

Luther and Calvin's Exegesis of the Obedience of Faith in Romans: Considering the New Perspective's Covenantal Faithfulness

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[Abstract]

The New Perspective on Paul has distorted the understanding of Reformed Theology in current New Testament scholarship. N. T. Wright argues that the Reformers concentrate only on the forensic idea of faith. In Wright's view, 'faith' in Romans 1:5 is human faithfulness that answers to God's covenantal faithfulness. Because 'the obedience of faith' in Romans 1:5 is a genitive of apposition, obedience denotes covenantal faithfulness.

The faith redraws the boundaries which marked out the people of God rather than faith in Jesus Christ. Paul's understanding of faith then leads to remaking the covenant community apart from Jewish superiority. As a result, he sees a sharp Reformational antithesis between 'faith' and 'works.' However, the Reformers did not concentrate only on the forensic characteristics of justification but also on its covenantal characteristics. Wright understands the obedience of faith in Romans 1:5 and 16:26 as an appositional genitive. He argues this faith refers to human faithfulness and understands obedience as righteous conduct or works. He argues that while it is covenantal, the faithfulness does include the concept of works. Luther, however, insisted on an antithesis between 'faith' and 'works' in opposition to Aquinas' idea of faith. However, although Calvin similarly rejected justification by works, he did present faith as covenantal, in contrast with Wright's argument. While, crucially, Calvin shows the contrast between faith and works for justification, he contradictorily presents the obedience as faith. While Calvin presents the Spirit as the solution to this inconsistency, he emphasizes the obedience through the Spirit.

Key Words: Obedience of Faith, Justification by Faith, Faith and Works, Covenantal Faithfulness, The Concept of Faith, Faith of Christ

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I . Introduction

The phrase “obedience of faith” (ὕπακοή πίστεως) creates an inclusion for the book of Romans, occurring at the beginning (Romans 1:5) and at the end of the epistle (Romans 16:26). Its precise meaning has been intensely debated.¹ The New Perspective on Paul has influenced the understanding of Paul’s argument, especially the language of faith as covenantal faithfulness. which is covenantal faithfulness is left on understanding in Paul’s argument. N. T. Wright explains faith in Romans 1:5 as a badge that functions as a sign of membership in God’s people.² In his view, this ‘faith’ is “human faithfulness that answers to God’s faithfulness.³ The faith redraws “the boundaries which marked out the people of God.”⁴ Paul’s understanding of faith then leads to remaking the covenant community apart from Jewish superiority.

While the NIV translates ‘ὕπακοή πίστεως’ (Rom 1:5) as “the obedience that comes from faith,” Wright asserts that ‘obedience’ indicates the total work of Jesus the Messiah, over and against the disobedience of Adam (5:19).⁵ He argues,

The notion of the Messiah’s ‘obedience’ is Paul’s way, here and in Philippians 2:8, of denoting Jesus’ death and connoting the way in which that death was (a) the opposite of Adam’s

¹ Cf. Don B. Garlington, “The Obedience of Faith in the Letter to the Romans: Part I, The Meaning of hupakoe pisteos,” *WTJ* 52 (1990), 201–24.

² N. T. Wright, *Paul and the Faithfulness of God* (Minneapolis: Fortress, 2013), 455.

³ N. T. Wright, *Romans*, in vol. 10 of *New Interpreter’s Bible*, ed. Leander E. Keck (Nashville: Abingdon Press, 2002), 420.

⁴ James D. G. Dunn, “Romans 13:1–7—A Character for Political Quietism?” *Ex Auditu* 2 (1986), 61.

⁵ Wright, *Romans*, 420.

disobedience and (b) more particularly the obedience to the Israel-shaped, election-driven saving plan of the covenant God.”⁶

Additionally, he states,

And the ‘faithfulness’ and ‘obedience’ of the Messiah himself – ‘faithfulness’ in Romans 3, ‘obedience’ in Romans 5, but both referring from different angles to the same reality – are the ground on which that ‘obedience of faith’ is now built.⁷

According to Wright’s understanding, the phrase ‘the obedience of faith’ is a genitive of apposition and has a covenantal.⁸

Understanding the phrase ‘obedience of faith’ is crucial in Romans since faith and works in Paul is presented in which this phrase serves in Paul. While the ‘obedience’ denotes the proper response to hearing⁹ and relates to Christ’s one act of righteousness, ‘disobedience’ (παράκοή) relates to Adam’s act and it is described as sin (ἁμαρτία, 5:12), transgression (παράβασις, 5:14), and trespass

⁶ Wright, *Paul and the Faithfulness of God*, 890.

