whole points to Jesus as the perfect embodiment of faith, who exercised faith heroically. By bringing faith to complete expression, he enabled others to follow his example. The phrase reiterates and makes explicit what was affirmed with a quotation of Scripture in 2:13, that Jesus in his earthly life was the perfect exemplar of trust in God.

The primary reference in 12:2a is to the exercise of faith by Christ himself. Jesus, however, is not simply the crowning example of steadfast faithfulness, whose response to God is cited to encourage the community to persevere in faith. His attainment of exaltation glory by way of faithful obedience in suffering was unprecedented and determinative, and not merely exemplary. The unique character of his personal sacrifice and achievement is not forgotten. There is between the response of Jesus to God and that of the attested exemplars of faith in chap. 11 a qualitative distinction.¹²⁵

Jesus' faith is the foundation that makes new covenant faith possible. By his faithful life, substitutionary death, and vindicating resurrection, the people of God experience the benefits of his work. Jesus

brought faith to its ultimate goal. He perfected it and, in so doing, inaugurated a 'new and living way' by which to approach God (10:20), so that we may follow his steps. He has fulfilled God's promises for all who believe, giving faith a perfect basis by his high-priestly work.¹²⁶

This grounding makes possible Jesus' faith also serving as an example to follow.

Similarly to Paul, the writer of Hebrews posits the eternal life secured by the faithful obedience of Jesus in dying and rising as "the very breath of heaven that already fills our hearts by God's Spirit and enlivens our 'feeble arms and weak knees' (Heb 12:12) to 'run the race set before us' (Heb 12:1)."¹²⁷ As we have seen, Jesus' faith was expressed in the

¹²⁵Lane, *Hebrews 9-13*, 412.

¹²⁶O'Brien, *The Letter to the Hebrews*, 455.

breadth of the functions of his heart—cognitively, affectively, and volitionally, and it was all done in conscious relational dependence upon God. Human faith found its perfect expression. And the human heart is thus restored to follow this example.

Conclusion

Chapter one described the functions of the heart as seen in Scripture. Chapter 2 demonstrated the centrality of faith in Christ to the restoration of the heart. Chapter 3 described more specifically *how* faith's restorative effects are displayed in the various functions of the heart. The next chapter will discuss the implications of these chapters for biblical counseling and the care of people.

¹²⁷Eternal life is both the reward of and the means by which faith perseveres to the end. Thomas R. Schreiner and Ardel B. Caneday, *The Race Set Before Us: A Biblical Theology of Perseverance & Assurance* (Downers Grove, IL: InterVarsity Press, 2001), 88.

CHAPTER 4

IMPLICATIONS FOR COUNSELING

Understanding man theologically is a requirement of a truly evangelical approach to counseling. Humans were created to exist in relationship to God, a relationship that involves the full breadth of the functions of their hearts. Thus, understanding how man relates to God and what functions are involved in that relationship are vital to understanding him theologically. We understand these by means of both the *content* of Scripture's description of the heart and the *purpose* of Scripture in restoring that heart through faith. Both are therefore central to an evangelical approach to counseling, and this is why they have been the two major concerns of the present study. These two major concerns, the functions of the heart and faith in Christ as restorative of those functions, are certainly not foreign to the biblical counseling movement and in fact are generally either assumed or explicitly present in its literature.

Regarding the first, as discussed in chapter 1, the biblical counseling movement places great emphasis on the heart as the control center of human life and thus the methodological target of counseling. The complexities of the heart are a regular topic in the theory and methodology of biblical counseling. The present study fits into this stream and seeks to advance its focus on the heart. My hope is that the present consideration will clarify the biblical counseling perspective of motivation by shedding

light on the multifaceted nature of the heart.¹

Regarding the second, the biblical counseling movement also values faith highly in the process of counseling, for faith is the means by which the transformative realities of the gospel is received. In fact, one of the movement's strengths is the theological awareness of the indicative realities of the gospel being the means by which human life is transformed.² However, the centrality of faith as the means by which those realities are continually received can easily be lost sight of as biblical counselors seek to apply these theological insights in the actual counseling process. I hope that the present study serves to remind biblical counselors that faith in Christ is the only bridge between

¹Powlison, not only a prominent figure in the biblical counseling movement, but also its representative historian, says that the biblical counseling movement enjoys much unity and likeness of mind, particularly about a few core convictions, the most pertinent for this discussion being that the gospel of Jesus Christ is the central answer for human need. But he also recognizes the need for more careful thinking on some important issues, like a biblical view of motivation. David Powlison, "Biblical Counseling in Recent Times," in *Counseling: How to Counsel Biblically*, ed. John MacArthur (Nashville: Thomas Nelson, 2005), 29.

Still, the developing understanding of the dynamics of heart motivation is clear in the writing of contributors such as Michael Emler, who has thought carefully about the dynamic functions of the human heart. He describes this dynamic as a complex reality involving cognitive, affective, and volitional aspects that are influenced by various factors in an individual's circumstances. Michael R. Emler, "Understanding the Influences of the Human Heart," *Journal of Biblical Counseling* 20 (2002): 47-52.

²One can infer from biblical counseling literature the general concern for faith's necessary involvement in human functioning as well as the importance of Scripture to faith's establishment in the human soul. For instance, in establishing that Scripture is the means by which we know Christ, the central relationship that brings about the restoration of humanity, Lane and Tripp assert that change is not merely cognitive (though it is cognitive) or behavioral (though it is behavioral), but occurs in a holistic way because it "begins in relationship to Jesus and is brought to completion within an ever-deepening union with him." Put differently, the restoration of human function is through relational faith. Timothy S. Lane and Paul David Tripp, *How People Change*, 2nd ed. (Greensboro, NC: New Growth Press, 2008), 47.

Also consider a central tenet of the givens of the human condition in David Powlison's "Affirmations and Denials," a document that serves for many in the field of biblical counseling as a statement of faith: "We *affirm* that the ideal for human functioning is faith working through love. Such love for God and neighbor is the standard against which to specifically understand what is wrong with people. It is the goal to which counseling must specifically aspire. We *deny* that any other standard or goal is true." That standard and goal of counseling is "faith working through love"; as established, love is the fulfillment of God's will for human function, and this only occurs by means of faith. David Powlison, *Speaking Truth in Love: Counsel in Community* (Winston-Salem, NC: Punch Press, 2005), 171.

the indicative and the imperative, and the prized place of faith in Scripture makes certain demands on the theory and methodology of counseling.

In sum, I hope to contribute to an evangelical understanding of counseling by highlighting these two concerns through the biblical theological considerations offered in the preceding chapters. We have seen that the heart is the indivisible whole of internal human functioning—cognition, affection, and volition—that expresses itself outwardly in relationship to God and others. The heart is also the seat of faith. Its central role in human functioning and its role as the seat of faith are not unrelated. In fact, faith in Christ is the means by which the capacities of the heart are restored to their proper function according to their original design because faith is the means by which the gospel and all the theological realities associated with it are received, both initially and continually. Faith is central to human identity and therefore central to working with people by means of counseling.

The implications of this understanding of the heart and faith will be strengthened by a brief consideration of a debate in church history that both shares many of the concerns of the present study and serves as a part of the evangelical intellectual heritage in which this study positions itself. Reformed thinkers of the early 1700s wrote extensively about the nature of human function and faith, occasioned by the Great Awakening in the New England colonies. A controversy erupted between two groups referred to as the “new lights” and the “old lights.” The thought of Jonathan Edwards as he reasoned through the controversy surrounding this “surprising work of God,” in particular offers much insight into the present consideration of the heart and of how faith

functions within it.³ We will hopefully gain a few more insights into the dynamics of the heart and of faith before we turn our efforts to identifying implications of this study for counseling.

A Historical Precedent

The intellectual history of the church is rich with debate pertinent to the nature of faith and the human heart. Theologians of varied cultural and historical contexts have conceptualized faith's functioning differently.⁴ The wide variety of emphases demonstrates the richness and breadth of Scripture's treatment of faith and how it functions in the human being.⁵

The historical legacy perhaps most pertinent to this discussion and which serves as the context for Jonathan Edwards' thought is the Reformation, in which a grand rediscovery of the biblical conception of faith and how it functions in God's redemptive

³In 1737, Jonathan Edwards published an essay entitled "A Faithful Narrative of the Surprising Work of God in the Conversion of Many Souls in Northampton," an account of God's work in his church three years prior.

⁴Avery Dulles categorizes the various approaches to this issue into seven prominent models: "On the *propositional* model, faith involves assent to revealed truths on God's authority. A *transcendental* model relates faith to a new cognitive horizon or perspective given by God, distinguishing it from "beliefs" formulated in propositions. Even less cognitive are the *fiducial* model, which emphasizes trust; and the *affective-experiential* model, which emphasizes faith's relation to experience. So also the *obediential* model, which emphasizes acknowledgement of God's sovereign initiative; the *praxis* model, which emphasizes hopeful action in solidarity with the suffering; and the *personalist* model, which emphasizes personal relationship conferring a new mode of life—these largely exclude cognition in defining faith." Daniel J. Treier, "Faith" in *Dictionary for Theological Interpretation of the Bible*, ed. Kevin J. Vanhoozer (Grand Rapids: Baker Academic, 2005), 226. See also Avery Dulles, *The Assurance of Things Hoped For* (Oxford: Oxford University Press, 1997).

⁵Some models emphasize the cognitive aspect of faith, like the *propositional* and *transcendental* models. Others emphasize the volitional aspect of faith, like the *obediential* model. Another emphasizes the affective aspect of faith, the *affective-experiential*. And still others emphasize the relational aspect of faith, the *fiducial* or the *personalist* models. As we have seen, all four aspects are certainly present in Scripture's presentation of faith's dynamic, and emphasizing one to the exclusion of the others is unwarranted biblically and leads to a lopsided understanding of faith and, since faith is a central anthropological consideration, a lopsided understanding of the human heart as well.

plans occurred. The Reformers returned to the biblical conception that salvation is by grace alone through faith alone in Christ alone. In this well-known series of phrases, faith is addressed primarily in terms of its cause (*sola gratia*), its sufficiency (*sola fide*), and its object (*solus Christus*). The Reformers understood that faith is a human activity that is simultaneously a divinely granted gift, that it must not be joined to any other human activity to merit salvation, and that its only proper object is Christ.⁶ And though this oft-repeated doctrinal summary does not explain *how* this faith actually functions in human beings, the Reformers had much to say about that as they reflected upon faith's effect upon human living. Since salvation is the ultimate gift given by means of faith in Christ, salvation's restorative effects are therefore mediated by faith.

Luther, for instance, said that the image of God is restored through faith, specifically as people "feel, think, and want exactly what God does, whose thought and will it is that we obtain the forgiveness of sins and eternal life through Jesus Christ."⁷ Luther uses affective and volitional language in describing the effects of grasping the gospel for oneself. Calvin offers similar insight in his discussion of the image of God as a multifaceted and dynamic reality, saying that unfallen man "had full possession of right

⁶Luther's teaching on faith, developed further by Melanchthon, represented it as consisting of *notitia*, *assensus*, and *fiducia*, knowledge, belief, and trust respectively. "The Reformation gave back to faith its immediate relation to the revelation of salvation and understood it again in the Pauline sense as the personal apprehension of divine grace in Christ. Luther describes faith as a living trust of the heart. The *assensus*, according to him is an assenting impulse of the will which originates in the impression of the truth of the divine word upon the conscience and the heart. God's revelation, which awakens faith, sets all spiritual powers of man into motion, and the assent to his Word and knowledge of his grace are born only with the trust in salvation. Love can not be separated from faith." Otto Kirn, "Faith," in *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, ed. Samuel MacCauley Jackson (New York: Funk and Wagnalls Company, 1909), 4:269.

⁷Martin Luther, *Lectures on Galatians*, vol. 26 of *Luther's Works*, trans. Jaroslav Pelikan, ed. Jaroslav Pelikan and Helmut T. Lehmann (St. Louis: Concordia, 1986), 431. I recognize that Luther's understanding of *imago dei* can so emphasize relational aspects that ontological aspects are ignored. Still,

understanding, when he had his affections kept within the bounds of reason, all his sense tempered in right order, and he truly referred his excellence to exceptional gifts bestowed upon him by his Maker.”⁸ These were precisely the gifts that God’s redemptive activities came to restore.⁹ The effect of faith in the gospel of Christ is that human beings will be conformed to Christ’s image (2 Cor 3:18), who is the image of God proper (2 Cor 4:4; Col 1:15).

The broad stream of Puritan thinking issued from the Reformation, and both provide the historical and theological context of a conflict that occurred during the Great Awakening,¹⁰ when a clash occurred between two loosely-defined groups historians now refer to as the New Lights, who saw the stirring of affection with evident expression as an important part of revival, and the Old Lights, who found such enthusiasm distasteful, dangerous, and undermining of rational faith. While this clash was in some ways similar to the older debate between intellectualists and voluntarists, it was unique in that both parties seemed to agree in the basic structure of the human soul, following “the older

his insight here is helpful for understanding the radical transformation of the human soul as it relates rightly to God.

⁸John Calvin, *Calvin: Institutes of the Christian Religion*, 2 vols., The Library of Christian Classics, vol. 20, ed. John T. McNeill, trans. Ford Lewis Battles (Louisville: Westminster John Knox Press), 188.

⁹Calvin says, “What was primary in the renewing of God’s image also held the highest place in the creation itself.” Put differently, those characteristics which are restored through faith in the gospel are central to human beings as the image of God. *Ibid*, 189.

¹⁰Haykin points out that scholars are divided on the issue of whether Edwards was consistent with or departed from the theological concerns of Puritanism up to that point; but the evidence that he was consistent with Puritan experiential theology is strong. Edwards used much of the same language and conceptualization of the Puritan “analysis for true Piety, spiritual sensation, and heart religion.” Haykin references a study by Brad Walton who traces these themes from Richard Greenham, through Richard Sibbes, to Thomas Goodwin and John Howe. Michael A. G. Haykin, *Jonathan Edwards: The Holy Spirit in Revival: the Lasting Influence of the Holy Spirit in the Heart of Man* (Darlington, England: Evangelical Press, 2005), 122.

catalogue of faculties, especially understanding, the will, and the affections.”¹¹

The disagreement lay in the differing hierarchies of value to the faculties, explained well by Holifield:

In effect, two sets of spatial metaphors, more frequently assumed than expressed, silently guided them. The Old Lights presupposed an image of higher and lower powers. The New Lights drew implicitly on an alternative metaphor: the image of surface and depth. For the antirevivalists, the understanding was higher in value and importance than the affections. For the revivalists, the understanding was only of preliminary importance, and to linger at that level, they thought, was to risk superficiality. For the antirevivalists, the affections were lower in value than the understanding. For the revivalists, the affections were the “deeper” powers So we are dealing with differences of emphasis and degree.¹²

Notable is that neither those who gravitated toward the Old Light position nor those who held the New Light position found anything intrinsically wrong with any of the functions of the human soul, but in fact agreed in their general categorization and validity. Where the positions came to a head was on the issue of the priority of the sepecific faculties of the soul. While examples can be found of both camps generally agreeing that understanding is the genesis of the affections and volition,¹³ their practical assessments of the revivals were often at odds.

The Old Lights, represented by Charles Chauncy, were in practical

¹¹E. Brooks Holifield, *A History of Pastoral Care in America: From Salvation to Self-Realization* (Nashville: Abingdon Press, 1983), 73.

¹²Ibid., 80.

¹³Old Lights like Charles Chauncy and Nathanael Appleton posited that “the renewal of the will and affections presupposed prior enlightenment of the understanding” and that “the Spirit began its saving work by informing the understanding and convincing it of the soul’s sinfulness.” Ibid., 74.

New Lights, such as Gilbert Tennent, agreed on this basic hierarchy, saying that revivalists excited the affections only through “the Information of Understanding.” Even Tennent, who had been accused of manipulating people’s passions, said, “The blessed God treats with men as rational Creatures, by applying to their rational Powers; and therefore whatever Good they get passes through their Understandings, to their Wills and Affections.” Ibid., 75. Fellow revivalists, who obviously prized the

consideration quite suspicious of the emotional aspects of faith, claiming that, “the plain Truth is, an enlightened Mind, and not raised Affections, ought always to be the Guide of those who call themselves Men; and this in the affairs of Religion as other things.”¹⁴

This revealed in Chauncy a disjunction between cognition and affection/volition that Edwards wished to avoid in his understanding of the practice of faith. This disjunction led Chauncy to see the irrational behavior of the Great Awakening as reason to reject it as a mockery of true conversion. Edwards, for his part, spoke against the excesses of ungrounded emotional outbursts, but saw them as the unfortunate fleshly mimicry of a genuine movement of the Spirit of God. The difference between Chauncy and Edwards is summarized well in the follow statement: “To Edwards humans were emotional and would have emotional responses to God’s Spirit; to Chauncy humans were emotional and God’s Spirit would respond by controlling their emotions.”¹⁵ Moody attributes Chauncy’s eventual slide into Unitarianism to this “principle of spirituality” that saw the gospel experience as “essentially a rational experience” and led him to a “rationalization of the gospel.”¹⁶

Ironically, the disjunction between cognition and affection/volition that marked Chauncy’s philosophy also marked his most extreme opponents who sought to put

affection and volition, such as Joseph Sewall, William Williams, Samuel Blair, and Solomon Williams, agreed with this basic hierarchy of human functioning. Ibid.

¹⁴Charles Chauncy, *Seasonable Thoughts on the State of Religion in New England* (Hicksville, NY: Regina Press, 1975), 326.

¹⁵Josh Moody, *Jonathan Edwards and the Enlightenment: Knowing the Presence of God* (Lanham, MD: University Press of America, 2005), 40.

¹⁶Chauncy “cherished a rationalist idol within Puritanism, and as far as evangelical orthodoxy is concerned, this syncretism was his undoing.” Ibid.

affective response as hierarchically above cognitive understanding.¹⁷ James Davenport, for instance, was considered a “pious zealot” who, in a “hysterical and disruptive evangelistic summer tour of southern Connecticut,”¹⁸ so emphasized the experience of emotion in conversion that he called into question the genuineness of anyone’s faith who did not report conversion experiences similar to that which he sought to provoke with his preaching. Davenport was representative of the tendency to distort through over-prioritization the affective nature of conversion and faith.¹⁹

Edwards found himself in opposition to both parties.²⁰ Edwards’ theology of a “whole soul” response to the gospel was what “separated [him] both from Chauncy and the Separatists” as well as others;²¹ yet, Edwards did not seek a “a careful English-style

¹⁷“Strangely, those at the opposite end of the theological spectrum to Chauncy, the separatists, had an essentially similar epistemology of salvation. Their conclusion, however, was not that the truly converted govern their heart with their head, but that the truly converted must feel in their heart to direct their head. They were not quite governed by their emotions, but primacy of epistemological order was clearly given to them over and above reason.” Ibid.

¹⁸Charles Hambrick-Stowe, “The ‘Inward, Sweet Sense’ of Christ in Jonathan Edwards,” in *The Legacy of Jonathan Edwards: American Religion and the Evangelical Tradition*, ed. D. G. Hart, Sean Michael Lucas, and Stephen J. Nichols (Grand Rapids: Baker Academic, 2003), 91.

