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THE FOOL

MATTHEW 5:22

A FAITHFUL READER OF OUR LITTLE TOTT LETTER and supporter of our print outreach recently wrote, “If you would, please consider addressing the various uses of ‘fool’ in Scripture (OT and NT). Could you explain Matthew 5:22 in light of several Proverbs and Psalms where people are called fools? Are we not allowed to call people such as atheists and agnostics fools?”

That request intrigued me because it immediately flies in the face of our post-modern culture. If everything, especially truth, is relative, who can say anyone is “a person lacking in judgment or prudence,” as Webster defines “fool”? Think about it. While most people would think it foolish to jump off a tall building, relativism demands that we conclude—that is, if a real conclusion about anything can actually be drawn—“That decision was right and wise for that person.”

Let us, therefore, delve into this question both exegetically and practically. Before we address the “fool,” however, I believe it is important to first understand the antithesis.¹

Understanding Wisdom and Discernment

The word most often translated “wisdom” in the OT is the Hebrew *choḵmāh*, which refers to “a person’s ability to make the right choices at the opportune times.” The Greek equivalents of *choḵmāh* in the Septuagint are: *sophos* or *sophia* (“clever, skillful, experienced,” e.g., Eph. 1:8, 17; 3:10; James 1:5), *phronimos* or *phronesis* (“sensible, thoughtful, prudent, wise,” e.g., Eph. 1:8; 1 Cor. 4:10), and *sunieti* or *sunetos* (“intelligent, sagacious, prudent, wise,” e.g., Eph. 5:17; 1 Tim. 1:17). All these demonstrate the true depth of *choḵmāh*.

The ability to make the right choices at the opportune times, however, is only half the issue. *How* and *where* do we get this? To get a proper biblical understanding of wisdom, it’s crucial to go back in history. The subject of wisdom was a chief concern in the ancient Near East. To the Mesopotamians and Sumerians, it involved human experiences, character, and counsel regarding practical advice. To the Egyptians, it involved the concept of *ma’at* (truth, intelligence, justice), which brought order to the whole universe. To the Greek mind, knowledge itself was virtue. According to Plato, a person could live the good life if he loved wisdom and knowledge. Unlike those, however, that leave the One, True God out

of the equation, wisdom in the OT is distinct in that it reveals a holy and just God who demands that men live holy lives according to His character and standards. While *choḵmāh* at times refers to ordinary intelligence and skill (Ex. 35:35; Dan. 1:4), divine and moral wisdom is still in view.²

Biblically, then, wisdom is not found in *experience* but in *revelation*; the only way we can have wisdom is if it is revealed to us. I like Dr. Roy Zuck’s definition: “Wisdom means being skillful and successful in one’s relationships and responsibilities . . . observing and following the Creator’s principles of order in the moral universe.”³ In that definition you find most of the important elements of biblical wisdom. Where do we find wisdom? We find it in what the Creator says, which in turn is found in Scripture alone.

True wisdom, then, begins with a right relationship with God. Unless we begin with God as our presupposition, we will fail. Unless we start with God, we will have no wisdom. As Solomon declares, “The fear of the LORD is the beginning of knowledge: but fools despise wisdom [*choḵmāh*] and instruction.” The wise person believes there *is* a God: “The fool [the professed atheist] hath said in his heart, There is no God” (Ps. 53:1). The wise person believes that God is *the Creator and Ruler* of all things, and he believes that God has put within His Creation *a divine order* that, if obeyed, leads ultimately to blessing. Wise people also assert that there is *a Moral Law* operating in this world, a principle of divine justice that makes sure that eventually the wicked are judged and the righteous are rewarded. Biblical wisdom has no relationship to a person’s IQ or education, because it is a matter of moral and spiritual understanding. It has to do with *character and values*; it means *looking at the world through the grid of God’s Truth*, evaluating, discerning, and deciding everything according to the absolutes of God’s Word.

Another Hebrew word that is essential to understand here is *biyn*, which is translated several ways in our AV Bible, including (and most often) “understand” (62) and “understanding” (32). Several other translations (e.g., consider, perceive, discern) reflect the fact that *biyn*, which with its derivatives appears 247 times, has a wide range of meanings, also including: “to discern, perceive, observe, understand, pay attention, be intelligent, and be discreet.”