⁷ Wright, *Paul and the Faithfulness of God*, 525.

⁸ Wright, *Romans*, 420; J. C. Miller, *The Obedience of Faith, the Eschatological People of God, and the Purpose of Romans*, SBLDS 177 (Atlanta: Society of Biblical Literature, 2000), 42–46; L. Johnson, *Reading Romans: A Literary and Theological Commentary* (New York: Crossroad, 1997), 23; E. Lohse, *Der Brief an Die Römer* (Göttingen: Vandenhoeck & Ruprecht, 2003), 67–68; C. G. Kruse, *Paul’s Letter to the Romans*, PNTC (Grand Rapids: Eerdmans, 2012), 50–51. It is that ‘faith’ is a definition of ‘obedience,’ while the appositional construction is quite ambiguous. Some scholars think it as a source or subjective genitive. See, G. N. Davies, *Faith and Obedience in Romans: A Study in Romans 1–4*, JSNTSup 39 (Sheffield: JSOT, 1990), 25–30. Longenecker, R. N. *The Epistle to the Romans: A Commentary on the Greek Text*, NIGTC (Grand Rapids: Eerdmans, 2016), 79–82; B. Witherington III, and D. Hyatt, *Paul’s Letter to the Romans: A Socio-Rhetorical Commentary* (Grand Rapids: Eerdmans, 2004), 34–35; M. F. Bird, *Romans* (Grand Rapids: Zondervan, 2016), 24–25.

⁹ Miller, *The Obedience of Faith*, 50.

(παράπτωμα, 5:15, 17, 18). Obedience is understood as righteous conduct or work, and it leads to justification in the final coming judgment.¹⁰ Additionally, Wright argues, "The 'obedience' of the Messiah in 5:19 therefore corresponds closely to the 'faithfulness' of the Messiah in 3:22."¹¹ Thus, if 'the obedience of faith' is an appositional genitive, faith includes the righteous acts involved with the last justification in the final coming judgment, since obedience denotes covenantal faithfulness.

When Wright argues for covenantal faithfulness as part of the meaning of faith, his covenantal understanding opposes the Reformers' concept of faith. He states,

Mention of theology and ethics, however, introduces a further split. This split has routinely been traced at least as far back as Paul himself (in the supposed division of some of his letters into 'doctrinal' and 'ethical' sections), but in its present form it owes far more to Immanuel Kant, and behind him to the sharp antithetical between 'faith' and 'works'. (The distinction between 'faith' in the Reformers' sense and 'theology' or 'doctrine' has by no means always been clear, producing as we saw the problem whereby 'justification by faith' has come to mean 'justification by believing in the proper doctrine of justification', a position which, in attempting to swallow its own tail, produces a certain type of theological and perhaps cultural indigestion.)¹²

He asserts that the Reformers did not usually refer to the covenant at all and that they missed the point Paul was actually making with

¹⁰ Wright, *Romans*, 529.

¹¹ Wright, *Romans*, 529.

¹² Wright, *Paul and the Faithfulness of God*, 42.

his use of covenantal languages.¹³

It is the purpose of this essay to argue that early Protestant exegesis do include covenantal characteristics in their understanding of ‘the obedience of faith,’ while they assert justification by faith. Since ‘the obedience of faith’ in Romans 1:5 is as an appositional genitive, this phrase is crucial to Luther’s, Calvin’s understanding of the characteristics of faith. Luther’s approach is in opposition to the medieval interpreters’ understanding of ‘faith’ and ‘works.’ While Luther does not usually emphasize covenantal meanings for faith, Calvin presents the covenantal meaning on ‘the obedience of faith.’