¹⁹Holmes notes that Davenport may not have been the most culpable example of this extreme, though he is certainly the most notorious among historians. He may be most blamed because he detailed his own failures in a later retraction. Stephen R. Holmes, *God of Grace and God of Glory: An Account of the Theology of Jonathan Edwards* (Grand Rapids: William B. Eerdmans Pub. Co, 2001), 212.

²⁰George M. Marsden, *Jonathan Edwards: A Life* (New Haven, CT: Yale University Press, 2003), 284-290.

²¹Though the Puritans largely understood faith as an issue of the “whole man” that was “rooted in the inclination and affections as well as in the intellect,” “their intention was often markedly frustrated by a faculty psychology that proved inadequate for expressing the unity of the subject. As one student of Puritan thought has said, although the Puritan theologian sought to portray faith as the response of the whole man to God, when he delineated what was involved in the response he alternately emphasized the intellect and the will as the principal faculty in the act of faith. And although this alternation could occur in the same theologian, it is usually possible to classify Puritan theologians according to their predominating emphasis.”

For instance, Thomas Shepard represents the “intellect-emphasis” by subordinating the will to the intellect, which serves as “‘coachman’ over the unruly steeds of passion that otherwise overpower man.” William Ames, on the other hand, represents the “volition-emphasis” by conceiving of faith as

‘balance’” between the two positions. Rather, he preached for affections “as high and as strong as could be achieved, without becoming reactionary or fanatical, for he had an epistemology of true salvation that allowed him to hold to the feelings of his head as well as the thinking of his heart.”²²

Despite the logical priority of cognition, religious affections are what he perceives as the more crucial end of regeneration. He says, “True religion, in great part, consists of holy affections.”²³ Edwards understood the affections to be “the more vigorous and sensible exercises of the inclination and will of the soul” as distinguished from understanding. He writes,

God has endued the soul with two faculties: one is that by which it is capable of perception and speculation, or by which it discerns, and views, and judges of things; which is called the understanding. The other faculty is that by which the soul does not merely perceive and view things, but is some way inclined with respect to the things it views or considers; either is inclined *to* them, or is disinclined and averse *from* them; or is the faculty by which the soul does not behold things, as an indifferent unaffected spectator, but either as liking or disliking, pleased or displeased, approving or rejecting. This faculty is called by various names; it is sometimes called the *inclination*: and, as it has respect to the actions that are determined and governed by it, is called the and [*sic*] the *will*: and the mind, with regard to the exercises of this faculty, is often called the *heart*.²⁴

In addressing the functions of the soul in these two categories, he collapses the affections and the will into one function,²⁵ though he does recognize the possibility of

moving in reverse order: saving knowledge follows an act of the will and depends upon it. Conrad Cherry, *The Theology of Jonathan Edwards: A Reappraisal* (Garden City, NY: Anchor Books, 1966), 13.

²²Moody, *Jonathan Edwards and the Enlightenment*, 41.

²³Jonathan Edwards, *A Treatise Concerning Religious Affections: In Three Parts* (Philadelphia: James Crissy, 1821), 16.

²⁴*Ibid.*

²⁵“The will, and the affections of the soul, are not two faculties; the affections are not essentially distinct from the will, nor do they differ from the mere actings of the will, and inclination of the soul, but only in the liveliness and sensibleness of exercise.” *Ibid.*, 17.

understanding them as unique in terms of degree.²⁶ The affections also contain the emotions, though they cannot be equated with them.²⁷ In sum, in Edwards' view, "the will is not an independent faculty, a loose moral cannon, but an integral part of the soul, related closely to the mind, heart, emotions, and affections. They follow upon what Edwards called the dictates of the mind."²⁸ This just shows the necessary interrelatedness of the breadth of the soul's function in Edwards' thinking; cognitive, and affective/volitional functions are inextricably linked.²⁹

Edwards could avoid having to strike a balance between the two positions in part because he did not agree with the faculty-psychology that undergirded the entire debate. This faculty-psychology

tended to conceive the human faculties as distinct entities with separate functions. When faith occurred, the will did something, the intellect performed another

²⁶"In some sense, the affection of the soul differs nothing at all from the will and inclination, and the will never is in any exercise any further than it is affected; it is not moved out of a state of perfect indifference, any otherwise than as it is affected one way or other, and acts nothing any further. But yet there are many actings of the will and inclination, that are not so commonly called *affections*: in everything we do, wherein we act voluntarily, there is an exercise of the will and inclination; it is our inclination that governs us in our actions; but all the actings of the inclination and will, in all our common actions of life, are not ordinarily called affections. Yet, what are commonly called affections are not essentially different from them, but only in the degree and manner of exercise." *Ibid.*, 18.

²⁷Though not everyone agrees on how Edwards understood the affections, Storms says that readers should "distinguish affections from 'emotions' or 'feelings.' Certainly there is what may rightly be called an emotional dimension to affections. Affections, after all, are sensible and intense longings or aversions of the will. Perhaps it would be best to say that whereas affections are not less than emotions, they are surely more." C. Samuel Storms, *Signs of the Spirit: An Interpretation of Jonathan Edwards' Religious Affections* (Wheaton, IL: Crossway Books, 2007), 45.

²⁸Douglas A. Sweeney, *Jonathan Edwards and the Ministry of the Word: A Model of Faith and Thought* (Downers Grove, IL: IVP Academic, 2009), 150.

²⁹Any difference between what we could refer to as Edwards' bipartite model and the tripartite model proposed in this study is actually quite minor. Edwards understood the "affections" as involving desire and will (among other things). I have simply chosen to use the label "affections" for desire and "volition" for will. But the very point of Edwards' model is that understanding, affections, and will are inextricably linked. The proposed model is in keeping with this core conviction. Another central point to Edwards' model is that faith is restorative of all of these aspects of the heart; another point of agreement with the proposed model.

function, and so on. The question would naturally arise: What faculty operates first? Is one faculty the controlling operation of the mind? With man so divided into distinct faculties, the temptation was to describe the nature of the faith-act in terms of their distinct operations rather than in terms of the unity of the human subject.³⁰

Edwards' conception of the human soul was more in terms of function than in terms of distinguishable objects. It may be simplistic, but perhaps helpful, to say that Edwards thought of *will*, *thought*, or *affection* more as verbs than as nouns. What I mean by this is that Edwards understood the human soul to be the agent that *acts by* thinking, desiring, and willing. This was in opposition to a faculty psychology that understood these things primarily as nouns: *the* mind, *the* affections, and *the* will, thus placing the locus of agency upon various "objects" contained in the soul. This important distinction is seen in part in his treatise *The Freedom of the Will*; he speaks of the impropriety of attributing liberty to "the will" itself because

the will itself is not an agent that *has a will*; the power of choosing itself has not a power of choosing. That which has the power of volition or choice, is the man or the soul, and not the power of volition itself. And he that has the liberty of doing according to his will, is the agent or doer who is possessed of the will, and not the will which he is possessed of. We say with propriety, that a bird let loose has power and liberty to fly; but not that the bird's power of flying has a power and liberty of flying. To be free, is the property of an agent who is possessed of powers and faculties, as much as to be cunning, valiant, bountiful, or zealous. But these qualities are the properties of men or persons, and not the properties of properties.³¹

Edwards' position was not a complete departure from faculty psychology, but it made an important distinction that preserves better the fundamental unity of the human soul.

Cherry explains:

With his distinction between human powers Edwards intends to connote what the

³⁰Cherry, *The Theology of Jonathan Edwards*, 14.

³¹Jonathan Edwards, *The Freedom of the Will* (La Vergne, TN: Lightning Sources, Inc., 2001), 32.

older faculty psychology at its best also intended: not separates entities in man, but the self in its various powers and various compartments toward objects and ideas. But as we have seen, frequently the Puritan proponents of the faculty-psychology ended with a description of the faculties as self-activating entities in a hierarchy of action. This quite naturally led to the subordination of one faculty to another in a definition of the faith-act.³²

Edwards' distinction regarding the makeup of the soul is very important for his understanding of the act of faith, as Cherry points out. Just as the human soul cannot be divided into various faculties, so the act of faith cannot be. Faith encompasses the entirety of a person's heart, affecting the entire gamut of its interrelated functions.

Hence we may learn the nature of saving faith; that it is an accepting, yielding to, and complying with, the gospel as such a call and invitation; which implies the hearing of the mind, i.e. the mind's apprehending or understanding the call; a believing of the voice, and the offer and promises contained in it; and accepting, esteeming, prizing the person and benefits invited to; a falling in of the inclination, the choice, the affections, &c.³³

Thus, faith cannot be relegated to particular faculties of the human heart. Because the heart itself *functions* in various interrelated ways, a heart transformed by faith will *function* accordingly in those various interrelated ways. Faith's function, like the heart's function, should not separated conceptually.³⁴ Cherry summarizes Edwards' position on

³²Cherry, *The Theology of Jonathan Edwards*, 16.

³³Jonathan Edwards, "Observations Concerning Faith," in *The Works of President Edwards*, vol. 4 (Bedford, MA: Applewood Books, 1808), 458.

³⁴Edwards' well known critique of Thomas Manton's distinction between assent, consent, and affiance in the act of faith illustrates this point well. He says that drawing a distinction between these is improper "because the parts are not all entirely distinct one from another, and so are in some measure confounded one with another: For the last, viz. affiance, implies the other two, assent and consent; and is nothing else but a man's assent and consent, with particular relation or application to himself and his own case, together with the effect of all in his own quietness and comfort of mind, and boldness in venturing on this foundation, in conduct and practice." *Ibid.*, 455.

Once again, Cherry helpfully states, "The division of faith into distinct acts of assent, consent, and affiance suggests a chronological sequence of movements dependent upon the several functions of the distinct faculties (intellect, will, and affection). Edwards argues that the movements of the self designated by the three words interpenetrate, or are confounded with, one another. A psychology which describes the human powers as self-activating faculties tends to destroy the unity of the human subject; and the view of

this issue: “In faith the powers of intellect and will tend to merge into one; strictly speaking, the various movements of the self in the act of faith are not distinct acts but are different modes of the same act.”³⁵

What this implies in the debate between the New Lights and the Old Lights is that faith is not the proper subordination of the affections to the intellect; rather, it is a passionate intellect, and as explained above, Edwards’ psychology could support this conception of faith:

Religious man is not one who subjects passions to the rule of reason but one whose reason is passionate and whose affection is intellectual. Edwards, like Chauncy, unhesitatingly declares that “where there is heat without light, there can be nothing divine or heavenly in that heart.” But Edwards, unlike Chauncy, has a basis upon which to claim the symmetry of heat and light, reason and emotion in religion: his understanding of the interpenetration of cognition and volition in the act of faith. There is a simultaneous and harmonious movement of knowing and affective inclination.³⁶

In fact, Edwards’ psychology of conversion, captured in his phrase “sense of the heart,” is a reference to “knowledge that is emotionally affecting, or an act of will that coincides with held notions, when a person’s whole self, both mind and will, is caught up in the experience of conversion.”³⁷ This knowledge of God restores the entirety of a person’s native cognitive, affective, and volitional functions. In a fallen world, this is the only

faith which isolates distinct movements of the self that are products of the distinct faculties obscures the basic unity of the act of faith. Faith may be compendiously termed affiance or trust, but it also includes in its very nature judgment regarding the reality of its object, a consent to that object as ‘good, eligible, or desirable,’ and a dependence on, hope in, and venturing in practice on the foundation of, the object.” Cherry, *The Theology of Jonathan Edwards*, 17.

³⁵Ibid.

³⁶Ibid., 167.

³⁷Holmes makes this point in the context of pointing out that in Edwards’ theology, since the end of creatures’ knowledge of God was a Christological category, and their delight in God a pneumatological one, an “attempt to connect the intellectual and volitional aspects of conversion, then, could be regarded as a form of Trinitarian theology.” Holmes, *God of Grace and God of Glory*, 180-81.

way these human functions operate according to their original design; cognitive apprehension of God's moral qualities, affective recognition of his beauty and goodness, and volitional dedication to his will occur only through regeneration, conversion, and faith.³⁸ For Edwards, then, cognitive regeneration is necessary for affective regeneration, but affective regeneration is a necessary *telos* of cognitive regeneration. Yet, even in setting religious affection as the goal of cognitive regeneration, Edwards gives the proper qualifications regarding the affections that guard him from some of the pitfalls of Davenport and others. Edwards writes,

Upon the whole, I think it clearly and abundantly evident, that true religion lies very much in the affections. Not that I think these arguments prove that religion in the hearts of the truly godly, is ever in exact proportion to the degree of affection and present emotion of the mind: for undoubtedly there is much affection in the true saints which is not spiritual; their religious affections are often mixed; all is not from grace, but much from nature. And though the affections have not their seat in the body, yet the constitution of the body may very much contribute to the present emotion of the mind. And the degree of religion is rather to be judged of by the fixedness and strength of the habit that is exercised in affection, whereby holy affection is habitual, than by the degree of the present exercise: and the strength of that habit is not always in proportion to outward effects and manifestations, or inward effects, in the hurry and vehemence and sudden changes of the course of the thoughts of the mind. But yet it is evident, that religion consists so much in affection, as that without holy affection there is no true religion: and no light in the understanding so good, which does not produce holy affection in the heart: no habit or principle in the heart is good, which has no such exercise: and no external fruit is good, which does not proceed from such exercises.³⁹

He is able to avoid the pitfalls of enthusiasm because he posits the raised affections of

³⁸“In the fall into sin, Edwards thinks, we human beings lost a certain cognitive ability: the ability to apprehend God's moral qualities. With conversion comes regeneration; part of the latter is the regeneration (to a greater or lesser extent) of this cognitive ability to grasp or apprehend the beauty, sweetness, amiability of the Lord himself and of the whole scheme of salvation. And it is just the cognitive ability that involves the new simple idea. And one who doesn't have this new simple idea—one in whom the cognitive process in question has not been regenerated—doesn't have spiritual knowledge of God's beauty and loveliness.” Alvin Plantinga, *Warranted Christian Belief* (New York: Oxford University Press, 2000), 299

³⁹Edwards, *Religious Affections*, 42-43.

faith as cooperating with the mind's comprehension of and submission to the revelation of Jesus Christ through Scripture. Religious affections is not unbridled emotion, but a emotive recognition of the "excellency" of God through the reception of his revealed word. Edwards writes,

Faith is the soul's entirely acquiescing in, and depending upon the truth of God, revealing Christ as Savior.

It is the whole soul according and assenting to the truth, and embracing it. There is an entire yielding of the mind and heart to the revelation, and a closing with it, and adhering to it, with the belief, and with the inclination and affection. It is admitting and receiving it with entire credit and respect. The soul receives it as true, as worthy and excellent

The adhering to the truth, and acquiescing in it with the judgment, is from a sense of the glory of the revealer, and the sufficiency and excellency of the performer of the facts. The adhering to it, and acquiescing in it with the inclination and affection, is from the goodness and excellency of the thing revealed, and of the performer.⁴⁰

Also instructive for our study is what Edwards saw as the result of these correlative modes of faith: virtue. "It is only fitting that a thinker who conceived Christian practice as the chief sign of faith should see the closest of relationships obtaining between theological reflection on the nature of faith and theological ethics."⁴¹ Edwards entire ethic was in a sense quite simple: love for God is the chief principle of virtue, and out of love for God flowed love for neighbor. "For if virtue involves love to God, virtue must—owing to the nature of the object loved—be founded on that love."⁴² Edwards writes,

If true virtue consists partly in a respect to God, then doubtless it consists chiefly in it. If true morality requires that we should have some regard, some benevolent affection to our Creator, as well as to his creatures, then doubtless it requires the

⁴⁰Edwards, "Observations Concerning Faith," 428-29.

⁴¹Cherry, *The Theology of Jonathan Edwards*, 176.

⁴²*Ibid.*, 178.

first regard to be paid to him; and that he be every way the supreme object of our benevolence.⁴³

This correlates with Edwards' understanding of the end to which God created the world. For Edwards, this was how faith related to ethics: as faith works to transform the breadth of the soul, it enables a genuine comprehension of (cognitive), desire for (affective), and dedication to (volitional) the Triune God. These things constitute a love for God. In fact, faith's necessary trajectory was love to God, which has as its result a love for neighbor. Because virtue requires supreme, whole-hearted love for God as its foundation, and because such love must be the result of faith, faith is therefore foundational to virtuous conduct. Marsden describes acutely Edwards' logic:

True virtue, or universal benevolence, is possible only if one's heart is united to God, who is love and beauty and the source of all love and beauty. Any other loves, absent this properly highest love, will be love for much less than all that one ought to be loving and hence contrary to the very purpose for which one was created.⁴⁴

The heart is united to God by faith in Christ in order to bring about love for him that is supreme over all loves and identifies a person's interests with his, which necessarily includes identifying a person's interests with that of the interests of others (or more properly stated, God's interest for them). Put differently, God's happiness becomes a believer's happiness; correlatively, others' (eternal) happiness becomes the believer's happiness.⁴⁵ This understanding of ethics is in no small part the result of Edwards' "recurring efforts to connect faith and practice" in a way that avoids the errors of the

⁴³Jonathan Edwards, *The Nature of True Virtue* (Ann Arbor: The University of Michigan Press, 1960), 17.

⁴⁴George M. Marsden, "Challenging the Presumptions of the Age: The Two Dissertations" in *The Legacy of Jonathan Edwards: American Religion and the Evangelical Tradition*, ed. D. G. Hart, Sean Michael Lucas, and Stephen J. Nichols (Grand Rapids: Baker Academic, 2003), 109.

rationalists and the enthusiasts alike since

both parties sundered faith and practice: the rationalists in the direction of a morality devoid of sufficient consideration of faith's object and possibility; the enthusiast in the direction of an irresponsible, inactive faith. Practice finds its depth and possibility in faith; faith finds its active, living issuance in practice. Thus faith and ethics are inseparable.⁴⁶

These insights from Edwards about the unification of the heart and movement toward the love of God and others being expressed in human conduct is the precise concern of this study. This brief consideration of his understanding of the heart and of faith has served as the historical precedent to our contemporary evangelical approach. Contemporary evangelical thinkers have sought to understand the nature of faith as a complex reality that involves more than cognitive assent.⁴⁷ A prominent evangelical thinker on this issue is John Frame, who expounds a view that is similar to Edwards', though perhaps more complex. He concludes that the functions of the inner person are necessarily interrelated. His list of what those faculties are is more detailed than

⁴⁵Ibid., 112.

⁴⁶Cherry, *The Theology of Jonathan Edwards*, 185.

⁴⁷Many examples of evangelical thinkers who see faith as involving more than cognition abound. A few representative examples will suffice. For one, John Murray understands the nature of faith to be made up of knowledge, conviction, and trust. More specifically, belief requires knowledge to be more than blind conjecture. It also requires conviction, which is to consent to the truthfulness of the knowledge held as well as its importance. Finally, belief requires trust, a self-commitment of the one who believes. John Murray, *Redemption: Accomplished and Applied* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1955), 111-12.