Biyn is, therefore, much more than just gathering knowl-

edge. It's about understanding that knowledge. As was true of Daniel, for example, a person might be able to hear words, but not understand them (Dan. 12:8). As vital as knowledge is, by itself it is virtually worthless. *Biyn*, therefore, speaks of how we use the knowledge we acquire. In Psalm 119:27, David prays, "Make me to understand the way of thy precepts: so shall I talk of thy wondrous works," and again in verse 34, "Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart," and still again in verse 73, "give me understanding, that I may learn thy commandments" (see also v. 100). David didn't want just knowledge but to know why that knowledge was important, the way that knowledge applied to the real world, and even the consequences that knowledge would have on everything else.

That is what is so desperately needed today. A consistent Christian life is absolutely impossible without constant learning and a growing understanding of what that knowledge will demand in one's Christian walk. And from where does such understanding come? David again answers, "Through thy precepts I get understanding: therefore I hate every false way" (Ps. 119:104). Understanding is not a product of rationalism or empiricism. It is comes only from God (Dan. 2:21) and only by diligent seeking (Prov. 2:4-5).

One Hebrew authority digs to the true depth of *biyn* by noting: "The background idea of the verb is to 'discern,' and this lies behind the [derivatives, such as] . . . the preposition *bên* 'between.' The combination of these words, 'discern between,' is used in 1 Kings 3:9, 'That I may discern between good and evil.' *Biyn* includes the concept of distinguishment that leads to understanding."⁴

In simpler terms, the key idea in *biyn* is "to discern, to distinguish between." From where does understanding come? *From discernment.* First Kings 3:9 is, indeed, pivotal. If you ask most Christians, "What did Solomon ask God for?" most will answer immediately, "He asked God for wisdom," but that is not precise. He did not ask God for *wisdom* (*chokmâ*), rather he asked God for *discernment*. Our English word comes from the Latin *discernere* (*dis*, "apart," and *cernere*, "to sift"), and Scripture repeatedly emphasizes this principle. We are to separate, sift through, and distinguish between in order to see and understand.

Catastrophically, however, discernment has all but vanished. Many Christians are tolerant of, or even embrace, false teaching, such as: mysticism, prosperity teaching, seeker-sensitive church ministry, user-friendliness, the "emerging church" movement, unity with Islam, and the list goes on. "The simple believeth every word: but the prudent man looketh well to [or discerns, *biyn*] his going" (Prov. 14:15). What was the responsibility of the OT priests? To "teach [God's] people the difference between the holy and profane, and cause them to discern between the unclean and the clean" (Ezek. 44:23). That is likewise the responsibility of pastors today (Acts 20:28-31; Eph. 4:11-14).

So what does discernment mean? There is only a single principle: *What does the Word of God say?* It doesn't matter if some new idea or teaching "sounds good," but whether it's right according to Scripture. At the very heart of the Reformation was the concept of *sola scriptura* ("Scripture Alone"), which is to dictate all we believe and practice—not church tradition, human opinion, pragmatism, or anything else.

As Psalm 119:169 again pleads, "Give me understanding [discernment, *biyn*] according to thy word." While David had very little Scripture at his disposal and so *cried* for discernment, many today don't even *care* about discernment even though they have God's completed revelation in their hands.⁵

Old Testament Use of "Fool"

The opposite of those who are wise, understanding, and discerning is the fool, about whom the Bible has much to say. There are some 160 references to the fool (or "fools" and "foolish") in Scripture (AV), most of which are in the Old Testament (only 33 in the New). We actually see three "levels" of the fool in the Old Testament.

First, there is the Hebrew *'ewiyl*, which is derived, some scholars think, from *yā'al* ("to be foolish"), while others think it comes from "an Arabic word meaning 'be thick,' and therefore 'thick-brained' or 'stupid.'"⁶ Whichever is correct, *'ewiyl* seems to be the first level of foolish behavior. This type of fool is one who seeks controversy and argument (Prov. 20:3), despises instruction because of perceived self-sufficiency (1:7; 12:15), and is basically immoral (7:21, 22; 14:9). So complete is this fool's insolence, in fact, that it is a waste of time to even speak to him: "The instruction of fools is folly" (16:22). Even if you ground him in a mortar with a pestle, it would do no good (27:22). What is this fool's end? He "shall fall" (10:8, *lābat*, "torn down, ruined"). Note some other traits of *'ewiyl* in the following verses: Proverbs 12:15; 14:3, 9; 15:5; we see elements of both hedonism and relativism.

