# Testimony: arguments in propositional form

Generated by `lake exe argtex`

Each argument below is set as its Lean source sets it: the module docstrings as prose, in the order they are written, and under each one the package, line of reason, countermodel or result it introduces. Atoms are numbered propositional variables, numbered once per argument, so a variable means the same claim in every position within it; the legend gives each one's claim, its classification, the tradition that holds it and the source that carries it.
Nothing here asserts that the premises are true — only that the conclusion does or does not follow from them.

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# Born in Bethlehem — Micah 5:2

## TestimonyArguments.BornInBethlehem — Phase 1 vertical slice

Matthew 2:5–6 quotes Micah 5:2 as grounds that the Messiah is born in Bethlehem. Both the Christian predictive reading and a critical reading are encoded, and the argument is carried through to a `SatisfactionWitness` — the first end-to-end connection from cited premises to a claim that a person meets a messianic criterion.

`jesusBornInBethlehem` is cited to scripture alone. That is visible in the generated manifest via `scriptureOnlyAtoms`, and it should be: the historicity of the Bethlehem birth is disputed in critical scholarship, and an argument that assumes it on the authority of the texts whose reading is in question is assuming part of what it sets out to show.

The argument is short enough to stay in one file. It runs on a **single line of reason**, which is exactly why it is the weakest of the fulfilment arguments and why `critical_not_establishes` costs the rival so little: deny the one interpretive premise and nothing is left standing. Compare `BornOfAVirgin`, which runs on four.

### The claims, numbered

| | claim | kind | held | source |
|---|---|---|---|---|
| $P_1$ | Micah 5:2 is a forward-looking Messianic prediction | interpretive | Christian, typological, well supported | [94, ad loc. Mic 5:2] |
| $P_2$ | Matthew 2:6 quotes Micah 5:2 | textual | critical scholarship, consensus | [5, app. Matt 2:6]; [174] |
| $P_3$ | Matthew's quotation intends predictive fulfilment | interpretive | Christian, hist.-gramm., well supported | [60, ad loc. Matt 2:6] |
| $P_4$ | Jesus of Nazareth was born in Bethlehem† | historical | Christian, hist.-gramm., disputed | Matt 2:1; Luke 2:4-7 |
| $P_5$ | Micah 5:2 is a near-term oracle about a contemporary Judaean ruler | interpretive | critical scholarship, plausible | [20] |
| $P_6$ | The Messiah must be born in Bethlehem | interpretive | Christian, typological, well supported | [94, ad loc. Mic 5:2]; [60, ad loc. Matt 2:6] |
| $P_7$ | Jesus of Nazareth satisfies the Bethlehem criterion | interpretive | Christian, hist.-gramm., well supported | [60, ad loc. Matt 2:6] |

† grounded in scripture alone: the reading is assumed, not argued for.

**`quotationEdge`**
Matthew explicitly quotes Micah — uncontroversial verbal citation, attested across traditions.

```
def quotationEdge : IntertextEdge :=
```

```
  { fromPassage := Scripture.matthew2_6, toPassage := Scripture.micah5_2,
    relation := RelationType.quotation,
    source := Scripture.na28Apparatus Scripture.matthew2_6 }
```

**`predictiveReading`**
The Christian predictive reading of Micah 5:2.

```
def predictiveReading : Interpretation :=
  { passage := Scripture.micah5_2,
    reading := "Micah 5:2 predicts the Messiah's birthplace as Bethlehem",
    asRelation := some RelationType.prediction,
    source :=
      {
        primary :=
          Reference.work Bib.keilDelitzschMinorProphets
            (Bib.Locus.adLoc Scripture.micah5_2),
        tradition := Tradition.christianTypological,
        confidence := Confidence.wellSupported } }
```

**`bornInBethlehem`**
The criterion this argument establishes a candidate must meet.

```
def bornInBethlehem : FulfillmentCriterion :=
  { name := "born in Bethlehem", basis := predictiveReading }
```

**`cite`**
Citation and classification for every atom. Total, so nothing is uncited.

```
def cite : Claim → AtomMeta
```

### The line of reason

One strand, and the argument's whole weight is on it.

**`toCriterion`**
From the predictive reading and Matthew's intent, the criterion follows.

$(P_1 \wedge P_3) \to P_6$ — would give: *The Messiah must be born in Bethlehem*

**`toFulfilment`**
From the criterion and the historical claim, the fulfilment follows.

$(P_6 \wedge P_4) \to P_7$ — would give: *Jesus of Nazareth satisfies the Bethlehem criterion*

**`predictiveLine`** — Predictive reading of Micah 5:2
**The predictive line.** Micah's oracle read as prophecy, Matthew's quotation read as a fulfilment claim, and the criterion that follows.

(1) $P_1$ — *Micah 5:2 is a forward-looking Messianic prediction*
(2) $P_2$ — *Matthew 2:6 quotes Micah 5:2*
(3) $P_3$ — *Matthew's quotation intends predictive fulfilment*
(4) $(P_1 \wedge P_3) \to P_6$
$\vdash P_6$ — at issue: *The Messiah must be born in Bethlehem*

**criticalLine** — Critical reading of Micah 5:2 as a near-term oracle
The critical line: the quotation is granted and the prediction denied, so the same step delivers nothing.

(1) $P_2$ — *Matthew 2:6 quotes Micah 5:2*
(2) $P_5$ — *Micah 5:2 is a near-term oracle about a contemporary Judaean ruler*
(3) $\neg P_1$ — denied: *Micah 5:2 is a forward-looking Messianic prediction*
(4) $(P_1 \wedge P_3) \to P_6$
$\vdash P_6$ — at issue: *The Messiah must be born in Bethlehem*

### Packages

**christian** — Christian predictive reading of Micah 5:2
The Christian predictive argument.

(1) $P_1$ — *Micah 5:2 is a forward-looking Messianic prediction*
(2) $P_2$ — *Matthew 2:6 quotes Micah 5:2*
(3) $P_3$ — *Matthew's quotation intends predictive fulfilment*
(4) $P_4$ — *Jesus of Nazareth was born in Bethlehem*
(5) $(P_1 \wedge P_3) \to P_6$ — would give: *The Messiah must be born in Bethlehem*
(6) $(P_6 \wedge P_4) \to P_7$
$\vdash P_7$ — at issue: *Jesus of Nazareth satisfies the Bethlehem criterion*

*Grounded in scripture alone:* Jesus of Nazareth was born in Bethlehem.

**critical** — Critical reading of Micah 5:2 as a near-term oracle
The critical reading: the quotation is granted, the prediction is not.

(1) $P_2$ — *Matthew 2:6 quotes Micah 5:2*
(2) $P_5$ — *Micah 5:2 is a near-term oracle about a contemporary Judaean ruler*
(3) $\neg P_1$ — denied: *Micah 5:2 is a forward-looking Messianic prediction*
(4) $(P_1 \wedge P_3) \to P_6$ — would give: *The Messiah must be born in Bethlehem*
(5) $(P_6 \wedge P_4) \to P_7$
$\vdash P_7$ — at issue: *Jesus of Nazareth satisfies the Bethlehem criterion*

*Grounded in scripture alone:* Jesus of Nazareth was born in Bethlehem.

### Results

**christian_establishes**
Given the Christian premises, the conclusion follows.

```
theorem christian_establishes : Establishes christian
-- axioms: propext, Quot.sound
```

**criticalReading**
The critical reading, written down: Micah's oracle concerns a contemporary Judaean ruler, so no messianic birthplace criterion arises and nothing about Jesus follows from it.

```
def criticalReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.micahPredictsBethlehem => False
    | Claim.messiahBornInBethlehem => False
    | Claim.jesusSatisfiesCriterion => False
    | x => True
```

**`critical_not_establishes`**
The critical reading does not establish the conclusion.

```
theorem critical_not_establishes : ¬Establishes critical
-- axioms: propext, Quot.sound
```

**`jesus_satisfies_bethlehem`**
End to end: under the Christian package, Jesus satisfies the Bethlehem criterion. This is the first result in the library that runs from cited premises through a machine-checked entailment to a claim about a person.

```
theorem jesus_satisfies_bethlehem : Satisfies jesus bornInBethlehem
-- axioms: propext, Quot.sound
```

### Satisfiability

`Entails` is vacuously true over a premise set with no model, so a package built from contradictory premises would establish its conclusion with every gate passing. Only the package carrying a positive `Establishes` result needs checking: `critical` has a countermodel already, and a countermodel is a valuation satisfying every premise.

Not tagged `@[headline]` — a claim about the health of the encoding rather than about Micah.

**`everythingHoldsReading`**
The reading on which every claim in this argument holds at once.

```
def everythingHoldsReading : Valuation Claim :=
  fun x => True
```

**`christian_is_satisfiable`**
The Christian package has a model, so `christian_establishes` is not vacuous.

```
theorem christian_is_satisfiable : Satisfiable christian.premises
-- axioms: propext, Quot.sound
```

# Born of a virgin — Isaiah 7:14, Genesis 3:15, Micah 5:2–3

## TestimonyArguments.BornOfAVirgin — Isaiah 7:14, Genesis 3:15, Micah 5:2–3

Matthew 1:22–23 quotes Isaiah 7:14 as grounds that the Messiah is born of a virgin. Unlike Micah 5:2 (see `BornInBethlehem`), the predictive reading here is heavily disputed, and the dispute is lexical: both sides grant that the Hebrew )*almah*) denotes a young woman of marriageable age, and they dispute whether it denotes a virgin; the Septuagint's is read as "virgin" — though whether it meant that in the translator's own day is disputed too (`Dispute.Septuagint`). Isaiah's immediate context — a sign to Ahaz, apparently fulfilled within the prophet's own generation (cf. Isa 8:3–4) — is read by most critical and much Jewish scholarship as having nothing to do with a future Messiah.

The argument now runs on **four scriptural strands**, and that changes its shape. Each is encoded as a `Line` — its own grounds, its own inference step, what it delivers — and the packages are assembled from those rather than from flat premise lists. `Lines.lean` is where the shape of the argument is legible in one screen.

**The Isaianic strand** is the one above, hinging on *almah*.

**The protoevangelium strand** reads Genesis 3:15 — enmity between the serpent's seed and "her seed", — as the first promise of a redeemer, and takes the matrilineal wording to mark a birth with no human father, since Hebrew ordinarily reckons through the man. That last step is genuinely contestable and is marked `disputed`. Some readers who grant the messianic reading deny it, the Lutheran commentators Leupold and Keil among them. Leupold allows that the wording refers to the virgin birth "Not primarily, but at least incidentally", and holds that "the expression used does not specifically prophesy the virgin birth, but it coincides and agrees with it under divine providence". Others affirm it: Luther and Henry. And Genesis itself speaks of a woman's seed in ordinary births, of Hagar's (16:10) and of Rebekah's (24:60). `Results.Genesis` and `Dispute.Genesis` weigh it (below).

**The Michean strand** reads Micah 5:2–3 — "until the time when she who is in labour has given birth" — as naming a mother and no father for the coming ruler. The objection is immediate and is encoded as the rival: this is an argument from silence, and an oracle about a woman in labour has no occasion to mention a father.

**The referential strand answers the lexical dispute without entering it.** `almah` need not *mean* "virgin" for Mary to *be* an `almah`. Genesis settles the compatibility outright: Rebekah is an at 24:43 and a "whom no man had known" at 24:16, the same woman under both terms. Mary was a betrothed young woman of marriageable age and conceived as a virgin, so she answers Isaiah's description on anyone's lexicon — and `semantic_establishes` shows that Matthew's claim therefore never required the sense the objection demands.

That reply has a price, and `compatibility_does_not_establish_criterion` names it: the argument is purely defensive. It defeats the objection without delivering the criterion, which still has to come from one of the four scriptural strands. What it buys is that *losing* the lexical dispute no longer costs the fulfilment claim.

**The versional evidence is encoded in full, including the half that tells against the reading.** Targum Jonathan renders , "young woman", and does not read 7:14 messianically though it reads 9:5–6 and 11:1 so; Aquila, Symmachus and Theodotion render . Against them, the pre-Christian Septuagint renders — "virgin", on Rico and Gentry's reading of its Greek, though not on Wegner's (below) — and the Syriac Peshitta , "virgin", its only for . So the Aramaic evidence is itself split: the Targum against the Peshitta, whose translator may have been a Jewish Christian who knew the Greek (van der Kooij), and whose 7:14 may follow the

Septuagint (Chen). 1QIsa , copied before Christ, reads as the Masoretic Text does. The verse has other variants, but none at the word, so no textual variant rescues either side: the dispute is about the word's sense, not its text. The usual Christian reply, that the Three revised against Christian use, is now one party's ground: Rico and Gentry's case from usage leans on it, and Davidson and Meade read the revision the other way (`Dispute.Septuagint`). Whether Theodotion's version is itself pre-Christian, which would give the revision a reason with no polemic in it, the library has not yet found a source to cite, and it is left out of the reckoning.

`compatibility_defeats_lexical_objection` is where the tension pays off. Granting every versional datum and adding the referential premises, the objection no longer reaches its conclusion — because once virginity is compatible with the word, four translators making four different choices about how much of the referent to make explicit is not evidence about the sense.

**The Septuagint's own witness is weighed in full, and it does less than it is usually asked to.** The argument is Irenaeus's: Jews translated Isaiah into Greek "much before the period of our Lord's advent", so their cannot be a Christian reading put on the text (*Against Heresies* III.21.1). `septuagintWitness_establishes` grants it everything it needs and checks that it goes through. Three results then say what it rests on and what it reaches.

- **It rests on one word** (`parthenos_is_load_bearing`). Without the claim that , in the translator's Greek, means a virgin, the Septuagint shows nothing about the woman. Rico and Gentry hold that it does, "whenever it appears in Semitic Koine Greek", and Bratcher agrees. Wegner, Rhodea and Meade deny it, and point to Genesis 34:3, where the Greek calls Dinah a after Shechem has lain with her; Walton doubts it, from classical usage. The Greek Pentateuch, the corpus that verse comes from, uses the word in its laws where virginity is the point (Leviticus 21:13–14, Deuteronomy 22:13–21), and its law of the seduced reads Wegner's verse otherwise: the woman a man has lain with is still the law's , owed "the bride-price of virgins" (Exodus 22:15–16), and Genesis 34 tells Shechem's act in that law's words. `Dispute.Septuagint` weighs the five, and **the Septuagint's side prevails** (`septuagint_prevails_over_wegner`): the status reading of Genesis 34:3 defeats Wegner, and he, resting on a step rated `disputed`, is too weak to answer it. The claims about the word exclude each other by what they mean — Wegner's says the word meant a young woman and not yet a virgin — and the dispute is computed with that. The verdict turns on one rating, the status reading's step, `plausible` because no reader found grants its grounds and denies it, and no higher because no reader found makes it. Were it `disputed`, nothing would prevail; `Dispute.Septuagint` says so, with where the evidence on each side lies.

- **A dissent counts only on evidence the texts leave standing** (`Dispute.Miller`). The laws' step is `disputed` on Robert J. Miller, who gives two uses of of women who are not virgins. His "young widow" at Joel 1:8 is a bride, , in the Greek, so that claim is struck; his Genesis 34:3 stands as the Greek reads it, and carries his dissent (`miller_survives_on_genesis`). Resting on Joel 1:8 alone, the dissent would not count under any standard (`miller_on_joel_alone_does_not_count`).

- **Scripture's own reading of the word turns on the standard** (`matthew_step_turns_on_the_standard`). Matthew quotes the Septuagint's of Mary, who conceived before she and Joseph came together, so in the text he quotes the word means "virgin". Wegner grants what Matthew says and holds that the word had changed in meaning since the translator wrote it. Under the evidence standard that is a credible critique, and Matthew and Wegner stand off. Under the Scripture standard — Scripture interprets Scripture, so a dissent from a

step grounded in Scripture alone must rest on Scripture too — Wegner's argument from early Greek usage is not heard, and Matthew's reading prevails. `Dispute.Matthew` reports both.

- **It shows how one early reader read Isaiah, not what Isaiah's word means** (`septuagint_word_rests_on_its_inference`). Granted its sense, the Septuagint shows that a Jewish translator before Christ read the woman of 7:14 as a virgin — so that reading is no Christian invention. The step from his Greek to Isaiah's Hebrew is a further one, and rated `disputed`: Irenaeus takes it, holding the Greek inspired; Bratcher, Brown and Walton deny it. On Bratcher's and Brown's reading a rendering can follow the woman described rather than the word: the translator of Genesis wrote for the Rebekah (24:43), whom the story has already called a virgin, and elsewhere the Septuagint's translators render with four times. That is also the referential strand's reading of the versions.

- **It leaves the conception open** (`septuagint_leaves_the_conception_open`). The Greek says the virgin *shall* be with child. A woman who is a virgin when the sign is given and later conceives in the ordinary way fits it; so does a virgin who conceives as a virgin, as Justin reads it. The first is not only a rival's reading: Bratcher, who holds that "definitely means 'virgin' in the LXX", calls it "the most reasonable explanation" of the Greek of 7:14. So even granted the word, the Septuagint does not decide, and the virginal conception comes, if it comes, from the promise of a sign (`signLine`) or from Matthew and Luke.

**"Her seed" is weighed as the Septuagint's word is, and it too does less than it is often asked to.** Genesis 3:15 names the seed as the woman's, and the strand's hinge reads that as marking a birth with no human father. `Results.Genesis` reads "marks" both ways (`whatHer SeedMarks`).

- **As what the wording itself signifies**, it is Luther's argument: the seed of other women "might rather be said to have been the seed of the man", but Mary's was "the true Seed of Mary". He finds the sense in the words of Genesis, and holds that Isaiah later "threw some additional light" on it. It rests on his step (`her_seed_rests_on_its_inference`). The Lutheran commentators Leupold and Keil, who hold the virgin birth, grant every ground and deny it; so does Jack P. Lewis (*Journal of the Evangelical Theological Society*, 1991), who doubts the promise reading itself but argues without needing that doubt. Weighed against Leupold and Lewis, **nothing prevails** (`nothing_prevails_over_her_seed`): Luther's reading can be defended, and so can theirs. But the tie is nearer to breaking against Luther than for him. One rating would break it against him: Lewis's step, `disputed` only on the Catholic apologist Jimmy Akin, who grants Lewis's point about the idiom and still calls the wording "odd", agreeing with the "many" who have "rightly seen" it as "a hint of the Virgin Birth". Two would be needed to break it for him: his own step, and the claim that Genesis 3:15 is the protoevangelium at all, which critical readers deny.

- **As what the wording fits, once fulfilled**, it is granted by Leupold and Keil. Leupold: "it coincides and agrees with it under divine providence". But they reach the fit from the conception, so read this way the verse confirms the virgin birth to one who already believes it, and gives no reason to believe it to one who does not.

- **The promise is fulfilled in Jesus, and the fulfilment confirms it** (`Dispute.Protoevangelium`). Every term of the verse is met as the New Testament names it: the woman's seed in the Son "made of a woman" (Galatians 4:4); the serpent in "that old serpent, called the Devil" (Revelation 12:9); its head crushed when the Son destroys the devil "through death"

(Hebrews 2:14; 1 John 3:8); his heel struck in his death, and the wound not the end of him (1 Corinthians 15:3–4). Irenaeus, Calvin, Keil, Leupold and Hamilton read it so. The fulfilment confirms that the verse was a promise, by a rated step and not by deduction, and it does so without the virgin birth (`the_confirmation_does_not_need_the_virgin_birth`). With the virginal conception it says one thing more: the seed in whom the promise is fulfilled was of the woman alone (`seed_of_the_woman_alone`). That does not show the wording foretold it (`the_fulfilment_does_not_reach_the_wording`). Weighed against Westermann, who denies that the verse is any promise, from the collective "seed" and the form of a punishment oracle, **nothing prevails** (`nothing_prevails_over_the_promise`): the fulfilment's step is `disputed` on him, and his on Calvin and Keil. His "a line of descendants and not an individual" is answered from the Hebrew itself: elsewhere with singular forms names one descendant, at 3:15b it is "he" who strikes the serpent's own head, and the Greek translator read one person (Collins, Alexander, Leupold). That answer is `disputed` too, on Keil, and Collins claims for it only that the syntax is "quite consistent with" one person. The scene read whole answers him too: the serpent speaks and twists God's command, as no animal does of itself; the blow falls on the serpent itself; and God sets the enmity; so the sentence is a promise of victory over the power behind the serpent (Collins, Woudstra, Keil). Its step is `plausible`, and the ground it turns on, that an evil power stands behind the serpent, is `disputed` on Westermann. The readers before Christ do not read the verse so: Jubilees, Philo and Josephus read the serpent as an animal or an emblem. The fulfilment, with the syntax and the scene, can be defended, and so can Westermann. **Under the Scripture standard the fulfilment prevails** (`promise_turns_on_the_standard`): its grounds are all Scripture, and Westermann's dissent rests on his philology of "seed", so it is not heard. Under the evidence standard it is, and nothing prevails. `Dispute.PromiseHearing` reports both.

- **The Septuagint's "he"**, for the neuter , may show that a Jewish translator before Christ read the promise of one person (`greekHeCase_establishes`), so that reading would be no Christian invention. Collins holds it; Philo, the earliest known reader of the Greek, took the masculine as a "barbarism" meaning the mind, and Lewis leaves it open, so it is `disputed`. It leaves the father open (`the_greek_he_leaves_the_father_open`): the same Greek calls the seed Hannah asks for "him", and that son has a father.

**Wegner's objection is encoded in its sharpest form, and the module shows the circle in it rather than alleging one.** Wegner does not merely say that means "young woman". He says that at Isaiah 7:14 is a predicate adjective, so the clause reads "the *is* pregnant" — already, when the sign is given — and a pregnant woman is not a virgin; the one clear Isaianic case then settles the word. `wegner_establishes` grants him every premise and checks that the argument goes through, because a rival worth answering has to be stated at full strength first.

The parse is not the weak point, and the encoding says so by granting it throughout: Rydelnik — cited here through Postell, who reports him at 474 — reads the same predicate adjective and draws the opposite conclusion, that the virgin *is* pregnant and the sign is therefore as deep as Sheol. What the grammar does not supply is that the pregnancy is an *ordinary* one, and that is the premise that excludes virginity. `wegner_needs_ordinary_pregnancy` removes it and the objection stops. `readingSuppliesOrdinaryPregnancy` then supplies it the way Wegner's own case does — from the near-term reading of the sign — and with the lexical conclusion turned back against that reading, the two legs close. `circle_leaves_the_lexical_conclusion_open` and `circle_leaves_the_denial_open` are the result: keep every uncontested datum, and *neither* end is settled — not established, and not refuted either. A cycle of implications is satisfied outright by a valuation on

which all of its nodes are false, and equally by one granting Wegner's own conclusion. Nothing enters the loop, so nothing comes out of it, in either direction. That is a demonstration rather than a complaint, and it is conditional in the usual way: a defender of Wegner should deny `readingSupplies OrdinaryPregnancy` and argue that the near-term reading stands on the historical evidence alone.

Postell's second reply is independent of the first and survives that defence. The other clear passages Wegner himself lists are cases of virgins, so a single referent cannot be what settles the denotation — the same principle would settle it the other way. `usage_parity_blocks_wegner` checks it, and the atom is marked `plausible` rather than `wellSupported` because Postell's "in fact virgins" is stronger than Wegner's own discussion of Song 6:8.

**The oldest reply goes to the ordinary pregnancy itself.** Justin, Irenaeus and Origen answer the near-term reading with one argument. The oracle promised a *sign*, offered "in the depth or in the height" (7:11), and an ordinary conception happens to every woman who is not barren, so it would be no sign. Rydelnik makes the same move today. `signLine` encodes it, and it denies the one ground of Wegner's objection that the grammar does not supply. `sign_leaves_the_lexical_conclusion_open` measures what that buys: with the fathers' grounds in place of the ordinary pregnancy, Wegner's lexical conclusion is independent of what remains. The objection is blocked, and nothing is shown about the word.

The rival is written first, and Wegner holds it himself: a sign need not be a miracle. Isaiah's own children are "signs and portents" (8:18), and this sign is dated by a child's infancy (7:16), so its point may be its timing. Rhodea argues the same. `reply_leaves_the_pregnancy_open` shows that the reply blocks the fathers in turn, without supplying Wegner's ordinary pregnancy.

`Dispute.Wegner` puts the three positions together. Every one of them has a `disputed` weakest link, so the dispute ties (`nothing_prevails_over_wegner`). Both the fathers alone and Wegner with the reply are defensible resolutions of it. What would decide it is one of two ratings: whether the sign of 7:14 must be the kind offered at 7:11, and whether the reply's inference survives Rydelnik, who grants its grounds and denies its conclusion.

The critical case against the Isaianic strand is now *derived* rather than assumed. `critical` used to carry `¬isaiahPredictsVirginBirth` as a bare premise; it now carries the step that produces it — that a sign given for Ahaz's generation is not also a prediction of a virgin conception — and `criticalDenial_establishes` checks that the step works. Berry supplies the objection: how Isaiah 7:14 was fulfilled in Ahaz's own day is itself an open question, and `berry_blocks_critical_denial` shows that granting him that much takes the exclusion out. It does no more than that. It does not establish the predictive reading and it does not touch the lexical dispute.

Berry also supplies a *defensive* lexical premise — that the semantic range of  does not exclude "virgin" — and `admissibility_is_not_enough` measures what it is worth: nothing, on its own. *May mean* is not *does mean*, and the whole Isaianic strand lives in that gap.

**The compositional strand** (Postell) declines the lexical fight altogether. Isaiah 7 sits inside Isaiah 2–12, a unit framed by eschatological vision at 2:1–4 and 11:1–12:6; on the principle that an oracle's meaning in a finished book is set by its literary placement rather than by the events it describes — argued from the making of canonical Jeremiah — 7:14 anticipates a future, miraculous birth. The hinge is `compositionGovernsMeaning`, and a reader who holds that an oracle's historical setting fixes its sense rejects it outright.

Postell also supplies the module's sharpest rival-defeater. `parityDefeats NearTermExclusion` observes that Isaiah 9:5–6 and 11:1–10 are read as messianic without reservation *and* stand on the same near-term Assyrian timeline as 7:14 — the invasion of 8:7–8, the oppressor's rod of 10:5. So a near-term setting cannot be what rules out messianic reference, or it would rule out 9 and 11 too. `parity_blocks_critical_denial` checks it. Notably the Targum is cited *for* this premise: it

reads 9:5–6 and 11:1 messianically while declining to read 7:14 so, which makes it a hostile witness and therefore a strong one.

That gives the critical exclusion step two independent defeaters. Berry's is evidential — we do not know how the sign was fulfilled in Ahaz's day. Postell's is structural — the near-term setting was never the right kind of reason.

**Taken together, the positions make a dispute, and the dispute has an outcome the entailment results cannot state.** `Dispute.lean` treats the scriptural reading, the critical denial, Berry, Postell's two counterexamples and Motyer as the nodes of an argumentation framework and proves who defeats whom — a defeat being an attack derived from entailment that the cited confidences do not block. Against the scriptural reading alone, `nothing_prevails_unanswered`: the critical denial and the scriptural reading defeat each other, because the weakest premise on each side is `disputed` (`christian_defeats_critical`). Hear Berry and Postell, and `scriptural_reading_prevails_once_replies_are_heard`: nothing defeats Postell's counterexamples, they defeat the critic, and so they defend the scriptural reading — and Berry, and Motyer with Compton — against the only party that defeats them. The critic is left with no defence at all (`critical_denial_indefensible`). Inference steps are rated like premises, and Berry's and Motyer's are `disputed`, so alone they tie with the critic: `nothing_prevails_on_motyer_alone`, and `motyer_rests_on_his_inference` shows the weight of his reply is on that step. The outcome turns on Postell's inference being `plausible` — no cited source grants his grounds and keeps the exclusion. He gives two counterexamples, from Isaiah 9 and 11 and from Micah 5; either suffices (`scriptural_reading_prevails_without_postell`), and without both nothing prevails (`nothing_prevails_without_the_counterexamples`). It turns too on the critic's premises being `disputed`, as the replies, Motyer and Compton contest them.

**Luke is a second witness to the conception, not to the prophecy.** His account is parallel to Matthew's and independent of it, but it never quotes Isaiah 7:14. Luke 1:31 is close to the Septuagint's wording, and whether that is an allusion is disputed: `lukeAllusionEdge` records it as one, attributed, and `annunciationFormEdge` records the rival reading, on which the wording is the stock birth-announcement form that Isaiah 7:14 itself uses. Luke adds to `independentAttestation`; he adds nothing to the rating of the predictive reading.

`hinges_jointly_load_bearing` is the result worth having. No single interpretive hinge carries the argument any more — strip *almah* and the other three strands still deliver the criterion, which `almah_not_load_bearing` records. Strip all four and the argument collapses. Genesis's strand delivers it only on Luther's reading of its hinge, which nothing here forces (`nothing_prevails_over_her_seed`). `almah_is_load_bearing_alone` keeps the pre-Miravalle finding on the books: within the Isaianic strand taken by itself, the lexical premise still carries everything.

**The magisterial strand is encoded separately and is not part of `christian`.** Papal teaching on Mary's virginity in conceiving, as collated by Miravalle, is a Roman Catholic premise; this library's author does not grant that magisterial teaching settles doctrinal questions, and the encoding says so rather than quietly folding it in. `catholic` is the package for a reader who does grant it. `magisterial_authority_is_load_bearing` shows what follows for a reader who does not: that route yields nothing on its own, and the four scriptural strands have to carry the argument by themselves. The rival is cited to Westminster I.x.

Matthew's and Luke's birth narratives agree on the virgin conception while differing in nearly every other detail, and that convergence is encoded as a multiple-attestation premise — though the independence of the two traditions is itself debated, and is marked `plausible` rather than `well Supported`.