Another example is Peter Jenson, who understands faith to be a universal human experience. Everyone exercises faith continually on many different levels. Not only is it a universal reality, it is also always a relational exercise. These two aspects come together to show that faith is a regular part of living in and relating to the world. "No matter how skeptical or cynical they are," Jenson writes, "their cynicism and skepticism are far outweighed by the faith which they constantly exercise in all sorts of things and persons." Peter Jenson, "The Nature of Faith," in *Preaching the Living Word: Addresses from the Evangelical Ministry Assembly* (Ross-shire, Scotland: Christian Focus Publications, 1999), 156.

See also Mark Seifrid's recognition that "though faith has a cognitive aspect, based as it is upon the promise of God fulfilled in Christ, the whole person is involved in believing Mark Seifrid, *Christ, Our Righteousness: Paul's Theology of Justification*, New Studies in Biblical Theology (Downers Grove, IL: InterVarsity Press, 2000), 137.

Edwards', identifying them as reason, perception and experience, emotion, imagination, will, habits and skills, and intuition.

To speak of human "faculties" is to speak of diverse perspectives in terms of which we can look at the various acts and experiences of the human mind. None of the faculties, so understood, exists or acts apart from the others, each is dependent on the others, and each includes the others.⁴⁸

Frame draws an implication from this that is similar to Edwards' point regarding the supposed primacy of reason. Frame points out that if one's standard for judging the worth of emotional inclinations, imaginative ideas, intuitions, experiences, and so forth is to measure it against "conformity to reason," then he has taken an unnecessary step, since "conformity to reason" in the context of this debate means "conformity to Scripture" or "conformity to the truth."⁴⁹ Thus, reason itself is not the standard, but the truth of Scripture, since reason must also conform to these things. Emotions, intuitions, and the like ought to conform to Scripture. Frame points this out to clarify that each function of the heart does not necessarily submit to reason, but rather cooperates with it in conforming to biblical truth.⁵⁰

The Fall was not essentially a derangement of faculties within man. It was rebellion of the whole person—intellect as much as emotions, perception, and will—against

⁴⁸John M. Frame, *The Doctrine of the Knowledge of God: A Theology of Lordship* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1987), 329.

⁴⁹Ibid., 331.

⁵⁰"Redemption doesn't make us more emotional (as some charismatics might suppose) or less so (as some Reformed would prefer), any more than it makes us more or less intellectual. What redemption does to the intellect is to consecrate that intellect to God, whether the I.Q. is high or low. Similarly, the important thing is not whether you are highly emotional or not; the important thing is that whatever emotional capacities you have should be placed in God's hands to be used according to His purposes.

"Thus intellect and emotion are simply two aspects of human nature that together are fallen and together are regenerated and sanctified. Nothing in Scripture suggests that either is superior to the other. Neither is more fallen than the other, neither is necessarily more sanctified than the other." Ibid., 336.

God. My problem is not something within me; it is me. I must take the responsibility, unless Jesus Christ takes that responsibility in my place.⁵¹

Frame points out the necessity of understanding the functions of the heart as interrelated in their fallenness as well as their need for the redemptive activity of God that is received by the heart by faith. Thus, the present study fits well into the stream of evangelical reformed thought. The implications below will hopefully contribute to a more faithful and robust evangelical understanding of the human heart in general and of interacting with the heart through counseling in particular.

Implications for Counseling

The implications of the centrality of faith for the restoration of human functioning are possibly endless. They would stretch into every discipline that addresses human nature. The remainder of this chapter will attempt simply to capture two major implications for counseling with a few more specific points under each one.

The Unification of the Heart

First, counseling should be directed to the breadth of the heart's functions and have as a goal the unification of these functions. The necessary interrelatedness of the heart's functions compels the counselor to address each of these functions as interdependent upon the others. Emphasizing one aspect without due attention to the others will lead to a lopsided view of people and a lopsided methodology in handling them. The cognitive, affective, and volitional ought not be treated in isolation from one another.

⁵¹Ibid.

The human heart should not be addressed merely cognitively. Understanding helpful propositions, even those revealed in Scripture, is insufficient if it does not lead to affective and volitional conformity. An exclusively-didactic style of counseling that focuses on knowledge can be in danger of not paying adequate attention to a counselee's emotional responses as a vital aspect of their heart's response to God. It can also overlook the need to call a person volitionally to decision and prolonged dedication.

Often, appealing to a counselee to make a shift in thinking is made less effective by not adequately addressing the experiential dilemma she faces; that dilemma often involves powerful emotions. Best is for the counselor to make necessary attempts to adjust thinking while recognizing the interrelationship between the counselee's immediate felt experience and her cognitive processes. An example of this is the easily recognizable influence that the experience of fear has upon cognitive processes; a person dominated by fear may interpret reality in a way that does not give proper weight to the full range of data in a given situation or the very capacity for thought may itself be undermined by the presence of strong emotion.

Similarly, appealing to a counselee to make a shift in thinking is deficient if at some point not accompanied by a call to decision, dedication, or action. Knowledge without volitional inclination is incomplete; it is rendered practically inconsequential. Giving instruction for healthy or reasonable ways of thinking must be accompanied by an appeal to the will for the proper utilization of that knowledge. It is possible for a counselor to concentrate so much effort on training the mind to believe or reason correctly that volitional inclination is overlooked. For example, especially pertinent in the case of theological propositions is the fact that a counselee must choose to submit to

or remain dubious regarding the instruction he is receiving. When those propositions are a part of divine revelation, the importance of volitional submission is made especially clear.

The heart should not be addressed merely affectively either. An affective appeal to the heart that is not grounded in cognitive understanding and volitional dedication will have no lasting effect upon desire or emotion. One cannot simply instruct desires or command emotions. This is the primary reason working with affective function in isolation from cognitive and volitional function is impracticable. Desires and emotions occur *about* something, and in order for the heart to process that “something” affectively, it must also have some semblance of cognitive awareness of and volitional disposition toward it. One desires what one values, and valuing is an act that involves cognitive and volitional function.

Recognizing the interdependence of the affections upon the other functions of the heart reminds counselors to help counselees understand that feelings are connected to thinking and that feelings can be in fact reason-able, meaning that there are usually reasons that influence affective function, even when those feelings are powerful or overwhelming. Understanding the relationship between the emotions and the will also can be reassuring. Someone suffering under emotional strain should find comfort that there is a certain level of volitional control over desires or feelings that seem completely beyond personal control. This volitional control is not necessarily direct or immediate; the weakest of negative emotions that plague human beings cannot be just “turned off,” especially when their activation and maintenance have been habituated to the point of being automatic. Due attention must be given to the physiological aspect of emotion in

this way. Yet, the interrelatedness of volition with affection indicates that one can set the intentions of the heart in such a way that will influence and direct affective function, even if that influence is gradual. For example, parents do this with children when teaching them the inappropriateness of emotional explosions of anger or sorrow over not receiving what they desire. Wise parents will not rebuke the experience of the emotion of anger or sorrow in a child; rather, they will explain to the child in an age-appropriate way that he has some level of volitional control over that emotion and that he ought to exert that control to bring the anger or sorrow to a level appropriate to the situation. In the same way, a counselor will recognize the power of overwhelming emotion while also instilling in the counselee a sense of his own volitional stance toward it, whether that stance be one of complete submission or determination to oppose it.

Neither should the heart be addressed merely volitionally. Appealing to the will without also seeking to establish cognitive understanding and affective desire is inadequate. If either cognitive understanding or affective desiring is ignored, then volitional appeals will not be as effective as they could be with the support of the other functions. Granted, a volitional appeal can produce an intention to act (as well as external action) apart from the other two functions, but behavioral correction in a way that does not adequately account for other aspects of human motivation puts one in danger of being behavioristic. Well recognized is the danger of addressing outward behavior without addressing the inward heart that motivates that behavior. Just as important, but perhaps less apparent, is the need to recognize the danger of regularly addressing the will in isolation from cognitive understanding and affective desiring.

Doing so leads to an overemphasis on the person's volitional capacity to change the direction of his heart.

Volitional appeals alone do not carry the weight of the heart in producing a healthy inner life. On the one hand, one is indeed a responsible moral agent; this is made clear by the frequent appeals in Scripture to Christians to obey. As has been demonstrated throughout this study, the biblical authors treat their audience as those who are capable of receiving and acting upon their instruction, even giving the consequences of failing to do so. Volitional responsibility is an aspect of the image of God and separates human beings from animals, which act instinctively. On the other hand, volition does not direct behavior apart from the necessary influence of cognition and affection. The tie between desire and will has been noted throughout history. The nature of a person determines his desire, which determine his will in acting; in other words, a person does what he most desires. What he most desires is in keeping with his nature.

A goal of the counselor should be to work toward the unification of these functions so that change is whole-hearted and not compartmentalized. The unification of the heart is the unification of faith; the heart's functions work in step with one another as faith in Christ has greater influence over their mutual operation. As the present benefits of salvation are applied to the various functions of the heart through faith, they come to realize their design function, a key aspect of which is consistency and complementariness. Often troubles come from a counselee's inability to square, for instance, his desires with what he knows to be true cognitively and claims to be dedicated to volitionally. If unification of the heart is a methodological principle of the counselor, then he will perceive that the problem lies not just in an errant or inordinate desire in

itself, but in that desire's failure to line up with the other functions of the heart.

Instructing the counselee in light of this interrelated dynamic is helpful in inspiring change by means of those functions that are already working more in line with faith in Christ.

Another advantage of understanding the heart comprehensively is that it allows for multiple entry points into a counselee's life. As the counselor listens to the counselee describe his life, he can be watching for defective functioning in cognitive, affective, or volitional ways. For instance, the most immediately apparent issue in a counselee's interaction may be irrational interpretations of life; at other times the most apparent issue is emotional turmoil; in others, an apparent struggle to simply make good decisions and act accordingly. A multi-functional understanding of the heart allows the counselor to enter into the counselee's experience through any of these channels and explore how each interrelates with the other functions of the heart.

Not only are these various internal functions interrelated, but they are also internally comprehensive. As the semantic overlap of the anthropological terms in Scripture (heart, soul, spirit, mind) suggests, internal human function is indivisible. No portion of man exists outside the realm of the heart that would require something unassociated with faith for its restoration.⁵² An important qualification to this statement is that the internal functions of the heart occur in the context of embodiment.⁵³ The point I wish to establish here is simply that Scripture gives no indication of any aspect of

⁵²This statement must be understood in light of the important qualification of the fourth implication below, namely that faith's comprehensive effect upon the heart is imperfect in this present age, and counseling must be done with keen awareness of this reality.

humanity that exists separate from the heart that requires a different scheme of theory and methodology to address. Scripture presents the human being as a unified whole that is made into a new creation; faith is comprehensive in its influence on all internal human function. Theories of personality that compartmentalize functions of the soul undermine faith's effect upon the entirety of a person.

Faith in Christ as Methodologically Foundational

Second, faith in Christ must be methodologically foundational in counseling since faith is the divinely-appointed means by which the various functions of the heart are restored. Working with any function of the heart apart from explicit grounding in faith will lead to a lack of reliance upon the gospel of Jesus Christ as God's central means of restoring human life. There is a reason the biblical authors prioritize the faith response before all others and Jesus sought it in his disciples as primary to their relationship to him. Faith is not just a condition but a functional foundation. It is God's fundamental call to humanity and is theologically and psychologically prioritized before all other responses. Conversely, expecting righteousness to be displayed in cognitive, affective, or volitional functioning apart from faith is not in line with God's redemptive intention. The righteousness of God is both a judicial and transformative reality, and that righteousness is given initially and continually through faith.⁵⁴ This transformation is a restoration of the heart in all of its functions. Thus, any cognitive, affective, or volitional change must be grounded explicitly and continually in faith.

⁵³See the appendix, "The Psychosomatic Unity of the Image of God," for a discussion of the relation of the body and the soul as well as the restorative effects of faith in the context of embodiment.

Methodologically, this means that the primary target of biblical counsel should be the individual's faith in Christ. The foundational nature of faith for the heart functions associated with the Christian life is evident.

If faith is the sole condition of the Divine act of grace which makes the beginning of the new life, then it alone can be also the condition of every furthering of that life. The ultimate aim of every exhortation can only be to strengthen faith—*i.e.* to strengthen absolute trust in Divine Grace, which can and will do everything itself in man; its final aim can only be to lead man to give up his own working, and willing, and allow grace to work in him (*cf.* Phil. 2:12, 13), because it is in this way alone that he becomes susceptible to the operation of grace, which God or Christ is carrying on by His Spirit in them, with whom He has entered into a living fellowship through the communication of the Spirit. The Apostle, accordingly, calls upon his readers to try themselves whether they are in the faith, and whether in consequence of it Christ is working in them (2 Cor. 13:5), in order that they may stand in the faith (1 Cor. 16:13; 2 Cor. 1:24).⁵⁵

If faith is the methodological foundation of counseling, then the counselor must have a clear understanding of how faith is brought about. Five aspects of faith offer guiding principles for counselors to encourage faith those under their care: faith is brought about by the Word of Christ; faith is a gift of God; faith is an active human response of trust and submission; this human response necessitates the identification and opposition of unbelief's operation upon the various functions of the heart; and relating rightly to God by faith restores all other relationships as well.

Faith is brought about by the Word of Christ; this fact must also be methodologically foundational. Amidst his seminal discussion of faith, Paul makes the

⁵⁴This statement is in keeping with the distinction between, as well as the interrelatedness of, justification and sanctification.

⁵⁵Revere Franklin Weidner, *Biblical Theology of the New Testament*, vol. 2 (New York: Revell, 1891), 161.

simple statement of faith's origin, "So faith comes through hearing, and hearing through the word of Christ" (Rom 10:17).⁵⁶

This statement clearly implies that faith is brought about by the word of Christ.⁵⁷ It is to receive the word of God; of this hearing, Moo says:

the kind of hearing that can lead to faith can only happen if there is a definite salvific word from God that is proclaimed. That word through which God is now proclaiming the availability of eschatological salvation and which can awaken faith in those who hear it is "the word of Christ": the message whose content is the lordship and resurrection of Christ.⁵⁸

This word of Christ is the good news of who he is and what he accomplished, and all of the benefits that are created in a person who comes to him by faith. This faith is not produced by the heart itself, even though it is equipped with a conscience that witnesses to God's existence in creation.⁵⁹ Rather, faith is the result of the effectual call of the

⁵⁶Paul says this amidst his explanation that the law of Moses says that a person who does the commandments shall live (Rom 10:5), but that Paul proclaims a "word of faith" (10:8), for salvation comes when the heart believes and the mouth confesses (10:9-11), and that faith is the means by which one calls out to the Lord for salvation, regardless of having the law or not (10:12-13). But one cannot call upon someone they have not heard, and they cannot hear except for the proclamation of Christ's word (10:14-17).

⁵⁷God's words *create* faith, just as they created the world: "For what we proclaim is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake. For God, who said, 'Let light shine out of darkness,' has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor 4:5-6). In this sense, God's words are foundational to human faith. Yet, faith is not the source of salvation, despite being an instrumental cause. The new life he creates is received *by means of* faith in the gospel of Jesus Christ (Rom 10:17, see above). Faith in itself does not save; rather, what saves is the object of faith, Jesus Christ.

⁵⁸Douglas Moo, *The Epistle to the Romans*, The New International Commentary on the New Testament (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1996), 666.

⁵⁹"The reality of God's existence and power is witnessed to, but never explicated by nature and conscience themselves, apart from the Father, Son, and Holy Spirit speaking through the Word." Douglas F. Kelly, *Systematic Theology: Grounded in Holy Scripture and Understood in the Light of the Church*, vol. 1 (Ross-shire, Scotland: Mentor Imprint, 2008), 162.

Word.⁶⁰ The means of God's calling people to faith has direct implications on counseling.

Counseling, therefore, is a ministry of proclamation. By calling counseling a ministry of proclamation, I do not mean to imply that all counseling is a preaching event or even solely didactic in style. Rather, I mean that the Word of Christ is central to the interaction between counselor and counselee, whether that interaction is primarily characterized by listening with the compassion and categories of Scripture, by asking questions that explore various functions of a person's heart as described in Scripture, or by offering counsel that seeks to form biblical faith by describing some aspect of the gospel of Christ appropriate to the counselee's situation. Simply put, if faith is methodologically foundational to counseling, and faith is brought about by the word of Christ, then the word of Christ is foundational to the process of counseling.

The point also indicates that using Scripture outside the framework of its primary intention to elicit faith is to misuse it and therefore undermine the transformative power of the gospel of Jesus Christ. Counseling is a task that squarely addresses the relationship between the meaning and the significance of a text. Therefore, understanding how one moves from the meaning of the text in its original grammatical-

⁶⁰Michael Horton points out that the classic reformed understanding of faith is that it is the result of effectual calling, which is preceded by unmediated regeneration. He rejects the distinction between regeneration and effectual calling. He suggests instead that the external call of the Word "includes the locutionary act of the Father's speaking and the Son as the illocutionary content. The internal call (effectual calling), synonymous with regeneration, is the Spirit's perlocutionary effect." As in all God's works, the Spirit brings to fruition the goal of divine communication. The Father objectively reveals the Son, and the Spirit inwardly illumines the understanding to behold the glory of God in the face of Christ (2 Cor. 4:6; cf. John 1:5;3:5; 17:3; 1 Cor 2:14), liberating the will not only to assent to the truth but also to trust in Christ (Jer 32:39-40; Ezek. 36:26; Eph 2:1-9; Heb 8:10). Regeneration or effectual calling is something that happens to those who do not have the moral capacity to convert themselves, yet it not only happens *to* them; it also happens *within* them, winning their consent. The source of this inward renewal is

historical context to what it means for the church (and more specifically, for the counselee in front of you) is of vital importance to counseling.

If, as established in chapter 2, a gospel-centered hermeneutic should instruct our every use of Scripture, then this demands a faith-centered understanding of the human response.⁶¹ If the gospel is taken seriously as foundational to Scripture, then in its every passage is the implicit call to faith in the God who speaks. This call to faith is both initial (to the unbeliever) and continual (to the Christian).⁶² For instance, when facing a young man who keeps returning to pornography, a counselor may refer to a verse such as 2 Timothy 2:22, “Now flee youthful lusts and pursue righteousness, faith, love, and peace, with those who call on the Lord from a pure heart” apart from its theological context in the gospel. The biblical counselor may spend his time admonishing the young man to put off the old behavior and put on the new, give him methods to establish the discipline, and warn him against failure, all without explaining that the power to change

not an infused principle, but the Spirit working through the Word.” Michael S. Horton, *Covenant and Salvation: Union with Christ* (Louisville: Westminster John Knox Press, 2007), 240.