Second, the next level of fool is *kesiyl*, which appears some 70 times, more than twice as often as *'ewiyl*. It comes from the root *kāsal*, which appears only in Jeremiah 10:8 in reference to idol worshippers. The associated Arabic word gives a picture of sluggishness.⁷ Here then is the dull, obstinate fellow who, even if you put truth right in front of his eyes, will not see it (Prov. 17:24). He simply cannot (and would not even if he could) see what is right. And, like *'ewiyl*, it is pointless to speak to this fool (23:9).

This fool is vividly contrasted in Proverbs 1:22: "How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge?" While the "simple" man is *naive* about what is true, and while the "scorner" *mocks* truth as unknowable or relative, this fool (a type of relativist) obstinately and irrationally *refuses* truth, adamantly rejecting true knowledge, which is not only the knowledge *of* God but any knowledge that comes *from* God. Again, what is this fool's end? He will be shamed and dishonored (3:35) and ultimately destroyed (18:7).

How does the fool encourage the believer? We are reminded that while the fool despises wisdom and instruction, we know that it is God who is the beginning of everything (Prov. 1:7). (Note a few of the other traits of *kesiyl*: Prov. 14:7, 8; 15:7; 26:11; 29:11.)

Third, one other word is the third level of foolish behavior, the ultimate, consummate fool. We could call the Hebrew *nābāl* "the worst of both worlds," for it not only includes the characteristics of both *'ewiyl* and *kesiyl*, but adds the idea of "an arrogant bore," a totally insensitive, immoral, and ungracious person. He speaks well of nothing (Prov. 17:7), is a disgrace to all that is good (Ps. 74:22), and his mind is closed.

So closed is this fool's mind, in fact, that one verse sums him up in total: "The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good" (Ps. 14:1). Here is the professing atheist. Even though all Creation loudly proclaims not only God's *existence*, but also His eternal, sovereign *power* and even His *Godhead*, that is, His glorious character and attributes (Rom. 1:20), this depraved, obstinate wretch shakes his fist and says, "There is no God."

What does such rejection of God create? *First*, total corruption. "Corrupt" is *shāchat*, the same word used four times in reference to the state of the earth before the Flood (Gen. 6:11, 12, 17), where "every imagination of the thoughts of his heart was only evil continually" (6:5). *Second*, such rejection of God brings abominable works. "Abominable" (*ta'ab*) speaks of abhorrent, repulsive things, such as "whoredoms" (Ezek. 16:25) and idol worship (1 Kings 21:26). *Third*, such rejection of God results in the absence of any good whatsoever, man's total depravity in thought, inclination, motive, and desire (Rom. 1:21-32; Eph. 2:1-3).

Is there any better example of this fool than the evolutionist? The idea that the universe made itself over billions of years is irrational, irresponsible, and irreconcilable. What are the results of such obstinacy? When existence is reduced to "survival of the fittest," life becomes cheap and the results are such things as the Jewish Holocaust, abortion, school violence, and the general disintegration of society.

We should also note that even Israel as a nation becomes *nābāl* (Deut. 32:21), which serves as a solemn warning to **nations** today. (Note a few other traits of *nābāl*: Job 30:8; Ps. 74:18; Is. 32:6.)

Finally, like *'ewiyl* and *kesiyl*, what is this fool's end? Like Abner, his death is one of dishonor, discredit, and debasement (2 Sam. 3:33). Let us proclaim at full volume, "let God be true, but every man a liar" (Rom. 3:4).