### Where things are

This argument is a directory, because at fourteen hundred lines it was one file that no one could hold in view. The dependencies run one way. Where a file outgrew three hundred lines of code, the material for the disputes over Wegner's objection, over the Septuagint's word and over the woman's seed, and the citations for the dispute over the critical denial, went into modules of their own beside it.

| File | Contents |
|---|---|
| `Atoms.lean` | the `Claim` atoms, the recurring sources, the intertextual edges, the criterion |
| `Sources.lean` | `cite`: a citation and a classification for every atom |
| `Sources/Genesis.lean` | the citations of the dispute over the woman's seed |
| `Sources/NearTerm.lean` | the citations of the dispute over the critical denial |
| `Sources/Septuagint.lean` | the citations of the dispute over the Septuagint's word |
| `Sources/Versions.lean` | the Hebrew text of Qumran, the Syriac, and the referential reply |
| `Sources/Wegner.lean` | the citations of the dispute over Wegner's objection |
| `Lines.lean` | the inference steps, and the lines of reason they compose into |
| `Packages.lean` | the positions, and the variant packages the results refute |
| `Results.lean` | the `@[headline]` results about the strands, with their trust base |
| `Results/Wegner.lean` | the results about Wegner's objection, its circle, and the sign |
| `Results/Septuagint.lean` | what the Septuagint rests on, what it shows, and what it leaves open |
| `Results/Genesis.lean` | what "her seed" says of a father, read two ways, and the Greek's "he" |
| `Dispute.lean` | the critical denial, the scriptural reading and four replies as one dispute |
| `Dispute/Wegner.lean` | Wegner, the fathers' sign argument and the near-term reply as another |
| `Dispute/Septuagint.lean` | the Septuagint, Wegner, Rico and Gentry, and the laws, as a third |
| `Dispute/Miller.lean` | Miller's dissent from the laws, with what the texts refute struck |
| `Dispute/Genesis.lean` | Luther, Leupold and Lewis on "her seed", as a fourth |
| `Dispute/Protoevangelium.lean` | the promise fulfilled, and Westermann's denial, as a fifth |

| File | Contents |
|---|---|
| `Dispute/PromiseHearing.lean` | that dispute heard under each standard |

Shared material lives further out: passages and citation bundles in `Testimony.Scripture`, the `Line` and `caseOf` vocabulary in `Testimony.Logic.Line`, and the `establish` and `refute_with` tactics in `Testimony.Logic.Tactic`.

## TestimonyArguments.BornOfAVirgin.Atoms — the atomic claims, and what cites them

The atoms this argument is built from, the `Source` shapes that recur across them, the typed intertextual edges between the passages, and the criterion the argument is about. Everything here is *what the argument is about*; nothing here asserts anything.

See `TestimonyArguments.BornOfAVirgin` for the dispute this encodes.

### Recurring sources

Five works carry this argument, and each carries several atoms at the same pinpoint with the same confidence. Written out at every atom, the citation was repeated rather than the claim — and a `Source` differing from its neighbour by one field is hard to read as deliberate.

These are values, so an atom that cites one of them *with something further* says so with `{ ... with supporting := ... }`, and the difference is the part a reader sees.

### The claims, numbered

| | claim | kind | held | source |
|---|---|---|---|---|
| $P_1$ | Isaiah 7:14 is a Messianic prediction of a virgin birth | interpretive | Christian, typological, disputed | [128, ad loc. Isa 7:14]; [127, 123]; [42, 12–14]; [92, 66]; [81, III.21.6]; [138, I.35] |
| $P_2$ | in Isaiah 7:14 denotes a virgin, not merely a young woman | linguistic | Christian, typological, disputed | [128, ad loc. Isa 7:14]; [54, app. Isa 7:14]; [16, 1653–1654]; [127, 125]; [42, 7–8]; [84, I.32] |
| $P_3$ | The semantic range of does not exclude ‘virgin’ at Isaiah 7:14 | linguistic | Christian, hist.-gramm., well supported | [16, 1653–1654]; [198, 120–124] |
| $P_4$ | denotes a young woman of marriageable age | linguistic | critical scholarship, consensus | [148]; [183] |
| $P_5$ | Being a virgin does not exclude a woman from the denotation of | linguistic | critical scholarship, consensus | Gen 24:43; Gen 24:16; [148] |

| | claim | kind | held | source |
|---|---|---|---|---|
| $P_6$ | Mary at the conception was a betrothed young woman of marriageable age | historical | critical scholarship, consensus | Matt 1:18; Luke 1:27; [60, ad loc. Matt 1:23] |
| $P_7$ | Mary answers the description at Isaiah 7:14 whatever denotes | interpretive | Christian, hist.-gramm., well supported | [60, ad loc. Matt 1:23]; [148]; [46, ad loc. Isa 7:14]; [47, 12.21]; [56, VII.1]; [88, 5] |
| $P_8$ | Matthew's fulfilment claim requires that itself denote virginity | interpretive | critical scholarship, disputed | [20] |
| $P_9$ | The Septuagint renders at Isaiah 7:14 as | textual | critical scholarship, consensus | [5, app. Matt 1:23]; [60, ad loc. Matt 1:23] |
| $P_{10}$ | Targum Jonathan renders at Isaiah 7:14 as , 'young woman' | textual | critical scholarship, consensus | [39, ad loc. Isa 7:14]; Isa 7:14 |
| $P_{11}$ | Aquila, Symmachus and Theodotion render Isaiah 7:14 with | textual | critical scholarship, consensus | [148]; [81, III.21.1]; [56, VII.1] |
| $P_{12}$ | The Syriac Peshitta renders Isaiah 7:14 with , 'virgin' | textual | critical scholarship, consensus | Isa 7:14; [176, 271]; Gen 24:43; Exod 2:8; Ps 68:26; Song 1:3; Song 6:8; [17, 218–219]; [38, 104–105] |
| $P_{13}$ | 1QIsa , copied before Christ, reads at Isaiah 7:14, as the Masoretic Text | textual | critical scholarship, consensus | Isa 7:14; Isa 7:14; [91, 14, 19] |
| $P_{14}$ | The split among the ancient versions shows does not denote virginity | interpretive | critical scholarship, well supported | [20]; [39] |
| $P_{15}$ | The Greek Isaiah was translated by Jews before the coming of Christ | historical | Christian, typological, consensus | [81, III.21.1]; [92, 71]; [88, 5]; [56, VII.1]; [183, 483] |
| $P_{16}$ | In the Greek of the Septuagint, means a virgin | linguistic | Christian, hist.-gramm., disputed | [148, 21]; [18, 113]; [146, 472] |
| $P_{17}$ | In the Septuagint's day, meant 'young woman'; not yet 'virgin' | linguistic | Christian, hist.-gramm., disputed | [183, 482–483]; [147, 67]; [116] |
| $P_{18}$ | In early Greek, meant a young woman, with or without virginity | linguistic | Christian, hist.-gramm., well supported | [183, 482]; [147, 67]; [14, 777]; [103, 1339]; [179, 293]; [18, 112] |

| | claim | kind | held | source |
|---|---|---|---|---|
| $P_{19}$ | The Septuagint calls Dinah a at 34:3, after Shechem lies with her (34:2) | textual | critical scholarship, consensus | Gen 34:2-3; Gen 34:3; [183, 483]; [147, 67]; [148, 18–21]; [18, 113] |
| $P_{20}$ | Elsewhere in the Greek Isaiah, renders † | textual | critical scholarship, consensus | Isa 23:4; Isa 23:4; Isa 37:22; Isa 37:22; Isa 47:1; Isa 47:1; Isa 62:5; Isa 62:5 |
| $P_{21}$ | The high priest of the Greek Leviticus marries a , not a widow or a harlot† | textual | critical scholarship, consensus | Lev 21:13-14; Lev 21:13-14 |
| $P_{22}$ | In the Greek Deuteronomy, a bride without dies for playing the harlot | textual | critical scholarship, consensus | Deut 22:13-21; Deut 22:13-21; [103, 1339]; [130, 535]; [105, s.v. ] |
| $P_{23}$ | In the Greek Pentateuch's laws, is used in the sense 'virgin' | linguistic | Christian, hist.-gramm., disputed | [18, 113]; [18, 102]; [179, 292]; [119] |
| $P_{24}$ | In the Greek Exodus, the seduced is owed 'the bride-price of virgins'† | textual | critical scholarship, consensus | Exod 22:15-16; Exod 22:15-16 |
| $P_{25}$ | Genesis 34 tells Shechem's act in the words of the laws of the violated virgin† | textual | critical scholarship, consensus | Gen 34:2; Gen 34:2; Gen 34:7; Gen 34:12; Gen 34:12; Deut 22:29; Deut 22:29; Deut 22:21; Exod 22:15-16; Exod 22:15-16 |
| $P_{26}$ | At Genesis 34:3 the Greek names Dinah a as the law names the seduced virgin | linguistic | Christian, hist.-gramm., plausible | Exod 22:15-16; Exod 22:15-16; Gen 34:2; Gen 34:2; Gen 34:7; Gen 34:12; Gen 34:12; Deut 22:29; Deut 22:29; Deut 22:21; [61, 80, 91]; [148, 18–21]; [18, 113] |
| $P_{27}$ | Matthew 1:23 quotes Isaiah 7:14 in the Greek's own words: † | textual | critical scholarship, consensus | Matt 1:23; Isa 7:14 |
| $P_{28}$ | Matthew says Mary conceived before she and Joseph came together† | textual | critical scholarship, consensus | Matt 1:18; Matt 1:25 |
| $P_{29}$ | In the Greek of Isaiah 7:14, which Matthew quotes, means 'virgin' | linguistic | Reformed Protestant, disputed | [193, I.ix]; [81, III.21.3]; [183, 483] |

| | claim | kind | held | source |
|---|---|---|---|---|
| $P_{30}$ | Trypho rejects the Septuagint's 'the virgin' and reads 'the young woman' | historical | Christian, typological, consensus | [92, 67]; [92, 71] |
| $P_{31}$ | Before Christ, a Jewish translator read the woman of Isaiah 7:14 as a virgin | interpretive | Christian, typological, disputed | [81, III.21.1]; [18, 115–116]; [147, 67] |
| $P_{32}$ | The Septuagint puts the conception in the future: 'she shall be with child' | textual | critical scholarship, consensus | Isa 7:14; [147, 67] |
| $P_{33}$ | at Isaiah 7:14 is a predicate adjective: the is pregnant | linguistic | Christian, hist.-gramm., well supported | [183, 471]; [146, 474]; [198, 115–116] |
| $P_{34}$ | The of Isaiah 7:14 is already pregnant when the sign is given | interpretive | Christian, hist.-gramm., well supported | [183, 471–472]; [146, 468]; [198, 116–117] |
| $P_{35}$ | The pregnancy Isaiah 7:14 announces is an ordinary conception | interpretive | Christian, hist.-gramm., disputed | [183, 476–478]; [146, 474] |
| $P_{36}$ | The of Isaiah 7:14 is not a virgin | interpretive | Christian, hist.-gramm., disputed | [183, 471–472]; [146, 468] |
| $P_{37}$ | What the of Isaiah 7:14 turns out to be settles what the word denotes | linguistic | Christian, hist.-gramm., disputed | [183, 471–472]; [146, 468]; [148, 152] |
| $P_{38}$ | In the other clear passages Wegner lists, the women are virgins | linguistic | Christian, hist.-gramm., plausible | [146, 468]; [183, 471–472]; [84, I.32]; [42, 8]; Gen 24:43; Song 6:8 |
| $P_{39}$ | The sign of Isaiah 7:14 must be extraordinary, like the sign offered at 7:11 | interpretive | Christian, typological, disputed | [138, I.35]; [92, 84]; [81, III.21.6]; [170, 9]; [56, VII.1]; [47, 12.22]; [88, 5]; [83, ad loc. Isa 7:14]; [46, ad loc. Isa 7:14]; [171, ad loc. Isa 7:14]; [146, 474]; Isa 7:10-11 |
| $P_{40}$ | An ordinary conception is nothing extraordinary: it happens to all women | interpretive | Christian, typological, consensus | [81, III.21.6]; [92, 84]; [147, 64] |
| $P_{41}$ | Signs elsewhere in Isaiah are ordinary events: his children, 8:18 | textual | critical scholarship, consensus | Isa 8:18; Isa 20:3; Isa 37:30; [147, 64]; [183, 470] |
| $P_{42}$ | Isaiah 7:16 dates the deliverance by a child's infancy | textual | critical scholarship, consensus | Isa 7:16; [183, 477]; [42, 14] |

| | claim | kind | held | source |
|---|---|---|---|---|
| $P_{43}$ | Matthew 1:23 quotes Isaiah 7:14 | textual | critical scholarship, consensus | [5, app. Matt 1:23]; [174] |
| $P_{44}$ | Matthew's quotation intends the virgin conception as fulfilment | interpretive | Christian, hist.-gramm., well supported | [60, ad loc. Matt 1:23] |
| $P_{45}$ | Isaiah 7 sits inside Isaiah 2–12, a unit framed by eschatology | textual | Christian, hist.-gramm., well supported | [146, 483–490]; [127, 122–123]; Isa 2:1-4; Isa 11:1-12:6 |
| $P_{46}$ | An oracle's meaning in the finished book is set by its literary placement | interpretive | Christian, hist.-gramm., disputed | [146, 483–486] |
| $P_{47}$ | Isaiah 9:5–6 and 11:1–10 are read as messianic without reservation | interpretive | Christian, hist.-gramm., well supported | [146, 487–489]; [39] |
| $P_{48}$ | Isaiah 9 and 11 sit on the same near-term Assyrian timeline as 7:14 | textual | Christian, hist.-gramm., well supported | [146, 487–489]; Isa 8:7-8; Isa 9:8-11; Isa 10:5 |
| $P_{49}$ | Read compositionally, Isaiah 7:14 anticipates a future, miraculous birth | interpretive | Christian, hist.-gramm., disputed | [146, 490–493] |
| $P_{50}$ | Genesis 3:15 says that 'her seed' will strike the serpent's head | textual | critical scholarship, consensus | Gen 3:15; [54, app. Gen 3:15] |
| $P_{51}$ | Genesis 3:15 is the protoevangelium, the first promise of a redeemer | interpretive | Christian, hist.-gramm., disputed | [101, 167]; [93, 102]; [120]; [102, 318] |
| $P_{52}$ | Hebrew is ordinarily reckoned through the father | linguistic | Christian, hist.-gramm., well supported | [102, 299]; [32, II.13.3]; [54, app. Gen 3:15] |
| $P_{53}$ | The matrilineal wording of Genesis 3:15 marks a birth with no human father | interpretive | Christian, typological, disputed | [106, 298–299]; [120]; [76, ad loc. Gen 3:15] |
| $P_{54}$ | The wording 'her seed' itself signifies a birth with no human father | interpretive | Christian, typological, disputed | [106, 298–299]; [76, ad loc. Gen 3:15]; [4] |
| $P_{55}$ | The wording 'her seed' fits a birth with no human father, as fulfilled in Christ | interpretive | Christian, hist.-gramm., disputed | [101, 169]; [93, 102] |
| $P_{56}$ | 'Her seed' at Genesis 3:15 is first collective: her posterity, not one person | interpretive | Christian, hist.-gramm., disputed | [101, 167–169]; [27, 170]; [93, 101]; [41, 145–146] |
| $P_{57}$ | The seed is called the woman's because the serpent deceived the woman | interpretive | Christian, hist.-gramm., well supported | [101, 165]; [101, 169]; [27, 170]; [76, ad loc. Gen 3:15]; [93, 102] |

| | claim | kind | held | source |
|---|---|---|---|---|
| $P_{58}$ | Genesis speaks of a woman's seed in ordinary births: Hagar's and Rebekah's | textual | critical scholarship, consensus | Gen 16:10; Gen 24:60; [102, 299–300] |
| $P_{59}$ | The Greek of Genesis 3:15 calls the woman's seed 'he', though is neuter | textual | critical scholarship, consensus | Gen 3:15; [41, 141] |
| $P_{60}$ | The Greek translator of Genesis read the woman's seed at 3:15 as one person | interpretive | Christian, hist.-gramm., disputed | [41, 145]; [41, 144]; [111]; [102, 300]; [140, III.188] |
| $P_{61}$ | Revelation calls the devil 'that old serpent' (12:9, 20:2)† | textual | critical scholarship, consensus | Rev 12:9; Rev 20:2 |
| $P_{62}$ | The Son came to destroy the devil and his works, through death† | textual | critical scholarship, consensus | Heb 2:14; 1 John 3:8 |
| $P_{63}$ | Paul says Christ died, was buried, and rose the third day† | textual | critical scholarship, consensus | 1 Cor 15:3-4 |
| $P_{64}$ | Paul says God sent his Son 'made of a woman' (Galatians 4:4)† | textual | critical scholarship, consensus | Gal 4:4 |
| $P_{65}$ | In Jesus the promise of Genesis 3:15 is fulfilled: he crushes the serpent's head | interpretive | Christian, typological, disputed | [81, III.23.7]; [74, 42, 53]; [93, 102]; [191, 259–261] |
| $P_{66}$ | The seed in whom Genesis 3:15 is fulfilled was of the woman alone | interpretive | Christian, typological, disputed | [81, V.21.1]; [93, 102] |
| $P_{67}$ | Genesis 3:14–15 is a curse on the serpent, in the form of a punishment oracle | interpretive | critical scholarship, well supported | [191, 260]; Gen 3:14 |
| $P_{68}$ | At Genesis 3:15 'her seed' is a line of descendants, and not an individual | linguistic | critical scholarship, disputed | [191, 259–260]; [41, 140, 147]; [101, 168]; [6, 363]; [74, 32] |
| $P_{69}$ | Elsewhere with singular verbs and pronouns denotes one descendant | textual | critical scholarship, consensus | [41, 144–145]; [93, 101]; [101, 168] |
| $P_{70}$ | At Genesis 3:15b the striker is singular 'he', against the serpent's own head | textual | critical scholarship, consensus | Gen 3:15; [41, 146]; [93, 101] |
| $P_{71}$ | In Genesis 3 the serpent speaks, and knows and twists God's command | textual | critical scholarship, consensus | Gen 2:17; Gen 3:1-5; [41, 146] |
| $P_{72}$ | God sets the enmity himself: 'I will put enmity' (3:15) | textual | critical scholarship, consensus | Gen 3:15; [195, 203] |

| | claim | kind | held | source |
|---|---|---|---|---|
| $P_{73}$ | The serpent of Genesis 3 is the instrument of an evil power | interpretive | Christian, hist.-gramm., disputed | [41, 146–147]; [195, 197]; [93, 101–102]; [191, 261] |
| $P_{74}$ | The Greek of Joel 1:8 calls a young widow a (Miller) | textual | critical scholarship, disputed | [119] |
| $P_{75}$ | In the Septuagint, did not by itself connote virginity (Miller) | linguistic | critical scholarship, disputed | [119]; [18, 113] |
| $P_{76}$ | At 34:3 describes Dinah as she then was, no longer a virgin (Miller) | linguistic | critical scholarship, well supported | [119]; [183, 483]; [130, 535] |
| $P_{77}$ | Micah 5:3 names only the woman in labour as bearing the coming ruler | textual | Christian, typological, well supported | Mic 5:2-3; [94, ad loc. Mic 5:3] |
| $P_{78}$ | Micah's mention of a mother and no father indicates a birth with no human father | interpretive | Roman Catholic, disputed | [121] |
| $P_{79}$ | Mary conceived Jesus while a virgin | historical | Christian, hist.-gramm., disputed | Matt 1:18-25; Luke 1:26-38; [19, 30–33] |
| $P_{80}$ | Matthew and Luke are independent traditions agreeing on the virgin conception | historical | Christian, hist.-gramm., plausible | [20, 26–38]; [19, 24]; [147, 71] |
| $P_{81}$ | Isaiah 7:14 is a near-term sign to Ahaz, fulfilled in Isaiah's generation | interpretive | critical scholarship, disputed | [20] |
| $P_{82}$ | A sign given for Ahaz's generation is not also a prediction of a virgin birth | interpretive | critical scholarship, disputed | [20] |
| $P_{83}$ | How Isaiah 7:14 was fulfilled in Ahaz's own day is itself an open question | interpretive | Christian, hist.-gramm., well supported | [16, 1653–1654]; [42, 5–9] |
| $P_{84}$ | Isaiah 7:13–14 gives the sign to David's house, in the plural; 7:16's 'you' is Ahaz | textual | critical scholarship, consensus | Isa 7:13-14; Isa 7:16; [42, 12]; [198, 112]; [127, 122] |
| $P_{85}$ | Isaiah 8:4 gives Maher-shalal-hash-baz the timetable 7:16 gives the child of 7:14 | textual | Christian, hist.-gramm., well supported | [127, 124]; [42, 13]; Isa 7:16; Isa 8:4 |
| $P_{86}$ | Micah 5:5–6 sets the ruler from Bethlehem against the Assyrian invasion | textual | critical scholarship, consensus | Mic 5:5-6; [146, 481] |

| | claim | kind | held | source |
|---|---|---|---|---|
| $P_{87}$ | Micah 5:2 was read messianically in first-century Judaism | historical | Christian, hist.-gramm., well supported | [146, 481]; [19, 26]; Matt 2:4-6; John 7:42 |
| $P_{88}$ | Genesis 3:15 is an etiology of snake-human enmity, 'her seed' her descendants | interpretive | critical scholarship, well supported | [20] |
| $P_{89}$ | Micah's silence about a father is an argument from silence and proves nothing | interpretive | critical scholarship, well supported | [20] |
| $P_{90}$ | Papal teaching affirms that Mary conceived while remaining a virgin | theological | Roman Catholic, consensus | [121, 23] |
| $P_{91}$ | Magisterial teaching settles the question | theological | Roman Catholic, disputed | [121, 23] |
| $P_{92}$ | Scripture is the supreme judge of controversies of religion | theological | Reformed Protestant, disputed | [193, I.x] |
| $P_{93}$ | The Messiah must be born of a virgin | interpretive | Christian, typological, disputed | [128, ad loc. Isa 7:14]; [60, ad loc. Matt 1:23]; [120]; [121] |
| $P_{94}$ | Jesus of Nazareth satisfies the virgin-birth criterion | interpretive | Christian, hist.-gramm., disputed | [60, ad loc. Matt 1:23] |

† grounded in scripture alone: the reading is assumed, not argued for.

**`motyerOnIsaiah`**
Motyer on Isaiah 7:14: the predictive reading and the lexical premise it needs, disputed and marked so.

```
def motyerOnIsaiah : Source :=
  {
    primary :=
      Reference.work Bib.motyerIsaiah (Bib.Locus.adLoc Scripture.isaiah7_14),
    tradition := Tradition.christianTypological,
    confidence := Confidence.disputed }
```

**`miravalleOnGenesis`**
Miravalle on Genesis 3:15, in *Meet Your Mother*: the verse is the "Protoevangelium", "the first reference to Jesus as the future Redeemer of the world", and to speak of "the 'seed' of a woman rather than the seed of a man" is "already a hint of Mary's virginal conception of Jesus". His word is "hint": a remark in passing, not an argument from the Hebrew.

The protoevangelium strand rests on him and on Luther, the reader who argues from the wording (`herSeedLine`); the Michean strand rests on Miravalle alone (`miravalleOnMicah`). Every atom citing this is `disputed`.

```
def miravalleOnGenesis : Source :=
  { primary := Reference.work miravalleMeetYourMother,
    tradition := Tradition.romanCatholic, confidence := Confidence.disputed }
```

**`miravalleOnMicah`**
Miravalle on Micah 5:2–3, in *Introduction to Mary*: the mother "so specifically designated without a husband" conveys "the same virginal sense as we see in Isaiah 7:14". The passage is on page 18 of the 1993 printing; the library's entry is the 2020 printing, whose page could not be checked, so the book is cited whole.

```
def miravalleOnMicah : Source :=
  { primary := Reference.work miravalleIntroductionToMary,
    tradition := Tradition.romanCatholic, confidence := Confidence.disputed }
```

**`brownOnBirth`**
Brown's *Birth of the Messiah*, taken whole: the critical case.

`confidence` defaults to `wellSupported`, which is what the critical readings are. It is passed explicitly where a critical premise is contested: the one Brown's case *presupposes* rather than argues, and both premises of the critical denial, each denied by scholars this argument cites.

```
def brownOnBirth : optParam Confidence Confidence.wellSupported → Source :=
  fun confidence =>
    { primary := Reference.work brownBirthMessiah,
      tradition := Tradition.criticalScholarship, confidence := confidence }
```

**`postellOnIsaiah`**
Postell on the compositional reading, at a given pinpoint. The pinpoint matters here in a way it does not for the others: the textual observations and the interpretive principle come from different pages and carry different confidence.

```
def postellOnIsaiah : Bib.Locus → Confidence → Source :=
  fun l confidence =>
    { primary := Reference.work postellIsaiahMessianic l,
      tradition := Tradition.christianHistoricalGrammatical,
      confidence := confidence }
```

**`wegnerOnAlmah`**
Wegner on the sense of ,  at a given pinpoint.

Like `postellOnIsaiah`, the pinpoint carries weight: the grammatical claim is at 471 and the near-term reconstruction that makes its conclusion bite is at 476–478, and they are not equally secure. Wegner is an evangelical arguing *against* a virgin-birth prediction here, which is what makes him the module's strongest lexical rival rather than one more critical voice.

```
def wegnerOnAlmah : Bib.Locus → Confidence → Source :=
  fun l confidence =>
    { primary := Reference.work wegnerVirginBirths l,
      tradition := Tradition.christianHistoricalGrammatical,
      confidence := confidence }
```

`franceOnMatthew`
France on Matthew 1:23, for what Matthew's quotation intends and what follows from it.

```
def franceOnMatthew : optParam Confidence Confidence.wellSupported → Source :=
  fun confidence =>
    {
      primary :=
        Reference.work Bib.franceMatthew
          (Bib.Locus.adLoc Scripture.matthew1_23),
      tradition := Tradition.christianHistoricalGrammatical,
      confidence := confidence }
```

### Intertextual edges and readings

`quotationEdge`
Matthew explicitly quotes Isaiah, via the Septuagint's .

```
def quotationEdge : IntertextEdge :=
  { fromPassage := Scripture.matthew1_23, toPassage := Scripture.isaiah7_14,
    relation := RelationType.quotation,
    source := Scripture.na28Apparatus Scripture.matthew1_23 }
```

`protoevangeliumEdge`
Genesis 3:15 read as promise rather than quotation. Typed as `.promise`, not `.prediction`: what Miravalle argues is that the protoevangelium *commits* to a redeemer born of a woman, and collapsing that into a prediction would beg the question the Michean and Isaianic strands are also asking.

```
def protoevangeliumEdge : IntertextEdge :=
  { fromPassage := Scripture.matthew1_23, toPassage := Scripture.genesis3_15,
    relation := RelationType.promise,
    source := miravalleOnGenesis }
```

`micahMaternalEdge`
Micah 5:3's maternal reference, read as a messianic theme rather than a verbal link — there is no quotation of Micah 5:3 in the birth narratives.

```
def micahMaternalEdge : IntertextEdge :=
  { fromPassage := Scripture.matthew1_23, toPassage := Scripture.micah5_3,
    relation := RelationType.messianicTheme,
    source := miravalleOnMicah }
```

`lukeAllusionEdge`
**Luke's annunciation, read as an allusion to Isaiah 7:14.** Luke never quotes the verse, but Luke 1:31 is close to its Septuagint wording, and Luke 1:27 and 1:32 bring in the house and the throne of David, as Isaiah 7:13 and 9:6–7 do. Whether that is an allusion is disputed, and both sides are recorded here: Davies and Allison find an influence from Isaiah 7:14, Fitzmyer rejects it, as Rhodea reports (71 n. 66). Typed `.allusion`, never `.quotation`: that is the difference between Luke and Matthew. See `annunciationFormEdge` for the rival reading of the same wording.

```
def lukeAllusionEdge : IntertextEdge :=
  { fromPassage := Scripture.luke1_31, toPassage := Scripture.isaiah7_14,
    relation := RelationType.allusion,
    source :=
      { primary := Reference.work rhodeaDidMatthewConceive (Bib.Locus.page 71),
        supporting :=
          [Reference.scripture
              [Scripture.verseIn TextualTradition.nestleAland28
                  Scripture.luke1_31,
                Scripture.verseIn TextualTradition.septuagint
                  Scripture.isaiah7_14]],
        tradition := Tradition.christianHistoricalGrammatical,
        confidence := Confidence.disputed } }
```

`annunciationFormEdge`

**The rival reading: the wording is the birth-announcement form.** Luke 1:31 is as close to the announcement to Hagar (Gen 16:11) as to Isaiah 7:14, and Isaiah 7:14 is itself an instance of the form, which Brown and others trace through Ishmael, Isaac, Samson, John and Jesus (Johnson 270 n. 6; Young 113–14). On this reading the shared wording is shared form, not dependence — typed `.thematic`.

```
def annunciationFormEdge : IntertextEdge :=
  { fromPassage := Scripture.luke1_31, toPassage := Scripture.genesis16_11,
    relation := RelationType.thematic,
    source :=
      { primary := Reference.work johnsonSamsonTypeScene (Bib.Locus.page 270),
        supporting :=
          [Reference.work youngImmanuelProphecy (Bib.Locus.pages 113 114),
            Reference.work brownProblemVirginalConception (Bib.Locus.page 31)],
        tradition := Tradition.criticalScholarship,
        confidence := Confidence.wellSupported } }
```

`predictiveReading`

The Christian predictive reading of Isaiah 7:14. Far more contested than Micah 5:2 — see the module doc.

```
def predictiveReading : Interpretation :=
  { passage := Scripture.isaiah7_14,
    reading :=
      "Isaiah 7:14 predicts a virgin conceiving and bearing 'Immanuel', " ++
        "fulfilled in the virgin birth of the Messiah",
    asRelation := some RelationType.prediction,
    source := motyerOnIsaiah }
```

`protoevangeliumReading`

Miravalle's reading of Genesis 3:15: the seed is named as the woman's, and that is "already a hint" that no man is involved in the conception it promises.

```
def protoevangeliumReading : Interpretation :=
  { passage := Scripture.genesis3_15,
    reading :=
```

```
      "Genesis 3:15 promises a redeemer born of the woman's seed, the wording " ++
        "hinting at a conception with no human father",
    asRelation := some RelationType.promise,
    source := miravalleOnGenesis }
```

**`maternalReading`**
Miravalle's reading of Micah 5:2–3: the oracle names a mother and no father for the ruler who comes forth from Bethlehem.

```
def maternalReading : Interpretation :=
  { passage := Scripture.micah5_3,
    reading :=
      "Micah 5:2-3 names only the woman in labour as bearing the coming " ++
        "ruler, mentioning no father",
    asRelation := some RelationType.messianicTheme,
    source := miravalleOnMicah }
```

**`bornOfAVirgin`**
The criterion this argument establishes a candidate must meet.

```
def bornOfAVirgin : FulfillmentCriterion :=
  { name := "born of a virgin", basis := predictiveReading }
```

## TestimonyArguments.BornOfAVirgin.Sources.Genesis — the citations of the dispute over "her seed"

The atoms of the dispute over what the wording of Genesis 3:15 says about a father: whether "her seed" signifies a birth without one, or fits such a birth once it has happened, what else might explain the wording, and what the Greek's "he" adds. Cited here and dispatched from `cite` by name, for the reason `Sources.Wegner` gives.

