

Calvinism – Faith (Gift from God)

Yes, salvation is a gift from God but the *τούτο* is a reference back to both "salvation and faith" being gifts. The gratuitous nature of salvation is that nothing during the Ordo Salutis represents something we did (works). We are saved by faith, and faith itself is a gift from God. You didn't one day in your fallen state just muster up faith, that's foolishness, God grants faith when we are made alive by the Spirit (Ephesians 2:1-5). The entire process is Monergistic not synergistic.

Your position on the passage as Hodge rightly remarks makes it a tautology. It is merely a repeat of the same thing over and over again.

The proper tending is as he points out "Ye are saved through faith (and that not of yourselves it is the gift of God), not of works."

Salvation is entirely of Grace. Everything. Making Faith the Gift... If faith was apart from the Gift from God you would have room to boast because you believed of your own accord and mustered up faith, while your neighbor did not.

2. To say that Faith is given to the non-elect is simply heretical. If we are saved by grace through faith you're essentially teaching that all are saved which is Universalism.

The Greek suggest that the elect are given the gift.

■ Romans 12:1-4 NASB

Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. [2] And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect. [3] For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith. [4] For just as we have many members in one body and all the members do not have the same function

Very quickly when scanning through the context of the passage we can see who the comments are directed to. Paul addresses his audience in vs.1 as Brethren which means he is speaking to the Church and more specifically the church at Rome. Vs.2 carries on by telling us that WE the church must be transformed and not follow the ways of the world again inclusive language of the *ἐκλεκτός*. By Vs.3 we can now analyze the {everyone among you} as the church at Rome whom he was speaking to and then the larger application of the Church.

God has allotted {each} *ἕκαστος* which has a particularity because of the context.

Strong's Definitions: *ἕκαστος* *hékastos*, hek'-as-tos; as if a superlative of *ἕκας* *hékas* (afar); each or every:—any, both, each (one), every (man, one, woman), particularly.

Therefore we can conclude that Paul is telling us that {each member of the Church has been allotted a measure of faith}.

Thayer's Greek Lexicon says no such thing about the Greek Word *Metron*...You were clearly not reading the Word correctly from Thayer.

"2. determined extent, portion measured off, measure or limit: with a genitive of the thing received, Romans 12:3; 2 Corinthians 10:13; (Ephesians 4:7); *ἐν μέτρῳ*, in proportion to the measure (cf. Winers Grammar, § 48, a. 3 b. and see *ἐνέργεια*; others, in due measure), Ephesians 4:16; the required measure, the due, fit, measure: *τῆς ἡλικίας*, the proper i. e. ripe, full age (see *ἡλικία*, 1 c.) (of a man), Ephesians 4:13 (*ἡβης*, Homer, *Iliad* 11, 225; *Odyssey* 11, 317; Solon 5, 52 (Poet. Min. Gr. (edited by Gaisford) 3:135))."

—— Thayer "Metron"

He does not link it to 1B as you have stated, so that point you made is factually in error.

Lastly, to claim that because God gives us faith that it cannot be genuine is to make the same case for all the other things

God gives us (Election, Predestination, Adoption, the Spirit, Regeneration)...

Man's will is divorced from all of these:

John 1:13 NASB

who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

Romans 9:16 NASB

So then it does not depend on the man who wills or the man who runs, but on God who has mercy.

3. You simply denied what the passage said flat out.

"does not state that faith (belief) is granted" — That's exactly what it says.

Philippians 1:29 NASB

>>>For to you it has been granted for Christ's sake, not only to believe in Him<<<, but also to suffer for His sake,

John 3:27 NASB

John answered and said, >>>"A man can receive nothing unless it has been given him from heaven.<<<

Romans 12:3 NASB

For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as >>>God has allotted to each a measure of faith.<<<

1 Corinthians 12:8-9 NASB

For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit; [9] >>>to another faith by the same Spirit<<<, and to another gifts of healing by the one Spirit,

Ephesians 2:8 NASB

For by grace you have been saved through faith; and that not of yourselves, >>>it is the gift of God;<<<

Ephesians 4:7 NASB

But to each one of us >>>grace was given according to the measure of Christ's gift.<<<

Philippians 1:29 NASB

For to you it has been >>>granted for Christ's sake, not only to believe in Him<<<, but also to suffer for His sake,

James 1:17 NASB

>>>Every good thing given and every perfect gift is from above<<<, coming down from the Father of lights, with whom there is no variation or shifting shadow.