New Testament Use of "Fool"

Again, the OT says more about the fool than the NT, but the latter is no less clear. One Greek word for this is *aphrōn*. The root *phrēn* is interesting. As Greek scholar Spiros Zodhiates writes, it literally referred to "the diaphragm, that which curbs or restrains" and figuratively spoke of the "seat of all mental and emotional activity." He goes on to explain: "It was the diaphragm which determined the strength of the breath and hence also the human spirit and its emotions. It precisely refers to the ability not only to think, but also to control one's thoughts and attitudes. It is the heart as the seat of passions as well as the mind as the seat of mental faculties."⁸

When the prefix *a* (the "alpha-negative;" 1) is added to a word, however, it makes it the exact opposite (e.g., English *amoral*). So with the "alpha-negative," *aphrōn* means the exact opposite. In all the other 10 occurrences of *aphrōn*, it is translated "fool," "fools," or "foolish."

A fool, then, is a person who not only does not think correctly, but also cannot control the thoughts and attitudes he does have. He not only doesn't think the right things, but when he does think, that's not right either. Joseph Thayer, 19th-century Greek scholar, defines it this way: "Without reason . . . senseless, foolish, stupid, without reflection or intelligence, acting rashly."⁹ In Luke 11:40, the Lord Jesus calls the

Pharisees (the religionists) "fools" because they thought doing something external would satisfy God. Nothing is more foolish than thinking that a Holy God could be satisfied by any works a man could do. Likewise, He called the rich farmer (a materialist) a fool in Luke 12:20 because he thought wealth and possessions were all he needed. That is, indeed, the height of folly.

Another Greek word translated fool (or "foolish") is *anoētos*. The classic example of the foolish Christian (the legalist) appears in Galatians 3:1 and 3, where Paul writes, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth. . . . Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"

Anoētos is another "alpha-negative." The root *nous* means "mind, intellect, understanding, reason, and thought," which is then made the opposite by the prefix *a*. The Judaizers had infiltrated the church and were undermining the very core of Christianity, namely, justification by faith alone, teaching that to be Christians, Gentiles had to become Jewish proselytes and obey the Mosaic Law. Appalled that the Galatians would tolerate, much less embrace, such heresy, Paul called them people without understanding, reason, and thought, people who had abandoned the very truth they had been taught.

That is just as true today as then. With the growing denial of justification by faith alone, the continuing onslaught against the true Gospel message, and the growing challenge to biblical ministry, there are countless "foolish" professing Christian teachers and followers. That type of fool can be described in several ways.

First, the fool (in this case the relativist) is concerned about the *abstract* instead of the *absolute*. For many today, facts get in the way of unity. After all, it is argued, "Doctrine divides: love unites." Such an idea is the height of folly because nothing, then, is absolute, nothing is sure.

Second, the fool (in this case the hedonist) is concerned about *wants* instead of the *Word*. Many churches being built today, even so-called evangelical ones, are not being founded upon a ministry of the Word of God, rather upon what people want, such as entertainment and every appealing program imaginable. But Scripture, of course, teaches none of that.

Third, the fool (in this case the mystic) is concerned about *transient feelings* instead of *true faith*. Tragically, feelings drive many people's belief systems; *facts* aren't the issue, *faith* in what God says in His Word is not the issue, but rather how it makes them *feel* is the issue. It's not the *intellect* that rules, but rather it's an *impulse* that rules. There's great *zeal*, but nothing *real*. This has even kicked open the door to the growing frequency of mysticism, which teaches finding God through visions and revelations.

What About Matthew 5:22?

We turn now to our "tough text": **I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.**

Is this verse saying that *any* use of the word "fool" is sinful and could actually lead to condemnation to hell? Obviously not. If that were the case, this statement by our Lord would contradict

every verse we have already cited. So what is our Lord saying?

As always, context is the key to proper interpretation. The context of this verse is Jesus' discussion with the Pharisees, specifically, a discussion of the Sixth Commandment, "Thou shalt not [murder]" (*phoneuō*; cf. Ex. 20:13). The Pharisees, of course, quoted the *letter* of Law, but our Lord went far deeper into the very *spirit* of the Law. To the Pharisees, the Law was all *outward*, just simple legalism. But Jesus, as He does several more times in the verses that follow, demonstrates that it is the *inward* that matters. As He makes clear in verse 20—"except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven"—legalism is not enough.