Luther, Leupold, Keil and Calvin are cited from their commentaries, Lewis and Collins from their articles, Henry by passage, and Akin from the publisher's site. Martin is cited whole: the library has not read his article, and quotes him only as Collins does.

**`wordingSignifiesAFatherlessBirthCited`**
`wordingSignifiesAFatherlessBirth`. Luther makes the argument from the wording: "Thus women continued to bring forth until the Flood; and afterwards also, until the time of Mary. But the seed of none of those women could truly be said to be the Seed of the woman, but might rather be said to have been the seed of the man. But that which was born from Mary was conceived of the Holy Ghost and was the true Seed of Mary" (*Luther on the Creation* 298–99). Henry: "He was likewise to be the seed of a woman only, of a virgin" (on 3:15). Akin finds in the wording "a hint of the Virgin Birth".

Luther finds the sense in the words of Genesis, and holds that Isaiah later "threw some additional light upon this glorious promise ... For it was then made certain that this Seed would not be born from the union of a man and a woman" (298). Irenaeus reads the verse of the Virgin's son, "He who should be born of a woman, [namely] from the Virgin" (*Against Heresies* V.21.1), though he does not argue from the wording.

`disputed`: Leupold and Keil, who read the verse as the promise of Christ, deny that the wording says this (`posterityLine`); Calvin gives both of their grounds (170) without discussing the point; and Lewis denies it from what Genesis says of Hagar and Rebekah (`idiomLine`).

```
def wordingSignifiesAFatherlessBirthCited : AtomMeta :=
  {
    label :=
      "The wording 'her seed' itself signifies a birth with no human father",
    kind := PremiseKind.interpretive,
    source :=
      { primary := Reference.work lutherOnTheCreation (Bib.Locus.pages 298 299),
        supporting :=
          [Reference.work henryCommentary
              (Bib.Locus.adLoc Scripture.genesis3_15),
            Reference.work akinWomanSeedSerpent],
        tradition := Tradition.christianTypological,
        confidence := Confidence.disputed } }
```

**`wordingFitsAFatherlessBirthCited`**
`wordingFitsAFatherlessBirth`. Leupold, asked whether the expression is "so phrased in reference to Mary and the virgin birth": "Not primarily, but at least incidentally"; "an expression is chosen that meets with literal fulfilment in Him who is virgin born and not of the seed of man. Yet we prefer to state the case thus: the expression used does not specifically prophesy the virgin birth, but it coincides and agrees with it under divine providence" (169). Keil: "in the fact that the destroyer of the serpent was born of a woman (without a human father) they were fulfilled in a way which showed that the promise must have proceeded from that Being, who secured its fulfilment not only in its essential force, but even in its apparently casual form" (102).

`disputed`, because it presupposes the virginal conception, which this argument rates `disputed` (`maryConceivedAsVirgin`). Among readers who grant that conception, none found denies the fit: Leupold and Keil, who deny that the wording signifies it, grant this.

```
def wordingFitsAFatherlessBirthCited : AtomMeta :=
  {
    label :=
      "The wording 'her seed' fits a birth with no human father, as fulfilled in Christ",
    kind := PremiseKind.interpretive,
    source :=
      { primary := Reference.work leupoldGenesis (Bib.Locus.page 169),
        supporting :=
          [Reference.work keilDelitzschPentateuch (Bib.Locus.page 102)],
        tradition := Tradition.christianHistoricalGrammatical,
        confidence := Confidence.disputed } }
```

**`seedIsHerPosterityFirstCited`**
`seedIsHerPosterityFirst`. Leupold: "the expression 'her seed' in its first meaning is a collective noun and includes all who are enrolled in the struggle against Satan, without being themselves virgin born" (169) — not every descendant, for "within the circle of the broadest possible meaning of zéra' must be drawn a circle quite a bit smaller" (167). Calvin: "for who will concede that a collective noun is to be understood of one man only? ... I explain, therefore, the seed to mean the posterity of the woman generally" (170). Keil: "It does not follow from this, however, apart from other considerations, that by the seed of the woman we are to understand one solitary person, one individual only" (101).

`disputed`. Collins argues that the Hebrew's syntax is "quite consistent with the pattern where a single individual is in view" (145), and that on a "bottom-up" reading of the final form "it would

be fair to read this as God's threat to the snake, of an individual who will engage the snake in combat and win" (146).

```
def seedIsHerPosterityFirstCited : AtomMeta :=
  {
    label :=
      "'Her seed' at Genesis 3:15 is first collective: her posterity, not one person",
    kind := PremiseKind.interpretive,
    source :=
      { primary := Reference.work leupoldGenesis (Bib.Locus.pages 167 169),
        supporting :=
          [Reference.work calvinGenesis (Bib.Locus.page 170),
            Reference.work keilDelitzschPentateuch (Bib.Locus.page 101),
            Reference.work collinsSyntacticalNote (Bib.Locus.pages 145 146)],
        tradition := Tradition.christianHistoricalGrammatical,
        confidence := Confidence.disputed } }
```

**`womanNamedForTheDeceptionCited`**

`womanNamedForTheDeception`. Leupold: "The woman, as one factor in the enmity, is stressed to the exclusion of man because the woman was beguiled" (165); "the one tempted and brought to fall is chosen by God to produce the one that is to bring Satan to fall" (169). Calvin: "He mentions the woman on this account, because, as she had yielded to the subtlety of the devil, and being first deceived, had drawn her husband into the participation of her ruin, so she had peculiar need of consolation" (170). Henry: "God does the woman the honour to call him rather her seed, because she it was whom the devil had beguiled". Keil allows it — "even if the words had reference first of all to the fact that the woman had been led astray by the serpent" — and gives his own reason in the same key: "as it was through the woman that the craft of the devil brought sin and death into the world, so it is also through the woman that the grace of God will give to the fallen human race the conqueror" (102).

`wellSupported`: Lutheran, Reformed and Puritan readers give it, Henry among them, who also holds that the wording signifies a birth from a virgin. No reader found denies it.

```
def womanNamedForTheDeceptionCited : AtomMeta
```

**`womansSeedSaidOfOrdinaryBirthsCited`**

`womansSeedSaidOfOrdinaryBirths`. What the Hebrew reads: the angel promises Hagar that her seed, , will be multiplied (Genesis 16:10), and Rebekah's family blesses her seed, , to possess the gate of its enemies (24:60). Each seed has a father named, Abraham and Isaac. Lewis: "While it is normal in Hebrew to describe descendants by the noun zera$^{c}$, it is unusual (though not unique) to use the term with a feminine possessive pronoun" (299). Scripture alone, and legitimately so: the claim is about what the text reads.

```
def womansSeedSaidOfOrdinaryBirthsCited : AtomMeta :=
  {
    label :=
      "Genesis speaks of a woman's seed in ordinary births: Hagar's and Rebekah's",
    kind := PremiseKind.textual,
    source :=
      { primary := Reference.scripture Scripture.womensSeedInGenesis,
        supporting :=
```

```
        [Reference.work lewisWomansSeed (Bib.Locus.pages 299 300)],
      tradition := Tradition.criticalScholarship,
      confidence := Confidence.consensus } }
```

`lxxCallsTheSeedHeCited`

`lxxCallsTheSeedHe`. What the Greek reads, from Rahlfs's text: .

, "and between her seed: he will watch for your head". The pronoun is masculine, and is neuter. Collins: "The mismatch in gender between pronoun and antecedent is held to be evidence that the LXX translator saw this as a prophecy of a specific individual" (141). `consensus`: no one denies the reading.

```
def lxxCallsTheSeedHeCited : AtomMeta :=
  {
    label :=
      "The Greek of Genesis 3:15 calls the woman's seed 'he', though     is neuter",
    kind := PremiseKind.textual,
    source :=
      {
        primary :=
          Reference.scripture
            [Scripture.verseIn TextualTradition.septuagint
                Scripture.genesis3_15],
        supporting :=
          [Reference.work collinsSyntacticalNote (Bib.Locus.page 141)],
        tradition := Tradition.criticalScholarship,
        confidence := Confidence.consensus } }
```

`lxxReadsOneDescendantCited`

`lxxReadsOneDescendant`. Collins: "The evidence of the Greek translators makes it beyond question that the translator of Genesis 3:15 meant to convey that an individual was promised" (145). The reading "is generally acknowledged" (141), and Martin's article is its usual citation: as Collins quotes him, Martin calls the Greek "the earliest evidence of an individual messianic interpretation" (Collins 141 n. 4). Elsewhere the Greek translators use a masculine pronoun after the neuter when one person is meant: at 1 Samuel 1:11, and , and at 2 Samuel 7:12–14 (Collins 144).

`disputed`, on Philo, the earliest known reader of this Greek. He grants that it says "he", and reads it as a "barbarism" that is correct in meaning, of the mind and not of a person: "the woman is not he, but she", and "the mind is masculine" (*Allegorical Interpretation* III.188). Lewis leaves the question open: "Sperma is a neuter noun in Greek and would have taken a neuter pronoun had the translators not thought of an individual", but the masculine "could be an oversight … it is possible that the translator reveals a messianic understanding—which, if true, would then be the earliest known" (300). John Day is reported to call it "simply an over-literal translation of the Hebrew"; his words could not be read, and he is not counted. The doubt Collins reports is about the Hebrew, not the Greek (141).

```
def lxxReadsOneDescendantCited : AtomMeta
```

### The fulfilment, and the critical reading

What the New Testament says, cited to its text: each is a claim about what a passage reads, and none about what it means for Genesis.

**serpentNamedTheDevilCited**
`serpentNamedTheDevil`. “That old serpent, called the Devil, and Satan” (Revelation 12:9; again at 20:2): , the serpent of old. Collins gives these, with John 8:44, as the New Testament’s identification of the serpent (147 n. 21). `consensus`: it is what the text reads.

```
def serpentNamedTheDevilCited : AtomMeta :=
  { label := "Revelation calls the devil 'that old serpent' (12:9, 20:2)",
    kind := PremiseKind.textual,
    source :=
      { primary := Reference.scripture Scripture.serpentNamedTheDevil,
        tradition := Tradition.criticalScholarship,
        confidence := Confidence.consensus } }
```

**devilDestroyedThroughDeathCited**
`devilDestroyedThroughDeath`. The Son shared flesh and blood “that through death he might destroy him that had the power of death, that is, the devil” (Hebrews 2:14), and “was manifested, that he might destroy the works of the devil” (1 John 3:8). `consensus`: it is what the texts read.

```
def devilDestroyedThroughDeathCited : AtomMeta :=
  { label := "The Son came to destroy the devil and his works, through death",
    kind := PremiseKind.textual,
    source :=
      { primary := Reference.scripture Scripture.devilDestroyedThroughDeath,
        tradition := Tradition.criticalScholarship,
        confidence := Confidence.consensus } }
```

**christDiedAndRoseCited**
`christDiedAndRose`. Christ “died for our sins”, “was buried”, and “rose again the third day” (1 Corinthians 15:3–4). `consensus`: it is what the text reads; whether it happened is not the claim.

```
def christDiedAndRoseCited : AtomMeta :=
  { label := "Paul says Christ died, was buried, and rose the third day",
    kind := PremiseKind.textual,
    source :=
      { primary := Reference.scripture Scripture.christDiedAndRose,
        tradition := Tradition.criticalScholarship,
        confidence := Confidence.consensus } }
```

**sonMadeOfAWomanCited**
`sonMadeOfAWoman`. God sent forth his Son, “made of a woman”, (Galatians 4:4). Whether Paul alludes to Genesis 3:15 here is disputed: Hamilton reads Jesus as “born of (i.e., the seed of) the woman”, after Wifall (43, 53 n. 89); Lewis holds that it says only “that the Christ became human” (303). The atom claims only what Paul says. `consensus`.

```
def sonMadeOfAWomanCited : AtomMeta :=
  { label := "Paul says God sent his Son 'made of a woman' (Galatians 4:4)",
    kind := PremiseKind.textual,
    source :=
      { primary := Reference.scripture Scripture.sonMadeOfAWoman,
        tradition := Tradition.criticalScholarship,
        confidence := Confidence.consensus } }
```

**jesusFulfilsThePromiseCited**
`jesusFulfilsThePromise`. The fulfilment, as `fulfilmentLine` argues it. Worded so that it says what Calvin, Keil and Leupold all hold: none of them takes "her seed" for Christ alone, and each holds that in Christ, as the head of the woman's seed, the serpent is crushed. `disputed`, as its step is, on Westermann.

```
def jesusFulfilsThePromiseCited : AtomMeta
```

**seedWasOfTheWomanAloneCited**
`seedWasOfTheWomanAlone`. The seed in whom the promise is fulfilled had no human father: Irenaeus reads the verse of "He who should be born of a woman, [namely] from the Virgin" (V.21.1). `disputed`, as the virginal conception it rests on is (`maryConceivedAsVirgin`).

```
def seedWasOfTheWomanAloneCited : AtomMeta :=
  {
    label :=
      "The seed in whom Genesis 3:15 is fulfilled was of the woman alone",
    kind := PremiseKind.interpretive,
    source :=
      {
        primary :=
          Reference.work irenaeusAgainstHeresies
            (Bib.Locus.sectionRef "V.21.1"),
        supporting :=
          [Reference.work keilDelitzschPentateuch (Bib.Locus.page 102)],
        tradition := Tradition.christianTypological,
        confidence := Confidence.disputed } }
```

**verseIsACurseOnTheSerpentCited**
`verseIsACurseOnTheSerpent`. "Because thou hast done this, thou art cursed" (3:14): the words of 3:15 are spoken to the serpent, as part of its sentence. Westermann classes them as a punishment oracle (260), the form-critical ground of his denial (`westermannLine`). `wellSupported`: the address and the curse are the text's; the classification is his, and is not contested by the readers cited here, who read a promise within the curse.

```
def verseIsACurseOnTheSerpentCited : AtomMeta :=
  {
    label :=
      "Genesis 3:14-15 is a curse on the serpent, in the form of a punishment oracle",
    kind := PremiseKind.interpretive,
    source :=
      { primary := Reference.work westermannGenesis (Bib.Locus.page 260),
        supporting :=
          [Reference.scripture
              [Scripture.verseIn TextualTradition.masoretic
                  { book := Book.genesis, chapter := 3, verse := 14 }]],
        tradition := Tradition.criticalScholarship,
        confidence := Confidence.wellSupported } }
```

**seedIsLineNotIndividualCited**
`seedIsLineNotIndividual`. Westermann: "The parallelism makes it clear that 'seed' refers to a line of descendants and not to an individual" (259); "it is beyond doubt that [zera$^{c}$] is to be

understood collectively" (260). Martin holds the same of the Hebrew, as Collins quotes him: "he" is "indefensible as a translation", and the right English is "it" or "they", "the descendants of Eve" (Collins 140 n. 2). The Targums read the verse collectively, of "the sons of the woman".

Stronger than `seedIsHerPosterityFirst`, which Calvin, Keil and Leupold hold: they read "her seed" as her posterity first, and Keil and Leupold deny that no individual is in view. `disputed`: Collins answers Westermann that the woman's seed "is not unquestionably collective" (147 n. 22); Leupold, that the word "is also used in reference to an individual and not only in the collective sense" (168); Alexander, that the seed "must be understood as referring to a single individual" (363); Hamilton, that "the text switches from a collective referent to a singular one" (32). `syntax Line` gives their argument.

```
def seedIsLineNotIndividualCited : AtomMeta
```

**`seedUsedOfOneDescendantCited`**
`seedUsedOfOneDescendant`. What the texts read, as Collins sets them out: "when zera$^{c}$ denotes a specific descendant, it appears with singular verb inflections, adjectives, and pronouns" (144) — 2 Samuel 7:12–15, the clearest parallel (145), Genesis 21:13, 38:9 and 1 Samuel 1:11. Keil grants it: "the posterity of a man may consist of a whole tribe or of one son only" (101); so does Leupold (168). `consensus`: no reader found denies the readings.

```
def seedUsedOfOneDescendantCited : AtomMeta :=
  {
    label :=
      "Elsewhere    with singular verbs and pronouns denotes one descendant",
    kind := PremiseKind.textual,
    source :=
      {
        primary :=
          Reference.work collinsSyntacticalNote (Bib.Locus.pages 144 145),
        supporting :=
          [Reference.work keilDelitzschPentateuch (Bib.Locus.page 101),
            Reference.work leupoldGenesis (Bib.Locus.page 168)],
        tradition := Tradition.criticalScholarship,
        confidence := Confidence.consensus } }
```

**`strikerIsSingularCited`**
`strikerIsSingular`. What the Hebrew reads at 3:15b: ,  "he", masculine singular, with a singular verb, and the object is the serpent's own head, "your head", not its seed's. Collins: "it is 'he' … who will bruise 'you' (singular, i.e., the snake)" (146 n. 21). Keil grants it: "it is not over the seed of the serpent but over the serpent itself that the victory is said to be gained" (101). `consensus` for the form. Whether  means "he" or "it" is the question the readings answer, not the form.

```
def strikerIsSingularCited : AtomMeta :=
  {
    label :=
      "At Genesis 3:15b the striker is singular 'he', against the serpent's own head",
    kind := PremiseKind.textual,
    source :=
      {
        primary :=
```

```
          Reference.scripture
            [Scripture.verseIn TextualTradition.masoretic
                Scripture.genesis3_15],
          supporting :=
            [Reference.work collinsSyntacticalNote (Bib.Locus.page 146),
              Reference.work keilDelitzschPentateuch (Bib.Locus.page 101)],
          tradition := Tradition.criticalScholarship,
          confidence := Confidence.consensus } }
```

**serpentTwistsTheCommandCited**

`serpentTwistsTheCommand`. What the text reads: the serpent speaks, and gives back God's command of 2:17 twisted — "Yea, hath God said, Ye shall not eat of every tree of the garden?" (3:1), "Ye shall not surely die" (3:4). Collins: "the snake's wording of v. 4 reflects knowledge of 2:17", and "animals do not have faculty of speech in Bible, hence there is some intervention here (cf Nu. 22:28)" (146 n. 21). `consensus`: it is what the text reads.

```
def serpentTwistsTheCommandCited : AtomMeta :=
  {
    label :=
      "In Genesis 3 the serpent speaks, and knows and twists God's command",
    kind := PremiseKind.textual,
    source :=
      { primary := Reference.scripture Scripture.serpentTwistsTheCommand,
        supporting :=
          [Reference.work collinsSyntacticalNote (Bib.Locus.page 146)],
        tradition := Tradition.criticalScholarship,
        confidence := Confidence.consensus } }
```

**godSetsTheEnmityCited**

`godSetsTheEnmity`. What the text reads: "I will put enmity" (3:15), with God as the subject. Woudstra: "The mere fact of God's 'setting' of the enmity is a tremendous initiative for good, unexpected and unmerited" (203). `consensus` for the wording.

```
def godSetsTheEnmityCited : AtomMeta :=
  { label := "God sets the enmity himself: 'I will put enmity' (3:15)",
    kind := PremiseKind.textual,
    source :=
      {
        primary :=
          Reference.scripture
            [Scripture.verseIn TextualTradition.masoretic
                Scripture.genesis3_15],
        supporting :=
          [Reference.work woudstraRecentTranslations (Bib.Locus.page 203)],
        tradition := Tradition.criticalScholarship,
        confidence := Confidence.consensus } }
```

**serpentIsTheInstrumentOfAPowerCited**

`serpentIsTheInstrumentOfAPower`. Delitzsch, as Collins quotes him: "an animal is intended, but an animal not speaking of its own accord, but as made the instrument of itself by the evil principle"; and Collins: "in view of the place of the story in the structure of Genesis it is hard to believe that

only a snake is intended here … the referent of the second person pronoun would actually be the dark power behind the snake" (146–47). Woudstra: "as one reads Genesis 3 one does indeed become conscious of such a force. There is a diabolical subtlety in the serpent's suggestions … Later Scripture abundantly confirms this opinion" (197). Keil: "This foe is Satan" (101–2).

`disputed`: Westermann sides with Holzinger, "the animal is being punished and not some demonic power behind it" (261). Of the readers before Christ, none found puts the devil behind the serpent beyond doubt: Wisdom 2:24's "envy of the devil" does not name it, and is read by some of Cain.

```
def serpentIsTheInstrumentOfAPowerCited : AtomMeta :=
  { label := "The serpent of Genesis 3 is the instrument of an evil power",
    kind := PremiseKind.interpretive,
    source :=
      {
        primary :=
          Reference.work collinsSyntacticalNote (Bib.Locus.pages 146 147),
        supporting :=
          [Reference.work woudstraRecentTranslations (Bib.Locus.page 197),
            Reference.work keilDelitzschPentateuch (Bib.Locus.pages 101 102),
            Reference.work westermannGenesis (Bib.Locus.page 261)],
        tradition := Tradition.christianHistoricalGrammatical,
        confidence := Confidence.disputed } }
```

## TestimonyArguments.BornOfAVirgin.Sources.NearTerm — the citations of the near-term dispute

The atoms of the dispute over the critical denial, cited here and dispatched from `cite` by name: the critic's two premises, that 7:14 was a near-term sign to Ahaz and that such a sign excludes a messianic sense, and the grounds of the replies to them — Berry's, Postell's Micah counterexample, and Motyer's with Compton's. (Postell's Isaiah counterexample rests on atoms the compositional strand also uses, and is cited with them in `Sources.lean`.)

They sit apart for the reason `Sources.Wegner` does: `cite` stays one total function, and each value below is reached from exactly one of its cases.

**`isaiahIsNearTermSignToAhazCited`**

`isaiahIsNearTermSignToAhaz`. The reading Justin already answers, in Trypho's form: fulfilled in Hezekiah (Dial. 67, 77). Origen's reply is a question — which child of Ahaz's day was called Immanuel? — and his conclusion that the sign was given to the house of David (Cels. I.35). Motyer denies it most directly (1970, 120, 124): the sign confirms events after the fact, and Maher-shalal-hash-baz, not Immanuel, carries the timetable. So does Compton (2007, 12): 7:14 is addressed to the house of David, in plural pronouns, and only 7:15–16, with a singular "you", to Ahaz. `disputed` for that reason, on the definition that re-rated the exclusion premise.

```
def isaiahIsNearTermSignToAhazCited : AtomMeta :=
  {
    label :=
      "Isaiah 7:14 is a near-term sign to Ahaz, fulfilled in Isaiah's generation",
    kind := PremiseKind.interpretive,
    source := brownOnBirth Confidence.disputed }
```

**nearTermExcludesMessianicSenseCited**

`nearTermExcludesMessianicSense`. The premise Berry and Postell deny, and Motyer with them: `disputed` by the library's own definition, since the contest is recorded in `berryLine` and `postell Line`. It was once cited `wellSupported` on Brown's authority, which let the critic outrank both replies. Compton (2007, 12–14) denies it on a third ground: the near-term part of the oracle, 7:15–16, uses the child's infancy only as a measure of time, and so does not need the child born in Ahaz's day.

```
def nearTermExcludesMessianicSenseCited : AtomMeta :=
  {
    label :=
      "A sign given for Ahaz's generation is not also a prediction of a virgin birth",
    kind := PremiseKind.interpretive,
    source := brownOnBirth Confidence.disputed }
```

**nearTermFulfilmentIsUnclearCited**

`nearTermFulfilmentIsUnclear`. Descriptively uncontroversial: the near-term referent has been taken for Isaiah's son, for Hezekiah, and for a son of Ahaz, with no settled answer. What is contestable is the use Berry puts it to. Compton surveys the candidates (5) and finds that none fits (9).

```
def nearTermFulfilmentIsUnclearCited : AtomMeta :=
  {
    label :=
      "How Isaiah 7:14 was fulfilled in Ahaz's own day is itself an open question",
    kind := PremiseKind.interpretive,
    source :=
      {
        primary :=
          Reference.work Bib.berryVirginBirth (Bib.Locus.pages 1653 1654),
        supporting :=
          [Reference.work comptonImmanuelProphecy (Bib.Locus.pages 5 9)],
        tradition := Tradition.christianHistoricalGrammatical,
        confidence := Confidence.wellSupported } }
```

**signGivenToHouseOfDavidCited**

`signGivenToHouseOfDavid`. What the Hebrew says: and in 7:13–14 are plural, in 7:16 is singular. Compton builds on it (12), Motyer notes the address to the dynasty (122). The grammar is not in dispute; what it implies is, and that is left to the step that uses it.

```
def signGivenToHouseOfDavidCited : AtomMeta :=
  {
    label :=
      "Isaiah 7:13-14 gives the sign to David's house, in the plural; 7:16's 'you' is Ahaz",
    kind := PremiseKind.textual,
    source :=
      { primary := Reference.scripture Scripture.immanuelAddressees,
        supporting :=
          [Reference.work comptonImmanuelProphecy (Bib.Locus.page 12),
            Reference.work youngImmanuelProphecy (Bib.Locus.page 112),
            Reference.work motyerContextContent (Bib.Locus.page 122)],
        tradition := Tradition.criticalScholarship,
        confidence := Confidence.consensus } }
```

**maherShalalHashBazRepeatsTheTimetableCited**
`maherShalalHashBazRepeatsTheTimetable`. Common ground: the parallel is what leads the critics who identify the two children to identify them (Compton 5, citing Clements). Motyer (124) and Compton (13) read it the other way. The observation is shared; the reading of it is the step.

```
def maherShalalHashBazRepeatsTheTimetableCited : AtomMeta :=
  {
    label :=
      "Isaiah 8:4 gives Maher-shalal-hash-baz the timetable 7:16 gives the child of 7:14",
    kind := PremiseKind.textual,
    source :=
      { primary := Reference.work motyerContextContent (Bib.Locus.page 124),
        supporting :=
          [Reference.work comptonImmanuelProphecy (Bib.Locus.page 13),
            Reference.scripture Scripture.sharedTimetable],
        tradition := Tradition.christianHistoricalGrammatical,
        confidence := Confidence.wellSupported } }
```

**micahRulerFacesAssyriaCited**
`micahRulerFacesAssyria`. What the text says. Postell cites it by the Hebrew numbering, as Micah 5:1 and 5:4–5 (481 n. 72).

```
def micahRulerFacesAssyriaCited : AtomMeta :=
  {
    label :=
      "Micah 5:5-6 sets the ruler from Bethlehem against the Assyrian invasion",
    kind := PremiseKind.textual,
    source :=
      { primary := Reference.scripture Scripture.micahAssyrianSetting,
        supporting :=
          [Reference.work postellIsaiahMessianic (Bib.Locus.page 481)],
        tradition := Tradition.criticalScholarship,
        confidence := Confidence.consensus } }
```

**micahRulerReadMessianicallyCited**
`micahRulerReadMessianically`. Granted by the critic's own authority: "there was an expectation of the Messiah's birth at Bethlehem (Mt 2:4-6; Jn 7:42)" (Brown 1972, 26 n. 64). Postell: recognised as messianic by ancient Jewish interpreters (481 n. 72).

```
def micahRulerReadMessianicallyCited : AtomMeta :=
  { label := "Micah 5:2 was read messianically in first-century Judaism",
    kind := PremiseKind.historical,
    source :=
      { primary := Reference.work postellIsaiahMessianic (Bib.Locus.page 481),
        supporting :=
          [Reference.work brownProblemVirginalConception (Bib.Locus.page 26),
            Reference.scripture Scripture.bethlehemExpectation],
        tradition := Tradition.christianHistoricalGrammatical,
        confidence := Confidence.wellSupported } }
```

## TestimonyArguments.BornOfAVirgin.Sources.Septuagint — the citations of the Septuagint dispute

The atoms of the dispute over what the Septuagint's shows, cited here and dispatched from `cite` by name: when and by whom the Greek Isaiah was made, what its word for the woman of 7:14 meant, the evidence each side reads, and what the translator can be taken to have meant.

They sit apart for the reason `Sources.Wegner` does: `cite` stays one total function, and each value below is reached from exactly one of its cases.

Rico and Gentry are cited from their book; Bratcher, Walton, Wegner, Rhodea and Postell from their articles; Davidson from his dictionary article; Meade from his comment on his own blog post. Three readings are known to the library only through the scholar who reports them, and each comment says so: Delling's and Tsevat's, through Rhodea, and Gray's, through Bratcher.

`lxxIsPreChristianCited`
`lxxIsPreChristian`. Irenaeus makes the argument from it: Isaiah 7:14 "was interpreted into Greek by the Jews themselves, much before the period of our Lord's advent, that there might remain no suspicion that perchance the Jews, complying with our humour, did put this interpretation upon these words" (*Against Heresies* III.21.1). Justin presses Trypho with the version made by "the seventy elders who were with Ptolemy" (*Dialogue* 71). Chrysostom makes the same point: the Seventy, "as having entered upon this work an hundred years or more before the coming of Christ, stand clear from all such suspicion" (*Homilies on Matthew* 5); Eusebius adds that they were "men of Hebrew race, experts in the accuracy of their knowledge of their national language" (*Dem. Ev.* VII.1). The rival grants the date: Wegner puts the translator "about 250–150 BC" (483). `consensus`.

```
def lxxIsPreChristianCited : AtomMeta
```

`parthenosMeansVirginCited`
`parthenosMeansVirgin`. Rico and Gentry: "There is no doubt that we should take the term parthenos to mean 'virgin' whenever it appears in Semitic Koine Greek: the example of Gn 34:1–3 is the exception that proves the rule" (21). Postell reports that they "insist" on it (472 n. 45). Bratcher reaches the same conclusion from the Septuagint's usage, without their argument: "parthenos definitely means 'virgin' in the LXX; only very exceptionally (and, inexplicably, in Gen. 34:3) is it used otherwise" (113).