II. Aquinas’ Exegesis of ‘the Obedience of Faith’

The reason for the insistence that the obedience of faith is inherently obedience to faith lies in the medieval exegesis of this verse. While ‘obedience’ is peripheral to Thomas Aquinas’ understanding of faith, it derives from the will rather than the intellect.¹⁴ From the basis of the will, the obedience has the commandments laid down by another. Obedience willingly acts according to these commandments.¹⁵ While obedience for Aquinas

¹³ Wright, *Paul and the Faithfulness of God*, 1042.

¹⁴ Aquinas does not relate obedience to the intellect (‘scientia’) of God. Daniel B. Gallagher, “The Pauline phrase ‘obedience of faith’ in Aquinas and Luther,” *Logia* 19, no. 3 (2010), 29. Aquinas mentions, “In his obedientia locum habet quae voluntarie facere possumus. His autem quae sunt fidei voluntate consentimus, non ex rationis necessitate, cum sint supra rationem, nullus enim credit nisi volens.” In *Super epistolam ad Romanos*, Chapter 1, *lectio* 4.

¹⁵ Concerning this concept, Aquinas follows Augustine. He says, “Nullus enim credit nisi volens, ut dicit Augustinus, et ideo circa fidem locum habet, infra VI, 17: obedistis ex corde in eam formam doctrinae in quam traditi estis.” In *Super*

is a natural virtue, it arises mainly from the faculty of the will.¹⁶ He connects obedience with the act of faith. Christ's act of faith is shown in his obedience to God in his death. In Philippians 2:8, Christ has shown perfect obedience to God, which is described as his one act of righteousness in Romans 5:19.¹⁷ The merit of faith constitutes obedience to God.¹⁸

While Aquinas considers faith to mean knowledge of the Gospel,¹⁹ quoting Augustine's phrase, "no one believes unless he is willing" in his exegesis, he presents two kinds of faith. One is formed by love and capable of meritorious works, and the other is unformed and incapable of merit.²⁰ He argues,

Now the act of faith, which is to believe, depends on the intellect and on the will moving the intellect to assent. Hence, the act of faith will be perfect, if the will is perfected by the habit of charity and the intellect by the habit of faith, but not if the habit of charity is lacking.²¹

epistolam ad Romanos, Chapter 1, *lectio* 4. Additionally, "Sed hoc praeceptum vel illud per accidens vel consequenter se habet ad proprium et per se obiectum obedientiae." In *ST* II-II, 5, 3, ad 3.

¹⁶ Gallagher, "The Pauline Phrase 'Obedience of Faith' in Aquinas and Luther," 29.

¹⁷ "Obedientiam autem ad Deum plenissime habuit Christus: secundum illud Phil 2:8." In *ST* II-II, 74, 3, ad 3.

¹⁸ He mentions, "... meritum fidei consistit in hoc quod homo, ex obedientia Dei, assentit istis quae non vidit: secundum illud Rom 1:5. In *ST* II-II, 7, 3, ad 3.

¹⁹ "quae quidem dicitur fides ratione certae et firmæ cognitionis, haec autem ratione Evangelicae cognitionis." In *Super epistolam ad Romanos*, Chapter 1, *lectio* 6.

²⁰ "et ideo fides formata caritate est virtus, non autem fides informis." In *Super epistolam ad Romanos*, Chapter 1, *lectio* 6.

²¹ "Actus autem fidei, qui est credere, dependet ex intellectu et voluntate movente intellectum ad assensum; unde actus fidei erit perfectus si voluntas perficiatur per habitum caritatis et intellectus per habitum fidei, non autem si habitus caritatis desit." In *Super epistolam ad Romanos*, Chapter 1, *lectio* 6.

Thus, for Aquinas, faith without works is not perfect²² or meritorious²³ unless this faith consists in obedience. The virtue of obedience means required condition for faith.