So, in verse 22, Jesus first says that while the outward *action* of murder is obviously sin—as it is in most cultures and religions—the inward *attitude* to do it is also sin in God's eyes whether one acts on it or not. The first attitude that indicates murderous intent is when one **is angry with his brother without a cause**. While some insist that *all* anger is sin, that simply cannot be so. Our Lord Himself was definitely angry on at least two occasions, the two instances of His cleansing the Temple of the moneychangers, one at the beginning of His ministry (Jn. 2:13–16) and one at the end (Matt. 21:12–17; Mark 11:15–18; Luke 19:45–46). There are also many examples in Scripture where God was (or is) angry (e.g., 1 Kings 11:9; 2 Kings 17:18; Pss. 7:11; 79:5; cf. Heb. 12:29).

We should also note Paul's command, "Be ye angry, and sin not" (Eph. 4:26). Paul does not say, "Never get angry," rather, "In your anger, don't sin." In fact, the clause "be ye angry" is a present imperative in the Greek, that is, a command to be continuously angry. That, of course, doesn't mean we go through life always angry, rather there will be times throughout life that we are to get angry. One Greek word for anger is *thumos*, "to move impetuously, particularly as the air or wind, a violent motion or passion of the mind." The idea, then, is anger that arises quickly, and is passionate and temporary. Another word, the one Paul uses here, is *orgē*, which is more settled than *thumos*. While *thumos* is passionate and temporary, *orgē* indicates "a more enduring state of mind."¹⁰ What is Paul saying? Is he telling us that while we shouldn't explode in anger (v. 31, "wrath" is *thumos*), we should have a deep-seated desire for revenge? No, but he is telling us that *there is an anger that is settled and right*. Just as not all sex is sinful, but only the wrong kind (that which is outside of marriage), likewise only the wrong kind of anger is sinful.

What kind of anger is right?—*righteous anger*. Simply put: righteous anger is a settled state of mind in which there is an indignation and hatred of that which is offensive to and sinful against God and a desire for God's justice. The Christian can, and *should*, get angry at immorality, ungodliness, apostasy, disobedience, unfaithfulness, rebellion, unyieldedness, and all other sin against God's will and commands.

One Greek authority, in fact, offers a tantalizing consideration. He says that it is quite possible that the thought here is that our anger is actually "to be understood as participation in the anger of God."¹¹ In essence, then, "our" anger is not really ours, but God's. What a challenge! Let us each ask ourselves, "Do I get angry at the same things at which God is angered?" All sin is sin against God, as David realized in Psalm 51:4—"Against thee, thee only, have I sinned, and done this

evil in thy sight"—so sin should, indeed, anger us.

Paul then adds another imperative in the second clause, "and sin not," which provides us with a check and a restraint, a test to prove whether or not our anger is truly righteous. When is anger sin? When it is not directed at things that are sin against God. Anger is sinful anger when it is motivated out of personal reasons, that is, when someone has offended us, not God.

Coming back to our Lord's words, He addresses the same kind of anger that Paul did years later. The wrong kind of anger is the one that is totally **without a cause**. This phrase is extremely important, but is actually omitted in most modern translations and the Greek text on which they are based. I am convinced, in fact, that this is part of the reason this text causes questions. With this clause present, the meaning is clear. This is one word in the Greek, *eikē*, which carries the basic meaning of "at random, for no objective reason" and therefore came to mean "without true right."¹² So, it's not the anger that is the problem, but rather an anger that has no factual reason and is, in fact, untrue.

If we may respectfully interject, this clause belongs here, regardless of those today who claim it does not. The massive 10-volume *Theological Dictionary of the New Testament* (edited by Gerhard Kittel) has long been recognized as an authority on Greek exegesis. It comments on this verse:

There is no real witness of the omission of *eikē* . . . Origen, followed by Jerome, [the Latin] Vulgate, and Augustine, probably introduced a correction on moral grounds to make all anger reprehensible. Sinaiticus and Vaticanus [the two most revered manuscripts in modern rationalistic textual criticism] are surely dependent on Origen. In the Western and Syrian [manuscripts] there is unanimous support for *eikē*, and it is probably genuine.¹³

The brilliant 19th-century textual scholar John Burgon, a contemporary of the liberals Westcott and Hort, was even more specific and demonstrated that the manuscript evidence for this word is overwhelming:

[The word *eikē*] is attested by every uncial copy of the Gospels except Sinaiticus and Vaticanus; by a whole torrent of Fathers; by every known copy of the old Latin; by all the Syriac; by the Coptic, as well as by the Gothic and Armenian versions. . . . There really can be no doubt whatever . . . that *eikē* was our Savior's actual word.¹⁴

In light of the first, the second and third attitudes that indicate murderous intent are easy to understand. Both come from the same causes as the first. To hatefully say **Raca** (*rhaka*, transliterated from the Aramaic) is to contemptuously call someone worthless, empty headed, brainless, witless, and stupid. **Fool**, then, is *moros* (English "moron"), which is even stronger than *rhaka*. While *rhaka* "scorns a man by calling him [worthless and] stupid, *mōros* scorns him concerning his heart and character."¹⁵ Flowing from deep hatred, it calls the person a vile wretch. So again, like unrighteous anger, both *rhaka* and *moros* are motivated by personal affront, not for godly reasons.

A noteworthy instance of *moros* appears in 1 Corinthians 1. In verse 23, Paul writes that men mockingly and hatefully call the preaching of Christ "foolishness" (*moría*). He responds, in effect, "Even what you call foolishness is wiser than your so-

called wisdom. God chose to use what you scornfully call stupidity to confound and shame you” (vv. 25, 27).

Conclusion

So, what do we conclude from all this? First, there is to be no self-centered anger, hateful attitude, or scornful speech. Second, however, there can indeed be righteous anger and an acknowledgment of man’s foolishness in the face of God. As we have noted, the relativist is without question a fool, as is the evolutionist, the idolater, the religionist, the materialist, the legalist, the hedonist, and the mystic. The greatest fools of all, of course, are the so-called atheist and agnostic, for they deny the very knowledge God has put within them (Rom. 1:18–28). In fact, in all these cases, in “professing themselves to be wise, they became fools” (v. 22). While we must always endeavor to speak the truth in love (Eph. 4:15), we should, indeed, humbly and lovingly point out men’s foolishness so as to “save with fear, pulling them out of the fire” (Jude 23).

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NOTES

- ¹ The word studies in this article were adapted from the author’s *A Word for the Day* (AMG Publishers, 2006), 92–92, and *A Hebrew Word for the Day* (AMG, 2010), 82–87.
- ² R. Laird Harris, Gleason L. Archer, Jr., Bruce K. Waltke, *Theological Wordbook of the Old Testament* (TWOT) (Moody, 1980, electronic edition), entry #647.
- ³ *Biblical Theology of the Old Testament* (Moody, 1991), 232.
- ⁴ *Theological Wordbook of the Old Testament* (Moody), entry #239.
- ⁵ For a deeper study of discernment, see TOTT issues 8, 9, and 10, or chapter 6 in the book, *Truth on Tough Texts* (Sola Scriptura Publications, 2012).
- ⁶ TWOT, entry #44
- ⁷ TWOT, entry #1011.
- ⁸ Spiros Zodhiates, *The Complete Word Study Dictionary* (AMG International, 1992, electronic edition), entry #G5424.
- ⁹ *Thayer’s Greek-English Lexicon* (public domain), entry #40.
- ¹⁰ Zodhiates, entry #2372.
- ¹¹ Colin Brown (Ed.), *The New International Dictionary or New Testament Theology* (Zondervan), vol. 1, p. 111.
- ¹² Gerhard Kittel (ed.) *Theological Dictionary of the New Testament* (Eerdmans, 1967), Vol. II, p. 380.
- ¹³ Ibid.
- ¹⁴ John Burgon, *The Revision Revised* (Paradise, PA: Conservative Classics, 1883), 360–61.
- ¹⁵ Zodhiates, entry #G3474.

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This monthly publication is intended to address Scriptures that have historically been debated, are particularly difficult to understand, or have generated questions among Believers. We hope it will be an encouragement and challenge to God's people to carefully examine and discern Truth. While the positions presented here are based on years of careful biblical research, we recognize that other respected men of God differ.

If you have a question that perplexes you, please send it along so we might address it either in a full length article or in a "Reader Questions" issue. Other comments are also warmly welcomed, and letters to the editor will be published.

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