`disputed`, because scholars this argument cites deny it. Wegner holds that in the translator's day the word meant "a young woman of marriageable age", and came to mean "virgin" only by the time of the New Testament (482–83). Walton: "Therefore the LXX is not necessarily betraying an interpretation as virgin by choosing this term" (293). Rhodea: "in the LXX, need not refer to a virgo intacta" (67). Meade: " simply means young woman in this verse and in other places in the LXX" (comment of 9 January 2013).

```
def parthenosMeansVirginCited : AtomMeta :=
  { label := "In the Greek of the Septuagint,      means a virgin",
    kind := PremiseKind.linguistic,
    source :=
      { primary := Reference.work ricoGentryInfantKing (Bib.Locus.page 21),
        supporting :=
          [Reference.work bratcherStudyOfIsaiah (Bib.Locus.page 113),
            Reference.work postellIsaiahMessianic (Bib.Locus.page 472)],
        tradition := Tradition.christianHistoricalGrammatical,
        confidence := Confidence.disputed } }
```

**parthenosMeantYoungWomanCited**

`parthenosMeantYoungWoman`. A claim about the word, not about any woman: in the translator's Greek, meant "young woman", and did not yet mean "virgin". Wegner and Walton grant that by the New Testament it meant "virgin"; Meade and Davidson put that sense down to Christian use. The dispute is over the translator's day, two or three centuries before Matthew.

Wegner: "In early Greek literature it appears to have had the meaning of 'a young woman of marriageable age' (with or without the focus on virginity), but by NT times this word developed the more technical meaning of 'virgin'" (482). So the translator of Isaiah chose a word for a young woman, "an excellent word choice to convey what the LXX's author meant", and "in the intervening time between the LXX and the NT book of Matthew, the word changed in meaning" (483). Rhodea follows him, with an "apparently" (67). Meade holds it too: "simply means young woman in this verse and in other places in the LXX", and by the time of Justin it had been "hijacked or used to mean 'chaste woman' only" (comment of 9 January 2013). `disputed`: Rico and Gentry deny it, and so does Bratcher.

```
def parthenosMeantYoungWomanCited : AtomMeta :=
  {
    label :=
      "In the Septuagint's day,      meant 'young woman'; not yet 'virgin'",
    kind := PremiseKind.linguistic,
    source :=
      have __src :=
        wegnerOnAlmah (Bib.Locus.pages 482 483)
          Confidence.disputed;
      { primary := __src.primary,
        supporting :=
          [Reference.work rhodeaDidMatthewConceive (Bib.Locus.page 67),
            Reference.work meadeAncientVersionsComment],
        tradition := __src.tradition, confidence := __src.confidence } }
```

**earlyGreekParthenosIsYoungWomanCited**

`earlyGreekParthenosIsYoungWoman`. Wegner (482) and Rhodea (67) both state it from BDAG 777: "a young woman of marriageable age, with or without focus on virginity". BDAG itself gives that as the word's general use "Hom.+", from Homer on, and sets against it the sense "in our lit.", the New Testament and the early Christian writings: "one who has never engaged in sexual intercourse, virgin". So the contrast in BDAG is between bodies of writing, not between periods; "early Greek" is Wegner's and Rhodea's narrowing of it, and the claim here is no more than the narrowing. BDAG gives no sense for the Septuagint. LSJ, for classical Greek: "maiden, girl", "virgin, opp. ", and "of unmarried women who are not virgins" (1339). Walton: the word "does not always mean 'virgin' in classical Greek" (293). Bratcher, who holds the opposite of Wegner about the Septuagint, grants it: "at first the word was used in a general sense of 'girl', 'young woman', without any specific connotation of virginity" (112). `wellSupported`: Rico and Gentry grant the older usage too, and explain Genesis 34:3 by it, as an "almost anachronistic use of the word parthenos" that "corresponds to the general tendency of language in the Septuagint version of the Pentateuch", whose language is "more elevated and classical than the language of the later texts" (18). What they deny is that the older usage is the Septuagint's at large.

```
def earlyGreekParthenosIsYoungWomanCited : AtomMeta
```

**greekCallsDinahParthenosCited**
`greekCallsDinahParthenos`. What the Greek reads: Shechem "lay with her and humbled her" (34:2), and "he loved the , and spoke to her according to the mind of the " (34:3), where the Hebrew has , "girl", both times. Read from Rahlfs's text and the Masoretic. Wegner calls it "a good example of the meaning of in the LXX" (483), and Rhodea draws from it that " need not refer to a virgo intacta" (67). No one denies the reading. Rico and Gentry call it "the exception that proves the rule" (21); Bratcher, an exception made "inexplicably" (113).

The claim is what the text reads: the word, and the verse it stands in, after 34:2. Whether the noun describes Dinah as she was after 34:2 is a further claim, and a reader's (`parthenosDescribes DinahAsSheThenWas`).

```
def greekCallsDinahParthenosCited : AtomMeta
```

**isaiahUsesParthenosForBetulahCited**
`isaiahUsesParthenosForBetulah`. What the two texts read, and nothing more: read from Rahlfs's text of the Greek and from the Masoretic Text, the Greek Isaiah has at 23:4, 37:22, 47:1 and 62:5 besides 7:14, and in each the Hebrew has . The converse does not hold — at 23:12 the Greek has no for — and the atom does not claim it. Scripture alone, and legitimately so: the claim is about what a version reads.

```
def isaiahUsesParthenosForBetulahCited : AtomMeta :=
  { label := "Elsewhere in the Greek Isaiah,      renders "   ,
    kind := PremiseKind.textual,
    source :=
      { primary := Reference.scripture Scripture.isaianicParthenoi,
        tradition := Tradition.criticalScholarship,
        confidence := Confidence.consensus } }
```

**priestMarriesAParthenosCited**
`priestMarriesAParthenos`. What the Greek reads, from Rahlfs's text: the high priest "shall take a wife, a , from his own kin" ( , 21:13), where the Hebrew has , "a woman in her virginity"; and "a widow, a woman put away, a defiled woman and a harlot, these he shall not take, but a from his own kin" (21:14). Read from Rahlfs's text and the Masoretic. Scripture alone, and legitimately so: the claim is about what a version reads. `consensus`.

```
def priestMarriesAParthenosCited : AtomMeta :=
  {
    label :=
      "The high priest of the Greek Leviticus marries a     , not a widow or a harlot",
    kind := PremiseKind.textual,
    source :=
      { primary := Reference.scripture Scripture.priestsBride,
        tradition := Tradition.criticalScholarship,
        confidence := Confidence.consensus } }
```

**partheniaProveTheBrideCited**
`partheniaProveTheBride`. What the Greek reads, from Rahlfs's text: a husband says of his bride "I did not find in her" (22:14), and her parents bring out " of the girl" (22:15); if the charge is true and " are not found for the girl", she is stoned, "for she has done folly

among the sons of Israel, to play the harlot in her father's house" (22:20–21). A man who brings the charge falsely has brought "an evil name upon a of Israel" (22:19). The Hebrew has for the tokens.

The lexica gloss the Greek word alike: "signs of virginity, LxxDe.22.15" (LSJ 1339); "tokens of virginity" (Muraoka 535); "signs pertaining to virginity, virginity" (LEH s.v.). `consensus`: no reader found denies the reading.

```
def partheniaProveTheBrideCited : AtomMeta :=
  {
    label :=
      "In the Greek Deuteronomy, a bride without        dies for playing the harlot",
    kind := PremiseKind.textual,
    source :=
      { primary := Reference.scripture Scripture.tokensOfVirginity,
        supporting :=
          [Reference.work liddellScottJones (Bib.Locus.page 1339),
            Reference.work muraokaLexiconSeptuagint (Bib.Locus.page 535),
            Reference.work lustLexiconSeptuagint (Bib.Locus.sv "    ")],
        tradition := Tradition.criticalScholarship,
        confidence := Confidence.consensus } }
```

**`lawsUseParthenosAsVirginCited`**

`lawsUseParthenosAsVirgin`. Bratcher makes the argument from the Greek of the laws: in Deuteronomy 22 the Hebrew's "stands concretely for 'tokens of virginity' (LXX partheneia)", and in Leviticus 21 "the young woman so characterized is clearly a virgin (LXX parthenos)" (102, where "Lev. 21:3" is a misprint for 21:13); "The use of the cognates of parthenos in the LXX bears out the conclusion that parthenos is 'virgin'", and "All this indicates that parthenos is 'virgin' in the exact sense of the word" (113).

These are not uses of the word *of* a virgin, which would show nothing about its sense: Walton observes that a thousand uses of "fiancée" of virgins would not make it mean "virgin" (292). In these laws virginity is what the law turns on. The priest's is set against the widow, the woman put away, the defiled woman and the harlot, and stands for "a woman in her virginity". The bride's are the tokens whose absence proves her a harlot, and Walton's own test is that a word meaning "virgin" should have an abstract meaning "virginity" (292).

`disputed`, as its step is, on Miller (`lawsLine` gives his dissent, and where it breaks).

```
def lawsUseParthenosAsVirginCited : AtomMeta :=
  {
    label :=
      "In the Greek Pentateuch's laws,      is used in the sense 'virgin'",
    kind := PremiseKind.linguistic,
    source :=
      { primary := Reference.work bratcherStudyOfIsaiah (Bib.Locus.page 113),
        supporting :=
          [Reference.work bratcherStudyOfIsaiah (Bib.Locus.page 102),
            Reference.work waltonWhatsInAName (Bib.Locus.page 292),
            Reference.work millerBornDivine],
        tradition := Tradition.christianHistoricalGrammatical,
        confidence := Confidence.disputed } }
```

**seductionLawPricesAParthenosCited**
`seductionLawPricesAParthenos`. What the Greek reads, from Rahlfs's text: "if anyone deceives a not betrothed and lies with her, he shall endow her with a bride-price as his wife" (22:15), and if her father will not give her, "he shall pay the father silver, as much as is the bride-price of virgins", (22:16), where the Hebrew has and . The law calls her a , and names what the man owes "the bride-price of virgins", after he has lain with her. What that price says of her is the step's to read (`dinahLine`). `consensus`: it is what the text reads.

```
def seductionLawPricesAParthenosCited : AtomMeta :=
  {
    label :=
      "In the Greek Exodus, the seduced      is owed 'the bride-price of virgins'",
    kind := PremiseKind.textual,
    source :=
      { primary := Reference.scripture Scripture.seductionLaw,
        tradition := Tradition.criticalScholarship,
        confidence := Confidence.consensus } }
```

**shechemActsUnderTheLawCited**
`shechemActsUnderTheLaw`. What the texts read, from Rahlfs's text and the Masoretic. Three words of Genesis 34 are words of the laws of the violated virgin:

- Shechem "humbled her", , ,(34:2) the verb of the man who seizes a virgin not betrothed: he shall marry her "because he humbled her" (Deuteronomy 22:29, in both texts).
- Jacob's sons say he "did folly in Israel", ,(34:7) the words of the bride found without the tokens of virginity, who "did folly in Israel" (Deuteronomy 22:21). The link is the Hebrew's: the Greek has at 34:7 and at Deuteronomy 22:21.
- Shechem offers the bride-price, , ,(34:12) the payment Exodus 22:15–16 requires of the man who has lain with a .

`consensus`: the words are the texts', whatever is made of them.

```
def shechemActsUnderTheLawCited : AtomMeta :=
  {
    label :=
      "Genesis 34 tells Shechem's act in the words of the laws of the violated virgin",
    kind := PremiseKind.textual,
    source :=
      { primary := Reference.scripture Scripture.shechemUnderTheLaw,
        supporting := [Reference.scripture Scripture.seductionLaw],
        tradition := Tradition.criticalScholarship,
        confidence := Confidence.consensus } }
```

**dinahIsTheLawsParthenosCited**
`dinahIsTheLawsParthenos`. The status reading of Genesis 34:3: the Greek calls Dinah "the " as the law of Exodus 22:15–16 calls the woman a man has lain with, naming her by the standing he took from her, and the word keeps its sense "virgin". `dinahLine` gives the argument and its rating. `plausible`, as its step is.

```
def dinahIsTheLawsParthenosCited : AtomMeta
```

**matthewQuotesTheGreekVirginCited**
`matthewQuotesTheGreekVirgin`. What Matthew reads: “ ” (1:23), the Septuagint's words for Isaiah 7:14. Scripture alone, and legitimately so: the claim is about what the texts read. `consensus`.

```
def matthewQuotesTheGreekVirginCited : AtomMeta :=
  {
    label :=
      "Matthew 1:23 quotes Isaiah 7:14 in the Greek's own words:       ",
    kind := PremiseKind.textual,
    source :=
      { primary := Reference.scripture Scripture.matthewQuotesTheSeptuagint,
        tradition := Tradition.criticalScholarship,
        confidence := Confidence.consensus } }
```

**matthewSaysMaryKnewNoManCited**
`matthewSaysMaryKnewNoMan`. What Matthew says: Mary was found with child “before they came together” (1:18), and Joseph “knew her not until she had borne a son” (1:25). This is what Matthew says, not whether it happened, which the argument rates apart (`maryConceivedAs Virgin`). `consensus`.

```
def matthewSaysMaryKnewNoManCited : AtomMeta :=
  { label := "Matthew says Mary conceived before she and Joseph came together",
    kind := PremiseKind.textual,
    source :=
      { primary := Reference.scripture Scripture.matthewMaryKnewNoMan,
        tradition := Tradition.criticalScholarship,
        confidence := Confidence.consensus } }
```

**lxxIsaiahUsesParthenosAsVirginCited**
`lxxIsaiahUsesParthenosAsVirgin`. Scripture's own reading of the Greek word: Matthew quotes the Septuagint's of a woman who conceived before she and Joseph came together, so in the text he quotes, the word has the sense “virgin”. The principle is Westminster's: “The infallible rule of interpretation of Scripture is the Scripture itself” (I.ix). Irenaeus: the apostles “agree with this aforesaid translation”, and Matthew among them set forth the prophecies “just as the interpretation of the elders contains them” (*Against Heresies* III.21.3).

`disputed`, as its step is: Wegner grants that Matthew uses the word of Mary, a virgin, and holds that it had changed in meaning since the translator wrote it, “from ‘young woman’ to ‘virgin,’ thus also making it a suitable term to describe Mary in the first century AD” (483).

```
def lxxIsaiahUsesParthenosAsVirginCited : AtomMeta :=
  {
    label :=
      "In the Greek of Isaiah 7:14, which Matthew quotes,      means 'virgin'",
    kind := PremiseKind.linguistic,
    source :=
      {
        primary :=
```

```
          Reference.work westminsterConfession (Bib.Locus.sectionRef "I.ix"),
        supporting :=
          [Reference.work irenaeusAgainstHeresies
              (Bib.Locus.sectionRef "III.21.3"),
            Reference.work wegnerVirginBirths (Bib.Locus.page 483)],
        tradition := Tradition.reformedProtestant,
        confidence := Confidence.disputed } }
```

**`joelGreekCallsTheWidowParthenosCited`**

`joelGreekCallsTheWidowParthenos`. Miller's claim about the Greek: "Lament like a parthenos dressed in sackcloth for the husband of her youth (Joel 1:8)", given as a use of the word of a woman who is not a virgin (*Born Divine*). The Greek of Joel 1:8 does not read so: it calls the woman , a bride, and its - word, , is of the husband (Rahlfs). Cited for what Miller holds; the text refutes it (`Dispute.Miller`).

```
def joelGreekCallsTheWidowParthenosCited : AtomMeta :=
  { label := "The Greek of Joel 1:8 calls a young widow a      (Miller)",
    kind := PremiseKind.textual,
    source :=
      { primary := Reference.work millerBornDivine,
        tradition := Tradition.criticalScholarship,
        confidence := Confidence.disputed } }
```

**`parthenosDoesNotItselfConnoteVirginityCited`**

`parthenosDoesNotItselfConnoteVirginity`. Miller's thesis: "As in other Greek literature, parthenos in the Septuagint did not by itself connote what we mean by virginity", so that where virginity matters it "has to be inferred from the context" (*Born Divine*). `disputed`: Bratcher (113), and Rico and Gentry, hold the opposite.

```
def parthenosDoesNotItselfConnoteVirginityCited : AtomMeta :=
  {
    label :=
      "In the Septuagint,      did not by itself connote virginity (Miller)",
    kind := PremiseKind.linguistic,
    source :=
      { primary := Reference.work millerBornDivine,
        supporting :=
          [Reference.work bratcherStudyOfIsaiah (Bib.Locus.page 113)],
        tradition := Tradition.criticalScholarship,
        confidence := Confidence.disputed } }
```

**`parthenosDescribesDinahAsSheThenWasCited`**

`parthenosDescribesDinahAsSheThenWas`. Miller's premise: "In one passage, this term refers to a rape victim after she has been attacked (Gen 34:3)" (*Born Divine*). Wegner says the same, that Dinah "is called a even after she was raped by Shechem" (483), and Muraoka's lexicon glosses the verse "so called just after having been raped" (535). It is more than the reading of the text (`greekCallsDinahParthenos`): that the noun says what Dinah was at the time of the verse, and so, since she was then no longer a virgin, that the word is not used there in the sense "virgin".

A noun need not say what the one it names is at the time of its verb. Enç argues that a noun phrase is read at a time of its own, which the context gives (1986); Scripture names Rahab "the

harlot" long after Jericho (Hebrews 11:31, James 2:25), and Matthew "the tax collector" after his call (Matthew 10:3). So the noun at 34:3 can name Dinah by what she had been, or, as the status reading holds, by the law's name for the woman a man has lain with (`dinahIsTheLawsParthenos`).

`wellSupported`, not higher: every reader on record who takes up the verse holds it, and Rico and Gentry and Bratcher, who read the word as "virgin", grant it. The status reading and the argument from the noun contest it, but both are the library's own, and no reader has been found who makes either.

```
def parthenosDescribesDinahAsSheThenWasCited : AtomMeta :=
  {
    label :=
      "At 34:3      describes Dinah as she then was, no longer a virgin (Miller)",
    kind := PremiseKind.linguistic,
    source :=
      { primary := Reference.work millerBornDivine,
        supporting :=
          [Reference.work wegnerVirginBirths (Bib.Locus.page 483),
            Reference.work muraokaLexiconSeptuagint (Bib.Locus.page 535)],
        tradition := Tradition.criticalScholarship,
        confidence := Confidence.wellSupported } }
```

**`tryphoRejectsParthenosCited`**

`tryphoRejectsParthenos`. Trypho: "The Scripture has not, 'Behold, the virgin shall conceive, and bear a son,' but, 'Behold, the young woman shall conceive'" (*Dialogue* 67). Justin answers that Trypho's teachers "refuse to admit that the interpretation made by the seventy elders who were with Ptolemy ... is a correct one" (71). `consensus`: the record is Justin's, and no one doubts that the objection was made.

```
def tryphoRejectsParthenosCited : AtomMeta :=
  {
    label :=
      "Trypho rejects the Septuagint's 'the virgin' and reads 'the young woman'",
    kind := PremiseKind.historical,
    source :=
      { primary := Reference.work justinDialogue (Bib.Locus.sectionRef "67"),
        supporting :=
          [Reference.work justinDialogue (Bib.Locus.sectionRef "71")],
        tradition := Tradition.christianTypological,
        confidence := Confidence.consensus } }
```

**`lxxReadsAVirginCited`**

`lxxReadsAVirgin`. What Irenaeus takes the Greek to say: "the token of the Virgin" (*Against Heresies* III.21.1). Readers who doubt more grant this much. Bratcher: "all the LXX means by parthenos is that a young woman, at that time virgin, would in the normal way marry and bear a child" (115), which he calls "the most reasonable explanation" (116). Delling, as Rhodea quotes him: the Septuagint's usage "demands no more than the sense of a 'woman untouched by a man up to the moment of the conception (of Immanuel)'" (Rhodea 67, citing TDNT 5.833 in n. 42).

`disputed`, because it stands or falls with the claim about : on Wegner's reading the translator wrote a word for a young woman, and said nothing of her virginity.

```
def lxxReadsAVirginCited : AtomMeta :=
  {
    label :=
      "Before Christ, a Jewish translator read the woman of Isaiah 7:14 as a virgin",
    kind := PremiseKind.interpretive,
    source :=
      {
        primary :=
          Reference.work irenaeusAgainstHeresies
            (Bib.Locus.sectionRef "III.21.1"),
        supporting :=
          [Reference.work bratcherStudyOfIsaiah (Bib.Locus.pages 115 116),
            Reference.work rhodeaDidMatthewConceive (Bib.Locus.page 67)],
        tradition := Tradition.christianTypological,
        confidence := Confidence.disputed } }
```

**`lxxPutsTheConceptionInTheFutureCited`**
`lxxPutsTheConceptionInTheFuture`. What the Greek reads:  , "look, the virgin shall be with child", a future, where Wegner reads the Hebrew  as a present pregnancy. Rhodea notes it (67). `consensus`.

```
def lxxPutsTheConceptionInTheFutureCited : AtomMeta :=
  {
    label :=
      "The Septuagint puts the conception in the future: 'she shall be with child'",
    kind := PremiseKind.textual,
    source :=
      {
        primary :=
          Reference.scripture
            [Scripture.verseIn TextualTradition.septuagint
                Scripture.isaiah7_14],
        supporting :=
          [Reference.work rhodeaDidMatthewConceive (Bib.Locus.page 67)],
        tradition := Tradition.criticalScholarship,
        confidence := Confidence.consensus } }
```

**`lxxEnvisagesAVirginalConceptionCited`**
`lxxEnvisagesAVirginalConception`. Justin reads the elders' Greek so: "if He also were to be begotten of sexual intercourse, like all other first-born sons, why did God say that He would give a sign which is not common to all the first-born sons?" (*Dialogue* 84). Delling, as Rhodea quotes him, allows that "on the basis of LXX usage it is also possible that the translator of Is. 7:14 envisaged a non-sexual origin of the virgin's son" (67 n. 42).

`disputed`. Rhodea, quoting Tsevat: "The pregnancy lies in the future ...; nothing indicates that the woman is also a virgin after the conception" (67); "the evidence, then, does not demand a miraculous conception in either the Hebrew or LXX" (68). Bratcher, quoting Gray: "all, then, that the Greek translators need mean is that a woman now virgin will hereafter, in the ordinary course of nature of losing her virginity, conceive" (115–16).

```
def lxxEnvisagesAVirginalConceptionCited : AtomMeta :=
  {
```

```
    label :=
      "The Septuagint's translator meant that the woman conceives as a virgin",
    kind := PremiseKind.interpretive,
    source :=
      { primary := Reference.work justinDialogue (Bib.Locus.sectionRef "84"),
        supporting :=
          [Reference.work rhodeaDidMatthewConceive (Bib.Locus.page 67)],
        tradition := Tradition.christianTypological,
        confidence := Confidence.disputed } }
```

### TestimonyArguments.BornOfAVirgin.Sources.Versions — the Hebrew, the Syriac, and a reply

Three citations that say more than a label can: what the oldest Hebrew copy of Isaiah reads at 7:14, what the Syriac Peshitta reads and what can be said of who wrote it, and the reply to the lexical objection that leaves the word's sense aside, with the fathers who made it. Cited here and dispatched from `cite` by name, for the reason `Sources.Wegner` gives.

**`qumranConfirmsAlmahCited`**
`qumranConfirmsAlmah`. What the oldest Hebrew copy of Isaiah reads. 1QIsa , column VI, line 29, has , as the Masoretic Text has it: read in Abegg's transcription, from Ulrich and Flint's text. The verse has other variants — for , and , "and one shall call", for , "and she shall call" — but none at the word. 4QIsa , the one other Qumran copy of the verse, preserves too little of it to witness either way. The scroll is dated by radiocarbon to 335–122 BC at one standard deviation, and by its hand to 150–125 BC (Jull et al. 14, 19).

So the Hebrew that both sides read is the Hebrew read before Christ, and neither Christians nor their opponents changed the word. That settles the text, not the sense: the scroll has the same word, and what it means is the dispute. `consensus`.

```
def qumranConfirmsAlmahCited : AtomMeta
```

**`peshittaRendersBtultaCited`**
`peshittaRendersBtulta`. What the Syriac reads, and nothing about who wrote it or why. Van der Kooij prints the reading (271). It is the Peshitta's only for : at Genesis 24:43, Exodus 2:8, Psalm 68:26 and Song 1:3 and 6:8 it writes the cognate . Who made the version is disputed: Jews, for Bloch ("a work of Jewish hands outside of Palestine", 218 n.), or a Jewish Christian who knew the Greek Isaiah, for van der Kooij (276–77, 287). Whether its 7:14 is the translator's own reading, follows the Septuagint, or was changed later, Chen finds impossible to settle: its agreement with the Greek "prevents us from drawing any certain conclusion" (104–5). So it is cited for what it reads, and not as a Jewish witness to "virgin". `consensus`, for the reading.

```
def peshittaRendersBtultaCited : AtomMeta
```

**`maryFitsIsaianicDescriptionCited`**
`maryFitsIsaianicDescription`. The referential reply: Mary was a young woman of marriageable age and a virgin, so she answers Isaiah's description whatever denotes. France on Matthew 1:23, with Rico and Gentry.

The fathers gave the same answer to the Jewish "young woman", where they granted it. Cyril of Alexandria: " , ", even if the virgin were called a young woman, she will not cease to be a virgin (PG 70, 204B). Cyril of Jerusalem: "though I assent

to what they say, even so I find the truth" (*Catechetical Lectures* 12.21). Eusebius: Christ's entry by birth "as I and the Septuagint interpret it, of a virgin, or even according to the current Jewish rendering, of a young woman" (*Dem. Ev.* VII.1). Each, with Chrysostom (*Homilies on Matthew* 5), points to Deuteronomy 22, where the betrothed of 22:24–27 is the of 22:23.

```
def maryFitsIsaianicDescriptionCited : AtomMeta
```

### TestimonyArguments.BornOfAVirgin.Sources.Wegner — the citations of the sign dispute

The atoms of the dispute over Wegner's objection, cited here and dispatched from `cite` by name. They are the parse of , the pregnancy it reports, what that pregnancy is taken to show, and the fathers' sign argument against it with the near-term reply to that.

They sit apart because `cite` is one total function over every atom. It keeps that guarantee: each value below is reached from exactly one of its cases, so an atom still cannot go uncited. What moves is only where the citation is written, which keeps `Sources.lean` short enough to read.

**`harahIsPredicateAdjectiveCited`**
`harahIsPredicateAdjective`. Deliberately not the contested step, and granted throughout. Wegner puts it at "most likely" and cites Williams' grammar §75; Rydelnik parses the clause exactly the same way and draws the opposite conclusion from it, that the virgin *is* pregnant and the sign is therefore as deep as Sheol (Isa 7:11).

```
def harahIsPredicateAdjectiveCited : AtomMeta :=
  {
    label :=
        " at Isaiah 7:14 is a predicate adjective: the    is pregnant",
    kind := PremiseKind.linguistic,
    source :=
      have __src :=
        wegnerOnAlmah (Bib.Locus.page 471)
          Confidence.wellSupported;
      { primary := __src.primary,
        supporting :=
          [Reference.work postellIsaiahMessianic (Bib.Locus.page 474),
            Reference.work youngImmanuelProphecy (Bib.Locus.pages 115 116)],
        tradition := __src.tradition, confidence := __src.confidence } }
```

**`isaianicAlmahIsAlreadyPregnantCited`**
`isaianicAlmahIsAlreadyPregnant`. Granted on both sides of the dispute over this verse: Wegner reads a present pregnancy and so does Rydelnik. What they disagree about is what kind of pregnancy it is.

```
def isaianicAlmahIsAlreadyPregnantCited : AtomMeta :=
  {
    label :=
      "The    of Isaiah 7:14 is already pregnant when the sign is given",
    kind := PremiseKind.interpretive,
    source :=
      have __src :=
        wegnerOnAlmah (Bib.Locus.pages 471 472)
          Confidence.wellSupported;
```

```
      { primary := __src.primary,
        supporting :=
          [Reference.work postellIsaiahMessianic (Bib.Locus.page 468),
            Reference.work youngImmanuelProphecy (Bib.Locus.pages 116 117)],
        tradition := __src.tradition, confidence := __src.confidence } }
```

**`pregnancyAtTheSignIsOrdinaryCited`**

`pregnancyAtTheSignIsOrdinary`. The hinge of Wegner's objection, and not a lexical claim at all. He gets it from the near-term reading of the sign: the child born within nine months, everything in the oracle discharged by 701 BC. Rydelnik, parsing as Wegner does, denies it outright. So do the fathers, on the ground that an ordinary conception would be no sign, and `signLine` is that argument.

```
def pregnancyAtTheSignIsOrdinaryCited : AtomMeta :=
  { label := "The pregnancy Isaiah 7:14 announces is an ordinary conception",
    kind := PremiseKind.interpretive,
    source :=
      have __src :=
        wegnerOnAlmah (Bib.Locus.pages 476 478)
          Confidence.disputed;
      { primary := __src.primary,
        supporting :=
          [Reference.work postellIsaiahMessianic (Bib.Locus.page 474)],
        tradition := __src.tradition, confidence := __src.confidence } }
```

**`isaianicAlmahIsNotAVirginCited`**

`isaianicAlmahIsNotAVirgin`. Wegner's conclusion about the referent. Postell states the step it rests on baldly: "since the in Isaiah 7:14 is already pregnant, she obviously cannot be a virgin" (468).

```
def isaianicAlmahIsNotAVirginCited : AtomMeta :=
  { label := "The    of Isaiah 7:14 is not a virgin",
    kind := PremiseKind.interpretive,
    source :=
      have __src :=
        wegnerOnAlmah (Bib.Locus.pages 471 472)
          Confidence.disputed;
      { primary := __src.primary,
        supporting :=
          [Reference.work postellIsaiahMessianic (Bib.Locus.page 468)],
        tradition := __src.tradition, confidence := __src.confidence } }
```

**`oneReferentSettlesDenotationCited`**

`oneReferentSettlesDenotation`. Wegner's method: Isaiah 7:14 is used as proof that the word cannot mean "virgin". Rico and Gentry deny the principle — "the analysis of the Immanuel oracle does not by itself allow one to draw a conclusion concerning the meaning of the word" — and hold that the other occurrences settle it the other way (quoted at Postell 468 n. 22).

```
def oneReferentSettlesDenotationCited : AtomMeta :=
  {
    label :=
```

```
    "What the    of Isaiah 7:14 turns out to be settles what the word denotes",
  kind := PremiseKind.linguistic,
  source :=
    have __src :=
      wegnerOnAlmah (Bib.Locus.pages 471 472)
        Confidence.disputed;
    { primary := __src.primary,
      supporting :=
        [Reference.work postellIsaiahMessianic (Bib.Locus.page 468),
          Reference.work ricoGentryInfantKing (Bib.Locus.page 152)],
      tradition := __src.tradition, confidence := __src.confidence } }
```

**`otherClearAlmahCasesAreVirginsCited`**
`otherClearAlmahCasesAreVirgins`. Postell at 468 n. 22, of the three passages Wegner calls clearest. Marked `plausible` rather than `wellSupported` because it is stronger than Wegner's own text: Genesis 24:43 is uncontested, but Wegner's discussion of Song 6:8 allows that some of the in the harem would not be virgins.

```
def otherClearAlmahCasesAreVirginsCited : AtomMeta
```

**`signMustBeExtraordinaryCited`**
`signMustBeExtraordinary`. Origen's form of it: "What kind of sign, then, would that have been — a young woman who was not a virgin giving birth to a child?", tied to the sign offered "in the depth or in the height" (Cels. I.35). Justin (Dial. 84) and Irenaeus (Haer. III.21.6) argue the same, and so does every other father the library has read on the verse:

- Tertullian: a young woman's pregnancy, "a daily occurrence", "cannot possibly seem anything of a sign" (*Answer to the Jews* 9);
- Eusebius (*Dem. Ev.* VII.1);
- Cyril of Jerusalem: "the sign certainly must be something astonishing" (*Cat.* 12.22);
- Chrysostom: "that which is a sign must of course be beyond the course of common events" (*Hom. Matt.* 5);
- Jerome: the sign "novum debet esse atque mirabile", must be new and wonderful (on 7:14, PL 24, 107D);
- Cyril of Alexandria (PG 70, 204C);
- Theodoret: "O ' ", no one calls a sign what happens every day (PG 81, 276D).