⁶¹As made clear in chap. 2, I do not intend to posit a faith-centered hermeneutic of Scripture. Faith is not the central theme by which Scripture should be interpreted. Consider Goldsworthy’s helpful caution: “It cannot be stressed too much that to confuse the gospel with certain important things that go hand in hand with it is to invite theological, hermeneutical and spiritual confusion. Such ingredients of preaching and teaching that we might want to link with the gospel would include the need for the gospel (sin and judgment), the means of receiving the benefits of the gospel (faith and repentance), the results or fruit of the gospel (regeneration, conversion, sanctification, glorification) and the results of rejecting it (wrath, judgment, hell) When we confuse the fruit of the gospel in the Christian life for the gospel itself, hermeneutical confusion is introduced. The focus easily turns to the life of the believer and the experience of the Christian life. These can then become the norms by which Scripture is interpreted.” Graeme Goldsworthy, *Gospel-Centered Hermeneutics: Foundations and Principles of Evangelical Biblical Interpretation* (Downers Grove, IL: IVP Academic, 2006), 59.

So, faith is not the central theme by which Scripture is interpreted; the gospel is. Rather, faith is the means by which the gospel—itsself the interpretive center of Scripture—is received. It allows a person to interpret not only Scripture in light of the gospel, but also life.

⁶²Making such a connection in one’s use of Scripture in counseling is not arbitrary. It is to honor the nature of the text itself, which is to proclaim the εὐαγγέλιον, the word group used in the New Testament in both verb and noun forms as reference to “the grace of God in Christ.” A. Casarella,

is an effect of what happened over 2,000 years ago in the life, death, and resurrection of Jesus Christ, and this good news is continuously received by the exercise of faith.

Well recognized in the field of biblical counseling is the importance of faith in the counseling process and, more specifically, the necessity of eliciting faith in Scripture. Jay Adams, for instance, in his book *Importance of Faith in Counseling* says that all of the progress of a counselee must be an exhibition of faith if that progress is to be pleasing to God. As a goal in the process of counseling, faith “ranks above every other” and is the “uppermost” consideration of the counselor in preparation and interaction with a counselee.⁶³ According to Adams, faith involves understanding, agreement, and dependence.⁶⁴ These three aspects of faith correlate with the cognitive, volitional, and relational categories laid out in this study, respectively.⁶⁵ His book orbits around the necessity of faith for the good works that Scripture requires, claiming that

The concept of faith leading to works lies at the very heart of the counseling process. It is because of the integral nature of the two that biblical counselors counsel as they do...the biblical counselor sees the session as that time in which faith is encouraged, strengthened, and firmly fixed upon the Word of God as well as the God of the Word.⁶⁶

“Gospel,” in *Dictionary of the Later New Testament and Its Developments*, ed. Ralph P. Martin and Peter H. Davids (Downers Grove, IL: InterVarsity Press, 1997), 431.

⁶³Jay E. Adams, *Importance of Faith in Counseling* (Stanley, NC: Timeless Texts, 2007), 1, 75-76.

⁶⁴*Ibid.*, 3-5.

⁶⁵Regarding the affective aspect of faith, Adams acknowledges them on two occasions in this work, both in an exclusively negative way. The first is his contrast between faith and fear. In this regard, Adams posits the power of faith in volition to overcome the affective response of fear: “The way [a] counselee responds to danger and difficulty is a matter of choice. He chooses to exercise faith or to become fearful” (23). The second is in the tension between desire and faith. In a brief case study of a young Christian who wishes to marry an unbeliever, he says that “desire is about to trump his faith,” appealing to 1 Pet 1:14 as indicating that believers “are not to follow our desire as we did before we were saved.” *Ibid.*, 61.

⁶⁶*Ibid.*, 28.

Adams' emphasis on the importance of faith is commendable; he acknowledges it as the source of restored functioning. Yet, some of his comments on the practical outworking of faith's involvement in the restoration of human function seem underdeveloped. In a case study regarding a woman having difficulty forgiving her husband for adultery, the woman reveals to her counselor that she does not believe the Bible's instruction to cease from reviewing the grievance repeatedly in her mind. Adams rightly points out that until the matter of her disbelief in God's Word is settled, no progress can be made. Thus, a wise counselor will temporarily revise the counseling plan to deal with the woman's *doubt*. Adams concludes that the counselor "must first spend time helping Martha to gain the faith that she needs to enter into cooperative, faithful agreement with the Word of God" and that "all other matters should be laid aside" to address it.⁶⁷ In this situation, Adams is undoubtedly right: doubt must be met with an appeal to believe God and his Word. In this simple case study, his solution may be adequate.

However, a comprehensive understanding of faith as involving not only cognitive, but also affective, volitional, and relational aspects leads us to see that *conscious doubt* is not the only situation where faith is needed. The enemy of faith is not just "skepticism and unbelief"⁶⁸ in a consciously cognitive, or even a consciously volitional, sense. In fact, a person is often not conscious enough of unbelief's operation in the various aspects of his heart to acknowledge doubt as straightforwardly as the woman in this case study. Far more often, a person is less aware of their lack of faith in

⁶⁷Ibid., 10.

⁶⁸Ibid., 20.

God's promises, and this works itself out in every function of the heart. Cognitively, a person can operate according to thought patterns that bring about interpretations of life that are not in line with Scripture without acknowledging said patterns. Affectively, a person may desire things contrary to God's will, or even more subtly, desire good gifts from God inordinately without conscious recognition of the excessiveness of the desire. Volitionally, a person's heart may be submissive to God in many ways yet have areas of defiance that he is less conscious of. In all of these situations, faith is the needed remedy. Often a person can claim to be believing God's promises cognitively, but his affections and volition do not agree. Insofar as this is the case, a person lacks faith, even when conscious doubt is absent. Keeping faith central is not merely a matter of clearing away conscious doubt before the counselee is ready to handle the rest of human function. The rest of human function *is itself* a matter of faith.⁶⁹ Therefore, a person's desires and feelings are important considerations in how they live out their faith.

In his definition of nouthetic counseling, Adams seems primarily concerned with the cognitive and volitional foci; he represents nouthetic counseling as involving three main aspects: It is intended (1) "to effect personality and behavioral change" because of an existing problem of the counselee, aiming "at straightening out the individual by changing his patterns of behavior to conform to biblical standards" through (2) "verbal means" for the (3) "benefit of the counselee."⁷⁰ In this description of the goals

⁶⁹Adams is right that "in every act of disobedience, if you look for it, you will find an element of disbelief." But this disbelief needs to be understood in light of the breadth of the heart's functions, of which an individual may be more or less conscious. *Ibid.*, 20.

⁷⁰Jay E. Adams, *Competent to Counsel: Introduction to Nouthetic Counseling* (Grand Rapids: Zondervan, 1970), 44-52.

of counseling, Adams fails to mention the affections as an important aspect of the heart's function in need of change, and therefore an important aspect of faith's expression.⁷¹

One could point out the general omission of faith as central to Adams' definition of the counseling process.⁷² Yet, such an omission, even from one's definition

⁷¹Adams recognizes that the cognitive effects of sin cannot be remedied by a merely educational approach to counseling. So instead of didactic instruction alone, Adams suggests that the counselor also show through personal example how the truth is lived out through obedience. He cites John 7:17 as support for the claim: "Learning depends upon obedience." Jay E. Adams, *More Than Redemption: A Theology of Christian Counseling* (Grand Rapids: Baker Book House, 1980), 171.

In the context of his argument, Adams is correctly opposing a scholastic approach to learning that focuses solely on cognition. But in rightly insisting that volitional obedience is necessary for cognitive change, he overlooks that the change brought about by faith involves affective responses.

⁷²Adams gives a similar formulation of biblical counseling elsewhere, taken from 2 Timothy 3:16, which exhibits the same emphasis. He writes, "According to 2 Timothy 3:16, biblical counseling proceeds from scriptural *teaching* as the standard of faith and practice, to a *conviction* of failure to conform to that standard, moving next to *correction* of sinful ways by confession and forgiveness, and finally to the putting on of God's new ways through *disciplined training in righteousness*... Paul looks at the process of *nouthesia* (nouthetic counseling, or admonition and correction)" Jay E. Adams, "Reflections on the History of Biblical Counseling," in *Practical Theology and the Ministry of the Church: 1952-1984: Essays in Honor of Edmund P. Clowney* (Phillipsburg, NJ: P & R Publishing, 1990), 214.

The language of the definition emphasizes the teaching of a *standard*, the conviction of failing that standard, correcting behavior in light of the standard, and disciplining the counselee to live according to that standard. While Scripture is of course full of *standards* and makes demands upon human beings, defining counseling only in terms of standards is in danger of implying a Law-based understanding of change, rather than a grace-based understanding of change that is brought about through faith.

In his description of the process of *nouthesia*, Adams treats *teaching*, *reproof*, *correction*, and *training in righteousness* as the steps by which counselees are transformed. One can see how this definition hints at the gospel message: being taught the gospel, being convicted by the gospel, being corrected by the gospel (confessing and being forgiven), and being disciplined to live out the gospel. In a sense, one could describe Adams' definition as the process by which the gospel is made manifest in a counselee's life. But such a definition, given its language and emphases, has the potential to be used in ways not explicitly tied to faith.

Still further, in describing the role of Scripture in nouthetic confrontation, Adams says that the Word is "to bear upon people's lives in order to expose sinful patterns, to correct what is wrong, and to establish new ways of life of which God approves" all without mentioning the primary human response that Scripture seeks to elicit in the human individual: faith. Adams' statements are accurate, but undeveloped. The centrality of faith as Scripture's foundational call for human response necessitates that it be included in a practical definition of counseling. Faith seems to be omitted as a primary consideration from the work as a whole. For instance, Adams grounds his entire system in the work of the Holy Spirit to bring about "genuine personality changes that involve the sanctification of the believer" without once mentioning faith as the means by which the Spirit brings about sanctification. Adams, *Competent to Counsel*, 20-25.

Also, he posits the goal of counseling to be love, quoting 1 Tim 1:5, "But the goal of our instruction is love from a pure heart, and a good conscience, and a sincere faith." And though faith is mentioned in the verse as a source of love, Adams fails to mention it at all in his description of the goal of counseling, instead emphasizing the authority of instruction in proclaiming the law of God, which means to love. He rightly acknowledges the necessity of the Spirit to make human beings capable of genuine love,

of counseling, does not necessarily imply the concept is absent from his model. Yet, Adams' failure to adequately acknowledge the importance of faith in the practice of counseling, particularly in his use of Scripture, has been noticed. Dennis Johnson, critiquing Jay Adams' use of scripture to promote heart change, says, "Adams believes that when a Christian's struggle against sin seems stalled, typically the short circuit is found not in a lack of motivation but in ignorance of practical steps by which old habits are broken and new ones forged."⁷³ Johnson's observation is reinforced elsewhere in Adams' work as well, where, speaking of the task of counseling as doing more than merely offering immediate relief from a problem, Adams explains that the counselor instead teaches his counselee "how to 'put off' the old man (sinful response patterns) and 'put on' the new man (righteous response patterns), to God's glory." This is needed primarily because "the action is cyclical: bad response patterns develop; these patterns themselves give rise to new problems; often the new problems then are met with unscriptural responses, ad infinitum."⁷⁴ Adams' statement describes well the habitual dynamic of behavior, but this dynamic may be only the surface operation of something deeper: a lack of faith in the gospel. Thus, a counselor's task is not summed up in the

but faith is absent from the discussion. In a description of the goal of counseling in eliciting certain human responses, the absence of faith is quite problematic. *Ibid.*, 54-56.

Adams mentions faith a bit more frequently in his sections addressing evangelism in counseling, where he describes faith as necessary for salvation and change of direction. But he fails to mention it substantively in the following section on sanctification in counseling, though he calls nouthetic counseling "an application of the means of sanctification." *Ibid.*, 67-77.

⁷³Dennis E. Johnson, *Him We Proclaim: Preaching Christ from All the Scriptures* (Phillipsburg, NJ: P&R Publishing, 2007), 40-41. Johnson is technically addressing Adams' model of preaching and teaching, but the parallels with his counseling model are clear.

⁷⁴Jay E. Adams, *The Big Umbrella: and Other Essays on Christian Counseling* (Grand Rapids: Baker Book House, 1972), 166.

teaching of techniques to put off bad behavior patterns and to put on good behavior patterns. A counselor's task addresses primarily what underlies these things.

Johnson sees this view as quite problematic because it fails to challenge believers to see the deeper dimensions of sanctification. Any use of Scripture "must overtly and consistently exhibit the transforming insight of apostolic preaching, namely that *the same gospel of grace* that reconciles alienated rebels continues to direct and drive their growth as reconciled children of God."⁷⁵ In other words, all *parenesis* (exhortation) must take place upon the same grounds that the apostle's *parenesis* was based upon: the gospel of Christ received by faith.

As demonstrated earlier, Adams certainly recognizes the need throughout the change process for faith. But not addressing faith regularly in the use of Scripture and across the spectrum of human function is sub-standard. Any use of Scripture that falls short of a gospel-centered hermeneutic does not take seriously enough the centrality of faith to the restoration of human function.⁷⁶ Without faith in Christ being the clear,

⁷⁵Johnson, *Him We Proclaim*, 43.

⁷⁶The hermeneutic of Jay Adams as well has fallen under criticism for issues related to this study. George Schwab, for instance, says that Adams at times misinterprets Scripture to fit his idea of rehabilitation. He points out Adams' use of Jer 13:23, "Can the Ethiopian change his skin or the leopard his spots? Then you also can do good who are accustomed to evil." Adams uses this verse to defend the idea that habit is difficult to alter and that much work must be done in order to change established life patterns. But, as Schwab points out, this passage is not speaking of the difficulty of changing habit, but of the *impossibility* of changing the heart. But God is addressing his people's idolatrous hearts, not their sinful patterns of behavior. The implication of this text is that change can only occur by means of a new heart, a clear reference to the gospel when understood in its biblical theological context. George M. Schwab, "Critique of 'Habituation' as a Biblical Model of Change," *Journal of Biblical Counseling* (Winter 2003): 73.

Schwab also points out Adams' use of important New Testament passages that fall short of his own gospel-centered goals for counseling. Adams regards Eph 4:22-32 as primarily about changing habit patterns from evil deeds to good deeds, the "putting off" and the "putting on." Adams insists that "dehabituation is possible only by achieving rehabilitation," and that "new patterns of response must become dominant." Adams, *More Than Redemption*, 239.

explicit basis of change in internal functioning, one is in danger of unwittingly appealing to human effort alone as the means of transformation toward completeness, whether that effort be cognitive, affective, or volitional. Such an appeal could be interpreted to assume that human beings have the internal capacity to change the breadth of their functions by merely thinking accurately, setting their affections on healthy things, or enacting their will properly. The lack of discussion regarding faith in these functions could be detrimental, and this danger is not completely foreign to some biblical counseling approaches.⁷⁷ Faith is foundational both initially and continually in the process of transformation.⁷⁸

Schwab points out that attention to the larger redemptive-historical significance of this chapter sees that rather than being about old habit patterns versus new habit patterns, it is about the old man (Adam) versus the new man (Christ). In other words, Paul does not identify bad habits as the enemy of the Spirit, but the flesh itself! The putting on of good habits, even in the context of being saved, could never fight so mighty a foe. Only the putting on of Christ can, as Eph 6:10-18 and Rom 13:12-14 make clear. Focusing on changed behavior (rehabilitation) is to focus on an *effect* of the gospel rather than the gospel itself. The only way a new heart is granted is as a result of the historic work and person of Jesus Christ. Schwab further points out Adams' tendency to read habituation into the pages of Scripture by looking at Adams' use of Rom 7:22-23, Heb 5:13-14, 1 Cor 15:33, 1 Tim 4:7, 2 Pet 2:14, and other passages. He points out in each that "these citations are quoted out of context to mean something that has, at best, tangential relevance to the text" adding later, "These observations may not be contrary to the Bible, but they are not taught in the cited texts." Schwab, "Critique of 'Habituation,'" 76.

⁷⁷The theological context of the Gospel of Christ, which enables Spirit-driven moral behavior, must be emphasized in every use of Scripture in order to use it properly. Consider Adams' use of Eph 5:22-23, 33b and 1 Pet 3:1-6 in instructing counselors how to instruct wives in the context of marriage counseling. He breaks down the concept of submission into three main actions: respect, obedience, and help. Adams calls the wife to both respect and obey the husband because of his position, even if he is a less-than-savory character, because God placed him there. Similarly, she is to help by contributing to the marriage practically, and may need to be trained to do so. Jay E. Adams, *Solving Marriage Problems: Biblical Solutions for Christian Counselors* (Grand Rapids: Zondervan, 1983), 111-13.

On the one hand, one should recognize that Adams' exposition of these texts was done upon the foundation of earlier statements in the book about believers' status "in Christ", and that they "are to become (now) in actual living what we are (already) in Christ" (*ibid.*, 36). His treatment of these passages could be read as his means of simply giving application to this theological truth he had already mentioned. As has been granted, Adams has a strong view of the gospel's central role in change; yet, but faith must be upheld as the *continual* means by which these gospel realities are made manifest—i.e., faith is functionally called upon in every use of Scripture.

Thus, on the other hand, no mention is made about how the wife's submission in Ephesians 5 and 1 Peter 3 relate the work of Christ: that as divine power enables the church to submit to Christ, so divine power enables the wife to submit to her husband; or further, Christ "shares the spoils" of his own perfect submission to the Father with his children in their various relationships which require submission.

Faith is a divine gift that results in a human response; therefore, the entire process of counseling should be conducted in conscious dependence upon God. Much debate in the church has surrounded the relationship between faith as human activity and divine gift;⁷⁹ yet, Scripture indicates that both are realities, with the divine activity being the initiator of human activity.⁸⁰

These indicative realities are received by the believer *through faith* so that their cognitive, affective, and volitional functions can work toward the proper respect, obedience, and help. Without the person and work of Christ set continually before people in every use of Scripture and the need for faith in him, no amount of instruction will help.

Johnson's observation of Adams is helpful here: "Despite Adams's insistence that the gospel is foundational because spiritual growth cannot begin until one has trust in Christ alone for salvation, does not his emphasis on concrete steps for pursuing behavioral change have the potential of drifting over into a moralism that draws attention so overwhelmingly to believers' duties that Christ's grace is obscured, at least in the impression left on his listeners? If the preacher attributes 'stalling in sanctification' to faulty methods rather than to feeble faith and failing motivation, might we not emphasize self-discipline at the expense of grace, and make duty displace grateful love as the engine that drives the pursuit of holiness?" Johnson, *Him We Proclaim*, 41.

⁷⁸I do not wish to suggest that Adams is in any way implying that faith is not central to the change process. I am merely pointing out that he should more clearly and explicitly include the role of faith in his model of counseling (in the note above, specifically in the case of putting off and putting on). I also do not wish to suggest that the biblical counseling movement as a whole, which largely sprung from Adams' thought, overlooks the importance of faith in the change process. The field enjoys a greater awareness both of the breadth of the heart's functions as well as the centrality of faith, as described earlier in the chapter.