III. Luther's Exegesis of 'the Obedience of Faith'

Commenting on Genesis 15:6, Luther states, "In this passage no mention is made of any preparation for grace, of any faith formed through works, or of any preceding disposition."²⁴ Martin Luther rejects the medieval interpreter's concept of unformed faith. He mentions,

Furthermore, Paul does not make faith unformed here, as though it were a shapeless chaos without the power to be or to do anything; but he attributes the working itself to faith rather than to love. He does not suppose that it is some sort of shapeless and unformed quality. ... It is no different when they say that love is the form of faith or that it grants power and movement to faith, that is, that it justifies. Since Paul does not even give love the credit for works, how would he give it credit for justification? Therefore it is certain that when this passage is distorted to refer to love rather than to faith, this is a great insult not only to Paul but to faith and love themselves.²⁵

²² "et ideo fides formata caritate est virtus, non autem fides informis." In *Super epistolam ad Galatos*, Chapter 1, *lectio* 6.

²³ In *ST* I-II, 114, 4, ad 3.

²⁴ *LW* 3:20-21.

²⁵ *LW* 27:29.

In opposition to many medieval interpreters, Luther argues that faith is not unformed but active. This notion derives from his exegesis of Galatians 5:6, "For in Christ Jesus neither circumcision nor uncircumcision counts for anything, but only faith working through love" (ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη). For many medieval commentators, 'faith working through love' denotes unformed faith since by love the faith will be perfected. However, their understandings, based on the Vulgate, is that the participle (ἐνεργουμένη) is passive, while Luther asserts that this form is middle in Greek.²⁶

The characteristic of faith is not passive but active. Luther asserts, "It kills the old Adam and makes us altogether different men, in heart and spirit and mind and powers; and brings with it the Holy Spirit. O it is a living, busy, active, mighty thing, this faith."²⁷ Consequently, for Luther faith does not consist in obedience. Since faith is perfect without the act of the faith demonstrated as obedience to God, Paul gives it credit for justification.

In Luther's view, while obedience does not make faith perfect, faith leads to obedience. His exegesis of Romans 1:5 demonstrates that obedience of faith denotes the obedience to the Gospel. It means that "all the Gentiles should become obedient and submit themselves to faith."²⁸ Although Luther's exegesis of Romans 1:5 interprets the phrase as an objective genitive, his concept for the obedience of faith is not just objective genitive. First, the obedience of faith is

²⁶ Stephen J. Chester, "Faith Working through Love (Galatians 5:6): the Role of Human Deeds in Salvation in Luther and Calvin's Exegesis," *The Covenant Quarterly* 72, no. 3-4 (Aug-Nov 2014), 42.

²⁷ *LW* 35:370.

²⁸ *LW* 25:5.

rooted in and flows from the gospel. Luther states that the gospel is “now disclosed, in the time of fulfilment, in the time of fulfillment, and, that is, through the prophetic writings according to the command of the eternal God, because ‘no prophecy ever came by the impulse of man’ (2 Peter 1:21), to bring about the obedience of faith.”²⁹ Thus the Gentiles obeyed the Gospel which has been sent to them (Rom 10:16).³⁰

Second, faith comes from what is heard, the Gospel, that is the message of faith.³¹ According to Luther’s exegesis, obedience comes through faith. Christ made Paul an apostle to the Gentiles, “to win obedience from the Gentiles, that is, that the Gentiles might be obedient through faith, what he has above called ‘the offering of the Gentiles’ (15:16).”³² Paul’s works and words fulfilled the obedience of the Gentiles, as a result of his preaching the Gospel.

The concept of ‘the obedience from faith’ in Luther draws an analogy to the obedience to the Spirit. In his exegesis of Romans 12:3, Luther draws the concept of obedience to the Spirit into his understanding of faith. The Spirit is the object of faith and it illustrates the difference modes of obedience.³³ He argues,

For faith is nothing else than obedience to the Spirit. But there are different degrees of obedience to the Spirit. For one man is obedient and believes in this respect, and another man in another respect, and yet all of us are in the one faith. Thus there is one obedience to the prince but still different methods of obedience,

²⁹ LW 25:131-132.

³⁰ LW 25:92.

³¹ LW 25:92.

³² LW 25:124.