Rydelnik makes the move today, as Postell reports (474).

`disputed`, though the fathers are unanimous: a rating says whether competent readers contest a claim now, and two do. Wegner grants that the sign offered at 7:11 would have been miraculous, but holds that a sign may be an everyday occurrence and reads the one given at 7:14, after Ahaz refused the first, as one (469–470, 477–478); Rhodea holds that a sign does not require a miracle, and that 7:11 does not make this one (64 and n. 10).

```
def signMustBeExtraordinaryCited : AtomMeta
```

**ordinaryConceptionIsNoMarvelCited**
`ordinaryConceptionIsNoMarvel`. Irenaeus: "what great thing or what sign should have been in this, that a young woman conceiving by a man should bring forth — a thing which happens to all women that produce offspring?" Justin asks why God would give "a sign which is not common to all the first-born sons" (Dial. 84). `consensus`, because the rival grants it: its point is that the sign need not be a marvel, not that an ordinary conception is one (Rhodea 64).

```
def ordinaryConceptionIsNoMarvelCited : AtomMeta :=
  {
    label :=
      "An ordinary conception is nothing extraordinary: it happens to all women",
    kind := PremiseKind.interpretive,
    source :=
      {
        primary :=
          Reference.work irenaeusAgainstHeresies
            (Bib.Locus.sectionRef "III.21.6"),
        supporting :=
          [Reference.work justinDialogue (Bib.Locus.sectionRef "84"),
            Reference.work rhodeaDidMatthewConceive (Bib.Locus.page 64)],
        tradition := Tradition.christianTypological,
        confidence := Confidence.consensus } }
```

**isaianicSignsAreOrdinaryEventsCited**
`isaianicSignsAreOrdinaryEvents`. What the text says: Rhodea lists non-supernatural signs "including elsewhere in Isaiah" (64), and Wegner a sign as "a common, everyday occurrence that has significance because of what it means, foretells, or predicts" (470). Rydelnik, as Postell reports him (474), grants the first of them: Isaiah's children are the "signs and wonders" of 8:18.

```
def isaianicSignsAreOrdinaryEventsCited : AtomMeta :=
  {
    label :=
      "Signs elsewhere in Isaiah are ordinary events: his children, 8:18",
    kind := PremiseKind.textual,
    source :=
      { primary := Reference.scripture Scripture.ordinaryIsaianicSigns,
        supporting :=
          [Reference.work rhodeaDidMatthewConceive (Bib.Locus.page 64),
            Reference.work wegnerVirginBirths (Bib.Locus.page 470)],
        tradition := Tradition.criticalScholarship,
        confidence := Confidence.consensus } }
```

**signDatedByAChildsInfancyCited**
`signDatedByAChildsInfancy`. What 7:16 says, and common ground about which child is left open: Wegner reads it of the child of 7:14 (477), Rydelnik of Shear-jashub (Postell 474), and Compton of a child whose infancy only measures the time (14).

```
def signDatedByAChildsInfancyCited : AtomMeta :=
  { label := "Isaiah 7:16 dates the deliverance by a child's infancy",
    kind := PremiseKind.textual,
    source :=
```

```
{
  primary :=
    Reference.scripture
      [Scripture.verseIn TextualTradition.masoretic
          { book := Book.isaiah, chapter := 7, verse := 16 }],
  supporting :=
    [Reference.work wegnerVirginBirths (Bib.Locus.page 477),
      Reference.work comptonImmanuelProphecy (Bib.Locus.page 14)],
  tradition := Tradition.criticalScholarship,
  confidence := Confidence.consensus } }
```

### TestimonyArguments.BornOfAVirgin.Sources — a citation for every atom

`cite` is total, so an atom without a citation does not compile. This is the file that makes that obligation concrete: every atom, each with a prose statement of what it asserts, a classification, and who says so at what pinpoint with what confidence.

It was once the largest file in the argument, and the atoms of its four disputes are now cited in modules of their own: `Sources.NearTerm` for the dispute over the critical denial, `Sources.Wegner` for the dispute over Wegner's objection, `Sources.Septuagint` for the dispute over the Septuagint's word, `Sources.Versions` for the Hebrew text, the Syriac, and the referential reply, and `Sources.Genesis` for the dispute over the woman's seed. `cite` reaches each of those citations by name from one of its cases, so it is still one total function, and a new atom still cannot be left out of it.

Several `Source` values recur across it and are defined in `Atoms`. Where an atom cites one of them with something further, it says `{ ... with supporting := }`, so what a reader sees is the part that differs.

Inline comments carry the qualifications that do not fit a `confidence` field — why a premise is marked `disputed` when the tradition holding it is confident, which scholar is *not* being cited for a claim and why.

**`cite`**
Citation and classification for every atom. Total, so nothing is uncited.

```
def cite : Claim → AtomMeta
```

### TestimonyArguments.BornOfAVirgin.Lines — the steps, and the lines of reason

Every inference this argument makes, and the four strands they compose into.

Inference steps carry no `confidence` field of their own — a step is a claim that *these premises license that conclusion*, which is a different kind of claim from an atom, and the library does not pretend to grade it. Where a step is contestable even though the atoms it joins are well supported, the docstring says so; `berryBlocksExclusion` is the clearest case.

#### Inference steps

One per strand, each delivering the same criterion, plus the steps that close the argument and the steps the rivals need. Keeping them separate is what makes the load-bearing results possible: a strand can be removed without touching the others.

`toCriterion`
Isaianic strand: from the predictive reading, the lexical premise and Matthew's intent, the criterion follows.

$(P_1 \wedge P_2 \wedge P_{44}) \rightarrow P_{93}$ — would give: *The Messiah must be born of a virgin*

`genesisToCriterion`
Protoevangelium strand: Genesis 3:15 promises a redeemer as "her seed"; a man's line is ordinarily counted through the father; and naming the seed as the woman's marks a birth with no human father. So the Messiah must be born of a virgin.

$(P_{50} \wedge P_{51} \wedge P_{52} \wedge P_{53}) \rightarrow P_{93}$ — would give: *The Messiah must be born of a virgin*

`compositionalToCriterion`
Compositional strand: from Isaiah 7's placement in an eschatologically framed unit, the principle that placement governs meaning, and the future birth that follows, the criterion follows.

The weak joint is the last step. Postell's argument delivers a *miraculous* birth; it is `matthewIntendsFulfilment` that says which miracle. A reader who grants the composition and stops short of Matthew is entitled to.

$(P_{45} \wedge P_{46} \wedge P_{49} \wedge P_{44}) \rightarrow P_{93}$ — would give: *The Messiah must be born of a virgin*

`parityDefeatsNearTermExclusion`
**Postell's parity argument.** Isaiah 9:5–6 and 11:1–10 are read as messianic without reservation, and they stand on the same near-term Assyrian timeline as 7:14 — the Assyrian invasion of 8:7–8, the oppressor's rod of 10:5. So a near-term geopolitical setting cannot be what rules out messianic reference, because if it were it would rule out 9 and 11 as well.

This is a second, independent defeater of the same critical step that Berry's objection attacks, and it is the stronger of the two: Berry says the near-term fulfilment is unclear, while parity says the near-term setting was never the right kind of reason.

$(P_{47} \wedge P_{48}) \rightarrow \neg P_{82}$ — would deny: *A sign given for Ahaz's generation is not also a prediction of a virgin birth*

`micahToCriterion`
Michean strand: from the maternal-only wording and the inference drawn from it, the criterion follows.

$(P_{77} \wedge P_{78}) \rightarrow P_{93}$ — would give: *The Messiah must be born of a virgin*

`magisterialToCriterion`
Magisterial strand: from papal teaching and the authority granted it, the criterion follows. Encoded, but deliberately kept out of `christian`.

$(P_{90} \wedge P_{91}) \rightarrow P_{93}$ — would give: *The Messiah must be born of a virgin*

`criticalExclusion`
The critical inference, made explicit: granted that Isaiah 7:14 was a sign to Ahaz, and that such a sign is not also a prediction of a virgin conception, the predictive reading is denied.

The earlier encoding of this module simply asserted the denial as a premise of `critical`. That was a weaker rival than the critical case actually is, and it left nothing for an objection to engage.

$(P_{81} \wedge P_{82}) \rightarrow \neg P_{1}$ — would deny: *Isaiah 7:14 is a Messianic prediction of a virgin birth*

**`berryBlocksExclusion`**
Berry's objection: if how the sign was fulfilled in Ahaz's own day is itself unsettled, the near-term reading is not secure enough to exclude a further referent.

The step is contestable even though both atoms it joins are `wellSupported` — an unclear fulfilment is still a fulfilment, and Brown would answer that Isaiah 8:3–4 settles the referent well enough. The step is rated in `berryLine`, where it is cited `disputed`.

$P_{83} \rightarrow \neg P_{82}$ — would deny: *A sign given for Ahaz's generation is not also a prediction of a virgin birth*

**`micahParityDefeatsNearTermExclusion`**
Postell's second counterexample: an oracle set against the Assyrian invasion, read messianically, so a near-term Assyrian setting does not exclude a messianic sense. The same inference as `parityDefeatsNearTermExclusion`, from a different oracle in a different book (Postell 481 n. 72).

$(P_{86} \wedge P_{87}) \rightarrow \neg P_{82}$ — would deny: *A sign given for Ahaz's generation is not also a prediction of a virgin birth*

**`timetablePassesToMaherShalalHashBaz`**
Motyer's inference: the sign of 7:14 is given to the dynasty, and the timetable that answers Ahaz's crisis passes to Maher-shalal-hash-baz, so the child of 7:14 is not a near-term sign to Ahaz. "Either we must identify Maher-shalal-hash-baz with Immanuel, or we must project Immanuel into the undated future" (Motyer 1970, 124).

This is the contested part of his reply, and it is a step rather than an atom on purpose, as Berry's and Postell's are: the two atoms it joins are what the text says, and the inference is what a reader who identifies the two children denies, and `motyerLine` rates it `disputed` for that reason.

$(P_{84} \wedge P_{85}) \rightarrow \neg P_{81}$ — would deny: *Isaiah 7:14 is a near-term sign to Ahaz, fulfilled in Isaiah's generation*

### The referential strand

Sense against reference. The steps below never claim that  *means* virgin; they claim that a virgin *is* an , which is a different and far cheaper claim, and then ask what the lexical objection is left with.

**`toDescriptionFit`**
If virginity is compatible with the denotation of , and Mary was both an and a virgin, then Mary answers Isaiah's description — without the word having to carry the sense.

$(P_{4} \wedge P_{5} \wedge P_{6} \wedge P_{79}) \rightarrow P_{7}$ — would give: *Mary answers the description at Isaiah 7:14 whatever denotes*

**`descriptionFitDefeatsLexicalDemand`**
... and if she answers it, the fulfilment claim never needed the lexical sense in the first place.

$P_{7} \rightarrow \neg P_{8}$ — would deny: *Matthew's fulfilment claim requires that  itself denote virginity*

`lexicalObjection`
The lexical objection in full: does not denote virginity, Matthew's claim requires that it does, so the fulfilment claim fails. Stated as the objector would state it, so that the reply has something real to answer.

$(\neg P_2 \wedge P_8) \rightarrow \neg P_{94}$ — would deny: *Jesus of Nazareth satisfies the virgin-birth criterion*

`versionalObjection`
The versional route to the lexical premise: the Targum and the Three read the broad term, so the narrow sense is not the word's.

$(P_{10} \wedge P_{11} \wedge P_{14}) \rightarrow \neg P_2$ — would deny: *in Isaiah 7:14 denotes a virgin, not merely a young woman*

`compatibilityDissolvesDivergence`
**The tension, dissolved.** If virginity is compatible with , the versions are not contradicting one another about the referent at all: the Septuagint, if its already meant "virgin" (`Dispute.Septuagint`), and the Peshitta render with the narrower term, the Targum and the Three with the broader one, and both are faithful renderings of a word whose denotation admits both. The divergence stops being evidence about the sense.

Why the Peshitta has the narrower term is not settled. It is its only for , and whether that is its translator's reading of the woman, the Septuagint's influence, or a later Christian hand, Chen finds impossible to decide (104–5). The step needs only that the rendering is a faithful one, not why it was chosen.

$(P_5 \wedge P_9 \wedge P_{12}) \rightarrow \neg P_{14}$ — would deny: *The split among the ancient versions shows does not denote virginity*

`toFulfilment`
From the criterion and the historical claim, the fulfilment follows.

$(P_{93} \wedge P_{79}) \rightarrow P_{94}$ — would give: *Jesus of Nazareth satisfies the virgin-birth criterion*

**Wegner's grammatical objection, and the circle Postell finds in it**

The sharpest form of the lexical case. Each link is a step of its own, because the result worth having is not whether the objection is valid — it is — but which link carries its weight, and where that link comes from.

`harahYieldsPresentPregnancy`
Wegner's grammatical step: if is a predicate adjective, the of the sign is pregnant already, at the moment the sign is given.

$P_{33} \rightarrow P_{34}$ — would give: *The of Isaiah 7:14 is already pregnant when the sign is given*

`ordinaryPregnancyExcludesVirginity`
... and if that pregnancy is an ordinary conception, the woman it describes is not a virgin.

The second conjunct does all the work, and it is not a grammatical claim. Rydelnik parses exactly as Wegner does and reads the same clause as the miracle itself — the virgin *is* pregnant — which is available to him precisely because the parse leaves this open.

$(P_{34} \wedge P_{35}) \rightarrow P_{36}$ — would give: *The of Isaiah 7:14 is not a virgin*

`referentYieldsLexicalConclusion`
... and if what the one clear Isaianic referent turns out to be settles what the word denotes, the lexical conclusion follows.

$(P_{36} \wedge P_{37}) \rightarrow \neg P_2$ — would deny: *in Isaiah 7:14 denotes a virgin, not merely a young woman*

`readingSuppliesOrdinaryPregnancy`
**Where the ordinary pregnancy comes from.** Not from the grammar: from the near-term reading of the sign, which has the child born within nine months and the whole oracle discharged by 701 BC.

This is Postell's charge, written as a formula rather than repeated as a complaint: "because Wegner rejects the messianic interpretation on grammatical-historical grounds, he assumes that cannot mean 'virgin' in Isaiah 7:14" (468 n. 22).

$(P_{81} \wedge \neg P_1) \rightarrow P_{35}$ — would give: *The pregnancy Isaiah 7:14 announces is an ordinary conception*

`lexicalConclusionTellsAgainstPrediction`
**The return leg.** The lexical conclusion is then turned against the predictive reading, which is what the critical case does with it and what `critical` already assumes.

Wegner's own version of this step is weaker — Postell reports it as decreasing the likelihood of a virgin-birth prediction without ruling it out (469) — and the encoding states the strong form on purpose. The strong form is the one on which the two legs make a closed circle, and stating it is what lets `circle_leaves_the_lexical_conclusion_open` be checked rather than asserted. On the weaker form the loop is evidential rather than deductive, which is the difference between a vicious circle and mutual support.

$(\neg P_2 \wedge P_8) \rightarrow \neg P_1$ — would deny: *Isaiah 7:14 is a Messianic prediction of a virgin birth*

`usageParityBlocksReferentInference`
**Postell's usage parity.** If a single clear referent settled the denotation, the other clear passages would settle it in the opposite direction, since the women there are virgins. So that principle is not available to the objection: it proves too much, and the wrong way.

$P_{38} \rightarrow \neg P_{37}$ — would deny: *What the of Isaiah 7:14 turns out to be settles what the word denotes*

**The fathers' sign argument, and the near-term reply**

Wegner's objection needs the pregnancy to be an ordinary one. The oldest Christian answer to the near-term reading denies exactly that, and it does so without touching the word: the oracle promised a *sign*, and an ordinary conception would have been none.

`extraordinarySignExcludesOrdinaryPregnancy`
**The sign argument.** If the sign of 7:14 must be extraordinary, and an ordinary conception is nothing extraordinary, the pregnancy the sign announces is not an ordinary one.

The step assumes that the conception is the sign rather than one part of it. Wegner counts three parts in 7:14 and more in 7:15–16 (469, 477), but he does not grant the first ground and deny the conclusion: he denies the first ground.

$(P_{39} \wedge P_{40}) \rightarrow \neg P_{35}$ — would deny: *The pregnancy Isaiah 7:14 announces is an ordinary conception*

`ordinarySignsAnswerTheDemand`
**The near-term reply.** Signs elsewhere in Isaiah are ordinary events, and this one is dated by a child's infancy, so its point is its timing and it need not be extraordinary.

> $(P_{41} \wedge P_{42}) \rightarrow \neg P_{39}$ — would deny: *The sign of Isaiah 7:14 must be extraordinary, like the sign offered at 7:11*

**The Septuagint, and what its word meant**

Jews translated Isaiah into Greek before Christ and wrote . What that shows depends on what meant to them, and the steps below keep the two questions apart: what the translator wrote, and what the word he wrote meant.

`septuagintReadsAVirgin`
**The Septuagint as a witness.** A Jewish translator, before Christ, chose for the woman of 7:14 a word that means a virgin; so he read her as one.

> $(P_{9} \wedge P_{15} \wedge P_{16}) \rightarrow P_{31}$ — would give: *Before Christ, a Jewish translator read the woman of Isaiah 7:14 as a virgin*

`dinahShowsTheOlderSense`
**Wegner's case that the word's sense shifted.** In early Greek meant a young woman, with or without virginity; the Septuagint calls Dinah one at 34:3, and the noun there describes her as she then was, no longer a virgin; so in the Septuagint's day the word meant "young woman", and the sense "virgin" came later.

> $(P_{18} \wedge P_{19} \wedge P_{76}) \rightarrow P_{17}$ — would give: *In the Septuagint's day, meant 'young woman'; not yet 'virgin'*

`usageShowsTheVirginSense`
**The case from usage.** Rico and Gentry's: the Jews who rejected the Christian reading of 7:14 rejected the word itself, Trypho reading "the young woman" and the Three writing . With it the library's own addition: the Greek Isaiah's renders wherever else it occurs. So the word meant a virgin.

> $(P_{20} \wedge P_{11} \wedge P_{30}) \rightarrow P_{16}$ — would give: *In the Greek of the Septuagint, means a virgin*

`translatorsReadingFixesTheWord`
**From the translator's reading to Isaiah's word.** If the first translator read the woman of 7:14 as a virgin, the word Isaiah used of her denotes one.

The step the Septuagint is usually asked to take, and the one its grounds do not supply: it has to be granted separately, and it is rated `disputed`.

Irenaeus takes it because he holds the Greek inspired: the seventy elders, translating apart, agreed "in the very same words", so that "the Scriptures had been interpreted by the inspiration of God" (*Against Heresies* III.21.2).

Bratcher and Brown grant the ground and deny the step. Bratcher holds that the translator meant "a young woman, at that time virgin" (115), and that "is neutral, so far as virginity is concerned" (105): "even if in all occurrences of the word in the Old Testament it were proven that the 'almah in each case was, in fact, a virgin, that would not prove that 'almah in Isaiah 7:14 means 'virgin'" (106). Brown holds that the translator's choice "represented a deliberate preference for

understanding the young woman of Isa 7:14 as a virgin" (*Birth of the Messiah* 148), and that puts "no stress on her virginity" (147). Walton, who doubts the ground itself, denies the step even if it is granted: "it is illegitimate to use the LXX translation to override clear lexical material in the Hebrew text", and "at best the LXX would indicate an interpretational preference rather than a linguistic necessity" (293).

Bratcher's and Brown's reason is that a rendering can follow the woman described rather than the word. The translator of Genesis wrote for the Rebekah (24:43), whom the story has already called a virgin (24:16): "historically correct — since Rebekah was a virgin", Bratcher says, but it "does not precisely translate the Hebrew" (113). Jerome reads Rebekah the other way, as showing that denotes a virgin (*Against Jovinianus* I.32). Elsewhere the Septuagint's translators render with four times (Exodus 2:8; Psalm 67:26, 68:25 in English Bibles; Song 1:3; 6:8) and with , "youth", once (Proverbs 30:19), as Rahlfs's text shows; Rhodea counts the cases (67 n. 34). These are other translators than Isaiah's, as the translator of Genesis 34:3 is. That is also how this argument's referential strand reads the versions (`compatibilityDissolvesDivergence`).

$P_{31} \to P_2$ — would give: *in Isaiah 7:14 denotes a virgin, not merely a young woman*

**Genesis 3:15, and what "her seed" says of a father**

The protoevangelium strand holds that the seed being named as the woman's marks a birth with no human father. The steps below take apart what "marks" can mean: that the wording itself signifies such a birth, which Luther argues and Leupold, Keil and Lewis deny, or that it fits one once fulfilled, which Leupold and Keil grant.

`herSeedSignifiesNoFather`

**Luther's step.** Genesis 3:15 names the seed as the woman's, it is the first promise of a redeemer, and a man's seed is ordinarily reckoned through him; so the wording itself signifies a birth with no human father.

$(P_{50} \land P_{51} \land P_{52}) \to P_{54}$ — would give: *The wording 'her seed' itself signifies a birth with no human father*

`posterityExplainsTheWording`

**Leupold's step.** "Her seed" is first collective, the woman's posterity, and the seed is named hers because the serpent deceived her; so the wording does not itself signify a birth with no human father.

$(P_{50} \land P_{56} \land P_{57}) \to \neg P_{54}$ — would deny: *The wording 'her seed' itself signifies a birth with no human father*

`ordinaryBirthsAnswerTheWording`

**Lewis's step.** Genesis speaks of a woman's seed in ordinary births too; so the woman's seed at 3:15 does not by itself signify a birth with no human father.

$(P_{50} \land P_{58}) \to \neg P_{54}$ — would deny: *The wording 'her seed' itself signifies a birth with no human father*

`heReadsOneDescendant`
**The Greek's "he".** The Greek refers to the neuter seed with a masculine pronoun; so its translator read the seed as one person.

> $P_{59} \to P_{60}$ — would give: *The Greek translator of Genesis read the woman's seed at 3:15 as one person*

**The lines of reason**

Four strands converge on the criterion, and each is a `Line`: its own grounds, its own licensing step, and what it delivers. The packages are assembled from these rather than from flat premise lists, so a variant package is a *named difference* — one line on different grounds — instead of twenty premises retyped with one missing.

`grounds` are the premises a line contributes of its own. What the strands hold in common (Mary's conception, the agreement of the two narratives) is passed to `caseOf` as shared, because it belongs to no single strand.

`isaianicLine` — Isaianic strand (Isaiah 7:14)
**The Isaianic line.** The predictive reading, the lexical premise, the Septuagint's rendering, and Matthew's quotation and intent. Its hinge is `almahMeansVirgin`, and the whole lexical dispute is about that one ground.

(1) $P_1$ — *Isaiah 7:14 is a Messianic prediction of a virgin birth*
(2) $P_2$ — *in Isaiah 7:14 denotes a virgin, not merely a young woman*
(3) $P_9$ — *The Septuagint renders at Isaiah 7:14 as*
(4) $P_{43}$ — *Matthew 1:23 quotes Isaiah 7:14*
(5) $P_{44}$ — *Matthew's quotation intends the virgin conception as fulfilment*
(6) $(P_1 \wedge P_2 \wedge P_{44}) \to P_{93}$
$\vdash P_{93}$ — at issue: *The Messiah must be born of a virgin*

`protoevangeliumLine` — Protoevangelium strand (Genesis 3:15)
**The protoevangelium line.** Genesis 3:15 read as the promise of a redeemer, a man's line counted through the father, and the claim that naming the seed as the woman's marks a birth with no human father. That claim is its hinge (`seedOfTheWomanImpliesNoHumanFather`), and `Results.Genesis` says what it can bear, read either way.

(1) $P_{50}$ — *Genesis 3:15 says that 'her seed' will strike the serpent's head*
(2) $P_{51}$ — *Genesis 3:15 is the protoevangelium, the first promise of a redeemer*
(3) $P_{52}$ — *Hebrew is ordinarily reckoned through the father*
(4) $P_{53}$ — *The matrilineal wording of Genesis 3:15 marks a birth with no human father*
(5) $(P_{50} \wedge P_{51} \wedge P_{52} \wedge P_{53}) \to P_{93}$
$\vdash P_{93}$ — at issue: *The Messiah must be born of a virgin*

`micheanLine` — Michean strand (Micah 5:2–3)
**The Michean line.** The maternal-only wording of Micah 5:3 and the inference drawn from it. Its hinge is an argument from silence, and the rival says so.

(1) $P_{77}$ — *Micah 5:3 names only the woman in labour as bearing the coming ruler*
(2) $P_{78}$ — *Micah's mention of a mother and no father indicates a birth with no human father*
(3) $(P_{77} \wedge P_{78}) \rightarrow P_{93}$
$\vdash P_{93}$ — at issue: *The Messiah must be born of a virgin*

`compositionalLine` — Compositional strand (Isaiah 2–12)
**The compositional line.** Isaiah 7's placement in an eschatologically framed unit, the principle that placement governs meaning, and the future birth that follows. Its hinge is `compositionGoverns Meaning`.

(1) $P_{45}$ — *Isaiah 7 sits inside Isaiah 2–12, a unit framed by eschatology*
(2) $P_{46}$ — *An oracle's meaning in the finished book is set by its literary placement*
(3) $P_{49}$ — *Read compositionally, Isaiah 7:14 anticipates a future, miraculous birth*
(4) $(P_{45} \wedge P_{46} \wedge P_{49} \wedge P_{44}) \rightarrow P_{93}$
$\vdash P_{93}$ — at issue: *The Messiah must be born of a virgin*

`magisterialLine` — Magisterial strand (papal teaching)
**The magisterial line.** Papal teaching and the authority granted it.

Encoded as a line like the others and deliberately kept out of `christian`: its second ground is one this library's author does not grant. Keeping it a line rather than folding it into a package is what lets `magisterial_authority_is_load_bearing` ask what the route is worth on its own.

(1) $P_{90}$ — *Papal teaching affirms that Mary conceived while remaining a virgin*
(2) $P_{91}$ — *Magisterial teaching settles the question*
(3) $(P_{90} \wedge P_{91}) \rightarrow P_{93}$
$\vdash P_{93}$ — at issue: *The Messiah must be born of a virgin*

`referentialLine` — Referential reading: a virgin is an
**The referential line.** The shared lexical ground, the Rebekah datum, and two claims about Mary — that she was a young woman of marriageable age, and that she conceived as a virgin, which is cited `disputed` — delivering that she answers Isaiah's description without the word having to carry the sense. The fathers answer the Jewish "young woman" the same way: Cyril of Alexandria, "even if the virgin were called a young woman, she will not cease to be a virgin".

The scroll's reading is a ground because the reply is about what the word means, not which word Isaiah wrote: 1QIsa , copied before Christ, has the Masoretic Text's . If the Hebrew were in doubt the dispute would not be about the sense alone, and the reply would have more to answer.

(1) $P_{4}$ — *denotes a young woman of marriageable age*
(2) $P_{5}$ — *Being a virgin does not exclude a woman from the denotation of*
(3) $P_{6}$ — *Mary at the conception was a betrothed young woman of marriageable age*
(4) $P_{79}$ — *Mary conceived Jesus while a virgin*

(5) $P_{13}$ — *1QIsa , copied before Christ, reads at Isaiah 7:14, as the Masoretic Text*
(6) $(P_4 \wedge P_5 \wedge P_6 \wedge P_{79}) \rightarrow P_7$
⊢ $P_7$ — at issue: *Mary answers the description at Isaiah 7:14 whatever denotes*

**`versionalLine`** — Lexical objection from the ancient versions
**The versional line**, stated as the objector would state it: the Targum and the Three read the broad term, Qumran settles the Hebrew, and Matthew's claim is taken to need the narrow sense — so the word does not denote virginity.

(1) $P_{10}$ — *Targum Jonathan renders at Isaiah 7:14 as , 'young woman'*
(2) $P_{11}$ — *Aquila, Symmachus and Theodotion render Isaiah 7:14 with*
(3) $P_{13}$ — *1QIsa , copied before Christ, reads at Isaiah 7:14, as the Masoretic Text*
(4) $P_{14}$ — *The split among the ancient versions shows does not denote virginity*
(5) $P_8$ — *Matthew's fulfilment claim requires that itself denote virginity*
(6) $(P_{10} \wedge P_{11} \wedge P_{14}) \rightarrow \neg P_2$
⊢ $\neg P_2$ — at issue, the denial of: *in Isaiah 7:14 denotes a virgin, not merely a young woman*

**`wegnerLine`** — Wegner's grammatical objection (Isaiah 7:14)
**The Wegner line.** The predicate-adjective parse, the near-term setting of the sign, the ordinary pregnancy that setting supplies, and the principle that the Isaianic referent settles the word's denotation — delivering that the of the sign is pregnant when it is given.