⁷⁹"In Scripture faith is both an attitude of spirit which we freely exercise, and the gift of God. Eph 2:8 lays stress on the gift aspect. Yet, throughout the NT, people are exhorted to believe or trust or have faith (e.g. John 14:1; Acts 16:31). The relationship between our freedom to repent and to believe in Christ, on the one hand, and the giving of repentance and faith, on the other, has been a matter of contention among Christians since the days of Augustine in the 5th century. Both Scripture and the church traditions (Catholic and Protestant) appear to say that faith is mysteriously both a divine gift and an uncoerced human activity." G.W. Martin, "Faith," in *New Dictionary of Theology*, ed. Sinclair B. Ferguson, David F. Wright, and J. I. Packer (Downers Grove, IL: InterVarsity Press, 1988), 246.

⁸⁰The precise nature of the relationship between divine sovereignty and human agency is a paradox—a pair of truths that seemingly contradict but in actuality do not—beyond our capacities to describe; nevertheless, both are present in Scripture. God's sovereignty is absolute, over creation at large (Isa 40:12), the nations (Isa 40:15), and even the smallest of creatures (Matt 10:29). His sovereignty extends even to human agency (Exod 9:12, Deut 2:3, Prov 21:1). Yet, people will be accountable for the use of their agency in life (2 Cor 5:10, 1 Pet 1:17).

Holding these two as simultaneously true is a problem for those who hold to a libertarian understanding of human freedom. If one is committed to libertarian freedom, one has to view God as restraining his sovereignty in some way in order to allow for libertarian free will, allowing an individual to have faith or not with no constraint on what options he chooses. Samuel Fisk, *Divine Sovereignty and Human Freedom* (Neptune, NJ: Loizeaux Brothers, 1973), 53. See also Kenneth J. Foreman, *God's Will and Ours: An Introduction to the Problem of Freedom, Foreordination, and Faith* (Richmond, VA:

Faith as grounded in the prior promises of God compels humility in the process of counseling. Faith is something ultimately produced neither by the counselor nor the counselee.⁸¹ The counselor must acknowledge his inability to bring about complete

Outlook, 1954), 30. Many complex theories of human freedom share this general commitment. Karl Rahner, "On the Theology of Freedom," in *Freedom and Man*, ed. John Courtney Murray (New York: P.J. Kennedy and Sons, 1965), 204.

Yet, Scripture nowhere indicates that God voluntarily constrains his sovereignty to respect human agency. In fact, Scripture does not indicate that the two are in opposition. A compatibilist understanding of freedom can hold both in tension. In this view, human action is genuinely free when it is performed according to the agent's native desires and inclinations. These inclinations are the causal conditions that incline the will and are sufficient to motivate the agent to make decisions. The agent's desires are determined by his own nature, and therefore the actions that eventuate from them are his own. Thus, despite causal determination, the action is not coerced and therefore free. John S. Feinberg, *No One Like Him: The Doctrine of God* (Wheaton, IL: Crossway, 2001), 637. One can also call this position "freedom of inclination." Bruce A. Ware, *God's Greater Glory: The Exalted God of Scripture and the Christian Faith* (Wheaton, IL: Crossway, 2004), 80.

The compatibilist perspective seems to be the best way to understand the biblical evidence that faith is a divine gift and yet also a genuine human response. Because a free moral agent acts out of his own nature, God can determine his actions by changing his nature. This is Luther's conception of the "necessity of immutability": one's will is inescapably determined by his nature. A nature corrupted by sin binds the will, preventing a faithful response to God. In order for a person to respond in faith to God, his nature must be changed. Only God is capable of such a task. Thus, God's gracious activity is required for human beings to respond in faith. Martin Luther, *The Bondage of the Will*, trans. J. I. Packer and O. R. Johnston (Old Tappan, NJ: Revell, 1957), 102-05.

This understanding seems to square best with many passages in Scripture (Rom 9:19-21, 1 Cor 15:10), including one quite pertinent to the issue of faith, John 6. After a crowd sought him out, Christ rebukes them for only wanting their appetites satisfied instead of wanting to do the work of God. "Therefore they said to Him, 'What shall we do, so that we may work the works of God?' Jesus answered and said to them, 'This is the work of God, that you believe in Him whom He has sent'" (John 6:28-29). Christ defined the work of God as their faith, but claimed that it was God's work. The work of God is that *they* believe. Christ further explains, "All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out" (6:37). There is a single action (men come) yet two agents (the Father who gives and the men who come). Christ offers no explanation of the relationship between the two agents other than to give the priority to God's action and to assume their compatibility.

Consider also the intersection of divine sovereignty and human responsibility that occurs in Phil 2:12b-13: "Work out your salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure." Human agents are told to work on the basis of God's work. Manly describes it this way: "The general truth here stated is, that men are acted on by a divine operation; but, at the same time, they act; and so plainly is it exhibited, that these expressions alone would be sufficient to establish it. 'Work out your own salvation,' is an act of man, and the duty of man. 'It is God that worketh both to will' (*will precedes all moral action*) 'and to do,'—shows that men are acted on by a divine operation, as precedent to their action and promotive of it." Basil Manly, "Notes of a Sermon Delivered by Rev. Basil Manly, D.D. at Pleasant Grove Church, Fayette Co., Alabama, April 8th, 1849," in *Southern Baptist Sermons on Sovereignty and Responsibility*, ed. Thomas J. Nettles (Harrisonburg, VA: Gano Books, 1984), 10.

⁸¹God's initiative in providing salvation *at large* as well as applying it to the individual was not predicated upon anyone's faith. It was completely his own act, from beginning to end. This is certainly the Pauline understanding of it. Returning to a cogent point made by Martyn that we saw in chapter 2 is warranted here: "Here is the power of God's grace: that Christ did not die for the righteous, for the morally

cognitive, affective, and volitional restoration by his methods. Even methodology based upon the Word of God, which is God's instrument to bring about faith, does not always have the effect of producing faith.⁸² Faith's production is entirely dependent upon the will of God; faith is an effect of God's "performative utterance." Therefore, human methods must be viewed in proper subordination to divine activity. For this reason, dependence upon divine activity is a vital part of the process. This dependence must be expressed in prayerful request for divine action to undergird human participation.⁸³

Consider Jesus' description of how his disciples were to pray. After giving a pattern for prayer that is full of request that express utter dependence for both eternal and temporal provision (Luke 11:2-4, see also Matt 6:9-13), Jesus tells them explicitly that foundational to dependent relationship with God is *request*.⁸⁴ He uses the metaphors of

acceptable, for the noble of heart who are never anxious. Indeed Paul even sees in the crucifixion that Christ did not die for those who believe. Neither Christian faith nor faith of any sort is a presupposition to God's invading apocalypse of love in the crucifixion of the Messiah. On the contrary, the crucifixion is God's revelation of that gift of grace that, not assuming or presupposing faith, calls faith into existence." J. Louis Martyn, *Theological Issues in the Letters of Paul* (Nashville: Abingdon Press, 1997), 288.

⁸²The Spirit must work through the word in effectual calling and regeneration. Faith is first a divinely initiated gift before it is a human response. Horton writes that "with God, the truth, goodness, and beauty that are manifested in Christ's living, dying, rising, interceding, and reigning on behalf of his people are inherently overwhelming in their testimony. It is never a weakness in the object but rather the depravity of the subject that keeps one from recognizing and embracing Christ in the gospel. Therefore, when that veil is taken away and those who are 'dead in trespasses and sins' are 'made alive' (Eph 2:5), it is always effectual. Yet that which is effectual is not merely brute power, but especially the personal revelation of Christ himself, working his Father's eternal will according to the Spirit's convicting testimony." Horton, *Covenant and Salvation*, 241.

⁸³As we have seen in previous chapters of this study as well as our look at the theology of Jonathan Edwards above, faith is a relationship with God characterized by dependence. And supplication is necessary in that dependence. If the source of faith is God and he grants it to individuals as a gift that accompanies that of regeneration, then he must be practically looked to in the production of faith.

⁸⁴"And I tell you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened. What father among you, if his son asks for a fish, will instead of a fish give him a serpent; or if he asks for an egg, will give him a scorpion? If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!" (Luke 11:9-13; see also Matt 7:7-11).

asking, seeking, and knocking to illustrate man as receiver, and God as giver of the object of request. In the synoptic gospels, Luke makes the primary object of request explicit (whereas Matthew uses the more general “good things”): the Holy Spirit. The Holy Spirit is the one who applies and preserves faith in Christians. This is also apparent from our consideration of the gospel of John, where abiding faith results in regular request to God for the benefits that Jesus earned (John 14:14-16; 15:7,16; 16:16-27. See also 1 John 5:14-15).

What this means practically is that the counselor must never overlook, assume, or otherwise minimize the constant need to *ask* for help from God as central to the process of change. This does not mean that the initiation of a relationship with God rests upon an individual. God takes the initiative to restore a people to right relationships with himself, and he does so by granting faith that results in a believer’s active request of God to fulfill his promises, including the promise to restore the heart through the work of Christ.⁸⁵

Faith as divine gift, however, does not imply that faith is passive. Faith is *action*, for the multifaceted activity of the heart *is itself* the operation of faith. Faith cannot be divorced from actual human obedience in cognitive, affective, and volitional ways. Not calling people to the full obedience of faith falls short of the new creation

⁸⁵The only practical alternative to asking God to provide faith is the individual making efforts to produce it himself. Such an understanding of faith’s production would be a subtle step back into the slavery of the law. If faith’s source was human effort, then human effort would actually be the means by which the gospel is received. But, as we saw in our consideration of Romans (see specifically 3:28; 4:5, 14), the very point of humankind’s need to receive the gospel is to demonstrate the complete inability of the sinner to earn God’s favor. Thus, faith must be understood as “packaged” with all of the other promised benefits of Christ’s work, benefits that he offers as unearned gifts.

realities that faith receives from God through the gospel of Christ.⁸⁶ Put differently, the imperative should not be ignored in the indicative.⁸⁷ Scripture speaks of the believer imitating Christ by the power of the Spirit, but his participation is necessary nonetheless.⁸⁸ Faith *necessarily* involves cognitive, affective, and volitional transformation, and the counselor must not treat any of these as outside the influence of faith's effect. Yet, a person is incapable of obeying if God does not change the heart through faith. For this reason, asking God for the faith to obey is a proper request.

⁸⁶In using the Bible to elicit faith, the counselor must maintain specific, local application of a given passage. Adams himself skillfully points out an error of many biblical theologians: the tendency to so emphasize the redemptive historical themes of Scripture that the vital task of application is ignored. Jay E. Adams, *Truth Applied* (London: Wakeman Trust, 1990), 20.

⁸⁷John Frame, for instance, while recognizing the importance of a biblical theological understanding of Scripture as the context of ethical (moral) living, suggests that one can go too far in emphasizing redemptive realities, specifically by focusing overmuch on the history of redemption. Biblical theologians, he says, should not act as though expounding the two-age structure of Paul's ethic (for instance) exhausts the biblical teaching on human ethical behavior. Imperative instruction is an important part of the history of redemption.

Frame insists that the imperative should be expounded because it defines *how* Christians express gratitude for Jesus' redemption. Thus, Frame recognizes that ethical preaching (and for our purposes, counseling, which is intrinsically ethical) should be redemptive historical, "but it should also expound God's laws and the new inner motivations to which we are called." Emphasizing only the indicatives of Scripture ignores the importance of expounding the imperatives. The makeup and emphases of Scripture itself demands this, as Frame excellently points out. John M. Frame, "Ethics, Preaching, and Biblical Theology" *Third Millennium Magazine Online* 1 (May 16, 1999) [magazine on-line], 1; accessed 24 August 2007; available from http://thirdmill.org/newfiles/joh_frame/PT.Frame.Ethics_Preaching_BT.pdf; Internet.

⁸⁸All of Scripture should be used to elicit faith that is active on the human receiver's part. Frame points out that this activity of faith and its manifestation in good works are the call of the breadth of the genres and epochs of Scripture: "(1) Scripture contains not only narrative, but also laws, proverbs, songs, letters, and apocalyptic, all of which have distinct purposes that preachers should bring out. (2) The intention of biblical writers in describing biblical characters is in part, indeed, to present them as positive or negative examples for human behavior (as Rom 4:1-25, 1 Cor 10:1-13, Heb 11, Jas 2:21-26, 5:17-18, 2 Pet 2:4-10, Jude 8-13). (3) Scripture explicitly tells us to imitate Jesus (John 13:34-35) and Paul (1 Cor 11:1, 2 Tim. 3:10-11), indeed to imitate God the Father (Matt 5:44-48, 1 Pet 1:15-16). And Paul tells Timothy also to be an example (1 Tim. 4:12). Imitation is an important means to the believer's sanctification. (4) The whole purpose of Scripture is application: to our belief (John 20:31) and our good works (2 Tim 3:16-17)." John M. Frame, "Machen's Warrior Children," in *Alister E. McGrath and Evangelical Theology: A Dynamic Engagement*, ed. Sung Wook Chung (Grand Rapids: Baker Academic, 2003), 135-36.

In summary, God acts upon the believer in salvation (both initially and continually); therefore, claiming the promises of God through supplication is necessary for the growth of faith in the functions of the heart. A believer must ask God constantly to act on his behalf by granting faith to oppose what seem to be impossibly stubborn patterns of cognitive thought that do not square with biblical reality, to change what seem to be formidably compelling desires for things that undermine affections for Christ, or to wrestle a rebellious will into a suppliant one. Only God is powerful enough to do this; a person has neither the strength nor the resolve to do so, as John Donne so beautifully illustrates in his well known poem “Batter My Heart.”⁸⁹

An increasing faith necessitates the identification and opposition of unbelief's operation upon the various functions of the heart. If the increase of faith in the counselee is central to the counseling process, then identifying and undermining hindrances to faith is a vital part of the process. In biblical terminology, this is the inextricable link between repentance and faith.⁹⁰ Sin and unbelief in their various forms need to be identified and rejected in order for faith to increase in its influence upon the functions of the heart.

⁸⁹“Batter My Heart” is beloved because of its masterful description of a heart’s functions both longing for and opposing God. In faith Donne asks God to overthrow him. The poem in its entirety reads: “Batter my heart, three-person'd God, for you / As yet but knock, breathe, shine, and seek to mend; / That I may rise and stand, o'erthrow me, and bend / Your force to break, blow, burn, and make me new. / I, like an usurp'd town to'another due, / Labor to'admit you, but oh, to no end; / Reason, your viceroy in me, me should defend, / But is captiv'd, and proves weak or untrue. / Yet dearly'I love you, and would be lov'd fain, / But am betroth'd unto your enemy; / Divorce me, 'untie or break that knot again, / Take me to you, imprison me, for I, / Except you'enthrall me, never shall be free, / Nor ever chaste, except you ravish me.” Robert Detweiler, et al., eds. *Religion and Literature: A Reader* (Louisville: Westminster John Knox Press, 2000), 75.

⁹⁰As Edwards suggested: “The freedom of grace appears in the forgiving of sin upon repentance, or only for our being willing to part with it; just after the same manner as the bestowment of eternal life, only for accepting of it. For to make us an offer of freedom from a thing only for quitting of it, is equivalent to the offering the possession of a thing for the receiving of it. God makes us this offer, that if we will in our hearts quit sin, we shall be [free] from it, and all the evil that belongs to it and flows from it; which is the same thing as the offering us freedom only for accepting it. Accepting in this case is quitting and

The biblical writers are clear in the necessary link between repentance and faith. The conjunction of repentance and faith is seen throughout Scripture.⁹¹ Central to the call of the Kingdom is repentance and faith; both are means by which the heart is restored.⁹² In fact, our union with Christ is brought about through the Holy Spirit working in us faith and it's "inseparable companion" repentance.⁹³ Since Adams, the biblical theme perhaps most often cited by biblical counselors for the correlation between repentance and faith is the metaphor of putting off and putting on.

But repentance is not merely an outward behavior. Identifying the acts of sin is relatively straightforward; thus, discerning repentance of a given sinful act is also relatively straightforward (even if difficult to accomplish). However, because sinful actions are the external expression of indwelling sin, which involves the breadth of the heart's cognitive, affective, and volitional functions, discerning the inward repentance of the heart is much more complicated. To put it in a more succinct manner, "sins"

parting with, in our wills and inclinations. So that repentance is implied in faith; 'tis a part of our willing reception of the salvation of Jesus Christ, though faith with respect to sin implies something more in it, viz. a respect to Christ as him by whom we have deliverance. Thus by faith we destroy sin." Jonathan Edwards, "Miscellanies," in *Works of Jonathan Edwards Online* (18) [journal on-line], ed. Ava Chamberlain; accessed 23 September 2010; available from <http://edwards.yale.edu/archive>; Internet.

⁹¹The necessity of repentance accompanying faith is seen in the OT as God called people to turn from their wickedness and to be restored to him (Isa 19:22; 55:6-7, Ezek 14:6; 18:30; 33:11, Hos 14:1, Joel 2:13). The dynamic is made more explicit in the new covenant. The coming Kingdom required repentance and faith. John the Baptist's main ministry of preparation for Jesus' coming was to proclaim a "baptism of repentance for the forgiveness of sins" (Mark 1:4, see also Matt 3:2,11, Luke 3:3, Acts 19:4). Mark summarizes the beginning of Jesus' ministry of preaching the gospel, "Jesus came into Galilee, proclaiming the gospel of God, saying, 'The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel'" (Mark 1:14-15). Paul summarizes his message to the Jews and the Greeks as a testimony "of repentance toward God and of faith in our Lord Jesus Christ" (Acts 20:21).

⁹²"What does Jesus look for in those who are prepared to follow him? . . . His first demand is repentance and faith, and this sets the pattern. Jesus did not ask for conventional conformity to codes of conduct. He demanded radical renewal, not the imitation of accepted models. His followers must repent—they must turn away from their sinful past; a few cosmetic alterations will not do. And in forsaking their past, they must trust Christ, they must believe. Faith becomes the habitual attitude, and it shines through all Jesus is saying." Leon Morris, *New Testament Theology* (Grand Rapids: Zondervan, 1986), 108.

(individual transgressions) are the expression of “sin” (state of being). Believers may be aware of sin to a greater or lesser degree, and are never conscious of their hearts in their entirety. Such knowledge is reserved for God alone, as Paul demonstrates by confessing his inability to know the true nature of his heart in the absolute way that God does: “I am not aware of anything against myself, but I am not thereby acquitted. It is the Lord who judges me”; only the Lord can “bring to light the things now hidden in darkness” and “disclose the purposes of the heart” (1 Cor 4:4-5). Paul’s words fit in with many other passages that refer to the self-deceptive nature of sin.⁹⁴

The difficulty is not merely a matter of the intricacy of the heart, but also of the self-deceptive nature of sin. The self-deceptive effect of sin is evident in Scripture both explicitly and implicitly. Examples of self-deception being explicitly tied to sin abound. The apostle John warned of the human tendency to deny the personal presence of sin in one’s life, saying that it creates a state of self-deception: “If we say we have no sin, we deceive ourselves [ἐαυτοὺς πλανῶμεν], and the truth is not in us” (1 John 1:8).⁹⁵ We can interpret the relationship between the protasis and the apodasis in this conditional clause as cause-effect (saying one has no sin causes self deception), as evidence-inference (saying one has no sin is evidence of the state of being self deceived), or as equivalence

⁹³Robert Letham, *The Work of Christ* (Downers Grove, IL: Inter-Varsity Press, 1993), 81.