³³ Gallagher, “The Pauline Phrase ‘Obedience of Faith’ in Aquinas and Luther,” 31.

so that no one can presume to adopt the method of obedience of another to the neglect of his own method and there be confusion in the city and sedition and rebellion.³⁴

The relationship between obedience and the Spirit is similar to that between obedience and faith. Luther asserts that “the kingdom of Christ consists in the obedience of faith, and Paul also calls that very thing the promise of the Spirit.”³⁵ The Holy Spirit “compels those who hear it to accept it in obedience.”³⁶ The obedience comes through Holy Spirit is “given through Christ to all who hear the Word of Christ and believe in Him.”³⁷

Consequently, while Aquinas analyzes obedience as the natural virtue which makes faith perfect, the true nature of obedience consists in the faith. As Gallagher argues, “in Aquinas obedience leads to faith, in Luther faith leads to obedience.”³⁸ Unformed faith is of little importance to Luther, since faith for him is full credit for justification.

IV. Calvin's Exegesis of 'the Obedience of Faith'

Calvin strictly holds to a dichotomy between “justification by faith” and “justification by works.” He argues, “Justification by faith is indeed made very clear, while works are expressly excluded. Hence,

³⁴ *LW* 25:444.

³⁵ *LW* 8:254.

³⁶ Gallagher, “The Pauline Phrase ‘Obedience of Faith’ in Aquinas and Luther,” 32.

³⁷ Gallagher, “The Pauline Phrase ‘Obedience of Faith’ in Aquinas and Luther,” 31; *LW* 8:254.

³⁸ Gallagher, “The Pauline Phrase ‘Obedience of Faith’ in Aquinas and Luther,” 33.

in nothing do our adversaries labour more in the present day than in attempts to blend faith with the merits of works.”³⁹ While good works cannot be inseparable from faith, only faith is an effective cause of justification: “It is not our doctrine that the faith which justifies is alone; we maintain that it is invariably accompanied by good works; only we contend that faith alone is sufficient for justification.”⁴⁰

According to Calvin, a person is not justified by one act, since perfect obedience is required for justification.⁴¹ Supporting justification by faith, he relates a righteous work with obedience in his exegesis of Romans 4:6:

It is true, we learn from this passage, that he did a righteous deed; but we know that a person is not justified by one act. What is indeed required is perfect obedience, and complete in all its parts, according to the import of the promise,—“He who shall do these things shall live in them.” (Deut. 4:1.)⁴²

He argues, “And then, as he declares that we are made righteous through the obedience of Christ, we hence conclude that Christ, in satisfying the Father, has provided a righteousness for us.”⁴³ Through faith, believers obtain Christ’s imputed righteousness, “because the obedience of Christ is imputed to us as if it were our own, is just to place our righteousness in the obedience of Christ.” The perfect righteous from Christ’s perfect obedience becomes ours by

³⁹ CO 49, 65.

⁴⁰ CO 50, 246.

⁴¹ CO 49, 65.

⁴² CO 49, 65.

⁴³ CO 49, 101.

imputation.⁴⁴ He argues, "To declare that we are deemed righteous, solely because the obedience of Christ is imputed to us as if it were our own, is just to place our righteousness in the obedience of Christ."⁴⁵

So what then is the relationship between obedience and faith? As with Luther, Calvin does not consider the idea of unformed faith, while faith is referred to as the obedience itself: "the consent of faith is of the heart rather than of the head, of the affection rather than of the understanding. For that reason faith is called obedience, which the Lord prefers to all other service (Romans 1[5])."⁴⁶ He presents the appositional genitive, since he denotes faith as the obedience which is given to the Gospel (Rom 1:5).

The Gospel was committed to Paul for "obedience to the faith," since the Gospel is the power of God for salvation to everyone who believes.⁴⁷ Calvin comments on Romans 1:5, "That is, we have received a command to preach the gospel among all nations, and this gospel they obey by faith."⁴⁸ In this instance, Paul presents "obeying" the gospel using the phrase "the obedience of faith."