The line stops at the pregnancy and the two further moves are closing steps, because that is where the argument actually divides: the parse is common ground, and everything contestable happens after it.

`lexicalSenseRequiredForFulfilment` is not among its grounds and is not Wegner's view. He holds a prophetic pattern, on which Matthew's use of the verse survives the lexical finding, so the objection stops at the lexical conclusion rather than running on to the fulfilment claim.

(1) $P_{33}$ — *at Isaiah 7:14 is a predicate adjective: the is pregnant*
(2) $P_{81}$ — *Isaiah 7:14 is a near-term sign to Ahaz, fulfilled in Isaiah's generation*
(3) $P_{35}$ — *The pregnancy Isaiah 7:14 announces is an ordinary conception*
(4) $P_{37}$ — *What the of Isaiah 7:14 turns out to be settles what the word denotes*
(5) $P_{33} \rightarrow P_{34}$
⊢ $P_{34}$ — at issue: *The of Isaiah 7:14 is already pregnant when the sign is given*

**`wegnerClosingSteps`**
The two steps that carry Wegner's line to its lexical conclusion: the pregnancy excludes virginity, and the referent settles the word. Passed to `caseOf` as closing steps, so that a variant can change the grounds without retyping them.

(1) $(P_{34} \wedge P_{35}) \rightarrow P_{36}$ — would give: *The of Isaiah 7:14 is not a virgin*
(2) $(P_{36} \wedge P_{37}) \rightarrow \neg P_2$ — would deny: *in Isaiah 7:14 denotes a virgin, not merely a young woman*

**`signLine`** — The fathers' sign argument (Isaiah 7:11, 14)
**The fathers' sign argument.** Justin, Irenaeus and Origen, and every other father the library has read on the verse, and Rydelnik today: the sign of 7:14 must be extraordinary, an ordinary

conception is not, so the pregnancy is no ordinary one. It denies the ground of Wegner's line that the parse does not supply, and nothing else.

Its step is rated `plausible`: no source cited here grants both grounds and holds the pregnancy ordinary. The rival denies the first ground instead, and the grounds are rated separately. It is not rated higher, because the step reads the conception as the whole of the sign.

(1) $P_{39}$ — *The sign of Isaiah 7:14 must be extraordinary, like the sign offered at 7:11*
(2) $P_{40}$ — *An ordinary conception is nothing extraordinary: it happens to all women*
(3) $(P_{39} \wedge P_{40}) \rightarrow \neg P_{35}$
$\vdash \neg P_{35}$ — at issue, the denial of: *The pregnancy Isaiah 7:14 announces is an ordinary conception*

`ordinarySignLine` — The near-term reply: a sign need not be a miracle
**The near-term reply**, as an argument: signs in Isaiah are ordinary events, and this one is dated by a child's infancy, so it need not be extraordinary. Wegner (469–470) and Rhodea (64–65).

(1) $P_{41}$ — *Signs elsewhere in Isaiah are ordinary events: his children, 8:18*
(2) $P_{42}$ — *Isaiah 7:16 dates the deliverance by a child's infancy*
(3) $(P_{41} \wedge P_{42}) \rightarrow \neg P_{39}$
$\vdash \neg P_{39}$ — at issue, the denial of: *The sign of Isaiah 7:14 must be extraordinary, like the sign offered at 7:11*

`septuagintLine` — The Septuagint as a witness (Isaiah 7:14 in Greek)
**The Septuagint as a witness.** Irenaeus's argument: the Greek was made by Jews long before Christ, so its "virgin" cannot be a Christian reading put on the text. Its hinge is `parthenosMeans Virgin`, and the dispute over the Septuagint is about that one ground.

The step draws out its grounds: a translator who chose for the woman a word that means a virgin described her as one. It is rated `plausible`: no reader cited here grants that the word means a virgin and denies that the translator called her one. Bratcher and Brown, who deny the next step, grant this one: the translator meant "a young woman, at that time virgin" (Bratcher 115), "a deliberate preference for understanding the young woman of Isa 7:14 as a virgin" (Brown 148).

Walton doubts the word itself, and that dissent is counted where it belongs, in the rating of the third ground. Against the step he offers one thing more, Archer's suggestion that the translator of Isaiah "consistently showed a tendency to be imprecise in his choice of Greek terms", which "could well be the explanation of the use of parthenos here" (293). That is a guess at why the translator wrote the word, not a reading of what he wrote, and it is not counted as a dissent. The translator's own text tells against it: everywhere else in his Isaiah, stands for ,23:4) 37:22, 47:1, 62:5; `isaiahUsesParthenosForBetulah`). The step is not rated higher, because none of its readers argues for it beyond the word's sense.

The main contest is over the third ground, rated `disputed`; the witness is no stronger than that ground, so the step's rating changes no verdict.

(1) $P_{9}$ — *The Septuagint renders at Isaiah 7:14 as*
(2) $P_{15}$ — *The Greek Isaiah was translated by Jews before the coming of Christ*
(3) $P_{16}$ — *In the Greek of the Septuagint, means a virgin*
(4) $(P_{9} \wedge P_{15} \wedge P_{16}) \rightarrow P_{31}$
$\vdash P_{31}$ — at issue: *Before Christ, a Jewish translator read the woman of Isaiah 7:14 as a virgin*

`driftLine` — Wegner on : the word had not yet come to mean ‘virgin’

**Wegner on** : in the Septuagint’s day the word meant “young woman”, and came to mean “virgin” only by the time of the New Testament (482–83). Held by Wegner, Rhodea and Meade; disputed by Rico and Gentry, and by Bratcher. Rhodea follows Wegner, with an “apparently”, and draws from Genesis 34:3 that the word “need not refer to a virgo intacta” (67). Meade holds the same, “cf. Dina in Gen 34:3”, and that by Justin’s day the word had been “hijacked or used to mean ‘chaste woman’ only” (comment of 9 January 2013).

Three grounds: the older usage; what the Greek of 34:3 reads; and that the noun there describes Dinah as she then was. The third is Wegner’s own — Dinah “is called a even after she was raped by Shechem” (483) — and Miller’s, and it is not the text’s: the order of the verses puts Shechem’s love after his act, not the noun’s description (`parthenosDescribesDinahAsSheThen Was`). It is written out, not left inside the step, so that a reader sees it.

The step is rated `disputed`, because two readers grant all its grounds and deny its conclusion. Rico and Gentry grant the older usage, that the Greek calls Dinah a , and that she was then no longer a virgin; but Genesis 34:1–3 is “the exception that proves the rule” (21), an archaism of the Greek Pentateuch, whose language is “more elevated and classical than the language of the later texts” (18). Bratcher grants all three — “at first the word was used in a general sense of ‘girl’, ‘young woman’” (112), and Dinah “was no longer, therefore, a ‘virgin’” — and still finds that “parthenos definitely means ‘virgin’ in the LXX; only very exceptionally (and, inexplicably, in Gen. 34:3) is it used otherwise” (113). The Greek Isaiah, a later book by another translator, uses the word elsewhere only for )`isaiahUsesParthenosForBetulah`).

Delling, in the standard theological dictionary, reads the Septuagint’s usage at Isaiah 7:14 as demanding “no more than the sense of a ‘woman untouched by a man up to the moment of the conception’” (*TDNT* 5.833, as Rhodea quotes him, 67 n. 42): a virgin until then, whatever followed. And the Greek Pentateuch, the corpus Genesis 34:3 comes from, uses the word in its laws where virginity is the point (`lawsLine`). One passage in the broader sense does not show that the narrower sense was missing.

(1) $P_{18}$ — *In early Greek, meant a young woman, with or without virginity*
(2) $P_{19}$ — *The Septuagint calls Dinah a at 34:3, after Shechem lies with her (34:2)*
(3) $P_{76}$ — *At 34:3 describes Dinah as she then was, no longer a virgin (Miller)*
(4) $(P_{18} \wedge P_{19} \wedge P_{76}) \rightarrow P_{17}$
$\vdash P_{17}$ — at issue: *In the Septuagint’s day, meant ‘young woman’; not yet ‘virgin’*

`usageLine` — Rico and Gentry: means ‘virgin’ in the Greek of the Scriptures

**The case from usage.** Held by Rico and Gentry; disputed by Davidson and Meade. Rico and Gentry argue from the Jewish objection itself: “Otherwise the discussion of Justin and Trypho and the change from parthenos to neanis by AQUILA, SYMMACHUS, and THEODOTION in Is 7:14 would have no raison d’être” (21).

The first ground, the Greek Isaiah’s other uses of the word, is the library’s own addition, read from the two texts: it is the usage of the translator whose word is in question, as Genesis 34:3 is not. What the texts read is not in dispute; what it shows can be. It shows the sense “virgin” only if means a virgin where he renders it, and two of the four are figures for a city, the “virgin daughter” of Zion (37:22) and of Babylon (47:1). Bratcher, who argues from the same correspondence across the whole Septuagint — 45 of the 52 times occurs — warns that where it means only a young girl, or is used figuratively, “in such cases parthenos in the LXX will have the same meaning” (113).

The step is rated `disputed`, on two readers who grant the Jewish objection and read it the other way: the revisers were answering a sense Christians had put on the word, not the sense its translator gave it. A. B. Davidson: the Three wrote "possibly to evade the technical sense put on the word by the Christians", having been "used generally for 'girl' or 'young woman'" (*A Dictionary of the Bible* II, 1899, 456). John Meade, a Septuagint scholar whose doctoral supervisor was Gentry, so that the dissent comes from within Gentry's own school, finds the revisers' change sensible "only in a context where has been hijacked or used to mean 'chaste woman' only (which by the time of Justin Martyr, it clearly had been, since Trypho never disputes this point but only relies on his different version which had )"; for " simply means young woman in this verse and in other places in the LXX" (comment of 9 January 2013).

The dissents on both rival steps are brief. Davidson hedges his account of the Three with a "possibly", though not his account of the word; Meade's is a blog comment, revising his own earlier view toward "young woman". Against Wegner's step, Rico and Gentry give a reason, the archaism of the Greek Pentateuch, and Bratcher calls Genesis 34:3 inexplicable without explaining it. The ratings weigh none of this: each step has a cited reader who grants its grounds and denies its conclusion, and so each is `disputed`. Wegner's reading can be held with all three grounds here too — it is the countermodel in `usage_rests_on_its_inference` — though he does not discuss the Three or Trypho. The rating matters: rated higher, this step would decide the dispute over the Septuagint in the witness's favour (`Dispute.Septuagint` says why).

(1) $P_{20}$ — *Elsewhere in the Greek Isaiah, renders*
(2) $P_{11}$ — *Aquila, Symmachus and Theodotion render Isaiah 7:14 with*
(3) $P_{30}$ — *Trypho rejects the Septuagint's 'the virgin' and reads 'the young woman'*
(4) $(P_{20} \wedge P_{11} \wedge P_{30}) \to P_{16}$
$\vdash P_{16}$ — at issue: *In the Greek of the Septuagint, means a virgin*

`matthewReadsTheGreek`

**Scripture's reading of the Greek word.** Matthew quotes the Septuagint's of a woman who conceived before she and Joseph came together; so in the text he quotes, the word has the sense "virgin".

$(P_{27} \wedge P_{28}) \to P_{29}$ — would give: *In the Greek of Isaiah 7:14, which Matthew quotes, means 'virgin'*

`matthewReadingSource`

The citation for Scripture's reading of the Greek word, at a confidence: Westminster's rule that Scripture interprets Scripture (I.ix), Irenaeus on the apostles' agreement with the Seventy (III.21.3), and Wegner, who grants Matthew's use and denies the step (483).

```
def matthewReadingSource : Confidence → Source :=
  fun c =>
    {
      primary :=
        Reference.work westminsterConfession (Bib.Locus.sectionRef "I.ix"),
      supporting :=
        [Reference.work irenaeusAgainstHeresies
            (Bib.Locus.sectionRef "III.21.3"),
          Reference.work wegnerVirginBirths (Bib.Locus.page 483)],
      tradition := Tradition.reformedProtestant, confidence := c }
```

`matthewLine` — Scripture interprets Scripture: Matthew quotes of Mary

**Scripture interprets Scripture: Matthew's quotation.** The Gospel quotes the Greek of Isaiah 7:14, , of Mary, who conceived "before they came together" (1:18) and whom Joseph "knew not until she had borne a son" (1:25). If Scripture is its own interpreter — "The infallible rule of interpretation of Scripture is the Scripture itself" (Westminster I.ix) — the word in the text Matthew quotes has the sense he gives it. Its grounds are Scripture alone.

Like the case from the laws, it concludes that a passage of the Septuagint uses the word in the sense "virgin", and so, by what a usage is, that the sense was the Septuagint's, which Wegner denies. It says nothing of the Hebrew .

Cited, the step is `disputed`. Wegner grants both grounds — the word was "a suitable term to describe Mary in the first century AD" — and denies the conclusion: it "changed in meaning from 'young woman' to 'virgin'" between the translator and Matthew (483). Whether that dissent counts is the question the standards answer differently: under the evidence and tradition standards it is a critique; under the scriptural standard, a dissent from a step whose grounds are all Scripture counts only if it rests on Scripture alone, and Wegner's rests on early Greek usage. `Dispute.Matthew` computes the hearing under each.

(1) $P_{27}$ — *Matthew 1:23 quotes Isaiah 7:14 in the Greek's own words:*
(2) $P_{28}$ — *Matthew says Mary conceived before she and Joseph came together*
(3) $(P_{27} \wedge P_{28}) \to P_{29}$
$\vdash P_{29}$ — at issue: *In the Greek of Isaiah 7:14, which Matthew quotes, means 'virgin'*

`herSeedLine` — Luther on 'her seed': the wording itself signifies no human father

**Luther on "her seed"**: the wording itself signifies a birth with no human father. Held by Luther and Henry, and, as "a hint", by Akin and Miravalle; disputed by Leupold, Keil and Lewis. Irenaeus reads the verse of the Virgin's son, though he does not argue from the wording.

Luther: the seed of other women "might rather be said to have been the seed of the man. But that which was born from Mary was conceived of the Holy Ghost and was the true Seed of Mary" (*Luther on the Creation* 298–99). He finds the sense in the words of Genesis, and holds that Isaiah later "threw some additional light" on it: "For it was then made certain that this Seed would not be born from the union of a man and a woman" (298).

The step is rated `disputed`, because readers who grant all three grounds deny the conclusion. Leupold reads the verse as the promise of the victor — "Both the ultimate victory and its achievement by the seed of the woman are taught with unequivocal plainness by this word" (167). Asked whether the expression is "so phrased in reference to Mary and the virgin birth", he answers "Not primarily, but at least incidentally", and holds that "the expression used does not specifically prophesy the virgin birth" (169). Keil grants that the promise "culminates in Christ", and finds the virgin birth in its fulfilment, "even if the words had reference first of all to the fact that the woman had been led astray by the serpent", "even in its apparently casual form" (102). Lewis grants that "it is normal in Hebrew to describe descendants by the noun zera$^{c}$" (299); he doubts the promise reading itself, suggesting it came from "Making the woman to be the addressee", but argues on

grounds that do not need that doubt: "To say that the passage is messianic does not necessarily imply that it is virgin-birth messianic" (319).

(1) $P_{50}$ — *Genesis 3:15 says that 'her seed' will strike the serpent's head*
(2) $P_{51}$ — *Genesis 3:15 is the protoevangelium, the first promise of a redeemer*
(3) $P_{52}$ — *Hebrew is ordinarily reckoned through the father*
(4) $(P_{50} \wedge P_{51} \wedge P_{52}) \rightarrow P_{54}$
$\vdash P_{54}$ — at issue: *The wording 'her seed' itself signifies a birth with no human father*

`posterityLine` — Leupold on 'her seed': her posterity, named for the deception
**Leupold on "her seed"**: the wording names the woman's posterity, and names the woman because she was deceived; it does not itself signify a birth with no human father. Held by Leupold and Keil, whose two grounds Calvin gives too; disputed by Irenaeus and Henry.

Leupold: "the expression used does not specifically prophesy the virgin birth, but it coincides and agrees with it under divine providence. For it is not to be forgotten that the expression 'her seed' in its first meaning is a collective noun and includes all who are enrolled in the struggle against Satan, without being themselves virgin born" (169).

The step is rated `disputed`. Irenaeus grants both grounds. The enmity is kept up between the serpent and the woman's seed "until the seed did come appointed to tread down his head" (*Against Heresies* III.23.7), and "it was by means of a woman that he got the advantage over man at first" (V.21.1); yet he reads the verse as preaching "He who should be born of a woman, [namely] from the Virgin" (V.21.1), though without arguing from its wording. Henry gives the woman's name the same reason — "because she it was whom the devil had beguiled" — and still reads the seed as "of a woman only, of a virgin".

(1) $P_{50}$ — *Genesis 3:15 says that 'her seed' will strike the serpent's head*
(2) $P_{56}$ — *'Her seed' at Genesis 3:15 is first collective: her posterity, not one person*
(3) $P_{57}$ — *The seed is called the woman's because the serpent deceived the woman*
(4) $(P_{50} \wedge P_{56} \wedge P_{57}) \rightarrow \neg P_{54}$
$\vdash \neg P_{54}$ — at issue, the denial of: *The wording 'her seed' itself signifies a birth with no human father*

`idiomLine` — Lewis on 'her seed': Genesis says it of Hagar and Rebekah too
**Lewis on "her seed"**: Genesis speaks of a woman's seed in ordinary births too, so the wording at 3:15 does not by itself signify a birth with no human father. Held by Lewis; disputed by Akin.

Lewis: "Had it been observed across history that Hagar's descendants whose ancestral father is Abraham are also projected with a feminine possessive suffix attached to zera$^{c}$ (Gen 16:10), as also are Rebekah's descendants whose ancestral father is Isaac (24:60), the treatment of Gen 3:15 would likely have been different" (299–300). "A look at texts about Hagar and Rebekah in Genesis could have safeguarded interpreters from the whole misguided exegetical effort" (319).

The step is rated `disputed`, on one reader. Jimmy Akin, a Catholic apologist, does not discuss Hagar or Rebekah, but grants the point Lewis draws from them, that a woman's seed "is not outside the bounds of Hebrew expression", and still calls the wording "odd", and agrees with the "many"

who have "rightly seen" it as "a hint of the Virgin Birth". A hint is less than a sign, and whether it denies Lewis's conclusion is arguable; it is the only dissent found.

(1) $P_{50}$ — *Genesis 3:15 says that 'her seed' will strike the serpent's head*
(2) $P_{58}$ — *Genesis speaks of a woman's seed in ordinary births: Hagar's and Rebekah's*
(3) $(P_{50} \wedge P_{58}) \rightarrow \neg P_{54}$
$\vdash \neg P_{54}$ — at issue, the denial of: *The wording 'her seed' itself signifies a birth with no human father*

`greekHeLine` — The Greek's 'he': the woman's seed read as one person
**The Greek's "he"**: the translator of Genesis read the woman's seed as one person. Held by Collins, and by Martin as Collins quotes him; Collins calls the reading "generally acknowledged" (141). Rated `disputed`, on Philo, the earliest known reader of this Greek, who grants that it says "he" and reads it of the mind, a "barbarism" correct in meaning (*Allegorical Interpretation* III.188). Lewis leaves it open: the masculine "could be an oversight", and "it is possible that the translator reveals a messianic understanding" (300). What it does not reach in any case is whether that person has a human father (`Results.Genesis`).

(1) $P_{59}$ — *The Greek of Genesis 3:15 calls the woman's seed 'he', though is neuter*
(2) $P_{59} \rightarrow P_{60}$
$\vdash P_{60}$ — at issue: *The Greek translator of Genesis read the woman's seed at 3:15 as one person*

### The fulfilment of Genesis 3:15, and the critical reading

The strands above ask what the wording of Genesis 3:15 says. The reader's next question runs the other way: the Gospel tells of one who was born of a woman, was struck, and destroyed the devil. Does that fulfil the promise, and does the fulfilment confirm that it was a promise?

`termsMetInJesus`
**The fulfilment.** Each term of Genesis 3:15 met, as the New Testament names it: the woman's seed in the Son "made of a woman"; the serpent in "that old serpent, called the Devil"; its head crushed when the Son destroys the devil "through death"; his heel struck in his death, and the wound not the end of him in his rising. So in Jesus the promise is fulfilled.

$(P_{50} \wedge P_{64} \wedge P_{61} \wedge P_{62} \wedge P_{63}) \rightarrow P_{65}$ — would give: *In Jesus the promise of Genesis 3:15 is fulfilled: he crushes the serpent's head*

`fulfilmentConfirmsThePromise`
**The fulfilment confirms the promise.** If in Jesus each term of Genesis 3:15 is met, the verse is a promise of him: the protoevangelium.

$P_{65} \rightarrow P_{51}$ — would give: *Genesis 3:15 is the protoevangelium, the first promise of a redeemer*

`fulfilledInOneVirginBorn`
**Of the woman alone.** If the promise is fulfilled in Jesus, and Jesus was conceived of a virgin, the seed in whom it is fulfilled had no human father.

$(P_{65} \wedge P_{79}) \rightarrow P_{66}$ — would give: *The seed in whom Genesis 3:15 is fulfilled was of the woman alone*

`formExcludesAPromise`
**Westermann's denial.** "Her seed" is a line of descendants, and the verse is a punishment oracle on the serpent; such a form has no promise or prophecy, "even as its secondary meaning", so the verse is not the protoevangelium.

> $(P_{68} \wedge P_{67}) \to \neg P_{51}$ — would deny: *Genesis 3:15 is the protoevangelium, the first promise of a redeemer*

`sceneMakesItAPromise`
**The scene read whole.** The serpent speaks and twists God's command, as no animal does of itself; it is the instrument of an evil power; the blow falls on the serpent itself, "your head"; and God himself sets the enmity. So the sentence on the serpent is God's promise of victory over that power: the protoevangelium.

> $(P_{71} \wedge P_{73} \wedge P_{70} \wedge P_{72}) \to P_{51}$ — would give: *Genesis 3:15 is the protoevangelium, the first promise of a redeemer*

`singularSyntaxNamesOne`
**The syntax of the striker.** with singular verbs and pronouns denotes one descendant elsewhere; at 3:15b the striker is singular "he", against the serpent's own head; and the Greek translator read one person. So "her seed" at 3:15 is not only a line of descendants: the one who strikes is one of them.

> $(P_{69} \wedge P_{70} \wedge P_{60}) \to \neg P_{68}$ — would deny: *At Genesis 3:15 'her seed' is a line of descendants, and not an individual*

`fulfilmentSource`
The citation for the fulfilment's step, at a confidence: the readers who argue it, and Westermann, who denies it.

```
def fulfilmentSource : Confidence → Source
```

`fulfilmentLine` — The fulfilment of Genesis 3:15: struck at the heel, he crushes the serpent's head
**The fulfilment of Genesis 3:15**, read from Scripture: every term of the promise is met in Jesus, as the New Testament itself names it.

- **The woman's seed**: God sent his Son, "made of a woman" (Galatians 4:4).
- **The serpent**: "that old serpent, called the Devil, and Satan" (Revelation 12:9; 20:2).
- **Its head crushed**: the Son shared flesh and blood "that through death he might destroy him that had the power of death, that is, the devil" (Hebrews 2:14); he "was manifested, that he might destroy the works of the devil" (1 John 3:8).
- **His heel struck**: he died, and rose the third day (1 Corinthians 15:3–4), a wound and not the end of him.

Irenaeus reads it so: the seed "appointed to tread down his head — which was born of Mary", against "that old serpent" (*Against Heresies* III.23.7), and the Lord "summed up in Himself this enmity, when He was made man from a woman, and trod upon his head" (IV.40.3). Hamilton: the

one "born of woman (i.e., her seed, Gal 4:4) who 'nullified the one who has the power of death, that is, the devil' (Heb 2:14)—one might say he crushed the serpent's head" (53 n. 89). Keil: "In this sense Christ is the seed of the woman, who tramples Satan under His feet, not as an individual, but as the head" (102), with Romans 16:20 and 1 John 3:8. Leupold, of Christ's temptation and the cross: "the first crushing defeat that the seed of the woman administered … On the cross this victory was sealed" (170).

**What the conclusion says, and what it does not.** That in Jesus the promise is fulfilled: struck at the heel, he crushes the serpent's head. Calvin, Keil and Leupold each deny that "her seed" means Christ alone — Calvin finds the word "too violently distorted" by those who take it so, "for who will concede that a collective noun is to be understood of one man only?" — and each holds the conclusion as worded: "we must necessarily come to one head" (Calvin 170–71).

**The texts it rests on, and how they are linked.** Revelation's "that old serpent" names the serpent of the garden. Romans 16:20, "the God of peace shall bruise Satan under your feet shortly", is not counted: it is an allusion, and a disputed one, with Calvin (171), Keil (102) and Hamilton (42) for it, and Lewis ("one possible allusion", 303) and Collins (147 n. 24, "if Paul was alluding to this text at all") doubting it. Galatians 4:4 is cited for what it says, that the Son was made of a woman; whether Paul alludes to Genesis there is disputed too (`sonMadeOfAWoman`).

**Its rating.** `disputed`, on Westermann. He grants what every ground reads — none of them says the New Testament *quotes* Genesis 3:15 — and denies that the verse promises anyone, "even as its secondary meaning" (260), adding that "suggestions of a messianic interpretation are found in late Judaism, but not in the New Testament" (261). His reasons are the collective "seed" and the form of the verse (259–60): philology and form criticism, not a reading of Hebrews, 1 John or Revelation. Lewis, who holds that "The NT never speaks of Christ as the one who tramples the serpent" (303), denies that Scripture makes the link but not the conclusion, and is not counted.

(1) $P_{50}$ — *Genesis 3:15 says that 'her seed' will strike the serpent's head*
(2) $P_{64}$ — *Paul says God sent his Son 'made of a woman' (Galatians 4:4)*
(3) $P_{61}$ — *Revelation calls the devil 'that old serpent' (12:9, 20:2)*
(4) $P_{62}$ — *The Son came to destroy the devil and his works, through death*
(5) $P_{63}$ — *Paul says Christ died, was buried, and rose the third day*
(6) $(P_{50} \wedge P_{64} \wedge P_{61} \wedge P_{62} \wedge P_{63}) \rightarrow P_{65}$
$\vdash$ $P_{65}$ — at issue: *In Jesus the promise of Genesis 3:15 is fulfilled: he crushes the serpent's head*

`confirmationSource`
The citation for the step from the fulfilment to the promise, at a confidence: the readers who grant that Genesis 3:15 is fulfilled in Christ and call it, for that, the first promise of the gospel.

```
def confirmationSource : Confidence → Source :=
  fun c =>
    { primary := Reference.work leupoldGenesis (Bib.Locus.page 167),
      supporting :=
        [Reference.work keilDelitzschPentateuch (Bib.Locus.page 102),
          Reference.work calvinGenesis (Bib.Locus.pages 170 171),
          Reference.work collinsSyntacticalNote (Bib.Locus.page 146),
          Reference.work hamiltonSkullCrushingSeed (Bib.Locus.page 31),
          Reference.work irenaeusAgainstHeresies
            (Bib.Locus.sectionRef "IV.40.3")],
      tradition := Tradition.christianTypological, confidence := c }
```

`confirmationLine` — The fulfilment confirms the promise: Genesis 3:15 is the protoevangelium
**The fulfilment confirms the promise.** If in Jesus each term of the verse is met, the verse was a promise of him: the protoevangelium. This is not a deduction from Genesis alone. Reasoning "if the verse promised the Messiah, he would crush the serpent and be struck; Jesus did; so it promised him" would affirm the consequent. It is a step of its own: a promise whose every term is met in one person, as Scripture names them, is a promise of that person.

Rated `plausible`. No reader found grants that Jesus fulfils the verse and denies that it is a promise: everyone found who denies the promise, Westermann among them, denies the fulfilment too, and that dissent belongs to the fulfilment's step and to the claim that the verse is the protoevangelium. Everyone who grants the fulfilment calls the verse a promise: Leupold, who finds "the ultimate victory and its achievement by the seed of the woman … taught with unequivocal plainness" (167); Keil (102); Calvin (170–71); Collins, for whom the verse, read from the end, is God's threat "of an individual who will engage the snake in combat and win" (146); Hamilton, for whom "God's first act of judgment in the Bible is accompanied by his first promise of salvation" (31). Rated no higher, because the step adds little to what its ground already says: to fulfil a promise there must have been one.

(1) $P_{65}$ — *In Jesus the promise of Genesis 3:15 is fulfilled: he crushes the serpent's head*
(2) $P_{65} \to P_{51}$
$\vdash P_{51}$ — at issue: *Genesis 3:15 is the protoevangelium, the first promise of a redeemer*

`aloneLine` — The seed of the woman alone: the promise fulfilled in one born of a virgin
**Of the woman alone.** Granted that the promise is fulfilled in Jesus, and that Mary conceived him as a virgin, the seed in whom it is fulfilled had no human father. Irenaeus joins the two: "He who should be born of a woman, [namely] from the Virgin … was preached as keeping watch for the head of the serpent" (V.21.1).

The step only joins its grounds, and anyone who grants both grants it, so it is rated `consensus`. What it rests on is its grounds, and both are contested: the fulfilment on Westermann, the virginal conception on the historian this argument cites. It reads the fact of the birth back into the promise; it does not find the birth in the wording, which is Luther's claim and is weighed apart (`Results.Genesis`).

(1) $P_{65}$ — *In Jesus the promise of Genesis 3:15 is fulfilled: he crushes the serpent's head*
(2) $P_{79}$ — *Mary conceived Jesus while a virgin*
(3) $(P_{65} \wedge P_{79}) \to P_{66}$
$\vdash P_{66}$ — at issue: *The seed in whom Genesis 3:15 is fulfilled was of the woman alone*

`westermannLine` — Westermann: a punishment oracle on a line of descendants, and no promise
**Westermann's denial**: Genesis 3:15 is no promise. "The parallelism makes it clear that 'seed' refers to a line of descendants and not to an individual" (259), and the verse is a punishment oracle on the serpent: "It is not possible that such a form has either promise or prophecy as its primary or even as its secondary meaning" (260). Encoded first, as the rival to the fulfilment.