⁹⁴For instance, David requests that God would declare him innocent of “hidden faults” and keep him from “presumptuous sins” that threaten to take dominion over him (Ps 19:12-13). Jeremiah says that the heart is “deceitful above all things and desperately sick; who can understand it?”; yet the Lord himself can search the heart and test the mind (Jer 17:9-10). Jesus himself says of those who were crucifying him that they “know not what they do” (Luke 23:34).

⁹⁵πλανῶ is used elsewhere in John’s letter to describe the actions of false teachers trying to deceive believers away from John’s teaching (2:26; 3:7). John uses this verb in his Gospel on the lips of

(saying that one has no sin is equivalent to being self deceived). This is a situation in which discerning between them is difficult and perhaps unnecessary, since all three meanings can be included in the logical flow of John's argument. The point John is making is that self-deception is connected with the failure to identify sin inside oneself. This is made clear in the contrast of self-deception with confession, which amounts to agreement with God as to the state of one's sinfulness: "But if we confess [ὁμολογῶμεν] our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1:9).

The self-deceptive mechanism of sin is also seen in Hebrews 3:12-13,

Take care, brothers, lest there be in any of you an evil, unbelieving heart [καρδία πονηρὰ ἀπιστίας], leading you to fall away from the living God. But exhort one another every day, as long as it is called 'today,' that none of you may be hardened [σκληρυνθῆ] by the deceitfulness of sin [ἀπάτη τῆς ἁμαρτίας].

The emphasis of the verse is on the need for communal exhortation for the sake of the individual. The writer of Hebrews is addressing the collective group (ἀδελφοί, plural) to make sure that individual members of that group (ἐν τινι ὑμῶν, a singular adjective-pronoun linked to a plural noun-pronoun) avoid an unbelieving heart (καρδία, singular). This occurs by encouraging the faith of one another so that no heart becomes hardened by the "deceitfulness of sin." What this verse shows is that an individual is vulnerable to, and even prone toward, being deceived by sin to such a point as his heart is hardened, a verb signifying an impenetrability with the truth of the gospel,⁹⁶ i.e., unbelief. Other

the people before the Pharisees trying to figure out if Jesus was a good man or one who "leads astray" (7:12, 47).

⁹⁶σκληρύνω is always used in connection with believing or submitting to God. In response to Paul's teaching, the people in the synagogue at Ephesus "became stubborn and continued in unbelief" (Acts 19:9, so he withdrew from them. In speaking of those who would receive the gospel by faith and those

occurrences of σκληρύνω in Hebrews also take place in the context of unbelief and rejection of God, particularly that of the Israelites who died in the wilderness (3:8, 15; 4:7). The writer of Hebrews is demonstrating that the outward manifestation of rebellion in OT Israel was because of an inward reality of unbelief.⁹⁷ Amazingly, he is instructing Christians to beware of this very same inward reality. Their hearts may be hardened in the same way; and the means of not being deceived by sin, this passage emphasizes, is the exhortation of others.

While the phrase ἀπάτη τῆς ἀμαρτίας is unique, the concept of deception in the Bible frequently refers to objects or people who lead people away from the faith by means of titillation of desire and/or misleading arguments.⁹⁸ What is notable about this phrase used in this particular context is that the writer of Hebrews is assuming the need of the individual for the encouragement of the community to avoid the deceitfulness of sin, and so be hardened by unbelief. This is a clear reference to the self-deceptive nature of sin.

The self-deceptive nature of sin requires the counselor to lead counselees in careful, redemptively-oriented self-examination. Such complication requires effort on the part of the counselee, and direction on the part of the counselor, to discern how sin

who would reject it being ultimately God's choice, Paul says that he shows mercy to those he wills, but "hardens whomever he wills" (Rom 9:18).

⁹⁷"So we see that they were unable to enter because of unbelief" (Heb 3:19).

⁹⁸ἀπάτη is always used this way in the NT. In the parable of the sower, the seeds that got choked by thorns represent people who were charmed by the "deceitfulness of riches" (Matt 13:22, Mark 4:19). Paul instructs believers to put off the old self which is corrupt through "deceitful desires" (Eph 4:22) as well as to beware of those who use philosophy and "empty deceit" according to human tradition to draw believers away from Christ (Col 2:8). "Wicked deception" involves the refusal to love the truth (2 Thess 2:10). Peter says that "deceptions" are revealed in by unbelievers, who act like "irrational animals, creatures of instinct" (2 Pet 2:13).

and unbelief may be operative in the inward functions of the heart⁹⁹ and how the redemptive intention of Scripture corrects these. This process can be described as the attempt to bring “the objective knowledge of God in Christ as revealed in Scriptures into the subjective depths of the soul,”¹⁰⁰ the subjective depths including the cognitive and carditive aspects of the inner self.¹⁰¹ As these functions are restored through faith, the eventual outcome is a change in behavior and life.¹⁰²

Specifically, one of the means by which faith acts restoratively is to bring a certain level of knowledge about God and about self that aids in the correction of errant heart functions. Christ came to enlighten people not only about himself, but also about themselves.¹⁰³ This is in line with Calvin’s assertion that the knowledge of God and of the self are interrelated. He says that “without knowledge of self there is no knowledge of God” and conversely “without knowledge of God there is no knowledge of self.”¹⁰⁴

⁹⁹The language of this sentence was chosen carefully. The counselor’s role is to direct the counselee to consider his own heart. This is because, though outward behavior and speech reflect the functions of a counselee’s heart, the counselor as finite human being does not have the capacity to read the heart of a counselee.

¹⁰⁰Eric L. Johnson, *Foundations for Soul Care: A Christian Psychology Proposal* (Downers Grove, IL: IVP Academic, 2007), 433.

¹⁰¹Johnson describes the cognitive and carditive effects thus: “*Cognitive* refers to psychological activity that processes the *nature* of an object (understanding what kind of an object it is), while *carditive* will refer to psychological activity that processes the *worth* of an object (understanding whether it is good and to be sought, or bad and to be avoided).” He includes the will in the carditive effects of this internalization of Scripture, viewing “volitional phenomena” as deeper than the affect because one’s predisposition to act seems closer to defining the core of one’s character. *Ibid.*, 503.

¹⁰²“In order to engage in any human actions, certain intellectual, affective and dispositional structures have to be in place.” *Ibid.*, 506.

¹⁰³Jesus’ piercing gaze into the hearts of people exposed them, even as he taught them the knowledge of God. In fact, as he described God’s character and redemptive plan, the hearts of those around him were increasingly revealed. *Ibid.*, 420.

¹⁰⁴On the one hand, knowledge of self leads us to the knowledge of God: “Each of us must, then, be so stung by the consciousness of his own unhappiness as to attain at least some knowledge of God.

The counselor, therefore, must assist the counselee in examining the internal cognitive, affective, and volitional functions of his heart, identify where sin and unbelief are operative, and internalize the aspects of the gospel that must be believed in with greater consistency.¹⁰⁵

Johnson helpfully points out the necessity of self-examination through the lens of redemptive-historical analysis. This means that heart examination occurs with an eye toward the reality of sin as well as the fruit of redemption:

As the Word of God is received, it promotes in healthy, holy Christians a growing awareness of their own fallenness . . .

Scripture trains readers to engage in self-examination primarily to identify sin. Christians are called to a never-ending search for evidence of its influence. Sins are important ultimately because they are signs of sin. The easiest to recognize are one's sinful deeds, but the general thrust of Scripture moves the reader inward, so one is also drawn to discriminate one's sinful thoughts. Of special importance is the degree to which one agentially perseveres in such thoughts. However, because emotions signify one's values, they are particularly informative regarding one's remaining sin. For example, Christians ought to listen to their hearts for emotions that are contrary to what Christ would feel (e.g., a cherishing of some desired sin or sorrow at another's success), or a lack of emotion where it should be present (e.g., no compassion for someone who is suffering). According to Owen, the strength of one's indwelling sin can wax and wane, and he believed that Christians should be

Thus, from the feeling of our own ignorance, vanity, poverty, infirmity, and—what is more—depravity and corruption, we recognize that the true light of wisdom, sound virtue, full abundance of every good, and purity of righteousness rest in the Lord alone. To this extent we are prompted by our own ills to contemplate the good things of God; and we cannot seriously aspire to him before we begin to become displeased with ourselves . . . the knowledge of ourselves not only arouses us to seek God, but also, as it were, leads us by the hand to find him.”

On the other hand, knowledge of God compels us to greater knowledge of self: “it is certain that man never achieves a clear knowledge of himself unless he has first looked upon God's face, and then descends from contemplating him to scrutinize himself. For we always seem to ourselves righteous and upright and wise and holy—this pride is innate in all of us—unless by clear proofs we stand convinced of our own unrighteousness, foulness, folly, and impurity. Moreover, we are not thus convinced if we look merely to ourselves and not also to the Lord, who is the sole standard by which this judgment must be measured.” John Calvin, *Calvin: Institutes of the Christian Religion*, vol. 1, ed. John T. McNeill, trans. Ford Lewis Battles (Louisville: Westminster John Knox Press, 1960), 35-38.

¹⁰⁵This description can be compared to Johnson's description of the process of inwardness as involving three main aspects: self-examination, identification and deconstruction of barriers, and the internalization of the signs of God. Johnson, *Foundations for Soul Care*, 535-38.

able to distinguish periods of spiritual carelessness from vigor based on the felt liveliness of sin in its resistance to God's purposes.¹⁰⁶

Johnson is pointing out that the functions of the heart often indicate where sin and unbelief are operative, even in ways of which the individual is less aware. This is why a counselor must help direct counselees to consider the functions of their hearts and not just be satisfied to address outward sin or even inward sins of which the counselee is aware. The counselor should challenge counselees to consider how their thought processes may not correlate with a theologically accurate view of a given situation, how their emotions signify values that may not correlate with the values of the gospel, and how their intentions may not correlate with those prescribed in Scripture.

Faith is imperfect in the present age; this fact must shape the expectations placed upon the counselee. The conclusions of this study should not imply that a heart can be completely unified to function according to faith free of all sin or unbelief. Scripture often speaks of the ideal goal of holiness being displayed in the lives of believers according to what Christ has accomplished on their behalf.¹⁰⁷ The necessity of Christ's righteousness shows that God's moral will requires perfection. But these statements occur in the context of the biblical writers' understanding that sin is still present in the hearts of believers.¹⁰⁸ The prime example of this is the apostle Paul, who

¹⁰⁶Ibid., 445.

¹⁰⁷A poignant example of such passages is Heb 12:14, "Strive for peace with everyone, and for the holiness without which no one will see the Lord." Holiness is vital to the Christian life; in fact, no Christian can without it. Yet, one must be careful in how such texts are read. Foreign to the intent of this passage is the implication that Christians must attain moral perfection in order to see the Lord. Holiness is a state of being set apart unto moral purity. As has been established in chap. 2, the Christian's effort to display holiness is a fruit of the faith that has already received the complete holiness of Christ.

¹⁰⁸The writer of Hebrews, for instance, even in calling his readers to holy living, still must instruct them to "lay aside every weight, and sin which clings so closely" in order to run the race set before

describes his willingness to count everything as loss so that he may gain Christ and being found in him because of the righteousness that comes through faith that leads to the attainment of the resurrection from the dead, i.e., glorification (Phil 3:2-11). Then he gives this important caveat in the following verses (3:12-14),

Not that I have already obtained this or am already perfect, but I press on to make it my own, because Christ Jesus has made me his own. Brothers, I do not consider that I have made it my own. But one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus.

Clearly Paul does not believe that he has reached a state of glorification, implying that perfection and completion as a human being are not yet his. Yet he also tells believers to imitate him in his walk of faith.¹⁰⁹ The fact that Paul points out that he has not attained perfection while still calling others to imitate him demonstrates clearly that he did not intend to convey that faith can operate flawlessly in the human heart in the present age. His overall message, and that of Scripture as a whole, is that the gospel calls and equips

them (12:1). The expression τὴν εὐπερίστατον ἁμαρτίαν, “the holding-tightly sin” is a clear indication of the writer’s understanding of residual sin being operative in the hearts of believers.

James says that trials test one’s faith to bring about steadfastness “that you may be perfect and complete, lacking in nothing” (1:2-4). This implies the attainability of perfection but for the fact that this statement is made in the context of explaining why trials are necessary and good for the Christian life: to produce completion. Yet, trials never leave the life of a Christian, as the overall thrust of the letter makes clear. James’ main point is to make use of each trial to entrust oneself to God and grow in steadfast faith. Furthermore, James also acknowledges that “we all stumble in many ways” and says the only one who can claim perfection is he who “does not stumble in what he says” to demonstrate the importance of the tongue for moral purity (3:2). But the language he uses of how difficult the taming of the tongue is implies the impossibility of the task.

Peter as well instructs believers to “not be conformed to the passions of your former ignorance, but as he who called you is holy, you also be holy in all your conduct, since it is written, ‘You shall be holy, for I am holy’” (1 Pet 1:14-16). Yet he also knows the necessity of telling them to “put away all malice and all deceit and hypocrisy and envy and slander” (2:1) and to “abstain from the passions of the flesh, which wage war against your soul” (2:11). Peter understood that sin was still present, influencing the functions of the hearts of these believers.

¹⁰⁹Perhaps the most poignant of these calls is 1 Cor 4:16, “I urge you, then, be imitators of me” written in the context of encouraging the Corinthian believers to learn from him “not to go beyond what is written” (4:6) or despise the seeming foolishness of living according to the Word (4:8-13), even referring to himself as their “father in Christ Jesus through the gospel” (4:15). Again in the letter he calls them to “Be

saints to strive for moral purity, but actual perfection will not occur until glorification in the age to come. In the present age, man exists in his fallen state suffering the corruption of death, awaiting the hope of the resurrection from the dead when Christ destroys death (1 Cor 15:20-28).

Further hindering the restoration of human function in the present age is the physical corruption of the creation, including the human body. In the present age, all spiritual functions in human beings occur in the context of embodiment. In a world in which the principle of death, a consequence of sin, corrupts everything physical as well, counselors have to be mindful of the body's potential to influence negatively the operations of the heart.¹¹⁰

Thus, on the one hand, the counselor should acknowledge that the future perfection of God's righteousness consummated in humankind invades the present age. Counselees by faith can function in significant measure according to the righteousness of God. On the other, the ages still overlap presently, and therefore the dynamics of both ages are operative. This means that the heart will never be perfectly unified to function in accordance with God's design prior to glorification. The impossibility of present age perfection should adjust expectations in counseling. Because the heart will not be perfectly consistent and its operations unfailingly in sync with God's design as long as it is corrupted by the fall in the present age, the counselor will avoid prematurely concluding that a counselee's faith is not genuine even in the face of serious problems with cognitive, affective, or volitional functioning. The progressive nature of

imitators of me, as I am of Christ" in the context of doing all things to the glory of God. See also Phil 3:17, 1 Thess 1:6, 2 Thess 3:7, 9.

sanctification, the growth of faith, in these areas requires patient direction that avoids quick dismissal.¹¹¹

A counselee may, for instance, demonstrate significant emotional turmoil, whether it is inappropriate fearfulness or excessive sadness that demonstrates a lack of trust in a particular aspect of the gospel for quite awhile, perhaps even struggling under this affective tendency for his or her entire life. While a completed faith would theoretically make the heart function affectively according to the realities of an absolute confidence or hope in the gospel, this person's faith is still imperfect and therefore her affective restoration is imperfect. In other words, because faith will not be perfect in the present age, and faith is the means by which the heart is restored, the heart will not be fully restored until glorification in any of its functions.

At the same time, the impossibility of perfection in the present age does not relax the standards of God, and a counselor should never treat biblical standards as suspended or less obligatory because of this. The laws of God are held in due honor while the imperfection of the present age is properly acknowledged while the counselor seeks the perseverance and progress of faith (but not its absolute perfection). This tension is recognized in Hebrews, and a solution offered: look to Jesus as exemplar as well as author and perfecter of faith.¹¹² No one could have unified his heart in the garden as Jesus did; he was able to demonstrate cognitively, affectively, and volitionally how

¹¹⁰See the appendix for a fuller discussion of humankind as God's image made in psychosomatic unity.

¹¹¹The progressive nature of sanctification is further demonstrated in texts such as 1 Thess 4:1, "Finally, then, brothers, we ask and urge you in the Lord Jesus, that as you received from us how you ought to live and to please God, just as you are doing, that you do so more and more." See also 1 Pet 2:2, "Long for the pure milk of the word, that by it you may grow up to salvation."

human beings were designed to function in dependent relationship with God even in the face of unfathomable suffering, including the judgment of the Father. Only Christ demonstrated perfect obedience and trust in God; thus, his substitutionary life and death were necessary for securing God's righteousness in humanity. The counselor must keep in mind the uniqueness of Jesus' role. He is certainly the exemplar of faith that counselees are to imitate; but because of the uniqueness of his role as the perfect God-Man, he attained a righteousness unattainable by anyone else.¹¹³ So regarding righteousness and faith, Jesus is both the standard and the unique standard-keeper on behalf of those who believe. Thus, saying that human faith is imperfect in the present age is not to say that the standards of God are relaxed; rather, it is to say that Jesus kept the standards of God on behalf of a people he now handles with sympathy, patience, and fatherly care in their imperfect journey toward greater faith (Heb 4:14-16; 12:1-11).

¹¹²Refer back to chap. 3 for a closer analysis of the text of Heb 12:1-2.

¹¹³“This righteousness of God was no common righteousness. It was the righteousness of Him Who was both God and man; therefore it was not only the righteousness of God, but in addition to this, it was the righteousness of man. It embodied and exhibited all uncreated and all created perfection. Never had the like been seen or heard of in Heaven or on Earth before. It was the two-fold perfection of Creaturehood and Creatorship in one resplendent center, one glorious Person. The dignity of that Person gave a perfection, a vastness, a length and breadth, a height and depth, to that righteousness which never had been equaled and which never shall be equaled forever. It is the perfection of perfection, the excellency of excellency, the holiness of holiness. It is that in which God preeminently delights. Never had His Law been so kept and honored before. Son of God and Son of man in one Person, He in this twofold character keeps the Father's Law, and in keeping it provides a righteousness so large and full that it can be shared with others, transferred to others, imputed to others; and God be glorified (as well as the sinner saved) by the transference and imputation. Never had God been so loved as now, with all divine love and with all human love. Never had God been so served and obeyed, as now He has been by Him Who is ‘God manifest in flesh’ (1Ti 3:16). Never had God found one before who for love to the holy Law was willing to become its victim that it might be honored; who for love to God was willing not only to be made under the Law, but by thus coming under it, to subject himself to death, even the death of the cross; who for love to the fallen creature was willing to take the sinner's place, bear the sinner's burden, undergo the sinner's penalty, to assume the sinner's curse, die the sinner's death of shame and anguish, and go down in darkness to the sinner's grave.” Horatius Bonar, *The Everlasting Righteousness: Or, How Shall Man be Just with God?* (London: James Nisbet and Co., 1873), 89-90.