Thus, according to Calvin, obedience can be understood as the work for justification. While, crucially, Calvin shows the contrast between faith and works for justification, he contradictorily presents the obedience as faith. Calvin presents the Spirit as the solution to this inconsistency, since man cannot obey willingly to the divine law. He argues that "they will never submit to him in voluntary obedience

⁴⁴ CO 2, 552.

⁴⁵ CO 2, 552.

⁴⁶ CO 2, 403-4.

⁴⁷ CO 2, 552.

⁴⁸ CO 49, 11.

.⁴⁹ The Spirit leads people to obey the law of God. He mentions,

We admit, that when God reconciles us to himself by the intervention of the righteousness of Christ, and bestowing upon us the free pardon of sins regards us as righteous, his goodness is at the same time conjoined with mercy, so that he dwells in us by means of his Holy Spirit, by whose agency the lusts of our flesh are every day more and more mortified while that we ourselves are sanctified; that is consecrated to the Lord for true purity of life, our hearts being trained to the obedience of the law. It thus becomes our leading desire to obey his will, and in all things advance his glory only.⁵⁰

Concluding with the obedience to the Gospel, the command of the eternal God in Romans 16:26, he emphasizes God's leading of all nations to the obedience of faith.⁵¹

V. N. T. Wright vs John Calvin: The Reformers' Covenantal Faith

Although the notion that faith is covenantal faithfulness needs itself to be examined, the understanding of the obedience of faith as an appositional genitive is identical for the New Perspective hero and the Reformer Calvin. Wright denies any covenantal meaning for obedience in Calvin because of the Reformational antithetical

⁴⁹ CO 2, 34.

⁵⁰ CO 2, 570.

⁵¹ CO 49, 292.

understanding of faith and works.⁵²

However, the framework of Reformational theories locates Paul's thought in the covenantal. The exegesis of the obedience of faith sufficiently presents covenantal perspectives. The obedience to the law in Calvin relates to God's promises, not only to the forensic judgment of God: "the question respecting our justification is to be referred, not to the judgment of men, but to the judgment of God, before whom nothing is counted righteousness, but perfect and absolute obedience to the law; which appears clear from its promises and threatenings: if no one is found who has attained to such a perfect measure of holiness, it follows that all are in themselves destitute of righteousness."⁵³ According to his understanding, although God's promises and covenants are distinguished by Paul, the promises have the covenants as their true source. Calvin argues,

As he has distinguished here between covenants and promises, we may observe this difference,—that a covenant is that which is expressed in distinct and accustomed words, and contains a mutual stipulation, as that which was made with Abraham; but promises are what we meet with everywhere in Scripture; for when God had once made a covenant with his ancient people, he continued to offer, often by new promises, his favour to them. It hence follows, that promises are to be traced up to the covenant as to their true source.⁵⁴

Paul presents the salvation that Christ has brought as belonging to the covenant of the Jews.⁵⁵ Since Christ fulfilled the covenant of

⁵² Wright, *Paul and the Faithfulness of God*, 42.

⁵³ CO 49, 60.

⁵⁴ CO 49, 172.

Abraham, the covenant extends beyond the Jews over all believers.⁵⁶

The covenantal language has an effect on faith as well as on obedience. In Romans 3:19-20, Calvin demonstrates the Jews' failure and the Gentiles' success with God's righteousness. The law-righteousness that provides the basis of this concept uses not just forensic but covenantal language in Paul.⁵⁷ In Romans 4, Calvin continues to argue for covenantal faith:

The passage, which is quoted, is taken from Gen. 15:6; in which the word believe is not to be confined to any particular expression, but it refers to the whole covenant of salvation, and the grace of adoption, which Abraham apprehended by faith.⁵⁸

In conclusion, Calvin represents the obedience of the faith as covenantal.

The obedience that comes from the Spirit fulfills God's covenant, "that the covenant which God made with his ancient people was broken, because it was only of the letter—that to make it effectual, it was necessary for the Spirit to interpose and train the heart to obedience (Jer 31:32)."⁵⁹ According to Calvin, Paul bears testimony to the Gospel, which is the word of faith (Rom 10:8).⁶⁰ The covenantal promises which the Prophets formerly taught have been explained by Christ and his apostles through the testimony of the Gospel.⁶¹ Paul's ministry of the Gospel was "committed to him for obedience

⁵⁵ CO 49, 273.