Its grounds are philology and form criticism, and so is its step: none is a reading of another text of Scripture. Its first ground is contested in its own right (`seedIsLineNotIndividual`, and `syntaxLine` against it).

Rated `disputed`. Calvin grants both grounds — the seed is "the posterity of the woman generally", for "who will concede that a collective noun is to be understood of one man only?" (170), and the verse is the serpent's sentence — and denies the conclusion: the promise is in the curse,

and "we must necessarily come to one head" (171). Keil, who reads the seed as "the human race" and Christ "not as an individual, but as the head" (101–2), denies it too.

(1) $P_{68}$ — *At Genesis 3:15 'her seed' is a line of descendants, and not an individual*
(2) $P_{67}$ — *Genesis 3:14–15 is a curse on the serpent, in the form of a punishment oracle*
(3) $(P_{68} \wedge P_{67}) \rightarrow \neg P_{51}$
$\vdash \neg P_{51}$ — at issue, the denial of: *Genesis 3:15 is the protoevangelium, the first promise of a redeemer*

`sceneLine` — The scene read whole: God's sentence on the serpent's power
**The scene read whole**, from the section and not the word alone: what Genesis 3 says of the serpent, of whom the blow falls on, and of who sets the enmity.

- **The serpent speaks, and knows the command.** It gives back God's word of 2:17 twisted, "Ye shall not surely die" (3:4). Collins: "the snake's wording of v. 4 reflects knowledge of 2:17", and "animals do not have faculty of speech in Bible, hence there is some intervention here" (146 n. 21).
- **It is the instrument of an evil power.** Delitzsch, as Collins quotes him: "an animal not speaking of its own accord, but as made the instrument of itself by the evil principle". Woudstra: "There is a diabolical subtlety in the serpent's suggestions which points to a sinister background to his words" (197). This ground is `disputed` (`serpentIsTheInstrumentOfAPower`).
- **The blow falls on the serpent itself**: "it is the head of the serpent, not that of his zera$^{c}$, which is in view here" (Woudstra 199).
- **God sets the enmity**: "a tremendous initiative for good, unexpected and unmerited" (Woudstra 203).

So the sentence on the serpent is a promise of victory over the power behind it. Collins: "the referent of the second person pronoun would actually be the dark power behind the snake" (146–47 n. 21), and "the 'promise' for the humans is an implicature of the punishment on the snake" (147 n. 22). Keil: "This foe is Satan, who incessantly opposes the seed of the woman and bruises its heel, but is eventually to be trodden under its feet" (101–2).

**Its rating.** `plausible`. Woudstra grants every ground and does not deny the conclusion: though "this passage does not explicitly predict ultimate victory of the woman's seed", "the One who set the enmity might also be regarded as implicitly guaranteeing the ultimate success of those who are on his side", and "the term 'protevangelium' may be rightly used to describe it" (203). Westermann, who denies the conclusion, denies that the serpent is more than an animal (261), and that dissent belongs to the ground. Von Rad, as Woudstra quotes him, denies a protevangelium from "the sense of the passage" and the collective "seed" (194); he is not shown to grant the grounds. Rated no higher, because the step reads a promise out of a curse, which Collins calls "an implicature" and Woudstra "implicit".

None of this is the reading of the readers before Christ: Jubilees, Philo and Josephus read the serpent as an animal or an emblem, and none of them reads the verse as a promise. It is an exegesis of the section, from its own words.

(1) $P_{71}$ — *In Genesis 3 the serpent speaks, and knows and twists God's command*
(2) $P_{73}$ — *The serpent of Genesis 3 is the instrument of an evil power*
(3) $P_{70}$ — *At Genesis 3:15b the striker is singular 'he', against the serpent's own head*

(4) $P_{72}$ — *God sets the enmity himself: 'I will put enmity' (3:15)*
(5) $(P_{71} \wedge P_{73} \wedge P_{70} \wedge P_{72}) \to P_{51}$
⊢ $P_{51}$ — at issue: *Genesis 3:15 is the protoevangelium, the first promise of a redeemer*

`syntaxLine` — The syntax of the striker: 'he' who strikes is one descendant
**The syntax of the striker**, against Westermann's "a line of descendants and not an individual". Collins: when "denotes a specific descendant, it appears with singular verb inflections, adjectives, and pronouns" (144), and "the singular pronoun hûʾ in Genesis 3:15 is quite consistent with the pattern where a single individual is in view"; "we might wonder if the singular hûʾ in Genesis 3:15 is used precisely in order to make it plain that an individual is being promised" (145). It is "he" who strikes "you", the serpent itself, not its seed (146 n. 21). The Greek translator read one person (`lxx ReadsOneDescendant`). Alexander: the seed "must be understood as referring to a single individual and not numerous descendants" (363); Leupold (166–68) and Hamilton (32) agree.

What it concludes is worded as they hold it: "her seed" at 3:15 is not only a line of descendants, for the one who strikes is one of them, whether or not 15a also names her posterity. Collins allows the collective too, the Messiah "as the (primary) seed, and his followers as 'seed' by virtue of their relation to him" (148 n. 24).

Paul reads the singular "seed" of the promise to Abraham as one person: "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Galatians 3:16). That is a precedent for reading the word of one, not a reading of Genesis 3:15, and no reader found takes it as one; Calvin uses it so ("So Paul, from the seed of Abraham, leads us to Christ", 171). It is not counted as a ground.

Rated `disputed`. Keil grants the first two grounds — "the posterity of a man may consist of a whole tribe or of one son only", and the victory is "over the serpent itself" — and denies that "by the seed of the woman we are to understand one solitary person, one individual only" (101). Collins himself claims no more than consistency, from "a fairly low level of integration" (145–46), and Alexander notes that the same singular syntax is usually read collectively at Genesis 22:17–18a and 24:60 (364).

(1) $P_{69}$ — *Elsewhere with singular verbs and pronouns denotes one descendant*
(2) $P_{70}$ — *At Genesis 3:15b the striker is singular 'he', against the serpent's own head*
(3) $P_{60}$ — *The Greek translator of Genesis read the woman's seed at 3:15 as one person*
(4) $(P_{69} \wedge P_{70} \wedge P_{60}) \to \neg P_{68}$
⊢ $\neg P_{68}$ — at issue, the denial of: *At Genesis 3:15 'her seed' is a line of descendants, and not an individual*

`lawsFixTheSense`
**The laws' sense.** The high priest's is set against the widow, the woman put away, the defiled woman and the harlot, and the bride without dies for playing the harlot; so in these laws is used in the sense "virgin".

$(P_{21} \wedge P_{22}) \to P_{23}$ — would give: *In the Greek Pentateuch's laws, is used in the sense 'virgin'*

`lawsSource`
The citation for the laws' step, at a confidence: Bratcher, the lexica on , and Miller, who denies the step.

```
def lawsSource : Confidence → Source :=
```

```
fun c =>
  { primary := Reference.work bratcherStudyOfIsaiah (Bib.Locus.page 113),
    supporting :=
      [Reference.work bratcherStudyOfIsaiah (Bib.Locus.page 102),
        Reference.work liddellScottJones (Bib.Locus.page 1339),
        Reference.work muraokaLexiconSeptuagint (Bib.Locus.page 535),
        Reference.work lustLexiconSeptuagint (Bib.Locus.sv "    "),
        Reference.work millerBornDivine,
        Reference.work rhodeaDidMatthewConceive (Bib.Locus.page 67)],
    tradition := Tradition.christianHistoricalGrammatical, confidence := c }
```

`lawsLine` — The laws of the Greek Pentateuch: in the sense 'virgin'

**The case from the laws.** Bratcher's, from the Greek of Leviticus 21 and Deuteronomy 22 (102, 113): two laws of the Greek Pentateuch, the corpus Wegner takes Genesis 34:3 from, in which virginity is what the law turns on. The laws are in the translators' own Greek, and they are not uses of the word *of* a virgin, which would show nothing of its sense; the passages it rests on are where the sense is the point (`lawsUseParthenosAsVirgin`).

It concludes nothing about Isaiah 7:14. What it shows is that "virgin" was already a sense of in the Septuagint's Greek, which is what Wegner denies. The step from the two passages to the Septuagint's usage is not a step of the argument: it is what a usage "as a whole" means (`Testimony.Ontology.Usage`), and the meanings join the laws' sense to Rico and Gentry's claim and against Wegner's (`Meanings.BornOfAVirgin.joins`).

The step is rated `disputed`, on one reader. Robert J. Miller grants what the laws require: virginity matters "in the law that priests can marry only women who are virgins (Lev 21:13-14)", and the bride of Deuteronomy 22:13–21 is charged "with not being a virgin at the time of their marriage". But "that has to be inferred from the context": "Neither word means virgin", and "As in other Greek literature, parthenos in the Septuagint did not by itself connote what we mean by virginity", for where virginity matters the Greek adds "a parthenos who has not known a man" (Genesis 24:16) (*Born Divine*).

Miller is kept, as every cited reader is, and the page shows where his reading breaks. He says four things of the Greek. One is answered by a reading he does not take up, one is not answered here, and two do not hold of it.

- **Genesis 34:3**: "this term refers to a rape victim after she has been attacked". The Greek calls Dinah a in the verse after Shechem lies with her; that the noun describes her as she then was is Miller's premise, not the text's. Rico and Gentry explain the verse as an archaism of the Greek Pentateuch; the status reading reads it under the law of the seduced , as the name of the standing Shechem took (`dinahLine`).
- **Genesis 24:16**: where virginity matters, the Greek adds "a parthenos who has not known a man". The clause is the Hebrew's own, , and the Greek renders it. What it shows about either word, the page does not settle.
- **A young widow**: "Lament like a parthenos dressed in sackcloth for the husband of her youth (Joel 1:8)". The Greek of Joel 1:8 calls the woman , a bride; its - word, , is of the husband (read from Rahlfs's text).
- **The translators "consistently used it to translate the Hebrew almah"**. They used it for twice, at Genesis 24:43 and Isaiah 7:14, and elsewhere wrote , as Rhodea, who holds Wegner's view, notes (67 and n. 34); the word they used consistently for was (Bratcher 112–13).

And he does not take up , the abstract noun by which Walton's own test would fix the sense. The step is cited `disputed` here, on him: it is the step's floor, and the dispute over the Septuagint weighs it there. What its register computes is another matter (`Dispute.Miller`). Evidence a text refutes is struck before his dissent is checked, and the Greek of Joel 1:8 refutes his young widow; struck of it, his dissent still denies the step through Genesis 34:3, and is a credible critique under the evidence and tradition standards. But his case from Genesis 34:3 cannot be defended in the dispute over the Septuagint: the status reading defeats it. So his dissent is overruled, and the step stands at the `wellSupported` its support is cited at.

(1) $P_{21}$ — *The high priest of the Greek Leviticus marries a , not a widow or a harlot*
(2) $P_{22}$ — *In the Greek Deuteronomy, a bride without dies for playing the harlot*
(3) $(P_{21} \wedge P_{22}) \rightarrow P_{23}$
$\vdash P_{23}$ — at issue: *In the Greek Pentateuch's laws, is used in the sense 'virgin'*

`seductionLawNamesDinah`
**The law's name for Dinah.** The law of the seduced woman calls her a after the man has lain with her, and sets what he owes by "the bride-price of virgins"; Genesis 34 tells Shechem's act in the words of that law and its neighbours. So when the Greek calls Dinah "the " at 34:3, it names her by the standing he took, in the sense "virgin".

> $(P_{24} \wedge P_{25}) \rightarrow P_{26}$ — would give: *At Genesis 34:3 the Greek names Dinah a as the law names the seduced virgin*

`dinahLine` — The law's name for Dinah: Genesis 34:3 read under Exodus 22:15–16
**The status reading of Genesis 34:3.** Wegner's case rests on one verse: after Shechem "lay with her and humbled her" (34:2), the Greek says he "loved the , and spoke to her according to the mind of the " (34:3). He reads the word as said of her as she then was, a woman no longer a virgin, so that it cannot mean "virgin". This line reads it the other way: as the name of the standing Shechem took from her. A noun that names a woman says who she is in the story, not what she is at the moment of the clause: a noun phrase is read at a time of its own, which the context gives, not at its verb's (Enç 1986), as Scripture names Rahab "the harlot" long after Jericho (Hebrews 11:31, James 2:25) and Matthew "the tax collector" after his call (Matthew 10:3). The order of 34:2 and 34:3 puts Shechem's love after his act; it does not put the noun's description there.

The law does exactly this. In the Greek Exodus a man who "deceives a not betrothed and lies with her" shall endow her as his wife, or, if her father refuses, pay "the bride-price of virgins" (22:15–16). The woman he has lain with is still the law's , and what he owes is a virgin's price. Genesis 34 tells Shechem's act in that law's words and its neighbours': he "humbled" her (34:2), as the man who seizes a virgin has "humbled" her (Deuteronomy 22:29); his deed was "folly in Israel" (34:7, in the Hebrew), as the harlotry of a bride without the tokens of virginity is (Deuteronomy 22:21); and he offers the bride-price (34:12) that Exodus requires. So the narrative treats Dinah as the law's violated virgin. That is the use of the word the verse shows, and on that reading it is no evidence that could mean a woman who is not a virgin.

Frymer-Kensky reads the law and the story the same way, from the Hebrew. The lover "pays the mohar habbetulot even if the father refuses to allow him to marry her", a price a seduced girl "would no longer command" (80); and she follows the Dinah story with the law of "Intercourse with an Unmarried Girl (Exodus 22.15-16 and Deuteronomy 22.28-29)", under which the father "can take the 'virgin's brideprice' from the lover" (91). She hedges the price in a note: it "might

simply mean the appropriate brideprice for young girls" (80 n. 3). She does not discuss the Greek of 34:3.

**What it does not settle.** The Hebrew of 34:3 has , "girl", and the translator of Genesis renders that word with elsewhere, of Rebekah (24:14, 16, 55), and with (24:28, 57). At 34:4 and 34:12, where marriage and the bride-price are in view, he writes for Dinah, not . Rico and Gentry read 34:3 as the older, broader usage, an archaism of the Greek Pentateuch, while the Septuagint's Greek at large means "virgin" by the word (18, 21). Bratcher finds 34:3 "surprising", since Dinah "was no longer, therefore, a 'virgin' in the technical sense of the word" (113). The Greek Deuteronomy does not tell either way: its translator writes for through chapter 22, of the virgin wrongly accused (22:19) as of the woman seized (22:29), so his change of word follows the Hebrew, not the woman's state.

**Its rating.** `plausible`. A step is `disputed` when a cited reader grants its grounds and denies its conclusion, and none has been found who does. Wegner, Rhodea, Meade, Rico and Gentry and Bratcher read 34:3 as said of a woman who is not a virgin, but none of them takes up Exodus 22:15–16 or the law's words in Genesis 34, the second ground. Frymer-Kensky grants that ground, and does not deny the conclusion; her note doubts what the first ground's law prices, and so bears on how firmly that law is read, not on this step. No reader has been found who makes the status reading of the Greek: it is built here from the texts, with Frymer-Kensky's reading of the Hebrew, and is rated no higher than `plausible` for that reason. The commentaries on the Greek Genesis that might settle it, Wevers's *Notes* and Harl's *La Genèse*, have not been read. A reader of them who has the law before him and still reads 34:3 of a woman no longer a virgin would make the step `disputed`; and the verdict of `Dispute.Septuagint` turns on this rating.

(1) $P_{24}$ — *In the Greek Exodus, the seduced is owed 'the bride-price of virgins'*
(2) $P_{25}$ — *Genesis 34 tells Shechem's act in the words of the laws of the violated virgin*
(3) $(P_{24} \wedge P_{25}) \to P_{26}$
$\vdash P_{26}$ — at issue: *At Genesis 34:3 the Greek names Dinah a as the law names the seduced virgin*

### Miller on the laws

**`millerSource`**
The citation for Miller's steps, from a use of the word to its sense in the Septuagint's Greek. `disputed`: Rico and Gentry (18, 21) and Bratcher (113) grant that Genesis 34:3 calls a woman no longer a virgin a , and still hold that the word means "virgin" in the Septuagint.

```
def millerSource : Source :=
  { primary := Reference.work millerBornDivine,
    supporting :=
      [Reference.work ricoGentryInfantKing (Bib.Locus.pages 18 21),
        Reference.work bratcherStudyOfIsaiah (Bib.Locus.page 113)],
    tradition := Tradition.criticalScholarship,
    confidence := Confidence.disputed }
```

**`joelShowsNoConnotation`**
Joel 1:8 shows that the word does not connote virginity, Miller's way: the young widow is called a .

$P_{74} \to P_{75}$ — would give: *In the Septuagint, did not by itself connote virginity (Miller)*

`dinahShowsNoConnotation`
Genesis 34:3 shows the same: the Greek calls Dinah a , and the word describes her as she then was, no longer a virgin.

> $(P_{19} \wedge P_{76}) \to P_{75}$ — would give: *In the Septuagint, did not by itself connote virginity (Miller)*

`contextNotWordInTheLaws`
So in the laws the virginity "has to be inferred from the context", and the word is not used in the sense "virgin".

> $P_{75} \to \neg P_{23}$ — would deny: *In the Greek Pentateuch's laws, is used in the sense 'virgin'*

`millerJoelLine` — Miller: Joel 1:8 calls a young widow a
**Miller from Joel 1:8**: "Lament like a parthenos dressed in sackcloth for the husband of her youth", a young widow (*Born Divine*). The Greek does not read so (`Dispute.Miller`).

(1) $P_{74}$ — *The Greek of Joel 1:8 calls a young widow a (Miller)*
(2) $P_{74} \to P_{75}$
$\vdash P_{75}$ — at issue: *In the Septuagint, did not by itself connote virginity (Miller)*

`millerDinahLine` — Miller: Genesis 34:3 calls a woman no longer a virgin a
**Miller from Genesis 34:3**: "In one passage, this term refers to a rape victim after she has been attacked (Gen 34:3)" (*Born Divine*). Two grounds: what the Greek reads, and Miller's premise that its noun describes Dinah as she then was. The second is his, not the text's: the order of the verses puts Shechem's love after his act, not the noun's description (`dinahLine`).

(1) $P_{19}$ — *The Septuagint calls Dinah a at 34:3, after Shechem lies with her (34:2)*
(2) $P_{76}$ — *At 34:3 describes Dinah as she then was, no longer a virgin (Miller)*
(3) $(P_{19} \wedge P_{76}) \to P_{75}$
$\vdash P_{75}$ — at issue: *In the Septuagint, did not by itself connote virginity (Miller)*

`criticalExclusionLine` — Critical denial of the predictive reading of Isaiah 7:14
**The critical line**: the sign was given to Ahaz, and such a sign is not also a prediction of a virgin conception, so the predictive reading is denied.

Its grounds are what the two defeaters attack. Berry replaces the second with `nearTermFulfilmentIsUnclear` plus `berryBlocksExclusion`; parity replaces it with Isaiah 9 and 11 plus `parityDefeatsNearTermExclusion`.

(1) $P_{81}$ — *Isaiah 7:14 is a near-term sign to Ahaz, fulfilled in Isaiah's generation*
(2) $P_{82}$ — *A sign given for Ahaz's generation is not also a prediction of a virgin birth*
(3) $(P_{81} \wedge P_{82}) \to \neg P_1$
$\vdash \neg P_1$ — at issue, the denial of: *Isaiah 7:14 is a Messianic prediction of a virgin birth*

**The two defeaters, as arguments in their own right**

`criticalDenialUnderBerry` and `criticalDenialUnderParity` ask what the critical line is left with once a reply is in play. The lines below ask something else: what each reply *concludes*, taken

on its own. Written this way a reply is a position with premises of its own, and so a node that can defeat, and be defeated by, the line it answers — see `Dispute.lean`.

`berryLine` — Berry's objection to the near-term exclusion
**Berry's objection**, as an argument: the near-term fulfilment is unclear, so the near-term reading does not exclude the messianic sense.

(1) $P_{83}$ — *How Isaiah 7:14 was fulfilled in Ahaz's own day is itself an open question*
(2) $P_{83} \to \neg P_{82}$
$\vdash \neg P_{82}$ — at issue, the denial of: *A sign given for Ahaz's generation is not also a prediction of a virgin birth*

`postellLine` — Postell's parity argument against the near-term exclusion
**Postell's parity argument**, as an argument: Isaiah 9 and 11 are messianic on the same near-term timeline, so a near-term setting does not exclude the messianic sense.

(1) $P_{47}$ — *Isaiah 9:5–6 and 11:1–10 are read as messianic without reservation*
(2) $P_{48}$ — *Isaiah 9 and 11 sit on the same near-term Assyrian timeline as 7:14*
(3) $(P_{47} \wedge P_{48}) \to \neg P_{82}$
$\vdash \neg P_{82}$ — at issue, the denial of: *A sign given for Ahaz's generation is not also a prediction of a virgin birth*

`motyerLine` — Motyer's reply to the near-term reading
**Motyer's reply**, as an argument, with Compton: the sign is given to the house of David and the near-term timetable passes to Isaiah's son, so Isaiah 7:14 is not a near-term sign to Ahaz. The first reply to deny the critic's near-term premise rather than its exclusion premise.

(1) $P_{84}$ — *Isaiah 7:13–14 gives the sign to David's house, in the plural; 7:16's 'you' is Ahaz*
(2) $P_{85}$ — *Isaiah 8:4 gives Maher-shalal-hash-baz the timetable 7:16 gives the child of 7:14*
(3) $(P_{84} \wedge P_{85}) \to \neg P_{81}$
$\vdash \neg P_{81}$ — at issue, the denial of: *Isaiah 7:14 is a near-term sign to Ahaz, fulfilled in Isaiah's generation*

`micahLine` — Postell's Micah counterexample to the near-term exclusion
**Postell's Micah counterexample**, as an argument: the ruler of Micah 5 is set against the Assyrian invasion and was read messianically, so a near-term setting does not exclude a messianic sense.

(1) $P_{86}$ — *Micah 5:5–6 sets the ruler from Bethlehem against the Assyrian invasion*
(2) $P_{87}$ — *Micah 5:2 was read messianically in first-century Judaism*
(3) $(P_{86} \wedge P_{87}) \to \neg P_{82}$
$\vdash \neg P_{82}$ — at issue, the denial of: *A sign given for Ahaz's generation is not also a prediction of a virgin birth*

### What the strands share

**`sharedGrounds`**
The premises no single strand owns: Mary's conception, and the agreement of the two birth narratives about it. Every scriptural package needs them and none of the four strands delivers them.

(1) $P_{79}$ — *Mary conceived Jesus while a virgin*
(2) $P_{80}$ — *Matthew and Luke are independent traditions agreeing on the virgin conception*

**`scripturalLines`**
The four scriptural strands, in the order the module doc introduces them. `christian` is exactly these four on shared ground.

```
def scripturalLines : List (Line Claim) :=
  [isaianicLine, protoevangeliumLine,
    micheanLine, compositionalLine]
```

## TestimonyArguments.BornOfAVirgin.Packages — the positions, and the variants

A handful of these packages are positions someone holds; the rest exist to be *refuted*, because "this premise is load-bearing" is proved by removing it and exhibiting a countermodel, and the package with it removed has to be written down to be refuted. So the file grows with every result, and counting it here would only be one more thing to keep current.

Each variant is a named difference from `christian`: one line on different grounds, or one fewer line. Before `Line` existed each restated the whole twenty-one element premise list, where a reader could not see which premise had gone and a slip in the other twenty was invisible.

Two packages are *not* built from the lines, and deliberately. `critical` grants the texts and denies every inference drawn from them, so its premises group by kind rather than by strand. `lexicalCriticalUnderCompatibility` mixes the objector's grounds with the replies to them. Forcing either into `caseOf` would describe them as something they are not.

**`christian`** — Scriptural reading of Isaiah 7:14, Genesis 3:15 and Micah 5:2–3
The scriptural argument: four strands, no appeal to magisterial authority.

(1) $P_{1}$ — *Isaiah 7:14 is a Messianic prediction of a virgin birth*
(2) $P_{2}$ — *  in Isaiah 7:14 denotes a virgin, not merely a young woman*
(3) $P_{9}$ — *The Septuagint renders  at Isaiah 7:14 as*
(4) $P_{43}$ — *Matthew 1:23 quotes Isaiah 7:14*
(5) $P_{44}$ — *Matthew's quotation intends the virgin conception as fulfilment*
(6) $P_{50}$ — *Genesis 3:15 says that 'her seed' will strike the serpent's head*
(7) $P_{51}$ — *Genesis 3:15 is the protoevangelium, the first promise of a redeemer*
(8) $P_{52}$ — *Hebrew  is ordinarily reckoned through the father*
(9) $P_{53}$ — *The matrilineal wording of Genesis 3:15 marks a birth with no human father*
(10) $P_{77}$ — *Micah 5:3 names only the woman in labour as bearing the coming ruler*
(11) $P_{78}$ — *Micah's mention of a mother and no father indicates a birth with no human father*
(12) $P_{45}$ — *Isaiah 7 sits inside Isaiah 2–12, a unit framed by eschatology*
(13) $P_{46}$ — *An oracle's meaning in the finished book is set by its literary placement*

(14) $P_{49}$ — *Read compositionally, Isaiah 7:14 anticipates a future, miraculous birth*
(15) $P_{79}$ — *Mary conceived Jesus while a virgin*
(16) $P_{80}$ — *Matthew and Luke are independent traditions agreeing on the virgin conception*
(17) $(P_1 \wedge P_2 \wedge P_{44}) \rightarrow P_{93}$ — would give: *The Messiah must be born of a virgin*
(18) $(P_{50} \wedge P_{51} \wedge P_{52} \wedge P_{53}) \rightarrow P_{93}$ — would give: *The Messiah must be born of a virgin*
(19) $(P_{77} \wedge P_{78}) \rightarrow P_{93}$ — would give: *The Messiah must be born of a virgin*
(20) $(P_{45} \wedge P_{46} \wedge P_{49} \wedge P_{44}) \rightarrow P_{93}$ — would give: *The Messiah must be born of a virgin*
(21) $(P_{93} \wedge P_{79}) \rightarrow P_{94}$
$\vdash P_{94}$ — at issue: *Jesus of Nazareth satisfies the virgin-birth criterion*

*No premise here rests on scripture alone.*

`catholic` — Roman Catholic reading (Scripture and magisterial teaching)
The Roman Catholic package: the four scriptural strands *and* the magisterial one. This is the position as actually held — Scripture and Tradition together — and it is kept distinct from `christian` because its extra premise is one this library's author does not grant.

(1) $P_{90}$ — *Papal teaching affirms that Mary conceived while remaining a virgin*
(2) $P_{91}$ — *Magisterial teaching settles the question*
(3) $(P_{90} \wedge P_{91}) \rightarrow P_{93}$ — would give: *The Messiah must be born of a virgin*
(4) $P_1$ — *Isaiah 7:14 is a Messianic prediction of a virgin birth*
(5) $P_2$ — *  in Isaiah 7:14 denotes a virgin, not merely a young woman*
(6) $P_9$ — *The Septuagint renders  at Isaiah 7:14 as*
(7) $P_{43}$ — *Matthew 1:23 quotes Isaiah 7:14*
(8) $P_{44}$ — *Matthew's quotation intends the virgin conception as fulfilment*
(9) $P_{50}$ — *Genesis 3:15 says that 'her seed' will strike the serpent's head*
(10) $P_{51}$ — *Genesis 3:15 is the protoevangelium, the first promise of a redeemer*
(11) $P_{52}$ — *Hebrew  is ordinarily reckoned through the father*
(12) $P_{53}$ — *The matrilineal wording of Genesis 3:15 marks a birth with no human father*
(13) $P_{77}$ — *Micah 5:3 names only the woman in labour as bearing the coming ruler*
(14) $P_{78}$ — *Micah's mention of a mother and no father indicates a birth with no human father*
(15) $P_{45}$ — *Isaiah 7 sits inside Isaiah 2–12, a unit framed by eschatology*
(16) $P_{46}$ — *An oracle's meaning in the finished book is set by its literary placement*
(17) $P_{49}$ — *Read compositionally, Isaiah 7:14 anticipates a future, miraculous birth*
(18) $P_{79}$ — *Mary conceived Jesus while a virgin*
(19) $P_{80}$ — *Matthew and Luke are independent traditions agreeing on the virgin conception*
(20) $(P_1 \wedge P_2 \wedge P_{44}) \rightarrow P_{93}$ — would give: *The Messiah must be born of a virgin*
(21) $(P_{50} \wedge P_{51} \wedge P_{52} \wedge P_{53}) \rightarrow P_{93}$ — would give: *The Messiah must be born of a virgin*
(22) $(P_{77} \wedge P_{78}) \rightarrow P_{93}$ — would give: *The Messiah must be born of a virgin*
(23) $(P_{45} \wedge P_{46} \wedge P_{49} \wedge P_{44}) \rightarrow P_{93}$ — would give: *The Messiah must be born of a virgin*
(24) $(P_{93} \wedge P_{79}) \rightarrow P_{94}$
$\vdash P_{94}$ — at issue: *Jesus of Nazareth satisfies the virgin-birth criterion*

*No premise here rests on scripture alone.*

**`magisterialOnly`** — Magisterial teaching alone
The magisterial route on its own, with no exegetical premise at all.

(1) $P_{90}$ — *Papal teaching affirms that Mary conceived while remaining a virgin*
(2) $P_{91}$ — *Magisterial teaching settles the question*
(3) $P_{79}$ — *Mary conceived Jesus while a virgin*
(4) $(P_{90} \wedge P_{91}) \rightarrow P_{93}$ — would give: *The Messiah must be born of a virgin*
(5) $(P_{93} \wedge P_{79}) \rightarrow P_{94}$
$\vdash P_{94}$ — at issue: *Jesus of Nazareth satisfies the virgin-birth criterion*

*No premise here rests on scripture alone.*

**`magisterialDenied`** — Magisterial teaching, with its authority denied
The magisterial route as it stands for a reader who denies that magisterial teaching settles doctrinal questions, holding with Westminster I.x that Scripture is the supreme judge.