Because an individual's relationship to God is determinative of all other relationships and because faith is the means by which an individual's relationship with God is restored, faith in Christ is restorative of all other relationships as well. As has been demonstrated, faith in Christ is a highly relational reality. By it, the believer receives the love of God (Rom 8:39, Eph 2:4; 3:19) and is granted adoption into his family (Rom 8:15, Gal 4:5, Eph 1:5, 1 Jo 3:1). In fact, the believer's relationship to God is spoken of as participation in the triune relationship (John 17:20-26). Believers in the new covenant experience peace with the Father, union with Christ¹¹⁴ and the indwelling of the Holy Spirit.¹¹⁵ The image of God is restored as the image of Christ.

But the high privileges of the relationship with God brought about by faith in the believer does not terminate there. Hendrikus Berkhof rightly observes, "In his sanctification man is freed from his egocentrism and renewed to an ex-centric life, oriented to God, his neighbor, and the world."¹¹⁶ In turn, a believer's relationships with others is restored through the divinely-granted capacity to love them and receive their

¹¹⁴Union with Christ is the perspective "that structures Christian experience. Our union with Christ means that we have already died, risen, and ascended to sit with Christ in heavenly places. Our union with Christ means that we go on striving in the present to put to death what is earthly within us, and that we seek to live as those risen with Christ who are already citizens of heaven. Our union with Christ and his resurrection means that we look forward with confidence to the glory that is yet to be revealed. These, respectively, are the perspectives of justification, sanctification, and glorification." Graeme Goldsworthy, "Biblical Theology and Hermeneutics," *The Southern Baptist Journal of Theology* 10 (Summer 2006): 15.

¹¹⁵The Holy Spirit is the agent by which faith is given and maintained. The Holy Spirit does not merely restore spiritual perception or testify to the veracity of Scripture; He restores spiritual perception *of God in Christ* and testifies to the veracity of Scripture *as testimony of God in Christ*. Bernard Ramm, *The Witness of the Spirit: An Essay on the Contemporary Relevance of the Internal Witness of the Holy Spirit* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1959), 29.

Put another way, the function of the Holy Spirit must always be understood as relating to the person and work of Christ. All pneumatology in Scripture is directly related to Christology, and in fact has an "intense Christological character." The Holy Spirit helps reconcile the soul to Christ and to the Father. *Ibid.*, 58.

love. In other words, through rightly relating to his Creator, the image of God is restored to fulfill the design for which he had been made: to love God with the full extent of one's heart and to love his neighbor as himself. "To be filled with love is the most distinctive mark of Christian maturity (1 Cor 13:11), so it is hardly surprising that so many of the references to growth have to do with love (see, e.g., Phil 1:9; 1 Thess 3:12; 4:9f.)."¹¹⁷

Faith and love are inextricably linked. Having recognized the necessary cognitive content of faith, Thielman writes,

"Faith" as mere intellectual assent to various propositions, however, is worthless for salvation or justification, and saving faith is more than simply an entry point to the people of God. The command of God that we must obey, says the Elder, is not only to "believe in the name of the Son, Jesus Christ," but also to "love one another" (1 John 3:23). Even faith that can move mountains, says Paul, has no benefit without love (1 Cor 13:2), and faith implies obedience (Rom 1:5; 16:26). As James points out, faith without works is dead (James 2:26).¹¹⁸

In other words, the theological foundation of the restoration of a believer's other relationships is the responsibility and privilege of believers to share divine love with one another, an ability granted to them by the reception of Christ's love through faith. This ability to love is an indicative reality of the Gospel that drives the imperative of the church's building itself up in love.¹¹⁹

¹¹⁶Hendrikus Berkhof, *Christian Faith: An Introduction to the Study of the Faith*, trans. Sierd Woudstra (Grand Rapids: William B. Eerdmans Publishing Company, 1979), 450.

¹¹⁷Kenneth Francis William Prior, *The Way of Holiness: The Christian Doctrine of Sanctification* (London: Inter-Varsity Fellowship, 1967), 77.

¹¹⁸Frank Thielman, *Theology of the New Testament: A Canonical and Synthetic Approach* (Grand Rapids: Zondervan, 2005), 694-95.

¹¹⁹Christ's new command that his followers love one another, explicated most decidedly in John's Gospel (13:34-35) but clearly present in the rest of the New Testament, is an essential element of sanctification because it is the necessary result of receiving the love of Christ, the indicative reality out of which sanctification flows. His love, most keenly expressed by his redemptive work, actually establishes this new covenant community; their resultant love for one another is what unifies and builds them up.

As demonstrated earlier in this chapter, Edwards' entire ethic, his understanding of the way human beings relate to and act in their world, was in a sense quite simple: love to God is the chief principle of virtue, and out of love for God flowed love for neighbor. About the use of νόμος by Jesus in these situations, Kleinknecht calls this the "summing up of all the commandments in the law of love," adding, "Lawlessness and lovelessness are reciprocal (cf. also Mt 5:43ff)."¹²⁰ The two great commands are fulfilled by faith in the cognitive, affective, and volitional functions of the heart. Put differently, right relationship with God is restorative of all other relationships.

Edwards' understanding is demonstrated in Scripture. The "new command" of Jesus is highly instructive here: "A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another" (Jo 13:34-35). With these words, Christ introduces a new reality for his covenant people, one that will serve as a foundation for the character and practice of this new redeemed community he is establishing.¹²¹ This command is *new* because it is the fulfillment of the old covenant laws. Believers are not justified by their ability to keep the law of love, but are necessarily granted by their reception of Christ's love through faith the freedom to love

Because Christ's command to love is necessarily reciprocal and therefore plural, this new covenant community is essential to its expression.

¹²⁰H. Kleinknecht, "νόμος," in *The Dictionary of the New Testament*, ed. Gerhard Kittel, trans. and ed. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967), 4:1063.

¹²¹Christ appealed to his own love for the disciples as the reason for their love for one another: καθὼς ἠγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. "As I have loved you" is aorist active, while "that you also love one another" is subjunctive present active ἵνα clause, which here seems to be functioning as a purpose-result clause. Thus, Christ's love results in his disciples' ability to love one another. Christ's love for the disciples is the basis for which they are to love one another. In fact, this connection shows that obedience to this precept is "of paramount importance for the spiritual welfare of the disciples (and, in fact,

one another. This is indeed something new, something different that marks the way people loved by Christ will love others.¹²² Surely feeble humanity could only wield such a majestic thing as divine inter-Trinitarian love by the divine change that comes about through Christ's redemptive love.¹²³

In fact, right relation to God necessarily displays itself communally. As the Lord restores the heart through right relation to himself, that heart functions cognitively, affectively, and volitionally in ways that are in keeping with the law of love. Relationally destructive ways of functioning are restored to more consistently operate in relationally constructive ways. Johnson points out the communal implications of living in relationship to the Triune God:

The Trinity is the center of Christian soul healing and maturity—by means of the Word and the Spirit, the triune God is bringing his rebellious image-bearers into his own glorious love and communion: the Father's paternal affection, union with the Son of God and his work, and the indwelling of the Holy Spirit. Through a communal dialogue with believers, the Father, Son, and Spirit are drawing them into

of the entire Church)." William Hendricksen, *Exposition of the Gospel According to John*, New Testament Commentary, vol. 1 (Grand Rapids: Baker Book House, 1953), 253.

^{122a}This commandment is presented as the marching orders for the newly gathering messianic community, brought into existence by the redemption long purposed by God himself. It is not just that the standard is Christ and his love; more, it is a command designed to reflect the relationship of love that exists between the Father and the Son (*cf.* 8:29; 10:18; 12:49-50; 14:31; 15:10)." This love is more than an obligation, he continues, but the very display of the true God before a watching world. So, "as I have loved you" is an important indicative statement for the new covenant community, itself being the means by which they love. D.A. Carson, *The Gospel According to John*, The Pillar New Testament Commentary (William B. Eerdmans Publishing Co., 1991), 485.

¹²³In 1 John 4:7-12, perhaps the clearest passage linking regeneration and the reception of the love of God with love for others, John explains that love for others is a necessary effect of regeneration and relational knowledge of God (4:7) since God's character is distinguished by love (4:8). He then refers to the gospel message of the Father having sent his Son into the world for the great benefit of others; this was the ultimate demonstration of love (4:9). God's love was not provoked by peoples' love; rather, his love was initiatory and generated from his own character (4:10). The only proper response to the reception of this love-for-others type of love is to love others in an initiatory way that generates from one's own restored character (4:11). Loving others is a sign that a believer loves an unseen God and has received that love in an abiding way (4:12).

increasing conformity to the likeness of Christ through faith—so that individually and corporately they might manifest the greatest divine glory possible.¹²⁴

Those in the biblical counseling movement believe in the communal role of counseling, and the literature they produce reflect this concern.¹²⁵ Tripp and Lane say poignantly

As isolated individuals, we cannot reach the level of maturity God has designed for us. It only happens as we live in a loving, redemptive community where we celebrate the many facets of the gospel Our personal transformation must be worked out within the family of God.¹²⁶

One should take note of the language they employ—maturity *cannot* be reached in isolation, but *only* occurs in loving relationship and *must* be worked out within God's family. This high view of the relational restoration that comes about through faith in the gospel is perhaps startling in light of the individualistic tendencies of Western Christianity, but it is an accurate view of Scripture and in keeping with historic reformed theology.¹²⁷

This relational restoration of faith works itself out dynamically in the functions of the heart as believers love others as themselves. In terms of cognition, faith works

¹²⁴Johnson, *Foundations for Soul Care*, 413.

¹²⁵E.g. Paul David Tripp, *Instruments in the Redeemer's Hands: People in Need of Change Helping People in Need of Change* (Phillipsburg, NJ: P&R Publishing, 2002).

¹²⁶Timothy S. Lane and Paul David Tripp, *How People Change* (Winston-Salem, NC: Punch Press, 2006), 85.

¹²⁷Bryan Sims found some overarching characteristics of the Reformers' approach to the community's role in sanctification: First, reformed thinkers strongly oppose individualistic Christianity. Second, the assembled church is the divinely appointed context for the development of a believer's sanctification. And third, God uses spiritual gifts to edify the community. Sims also points out that, despite their strong emphasis on the importance of the gathered community for sanctification, these thinkers gave insufficient attention to the specifics of corporate life. Sims recognizes that many of these Christian thinkers placed a high priority on fellowship as a contributor to sanctification, but he wishes to develop further the neglected biblical facets of intercessory prayer, imitation, instruction, and one-another care as vital to the community's role in sanctification.

The theologians Sims considers include John Calvin, William Ames, John Gill, Charles Hodge, James Petigru Boyce, Karl Barth, Emil Brunner, Hendrikus Berkhof, James Montgomery Boice, J. I. Packer, Anthony Hoekema, Sinclair Ferguson, and Wayne Grudem. Bryan Billard Sims, "A Critique of

through love by helping believers think rightly about others. As the propositional knowledge of God that accompanies the relational knowledge of him influences the thought processes of a believer, he or she will understand others according to God's revealed will, specifically his redemptive purposes in history. The believer's interpretation of others will occur in light of his knowledge of both their finitude and corruption and their value and potential. Thus, his interpretations will be characterized by both realism and charity.

In loving others, a person will think regularly about the interests and concerns of others rather than idiosyncratically referencing his own interests as the sole frame of reference of his cognitive processes. He will be open to thinking in categories not native to his own orbits of concern in order to enter into those of others. Other-orientation in cognitive function means an openness to their thinking as important to, and possibly even corrective of, one's own. We could call this cognitive humility; by it one recognizes the value of others' thoughts for rightly understanding life and relationships, and even God and Scriptures. It also recognizes the importance of sharing healthy, biblical thinking with others so as to influence theirs to more accurately conform to God's understanding of things as revealed in Scripture. In sum, right belief coupled with an other-orientation is how faith works through love in the cognitive function of the heart.

In terms of affection, faith works through love by helping believers have proper desires and emotional responses in relationship with others. As desires for various self-exalting goals or objects give way in the heart to faith, a believer is freed to have a genuine desire for the good of others. These desires will eventuate into emotions that

the Community's Role in the Reformed Model of Sanctification" (Th.M. Thesis, The Southern Baptist

reflect such reoriented values. A believer's emotional life will serve others. For instance, a believer may experience sadness at the misfortune of others—even those whose interests have nothing to do with his own—where once his emotional life orbited around his own interests, so that if he did experience sadness, it was only from some sense of personal loss. If a believer values the good of others, this will be reflected in his emotional responses. Likewise, a believer's emotional life will not inordinately serve himself. As desires are changed from self-exalting to God-exalting ones, these new values will be reflected in human relationships. Self-exalting desires often cause great emotional conflict in human relationships—anger, sorrow, hurt—for one's values shape one's emotional responses as one interacts with others. If, by faith, God-exalting desires are increasingly influential on the heart, then a believer is prepared not to respond with destructive emotion to real or perceived hostility from others. Similarly, as self-exalting desires are undermined, so are the self-serving expectations a believer has of others; this leads to a decrease in negative feelings toward others. In sum, a sign of faith's increasing influence on affective functioning in relationship is other-orientation in emotional responses.

In terms of volition, faith works through love by helping believers choose to do what is relationally beneficial rather than relationally destructive. In a fallen world, human relationships are difficult and require dedicated effort. A heart without faith in Christ may be dedicated to others, but this dedication is not that which is committed to others for the glory of God, and therefore it is profoundly deficient, even if it does contain vestiges of goodness because of common grace. A person's will naturally

gravitates toward supreme dedication to self-exalting interests; this is part of the fallen condition of man. Only the gospel of Jesus Christ, received by faith, can change that will to submit to the royal law of love with joy and zeal. For some, faith will animate the decision to pursue others rather than make the more comfortable choice to isolate oneself. Faith may purify the volitional intentions over one's heart when interacting with others, undermining ulterior motives that do not correlate with their ultimate loyalty to the good of others in Christ. In sum, the faith brings willful service to others and undermines supreme loyalty to one's own interests, as Jesus demonstrated.

Conclusion

This dissertation attempted to establish the position that Scripture's model of the internal workings of the human person, which can be referred to as the heart, involves cognitive, affective, and volitional functions, all of which operate relationally. Furthermore, faith in Christ is the means by which all of these are restored to proper functioning. These internal dynamics are the result of God's design of human beings to function as his image, in relationship with himself and others in the context of their personal circumstances, though this dynamic was crippled at the fall. Scripture centers upon faith in Christ as the means by which this creational design is restored and unified to function rightly. The heart's functioning in cognition, affection, and volition is changed as a person relates rightly with his Designer and Redeemer through faith. In sum, this dissertation described the biblical understanding of the heart and the necessity of faith in Christ for its proper operation in relationship.

In the opening chapter the Bible's use of the major anthropological terms that refer to internal human functioning was described, specifically καρδία, ψυχή, πνεῦμα, and νοῦς, concluding that the biblical authors' uses of these terms showed much semantic overlap, indicating a unified understanding of the internal dynamics of people. Cognitive, affective, and volitional functions were attributed to each, with varying emphases. We also saw that faith was either explicitly or implicitly attributed to each term, again indicating a unified perspective of internal person such that the whole is involved in faith.

In the second chapter it was proposed that faith in Christ is the foundational concern of Scripture regarding the restoration of human function. It established this claim by demonstrating from Scripture that the biblical authors prioritized the faith response before all other internal function. This prioritization is not merely chronological, but theological and psychological. In other words, faith is not merely a condition for the restoration of the heart, but is its functional foundation.

The argument of this chapter launched from the hermeneutical principle that primary to the literary and theological functions of Scripture is the production of faith in its hearers/receivers. Having established this hermeneutical principle, the chapter then demonstrated the priority of faith exegetically by looking to two of the most theologically developed books in the New Testament, the Gospel of John and Paul's Epistle to the Romans. John's Gospel demonstrates that the primary human response that Jesus first sought to elicit during his earthly ministry was faith and that faith is the means by which human beings experience in the present the eschatological benefits of eternal life.

Romans demonstrates Paul's understanding that faith is the means by which people are declared righteous and restored to function accordingly.

Throughout redemptive history, this call to faith has been the means by which God restores the human heart to function in accordance with his design as God's image. Faith is to receive the good news of Jesus Christ, a gospel that was more than a message; it was also an event that those who receive the message participate in. God's active involvement with people occurs through this gospel, which is initially received and continuously participated in by faith.

In the third chapter, *how* faith influences the functions of the heart was described. The functions attributed to the heart in Scripture are the very same that are described in faith's operation. Said differently, Scripture shows faith as functioning dynamically in the heart, restoring its God-designed functions. Specifically, the NT represents faith as the means by which the human subject relates to God, which restores the interrelated dynamics of the heart—namely, cognitive, volitional, and affective functions—from the universal corruption of sin, thus freeing a person to relate rightly with God and with others.

This argument was established through a textual and theological consideration of pertinent passages throughout the Bible. With a brief survey of the dynamics of faith displayed in the larger NT as background, in this chapter we considered two main themes in Pauline thought that display the dynamics of faith: namely, the indicative/imperative structure of his writing and the contrasts between the functions of faith and the functions of unbelief. It then considered the OT exemplars of faith as described in Hebrews 11,

concluding with a consideration of Jesus as the paradigm and exemplar of human faith, per Hebrews 12:1-2.

The implications for counseling were drawn in the fourth chapter. Before launching into the implications, we considered a historical precedent to the current study in the life and work of Jonathan Edwards. His thought is relevant to a consideration of the heart because he thought so carefully about the relationship between cognition, affections, and volition, particularly as they related to genuine faith in Christ. His understanding of ethics further illuminated this study by establishing love for God as the foundation of all truly spiritual activity, noting that love for God was necessarily an outflow of faith. Thus, Edwards' understanding of the foundational nature of faith upon the functions of the soul had much in common with the focus of this study.

The implications for counseling we considered were first that counseling should be directed to the breath of the heart's functions and have as a goal the unification of these functions. This means the heart should not be addressed by only one function to the exclusion of the rest, whether cognition, affection, or volition. Second was the implication that faith in Christ must be methodologically foundational in counseling since faith is the divinely-appointed means by which the various functions of the heart are restored. This means that since faith is brought about by the Word of Christ, the Word is methodologically foundational to counseling. This also means that using Scripture without reference to its primary intention to elicit faith is to misuse it and therefore undermine the transformative power of the gospel of Jesus Christ.

The foundational nature of faith does not imply that faith is passive. On the one hand, since faith is a divine gift that results in human response, the entire process of

counseling is dependent upon God. On the other, an increasing faith necessitates the activity of the believer in identifying and opposing the operation of unbelief upon the various functions of the heart. These efforts must be understood by the counselor with an important qualification: namely, that faith is imperfect in the present age. This fact must guide the expectations placed upon the counselee. Yet, though faith in Christ will be imperfect in the present age, it remains the primary human means for the restoration of all other relationships in the present life.