⁵⁶ CO 49, 273.

⁵⁷ CO 49, 55-57.

⁵⁸ CO 49, 69.

⁵⁹ CO 2, 236-237.

⁶⁰ CO 2, 421.

⁶¹ CO 49, 292.

to the faith.”⁶² God leads all nations to the obedience of faith and to the gospel which is to be preached.⁶³

VI. Conclusion

Examining Luther and Calvin's exegesis of the obedience of faith in Romans leads to several conclusions. First, when Luther presents 'the obedience of faith' as obedience to the Gospel, he rejects Aquinas' unformed faith, since he concentrates on faith as the whole credit for justification. According to Aquinas, the obedience comes from the faith. Second, the two Reformers' exegesis of the obedience of faith shows that they see the faith is formed in Paul's argument in the letter as formed. Works do not make faith perfect. However, Calvin's treatment of the obedience of faith recognizes the oppositional construction. In contrast with Luther's concept, Calvin focuses on the way obedience expresses the Spirit's role in working of the obedience. While the obedience can be identified with faith, it is the Spirit who results in obedience. Thus, man by himself cannot willingly obey to God's commandment.

Contrary to N. T. Wright's argument that the Reformers concentrates only on the forensic idea of faith, Calvin's exegesis of the obedience of faith cannot be dismissed on the grounds that the obedience of faith entails covenantal notions, although Luther focuses on refuting the medieval interpreters. In Calvin, obedience to the law does not include a forensic meaning alone, since God's

⁶² CO 2, 421.

⁶³ CO 49, 292.

commands involve his covenantal promises. The obedience of faith to the gospel is an expression of obedience to God's covenants, since the covenant of God is fulfilled by Christ.

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[초록]

루터와 칼빈의 로마서에 나타난 ‘믿음의 순종’ 주해:
새관점학파의 언약적인 신실성과 관련하여

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NPP (바울에 관한 새관점) 학자들의 영향으로 개혁주의의 신학이 오해되는 경향이 있다. 톰 라이트는 종교개혁가들이 칭의에서 법정적인 측면만 강조한다고 이해한다. 라이트의 견해에 따르면, 로마서 1:5의 ‘믿음’은 하나님의 언약적인 신실하심에 반응하는 인간의 신실성이다. 로마서 1:5의 ‘믿음의 순종’은 동격을 나타내는 속격이기 때문에, 순종은 언약적인 신실성을 의미한다. 믿음은 예수 그리스도를 믿는 믿음이 아니라 하나님의 백성의 경계를 다시 그린다. 바울의 믿음은 유대인의 우월성과 다른 언약적인 공동체에 소속 되는 것을 이끈다고 이해한다. 그러나 종교개혁가들은 믿음과 행위를 날카롭게 구분한다고 주장한다. 그러나 종교개혁가들은 법정적인 칭의만을 강조할 뿐만 아니라 칭의에서 언약적인 측면을 강조하고 있다. 톰 라이트는 로마서 1:5와 16:26에 등장하는 “믿음의 순종”의 개념에서 동격적인 속격 구조로 믿음은 인간의 신실성이며 순종은 의로운 행위로 이해한다. 즉 그의 이해는 언약적이지만 행위를 포함하는 성격이다. 루터의 믿음과 순종의 이해는 중세의 신학자인 아퀴나스와 반대되는 주장으로 믿음과 행위의 날카로운 구분을 짓는다. 이에 반해 칼빈은 행위로 얻어지는 칭의는 거부하지만 “믿음의 순종”에서 톰 라이트의 주장과는 다르게 믿음이 언약적임을 제시한다. 칼빈은 믿음과 행위를 날카롭게 대조시키지만 순종을 믿음으로 제시한다. 이 대조의 해결을 성령으로 제시하면서 성령을 통한 순종을 강조한다.

키워드: 믿음의 순종, 이신칭의, 행위와 믿음, 언약적인 신실함, 믿음의 개념, 그리스도의 믿음