The current study has not answered all questions surrounding the nature of faith as it relates to the functions of the heart. For example, more could be said about the Holy Spirit's role in the formation of faith as well as its manifestation in the functions of the heart. Other theological areas that could be explored further would be how the righteousness of God is manifest in the functions of the heart through faith, the relationship between faith's restoration of human function and worship, and the interrelatedness of faith, hope, and love upon the functions of the heart.

In terms of counseling methods, one could explore further how faith can be encouraged in the counseling session and supplemented by the broad scope of ministry in the church. Another area in need of further study is the development of detailed strategies to aid in the deepening of one's faith and of faith's curative properties. Also, one could explore further methods for addressing the specific functions of the heart in a biblically appropriate manner when one function is unduly prominent over the others in a person's present distress. Another important area in need of further study is how belief systems (including those apart from faith in Christ) are formed in relationship and

influence the full breadth of the heart's function, particularly in the formative years of life.

All of these would be worthy candidates for further study and would hopefully illumine still more the necessity of faith for the restoration of human function.

Nevertheless, I hope that the present study has proved insightful enough to move the conversation along and—given the expressly evangelical convictions that drive this study—help others to trust in the Lord with *all* their hearts.

APPENDIX

THE PSYCHOSOMATIC UNITY OF THE IMAGE OF GOD

Since the time of the early church, Christian thinkers have struggled to understand the relationship between the inner and outer aspects of the human individual.¹ The question of how the human body and soul relate is nowhere elucidated in a single place by Scripture.² Helpful in establishing the biblical view of the makeup of man is to consider the concept of the image of God. As will be shown, numerous biblical scholars understand Scripture to speak of the image of God as a *psychosomatic unity*.³ Expounding the perspective of the Book of Genesis on this issue, Clines explains:

¹Regarding the makeup of man, orthodox Christians have generally understood the human makeup as either trichotomy or dichotomy. Trichotomy, which divides human nature into three components: body, soul, and spirit, was popular among the Greek and Alexandrian church fathers who were influenced by Plato, like Clement of Alexandria, Origen, and Gregory of Nyssa. Dichotomy, which understands humanity to be made up of body and soul, was popular among the Latin fathers and was made prevalent by Augustine. John W. Cooper, *Body, Soul, and Life Everlasting: Biblical Anthropology and the Monism-Dualism Debate* (Grand Rapids: William B. Eerdmans Publishing Co., 1989), 9.

As implied by the semantic overlap of the anthropological terms of Scripture described in chapter I, the dualistic view squares better with the biblical evidence. It is also the dominate view of Western theology.

²Many cite Gen 2:7 as a possible candidate: "Then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature." While this passage certainly describes the physical arrangement of man's body, the soul's nature is not clearly described. Did God implant a soul into Adam that was independent of, but nevertheless contained within the body? Or, is this verse referring simply to the vitality of life that God animates Adam with, the soul not being implanted by the breath? Some commentators try to solve the puzzle by the grammar of the verse. See John Skinner, *A Critical and Exegetical Commentary on Genesis*, 2nd ed., The International Critical Commentary (Edinburgh: T&T Clark LTD, 1980), 57.

³Clines offers a biblical analysis when commenting on the Old Testament's, and particularly Moses', view of man's makeup as a body-soul union. Clines explains that the keystone passage of the image of God in Gen 1:26, "Then God said, 'Let us make man in our image, after our likeness'" is better translated "Let us make man *as* our image" for grammatical reasons as well as for historical-contextual

The body cannot be left out of the meaning of the image; man is a totality, and his 'solid flesh' is as much the image of God as his spiritual capacity, creativeness, or personality, since none of these 'higher' aspects of the human being can exist in isolation from the body. The body is not a mere dwelling-place for the soul, nor is it the prison-house of the soul. In so far as man is a body and a bodiless man is not man, the body is the image of God; for man is the image of God. Man is the flesh-and-blood image of the invisible God.⁴

Clines also adds an important qualification to these statements: "This is not to say that it is the body as opposed to something else, *e.g.* the spirit; indeed as far the image is concerned at least, what the body is the spirit is."⁵ Clines points out, in other words, that the image of God necessarily includes the body, for man is not a disembodied soul that happens to be spatially located in bones, skin, and blood, but is rather an entity that consists of two aspects, both vital to its identity.⁶

reasons. He explains that the nature of the *בְּ* is that it is used to describe physical objects. Knowing God does not have a body, Clines interprets the *א* preposition, usually translated "in" to be "as", a "*beth* of essence." This is further demonstrated by the historical-contextual background explain in the main body. D. J. A. Clines, "The Image of God in Man," *Tyndale Bulletin* 19 (1968): 79.

Regarding the latter, Clines explains that the image of God must be understood, at least partially, as Moses' polemic against neighboring and rival religions in the ancient Near East which regarded idols as the physical containers of divinity. By contrast, the Old Testament sees "the corporeal animated Man" as the very image of God itself. *Ibid.*

⁴*Ibid.*, 86.

⁵*Ibid.*

⁶The only exception to the necessary interrelation of the body and soul is the intermediate state, that is, the period between a person's death and the resurrection. The Westminster Confession (1646) describes this state: "The bodies of men, after death, return to dust, and see corruption: but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them: the souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God, in light and glory, waiting for the full redemption of their bodies. And the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day. Beside these two places, for souls separated from their bodies, the Scripture acknowledges none" (XXXII.1).

This is an abnormal state, as the disembodied souls wait for the coming resurrection, when they are reunited with their bodies, now glorified, for all of eternity. So the final glorified state of a human embodied. The Confession continues in the next article, "At the last day, such as are found alive shall not die, but be changed; and all the dead shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls forever" (XXXII.2), concluding, "The bodies of the unjust shall, by the power of Christ, be raised to dishonor; the bodies of the just, by his Spirit, unto honor, and be made conformable to his own glorious body" (XXXII.3).

See 1 Cor 15:35-57, 2 Cor 5:1-10, Phil 1:21-26, 1 Thess 4:16,-17.

In the New Testament, Paul, was perhaps the biblical author to deal most extensively with the human makeup. Ladd asserts that the terms Paul used to describe various aspects of the human makeup—*ψυχή*, *πνεῦμα*, *σῶμα*, and *σὰρξ*—are not “different, separable faculties of each individual.” Rather, they are “different ways of viewing the whole person.”⁷ Perhaps the most difficult to understand in the context of the psychosomatic unity is Paul’s use of *σὰρξ* ‘flesh’ in its “ethical” sense. On the surface, it may seem that Paul speaks dualistically of the human makeup (that is, according to the body-mind dualism characteristic of Greek thought) when he contrasts the flesh and the Spirit (Rom 8:13, for example). But Paul’s use of “flesh” in these ethical cases is not referring to the literal flesh of the body, but to the “old man.”⁸ Furthermore, as Ladd points out, *σὰρξ* in this “ethical” context cannot be referring to the physical flesh because elsewhere Paul commends the flesh as good: as the temple of the Holy Spirit (1 Cor 6:19), as a member of Christ (1 Cor 6:15), and as a means of glorifying God (1 Cor 6:20); *σὰρξ* refers “neither to humankind’s physical materiality nor to a lower element in humanity, but to humanity as a whole, seen in its fallenness, opposed to God”⁹ and fits in with the rest of Scripture’s view of the body and soul in unity.¹⁰

⁷George Eldon Ladd, *A Theology of the New Testament*, rev. ed. (Grand Rapids: William B. Eerdmans Publishing Co., 1974), 499.

⁸He does not equate, for instance, “the sins of the flesh” with the “sins of the body”, for among the lists of such sins (Gal 5:19-21 and Rom 13:13-14) are not only drunkenness and sexual immorality, but also strife and jealousy, “soul” sins. Thomas R. Schreiner, *Paul Apostle of God’s Glory in Christ: A Pauline Theology* (Downers Grove, IL: InterVarsity Press, 2001), 142-43.

⁹Ladd, *A Theology of the New Testament*, 512.

¹⁰*Ibid.*, 515.

The other prevailing term regarding the body in Pauline literature is *σῶμα*, which Paul uses in five different ways.¹¹ The most important use for this discussion is *σῶμα* as the locus of the spiritual man. “Since *soma* denotes both the body and the whole person, all spiritual relations must be in and through his somatic existence (Rom 6:12). The body is the coordinate of the spirit in that it provides the spirit its agency of expression.”¹² The fact that so much of the suffering of sin and the promise of future hope in Pauline literature is tied to the body shows his closely identifying it with the soul to refer to the person as a whole.¹³ In each case, the body both suffers sin’s effects and participates in the future promise of freedom from its effects.

Anthony Hoekema also prefers the term *psychosomatic unity* to describe the makeup of the human being as body and soul because it “does full justice to the two sides of man [body and soul], while stressing man’s unity.”¹⁴ Relating the principle of psychosomatic unity to the brain in particular, he writes, “[Man] has a mind with which he thinks but also a brain which is part of his body, and without which he cannot think.

¹¹C. B. Bass, “Body,” in *The International Standard Bible Encyclopedia*, vol. 1, ed. Geoffrey W. Bromiley (Grand Rapids: William B. Eerdmans Publishing Co., 1979), 529. *σῶμα* represents the identity of the whole person as an entity before God (Rom 12:1; 1 Cor 9:27), the locus of the spiritual man as body/self (Rom 6:12), as the whole man as destined for membership in God’s kingdom, as the vehicle for the resurrection, and as the site of spiritual testing in terms of the judgment which will take place (2 Cor 5:1-10).

¹²*Ibid.*

¹³Schreiner points out the plethora of ways in which Paul considers the body thusly: believers are under a “body of humiliation” (Phil 3:21), anxiously waiting for a body that will be conformed to Christ’s resurrection body; redemption is not fully realized for “the body is dead because of sin” (Rom 8:23); the “not yet” of salvation is evident because of the corruption of the outer person (2 Cor 4:16-17); believers groan in their present bodies, longing for the new (2 Cor 5:1-4); and finally the Holy Spirit within believers ensures them of their future resurrection bodies (2 Cor 5:5). Schreiner, *Paul Apostle of God’s Glory in Christ*, 458.

¹⁴Anthony A. Hoekema, *Created in God’s Image* (Grand Rapids: William B. Eerdmans Publishing Co., 1986), 217. Hoekema notes that this term is also used by John Murray and G.W. Bromiley.

When things go wrong with him, sometimes he needs surgery, but at other times he may need counseling.”¹⁵ Hoekema thus illumines the correlative functioning of the soul and the brain, then draws an implication for their treatment: both physical and spiritual intervention may be necessary in helping someone experiencing difficulty.

Careful thinking Christians may be hesitant to accept the psychosomatic unity of man on the legitimate grounds of not wanting to open the door inadvertently to monism or to the biological reductionism that looms so mightily today. Two scholars offer insightful distinctions in this regard. The first scholar, Gundry, asserts that the biblical view of man is a unity of parts rather than a monadic unity, and to illustrate this point, he uses the term “interpenetration” to describe how the soul interacts with the body and its members: “The soul *has* a body and the body *has* a soul and man as a whole *is* both, a psychophysical unity—but a unity, not a monad . . . not atomic indivisibility.”¹⁶ The brain and the soul, in other words, cannot be equated even though they function correlatively in the present age.

The second scholar, Cooper, renders this same concept differently by distinguishing between what he labels as “functional holism” and “ontological holism.”¹⁷ Ontological holism, which “defines the very being of an entity and its constituents in terms of their systematic unity” and in which “no parts can survive the dissolution of the whole intact” implies that the soul cannot survive the body at death, an untenable

¹⁵Ibid.

¹⁶Robert Horton Gundry, *Soma in Biblical Theology: With Emphasis on Pauline Anthropology* (Cambridge: Cambridge University Press, 1976), 121-22.

¹⁷John W. Cooper, *Body, Soul, and Life Everlasting: Biblical Anthropology and the Monism-Dualism Debate* (Grand Rapids: William B. Eerdmans Publishing Co., 1989), 46.

proposition in light of Scripture. Functional holism, on the other hand, is a way of describing the “phenomenological, existential, and functional unity” of body and soul.¹⁸ Functional holism only claims to describe the unity of body and soul on a functional level, the level of human belief, will, affection, behavior, etc., rather than the precise, ontological way the two are unified. How the physical body and the spiritual soul are ontologically unified is perhaps the greatest mystery about humanity, which will likely remain so far after scientific observation and philosophical consideration have been exhausted.¹⁹ But at the very least, man is functionally a psychosomatic unity, and Scripture addresses him as such.

Psychosomatic Unity and Faith

The biblical evidence confirms that the soul's function is closely tied to that of the body. Psychosomatic unity makes us set aside old Cartesian notions of the soul acting independently from the body, as if it were a spiritual substance hovering within the body but not bound to its function. The functions of the heart, therefore, should not be thought of as independent of the body (specifically the brain). Accepting psychosomatic unity does not necessitate that we equate precise brain events with immutably corresponding mental thoughts. Empirical observation has not and may never be able to establish such a one-to-one correlation. Even if such a strict correlation exists, this does not mean that brain events are always the cause and mental thoughts always the effect.²⁰

¹⁸Ibid., 47.

¹⁹Mary Timothy Prokes, *Toward a Theology of the Body* (Grand Rapids: William B. Eerdmans Publishing Co., 1996.), 35.

²⁰Cooper, *Body, Soul, and Life Everlasting*, 206.

Discerning whether mental thoughts cause brain events or vice versa is simply outside the scope of empirical observation. Correlations can certainly be observed, but “beyond this point, scientists and philosophers are interpreting the data, not reporting what is self-evidently true.”²¹

This psychosomatic unity of human beings has important implications for understanding how the heart’s functions can be influenced by damaged or otherwise malfunctioning somatic features. Such correlation demonstrates the importance of brain health for spiritual functioning. Because humans are psychosomatic unities, their cognitive, affective, and volitional functions are always both spiritual and physical. On the one hand, the spiritual aspect of these functions can certainly influence the physical aspect beneficially. The restorative benefits of faith in Christ on the spiritual man will have a healthy neurological effect, for instance. The spiritual aspect of human beings has a certain level of determination over their bodies.

On the other hand, even though faith in Christ allows for the best possible stewardship of one’s cognitive, affective, and volitional functioning, it does not necessarily restore the physical platform of these functions to optimal health and performance. The effects of sin on the physical world mean that we should acknowledge that brain dysfunction is a theologically tenable possibility and that such a condition would in some way hinder faith’s operation.²² (Conversely, physical troubles are always spiritual as well, in that a moral agent is always responding to his circumstances,

²¹Ibid., 207.

²²That some in society use the brain’s influence on the soul’s operation as a scapegoat for personal responsibility does not justify the dismissal of the concept itself. Taking the physical effects of sin seriously requires us to acknowledge the brain’s possible hindering effect on the soul.

including his bodily makeup.²³ Attempting to differentiate between the two aspects is not easy.²⁴) Nevertheless, to assert that the restorative effects of faith will necessarily restore the brain to proper health is simply a category mistake. The NT writers do not promise physical healing in the present age, but rather speak of living by faith in a world that suffers under physical corruption from which Christians wait to be freed from (Rom 8:18-25).

I include this appendix because I want to be certain that in speaking of the *comprehensive* nature of the heart, I do not overlook the correlative function of the physical body. Faith will not necessarily repair, for instance, cognitive maladies from

²³The psychosomatic unity of man makes us understand that physical problems are by nature spiritual, for it is with the soul one responds to physical circumstances. Put differently, a problem is never *merely* physical, but necessarily includes a spiritual response (and sometimes even a spiritual cause). A helpful principle related by that Edward Welch is that “all pain is interpreted pain.” Edward T. Welch, *Depression: A Stubborn Darkness* (Winston-Salem, NC: Punch Press, 2004), 124.

This principle drives the model he proposes regarding emotional difficulties that have some physiological element to them. He says that emotional difficulties are two-parted: (1) outside events and (2) internal interpretations, beliefs, and allegiances. Outside events can include brain dysfunction. The physical difficulties are necessarily spiritual because they are necessarily interpreted and responded to according to the beliefs and allegiances of the heart. Thus, methods of addressing the physical aspects of brain dysfunction should not be divorced from regular spiritual care. For instance, those being medicated should be encouraged to reorient the interpretation of and response to their suffering in the light of the gospel.

²⁴Because man is a psychosomatic unity, attempting to differentiate between spiritual and physical influences will be difficult. This fact should be appreciated in the counseling process. Welch proposes two simple questions to help the counselor distinguish between a physical and spiritual problem (in this context, for depression). These questions are “Does the Bible command or prohibit this behavior?” and “Can this behavior be best described as a strength or weakness?” Edward T. Welch, *Blame It on the Brain?: Distinguishing Chemical Imbalances, Brain Disorders, and Disobedience* (Phillipsburg, NJ: P & R Publishing, 1998), 119.

Welch’s first question implies that the presence of a biblical directive about a certain symptom of depression or other disorder places that symptom in the spiritual/moral realm. His second question implies that the absence of a biblical directive and the nature of a symptom as a weakness native to limited human capacity place that symptom in the physical realm. Both implications are helpful. However, it should be reiterated that such questions should not be used to create a strict dichotomy between the biological and the spiritual aspects of dysfunction; instead, they should be used to analyze how each aspect is affecting the condition. To put it simply: These questions should not be used to determine if the condition is spiritual *or* physical, but instead should be used to consider *how* the physical is affecting the spiritual (and vice versa). Using such questions in this way prevents the counselor from concluding that a problem is physical while ignoring spiritual influences; it also prevents him from labeling the problem as spiritual and ignoring physical influences.

damaged brain function or from various types of learning disabilities. Rather, it re-
orients the cognitive aspects of somatically damaged people to function in restorative
relation to God within their limited capacities. Such a prospect should give counselees
great hope in the power of the gospel to effect genuine change in the context of physical
embodiment.

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ABSTRACT

“TRUST IN THE LORD WITH ALL YOUR HEART”: THE CENTRALITY OF FAITH IN CHRIST TO THE RESTORATION OF HUMAN FUNCTIONING

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This dissertation first examines how Scripture describes the internal workings of the human person, which can be referred to as the heart. The heart is shown to function cognitively, affectively, and volitionally, all of which are relational in nature. Second, the dissertation establishes that faith in Christ is the means by which all of these functions are restored. Specifically, the heart's cognitive, affective, and volitional functions are changed as a person relates rightly to his or her Designer and Redeemer through faith. In sum, this dissertation describes the biblical understanding of the heart and the necessity of faith in Christ for its proper operation.

Chapter 1 examines the major anthropological terms used in the New Testament, considering how each functions in context and concluding that the biblical perspective of internal human functioning is holistic and unified.

Chapter 2 establishes that a gospel-centered hermeneutic of Scripture implies that faith is central to the illocutionary intent of Scripture as a whole. The Gospel of John and the Epistle to the Romans are examined to establish further the centrality of faith.

Chapter 3 describes the transformative effect of faith on the cognitive, affective, and volitional functions attributed to the heart as it relates rightly to God.

Chapter 4 describes implications for an evangelical model of counseling, also considering the thought of Jonathan Edwards as a historical precedent to the present study.

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