(1) $P_{90}$ — *Papal teaching affirms that Mary conceived while remaining a virgin*
(2) $\neg P_{91}$ — denied: *Magisterial teaching settles the question*
(3) $P_{92}$ — *Scripture is the supreme judge of controversies of religion*
(4) $P_{79}$ — *Mary conceived Jesus while a virgin*
(5) $(P_{90} \wedge P_{91}) \rightarrow P_{93}$ — would give: *The Messiah must be born of a virgin*
(6) $(P_{93} \wedge P_{79}) \rightarrow P_{94}$
$\vdash P_{94}$ — at issue: *Jesus of Nazareth satisfies the virgin-birth criterion*

*No premise here rests on scripture alone.*

**`isaianicWithoutAlmah`** — Isaianic strand (Isaiah 7:14)
The Isaianic line with the lexical premise removed, everything else it rests on retained. The one difference that most of the results below turn on.

(1) $P_{1}$ — *Isaiah 7:14 is a Messianic prediction of a virgin birth*
(2) $P_{9}$ — *The Septuagint renders at Isaiah 7:14 as*
(3) $P_{43}$ — *Matthew 1:23 quotes Isaiah 7:14*
(4) $P_{44}$ — *Matthew's quotation intends the virgin conception as fulfilment*
(5) $(P_{1} \wedge P_{2} \wedge P_{44}) \rightarrow P_{93}$
$\vdash P_{93}$ — at issue: *The Messiah must be born of a virgin*

**`christianWithoutAlmah`** — Scriptural reading, minus the lexical premise
The scriptural package with the lexical premise removed, everything else retained.

(1) $P_{1}$ — *Isaiah 7:14 is a Messianic prediction of a virgin birth*
(2) $P_{9}$ — *The Septuagint renders at Isaiah 7:14 as*
(3) $P_{43}$ — *Matthew 1:23 quotes Isaiah 7:14*
(4) $P_{44}$ — *Matthew's quotation intends the virgin conception as fulfilment*
(5) $P_{50}$ — *Genesis 3:15 says that 'her seed' will strike the serpent's head*
(6) $P_{51}$ — *Genesis 3:15 is the protoevangelium, the first promise of a redeemer*
(7) $P_{52}$ — *Hebrew is ordinarily reckoned through the father*
(8) $P_{53}$ — *The matrilineal wording of Genesis 3:15 marks a birth with no human father*

(9) $P_{77}$ — *Micah 5:3 names only the woman in labour as bearing the coming ruler*
(10) $P_{78}$ — *Micah's mention of a mother and no father indicates a birth with no human father*
(11) $P_{45}$ — *Isaiah 7 sits inside Isaiah 2–12, a unit framed by eschatology*
(12) $P_{46}$ — *An oracle's meaning in the finished book is set by its literary placement*
(13) $P_{49}$ — *Read compositionally, Isaiah 7:14 anticipates a future, miraculous birth*
(14) $P_{79}$ — *Mary conceived Jesus while a virgin*
(15) $P_{80}$ — *Matthew and Luke are independent traditions agreeing on the virgin conception*
(16) $(P_1 \wedge P_2 \wedge P_{44}) \rightarrow P_{93}$ — would give: *The Messiah must be born of a virgin*
(17) $(P_{50} \wedge P_{51} \wedge P_{52} \wedge P_{53}) \rightarrow P_{93}$ — would give: *The Messiah must be born of a virgin*
(18) $(P_{77} \wedge P_{78}) \rightarrow P_{93}$ — would give: *The Messiah must be born of a virgin*
(19) $(P_{45} \wedge P_{46} \wedge P_{49} \wedge P_{44}) \rightarrow P_{93}$ — would give: *The Messiah must be born of a virgin*
(20) $(P_{93} \wedge P_{79}) \rightarrow P_{94}$
$\vdash$ $P_{94}$ — at issue: *Jesus of Nazareth satisfies the virgin-birth criterion*

*No premise here rests on scripture alone.*

**`isaianicStrandWithoutAlmah`** — Isaianic strand alone, minus the lexical premise
The Isaianic strand by itself, with the lexical premise removed: the argument exactly as this module encoded it before the other three strands were added. Kept so that the earlier finding stays checkable.

(1) $P_1$ — *Isaiah 7:14 is a Messianic prediction of a virgin birth*
(2) $P_9$ — *The Septuagint renders at Isaiah 7:14 as*
(3) $P_{43}$ — *Matthew 1:23 quotes Isaiah 7:14*
(4) $P_{44}$ — *Matthew's quotation intends the virgin conception as fulfilment*
(5) $P_{79}$ — *Mary conceived Jesus while a virgin*
(6) $P_{80}$ — *Matthew and Luke are independent traditions agreeing on the virgin conception*
(7) $(P_1 \wedge P_2 \wedge P_{44}) \rightarrow P_{93}$ — would give: *The Messiah must be born of a virgin*
(8) $(P_{93} \wedge P_{79}) \rightarrow P_{94}$
$\vdash$ $P_{94}$ — at issue: *Jesus of Nazareth satisfies the virgin-birth criterion*

*No premise here rests on scripture alone.*

**`christianWithoutAnyHinge`** — Scriptural reading, minus all four interpretive hinges
The scriptural package with all four interpretive hinges removed, every textual and historical premise retained.

(1) $P_1$ — *Isaiah 7:14 is a Messianic prediction of a virgin birth*
(2) $P_9$ — *The Septuagint renders at Isaiah 7:14 as*
(3) $P_{43}$ — *Matthew 1:23 quotes Isaiah 7:14*
(4) $P_{44}$ — *Matthew's quotation intends the virgin conception as fulfilment*
(5) $P_{50}$ — *Genesis 3:15 says that 'her seed' will strike the serpent's head*
(6) $P_{51}$ — *Genesis 3:15 is the protoevangelium, the first promise of a redeemer*
(7) $P_{52}$ — *Hebrew is ordinarily reckoned through the father*
(8) $P_{77}$ — *Micah 5:3 names only the woman in labour as bearing the coming ruler*
(9) $P_{45}$ — *Isaiah 7 sits inside Isaiah 2–12, a unit framed by eschatology*

(10) $P_{49}$ — *Read compositionally, Isaiah 7:14 anticipates a future, miraculous birth*
(11) $P_{79}$ — *Mary conceived Jesus while a virgin*
(12) $P_{80}$ — *Matthew and Luke are independent traditions agreeing on the virgin conception*
(13) $(P_1 \wedge P_2 \wedge P_{44}) \rightarrow P_{93}$ — would give: *The Messiah must be born of a virgin*
(14) $(P_{50} \wedge P_{51} \wedge P_{52} \wedge P_{53}) \rightarrow P_{93}$ — would give: *The Messiah must be born of a virgin*
(15) $(P_{77} \wedge P_{78}) \rightarrow P_{93}$ — would give: *The Messiah must be born of a virgin*
(16) $(P_{45} \wedge P_{46} \wedge P_{49} \wedge P_{44}) \rightarrow P_{93}$ — would give: *The Messiah must be born of a virgin*
(17) $(P_{93} \wedge P_{79}) \rightarrow P_{94}$
$\vdash P_{94}$ — at issue: *Jesus of Nazareth satisfies the virgin-birth criterion*

*No premise here rests on scripture alone.*

**`isaianicStrandOnAdmissibility`** — Isaianic strand, with the lexical premise weakened to admissibility
The Isaianic strand with Berry's defensive lexical premise in place of the assertive one: *admits* the sense "virgin" rather than *bearing* it.

(1) $P_1$ — *Isaiah 7:14 is a Messianic prediction of a virgin birth*
(2) $P_3$ — *The semantic range of does not exclude 'virgin' at Isaiah 7:14*
(3) $P_9$ — *The Septuagint renders at Isaiah 7:14 as*
(4) $P_{43}$ — *Matthew 1:23 quotes Isaiah 7:14*
(5) $P_{44}$ — *Matthew's quotation intends the virgin conception as fulfilment*
(6) $P_{79}$ — *Mary conceived Jesus while a virgin*
(7) $P_{80}$ — *Matthew and Luke are independent traditions agreeing on the virgin conception*
(8) $(P_1 \wedge P_2 \wedge P_{44}) \rightarrow P_{93}$ — would give: *The Messiah must be born of a virgin*
(9) $(P_{93} \wedge P_{79}) \rightarrow P_{94}$
$\vdash P_{94}$ — at issue: *Jesus of Nazareth satisfies the virgin-birth criterion*

*No premise here rests on scripture alone.*

**`critical`** — Critical reading: near-term sign, etiology, and silence
The critical reading: the quotation, the Septuagint rendering and the wording of Genesis and Micah are all granted, and every inference drawn from them is denied.

Written flat rather than from the lines above, because that is its shape: the texts first, then the critical readings of them, then the denials. It is not four strands on shared ground; it is the refusal of four strands.

(1) $P_9$ — *The Septuagint renders at Isaiah 7:14 as*
(2) $P_{43}$ — *Matthew 1:23 quotes Isaiah 7:14*
(3) $P_{50}$ — *Genesis 3:15 says that 'her seed' will strike the serpent's head*
(4) $P_{77}$ — *Micah 5:3 names only the woman in labour as bearing the coming ruler*
(5) $P_{81}$ — *Isaiah 7:14 is a near-term sign to Ahaz, fulfilled in Isaiah's generation*
(6) $P_{82}$ — *A sign given for Ahaz's generation is not also a prediction of a virgin birth*
(7) $P_{88}$ — *Genesis 3:15 is an etiology of snake-human enmity, 'her seed' her descendants*
(8) $P_{89}$ — *Micah's silence about a father is an argument from silence and proves nothing*
(9) $\neg P_2$ — denied: *in Isaiah 7:14 denotes a virgin, not merely a young woman*
(10) $\neg P_{51}$ — denied: *Genesis 3:15 is the protoevangelium, the first promise of a redeemer*

(11) $\neg P_{53}$ — denied: *The matrilineal wording of Genesis 3:15 marks a birth with no human father*
(12) $\neg P_{78}$ — denied: *Micah's mention of a mother and no father indicates a birth with no human father*
(13) $(P_{81} \wedge P_{82}) \rightarrow \neg P_1$ — would deny: *Isaiah 7:14 is a Messianic prediction of a virgin birth*
(14) $(P_1 \wedge P_2 \wedge P_{44}) \rightarrow P_{93}$ — would give: *The Messiah must be born of a virgin*
(15) $(P_{50} \wedge P_{51} \wedge P_{52} \wedge P_{53}) \rightarrow P_{93}$ — would give: *The Messiah must be born of a virgin*
(16) $(P_{77} \wedge P_{78}) \rightarrow P_{93}$ — would give: *The Messiah must be born of a virgin*
(17) $(P_{93} \wedge P_{79}) \rightarrow P_{94}$
$\vdash P_{94}$ — at issue: *Jesus of Nazareth satisfies the virgin-birth criterion*

*No premise here rests on scripture alone.*

**`criticalDenial`** — Critical denial of the predictive reading of Isaiah 7:14
The critical case for denying the predictive reading, stated as an argument in its own right rather than assumed inside `critical`. Its conclusion is the denial, not anything about Jesus.

(1) $P_{81}$ — *Isaiah 7:14 is a near-term sign to Ahaz, fulfilled in Isaiah's generation*
(2) $P_{82}$ — *A sign given for Ahaz's generation is not also a prediction of a virgin birth*
(3) $(P_{81} \wedge P_{82}) \rightarrow \neg P_1$
$\vdash \neg P_1$ — at issue, the denial of: *Isaiah 7:14 is a Messianic prediction of a virgin birth*

*No premise here rests on scripture alone.*

**`criticalDenialUnderBerry`** — Critical denial, with Berry's objection in play
The same case with Berry's observation in play, and the exclusion premise no longer simply granted.

(1) $P_{81}$ — *Isaiah 7:14 is a near-term sign to Ahaz, fulfilled in Isaiah's generation*
(2) $P_{83}$ — *How Isaiah 7:14 was fulfilled in Ahaz's own day is itself an open question*
(3) $P_{83} \rightarrow \neg P_{82}$ — would deny: *A sign given for Ahaz's generation is not also a prediction of a virgin birth*
(4) $(P_{81} \wedge P_{82}) \rightarrow \neg P_1$
$\vdash \neg P_1$ — at issue, the denial of: *Isaiah 7:14 is a Messianic prediction of a virgin birth*

*No premise here rests on scripture alone.*

**`berryObjection`** — Berry's objection to the near-term exclusion
Berry's objection as a position of its own: its conclusion is that the near-term reading does not exclude the messianic sense.

(1) $P_{83}$ — *How Isaiah 7:14 was fulfilled in Ahaz's own day is itself an open question*
(2) $P_{83} \rightarrow \neg P_{82}$
$\vdash \neg P_{82}$ — at issue, the denial of: *A sign given for Ahaz's generation is not also a prediction of a virgin birth*

*No premise here rests on scripture alone.*

**`postellParity`** — Postell's parity argument against the near-term exclusion
Postell's parity argument as a position of its own, with the same conclusion as Berry's reached from different grounds.

(1) $P_{47}$ — *Isaiah 9:5–6 and 11:1–10 are read as messianic without reservation*
(2) $P_{48}$ — *Isaiah 9 and 11 sit on the same near-term Assyrian timeline as 7:14*
(3) $(P_{47} \wedge P_{48}) \rightarrow \neg P_{82}$
$\vdash \neg P_{82}$ — at issue, the denial of: *A sign given for Ahaz's generation is not also a prediction of a virgin birth*

*No premise here rests on scripture alone.*

**`micahParity`** — Postell's Micah counterexample to the near-term exclusion
Postell's Micah counterexample as a position of its own, with the same conclusion as Berry's and Postell's Isaiah argument.

(1) $P_{86}$ — *Micah 5:5–6 sets the ruler from Bethlehem against the Assyrian invasion*
(2) $P_{87}$ — *Micah 5:2 was read messianically in first-century Judaism*
(3) $(P_{86} \wedge P_{87}) \rightarrow \neg P_{82}$
$\vdash \neg P_{82}$ — at issue, the denial of: *A sign given for Ahaz's generation is not also a prediction of a virgin birth*

*No premise here rests on scripture alone.*

**`motyerReply`** — Motyer's reply to the near-term reading
Motyer's reply as a position of its own: Isaiah 7:14 is not a near-term sign to Ahaz.

(1) $P_{84}$ — *Isaiah 7:13–14 gives the sign to David's house, in the plural; 7:16's 'you' is Ahaz*
(2) $P_{85}$ — *Isaiah 8:4 gives Maher-shalal-hash-baz the timetable 7:16 gives the child of 7:14*
(3) $(P_{84} \wedge P_{85}) \rightarrow \neg P_{81}$
$\vdash \neg P_{81}$ — at issue, the denial of: *Isaiah 7:14 is a near-term sign to Ahaz, fulfilled in Isaiah's generation*

*No premise here rests on scripture alone.*

**`criticalDenialUnderParity`** — Critical denial, with the parity argument in play
The critical denial with Postell's parity argument in play, and the exclusion premise no longer simply granted.

(1) $P_{81}$ — *Isaiah 7:14 is a near-term sign to Ahaz, fulfilled in Isaiah's generation*
(2) $P_{47}$ — *Isaiah 9:5–6 and 11:1–10 are read as messianic without reservation*
(3) $P_{48}$ — *Isaiah 9 and 11 sit on the same near-term Assyrian timeline as 7:14*
(4) $(P_{47} \wedge P_{48}) \rightarrow \neg P_{82}$ — would deny: *A sign given for Ahaz's generation is not also a prediction of a virgin birth*
(5) $(P_{81} \wedge P_{82}) \rightarrow \neg P_{1}$
$\vdash \neg P_{1}$ — at issue, the denial of: *Isaiah 7:14 is a Messianic prediction of a virgin birth*

*No premise here rests on scripture alone.*

**`semantic`** — Referential reading: a virgin is an
The referential argument: Mary answers Isaiah's description, so Matthew's claim never required to denote virginity. Its conclusion is the *denial of the objection's premise*, not the criterion — see `compatibility_does_not_establish_criterion`.

(1) $P_4$ — *denotes a young woman of marriageable age*
(2) $P_5$ — *Being a virgin does not exclude a woman from the denotation of*
(3) $P_6$ — *Mary at the conception was a betrothed young woman of marriageable age*
(4) $P_{79}$ — *Mary conceived Jesus while a virgin*
(5) $P_{13}$ — *1QIsa , copied before Christ, reads at Isaiah 7:14, as the Masoretic Text*
(6) $(P_4 \wedge P_5 \wedge P_6 \wedge P_{79}) \rightarrow P_7$ — would give: *Mary answers the description at Isaiah 7:14 whatever denotes*
(7) $P_7 \rightarrow \neg P_8$
$\vdash \neg P_8$ — at issue, the denial of: *Matthew's fulfilment claim requires that itself denote virginity*

*No premise here rests on scripture alone.*

**`semanticReachingForCriterion`** — Referential reading, asked for the criterion
The same premises, asked to deliver the criterion instead. They do not.

(1) $P_4$ — *denotes a young woman of marriageable age*
(2) $P_5$ — *Being a virgin does not exclude a woman from the denotation of*
(3) $P_6$ — *Mary at the conception was a betrothed young woman of marriageable age*
(4) $P_{79}$ — *Mary conceived Jesus while a virgin*
(5) $P_{13}$ — *1QIsa , copied before Christ, reads at Isaiah 7:14, as the Masoretic Text*
(6) $(P_4 \wedge P_5 \wedge P_6 \wedge P_{79}) \rightarrow P_7$ — would give: *Mary answers the description at Isaiah 7:14 whatever denotes*
(7) $P_7 \rightarrow \neg P_8$ — would deny: *Matthew's fulfilment claim requires that itself denote virginity*
(8) $(P_{93} \wedge P_{79}) \rightarrow P_{94}$
$\vdash P_{94}$ — at issue: *Jesus of Nazareth satisfies the virgin-birth criterion*

*No premise here rests on scripture alone.*

### Wegner's objection, and the circle in it

Four variants of one line, each a named difference. **`wegnerLine`** grants everything Wegner needs; the rest take one ground away and put in its place the step that is supposed to supply it.

**`wegnerLexical`** — Wegner's grammatical objection: the is already pregnant
**Wegner's objection at full strength**, granted every premise it needs: the predicate-adjective parse, the near-term setting of the sign, the ordinary pregnancy that setting supplies, and the principle that the Isaianic referent settles the word's denotation.

Stated first and in full, because the results that follow are about where its weight rests and are worth nothing against a weakened rival.

(1) $P_{33}$ — *at Isaiah 7:14 is a predicate adjective: the is pregnant*
(2) $P_{81}$ — *Isaiah 7:14 is a near-term sign to Ahaz, fulfilled in Isaiah's generation*
(3) $P_{35}$ — *The pregnancy Isaiah 7:14 announces is an ordinary conception*
(4) $P_{37}$ — *What the of Isaiah 7:14 turns out to be settles what the word denotes*

(5) $P_{33} \to P_{34}$ — would give: *The of Isaiah 7:14 is already pregnant when the sign is given*
(6) $(P_{34} \wedge P_{35}) \to P_{36}$ — would give: *The of Isaiah 7:14 is not a virgin*
(7) $(P_{36} \wedge P_{37}) \to \neg P_2$
$\vdash \neg P_2$ — at issue, the denial of: *in Isaiah 7:14 denotes a virgin, not merely a young woman*

*No premise here rests on scripture alone.*

**`wegnerWithoutTheOrdinaryPregnancy`** — Wegner's grammatical objection (Isaiah 7:14)
Wegner's line with the ordinary pregnancy no longer granted. It is the one ground that goes; the parse, the near-term setting and the referent principle all stay.

(1) $P_{33}$ — *at Isaiah 7:14 is a predicate adjective: the is pregnant*
(2) $P_{81}$ — *Isaiah 7:14 is a near-term sign to Ahaz, fulfilled in Isaiah's generation*
(3) $P_{37}$ — *What the of Isaiah 7:14 turns out to be settles what the word denotes*
(4) $P_{33} \to P_{34}$
$\vdash P_{34}$ — at issue: *The of Isaiah 7:14 is already pregnant when the sign is given*

**`wegnerWithoutOrdinaryPregnancy`** — Wegner's objection, with the ordinary pregnancy no longer assumed
The same objection with the ordinary pregnancy derived instead of assumed — derived as Wegner derives it, from the reading of the sign, which is not granted either.

(1) $P_{33}$ — *at Isaiah 7:14 is a predicate adjective: the is pregnant*
(2) $P_{81}$ — *Isaiah 7:14 is a near-term sign to Ahaz, fulfilled in Isaiah's generation*
(3) $P_{37}$ — *What the of Isaiah 7:14 turns out to be settles what the word denotes*
(4) $P_{33} \to P_{34}$ — would give: *The of Isaiah 7:14 is already pregnant when the sign is given*
(5) $(P_{81} \wedge \neg P_1) \to P_{35}$ — would give: *The pregnancy Isaiah 7:14 announces is an ordinary conception*
(6) $(P_{34} \wedge P_{35}) \to P_{36}$ — would give: *The of Isaiah 7:14 is not a virgin*
(7) $(P_{36} \wedge P_{37}) \to \neg P_2$
$\vdash \neg P_2$ — at issue, the denial of: *in Isaiah 7:14 denotes a virgin, not merely a young woman*

*No premise here rests on scripture alone.*

**`wegnerInTheCircle`** — Wegner's grammatical objection (Isaiah 7:14)
Wegner's line as it stands inside the circle: the ordinary pregnancy gone from its grounds, and the demand that carry the sense — which is what the return leg needs — put in.

(1) $P_{33}$ — *at Isaiah 7:14 is a predicate adjective: the is pregnant*
(2) $P_{81}$ — *Isaiah 7:14 is a near-term sign to Ahaz, fulfilled in Isaiah's generation*
(3) $P_{37}$ — *What the of Isaiah 7:14 turns out to be settles what the word denotes*
(4) $P_8$ — *Matthew's fulfilment claim requires that itself denote virginity*
(5) $P_{33} \to P_{34}$
$\vdash P_{34}$ — at issue: *The of Isaiah 7:14 is already pregnant when the sign is given*

**`wegnerCircle`** — Wegner's objection with both legs of the circle in place
**Both legs of the circle at once**, with every uncontested datum retained: the parse, the near-term setting, the referent principle, and the demand that carry the sense. Asked for the lexical conclusion.

(1) $P_{33}$ — *at Isaiah 7:14 is a predicate adjective: the is pregnant*
(2) $P_{81}$ — *Isaiah 7:14 is a near-term sign to Ahaz, fulfilled in Isaiah's generation*
(3) $P_{37}$ — *What the of Isaiah 7:14 turns out to be settles what the word denotes*
(4) $P_{8}$ — *Matthew's fulfilment claim requires that itself denote virginity*
(5) $P_{33} \to P_{34}$ — would give: *The of Isaiah 7:14 is already pregnant when the sign is given*
(6) $(P_{81} \wedge \neg P_{1}) \to P_{35}$ — would give: *The pregnancy Isaiah 7:14 announces is an ordinary conception*
(7) $(\neg P_{2} \wedge P_{8}) \to \neg P_{1}$ — would deny: *Isaiah 7:14 is a Messianic prediction of a virgin birth*
(8) $(P_{34} \wedge P_{35}) \to P_{36}$ — would give: *The of Isaiah 7:14 is not a virgin*
(9) $(P_{36} \wedge P_{37}) \to \neg P_{2}$
$\vdash \neg P_{2}$ — at issue, the denial of: *in Isaiah 7:14 denotes a virgin, not merely a young woman*

*No premise here rests on scripture alone.*

**`wegnerUnderParity`** — Wegner's grammatical objection (Isaiah 7:14)
Wegner's line with Postell's usage datum in place of the referent principle. The parse and the ordinary pregnancy both stay: this reply concedes the referent and contests only what may be inferred from it.

(1) $P_{33}$ — *at Isaiah 7:14 is a predicate adjective: the is pregnant*
(2) $P_{81}$ — *Isaiah 7:14 is a near-term sign to Ahaz, fulfilled in Isaiah's generation*
(3) $P_{35}$ — *The pregnancy Isaiah 7:14 announces is an ordinary conception*
(4) $P_{38}$ — *In the other clear passages Wegner lists, the women are virgins*
(5) $P_{33} \to P_{34}$
$\vdash P_{34}$ — at issue: *The of Isaiah 7:14 is already pregnant when the sign is given*

**`wegnerUnderUsageParity`** — Wegner's objection, with the usage parity reply in play
Wegner's objection with Postell's usage parity in play.

(1) $P_{33}$ — *at Isaiah 7:14 is a predicate adjective: the is pregnant*
(2) $P_{81}$ — *Isaiah 7:14 is a near-term sign to Ahaz, fulfilled in Isaiah's generation*
(3) $P_{35}$ — *The pregnancy Isaiah 7:14 announces is an ordinary conception*
(4) $P_{38}$ — *In the other clear passages Wegner lists, the women are virgins*
(5) $P_{33} \to P_{34}$ — would give: *The of Isaiah 7:14 is already pregnant when the sign is given*
(6) $P_{38} \to \neg P_{37}$ — would deny: *What the of Isaiah 7:14 turns out to be settles what the word denotes*
(7) $(P_{34} \wedge P_{35}) \to P_{36}$ — would give: *The of Isaiah 7:14 is not a virgin*
(8) $(P_{36} \wedge P_{37}) \to \neg P_{2}$
$\vdash \neg P_{2}$ — at issue, the denial of: *in Isaiah 7:14 denotes a virgin, not merely a young woman*

*No premise here rests on scripture alone.*

### The fathers' sign argument, and the reply to it

**`signArgument`** — The fathers' sign argument (Isaiah 7:11, 14)
The fathers' sign argument as a position of its own: its conclusion is that the pregnancy of Isaiah 7:14 is not an ordinary one, and nothing about the word.

(1) $P_{39}$ — *The sign of Isaiah 7:14 must be extraordinary, like the sign offered at 7:11*
(2) $P_{40}$ — *An ordinary conception is nothing extraordinary: it happens to all women*
(3) $(P_{39} \wedge P_{40}) \rightarrow \neg P_{35}$
$\vdash \neg P_{35}$ — at issue, the denial of: *The pregnancy Isaiah 7:14 announces is an ordinary conception*

*No premise here rests on scripture alone.*

**`ordinarySignReply`** — The near-term reply: a sign need not be a miracle
The near-term reply as a position of its own: the sign of Isaiah 7:14 need not be extraordinary.

(1) $P_{41}$ — *Signs elsewhere in Isaiah are ordinary events: his children, 8:18*
(2) $P_{42}$ — *Isaiah 7:16 dates the deliverance by a child's infancy*
(3) $(P_{41} \wedge P_{42}) \rightarrow \neg P_{39}$
$\vdash \neg P_{39}$ — at issue, the denial of: *The sign of Isaiah 7:14 must be extraordinary, like the sign offered at 7:11*

*No premise here rests on scripture alone.*

**`wegnerUnderSign`** — Wegner's grammatical objection (Isaiah 7:14)
Wegner's line with the sign argument in play: the ordinary pregnancy no longer granted, and the fathers' two grounds in its place. The parse, the near-term setting and the referent principle all stay.

(1) $P_{33}$ — *at Isaiah 7:14 is a predicate adjective: the is pregnant*
(2) $P_{81}$ — *Isaiah 7:14 is a near-term sign to Ahaz, fulfilled in Isaiah's generation*
(3) $P_{39}$ — *The sign of Isaiah 7:14 must be extraordinary, like the sign offered at 7:11*
(4) $P_{40}$ — *An ordinary conception is nothing extraordinary: it happens to all women*
(5) $P_{37}$ — *What the of Isaiah 7:14 turns out to be settles what the word denotes*
(6) $P_{33} \rightarrow P_{34}$
$\vdash P_{34}$ — at issue: *The of Isaiah 7:14 is already pregnant when the sign is given*

**`wegnerUnderTheSign`** — Wegner's objection, with the fathers' sign argument in play
Wegner's objection with the fathers' sign argument in play.

(1) $P_{33}$ — *at Isaiah 7:14 is a predicate adjective: the is pregnant*
(2) $P_{81}$ — *Isaiah 7:14 is a near-term sign to Ahaz, fulfilled in Isaiah's generation*
(3) $P_{39}$ — *The sign of Isaiah 7:14 must be extraordinary, like the sign offered at 7:11*
(4) $P_{40}$ — *An ordinary conception is nothing extraordinary: it happens to all women*
(5) $P_{37}$ — *What the of Isaiah 7:14 turns out to be settles what the word denotes*
(6) $P_{33} \rightarrow P_{34}$ — would give: *The of Isaiah 7:14 is already pregnant when the sign is given*
(7) $(P_{39} \wedge P_{40}) \rightarrow \neg P_{35}$ — would deny: *The pregnancy Isaiah 7:14 announces is an ordinary conception*

(8) $(P_{34} \wedge P_{35}) \rightarrow P_{36}$ — would give: *The of Isaiah 7:14 is not a virgin*
(9) $(P_{36} \wedge P_{37}) \rightarrow \neg P_2$
$\vdash \neg P_2$ — at issue, the denial of: *in Isaiah 7:14 denotes a virgin, not merely a young woman*

*No premise here rests on scripture alone.*

**`signUnderReply`** — The fathers' sign argument (Isaiah 7:11, 14)
The sign argument with the near-term reply in play: its first ground no longer granted, and the reply's grounds in its place.

(1) $P_{40}$ — *An ordinary conception is nothing extraordinary: it happens to all women*
(2) $P_{41}$ — *Signs elsewhere in Isaiah are ordinary events: his children, 8:18*
(3) $P_{42}$ — *Isaiah 7:16 dates the deliverance by a child's infancy*
(4) $(P_{39} \wedge P_{40}) \rightarrow \neg P_{35}$
$\vdash \neg P_{35}$ — at issue, the denial of: *The pregnancy Isaiah 7:14 announces is an ordinary conception*

**`signArgumentUnderReply`** — The fathers' sign argument, with the near-term reply in play
The fathers' sign argument with the near-term reply in play.

(1) $P_{40}$ — *An ordinary conception is nothing extraordinary: it happens to all women*
(2) $P_{41}$ — *Signs elsewhere in Isaiah are ordinary events: his children, 8:18*
(3) $P_{42}$ — *Isaiah 7:16 dates the deliverance by a child's infancy*
(4) $(P_{39} \wedge P_{40}) \rightarrow \neg P_{35}$
(5) $(P_{41} \wedge P_{42}) \rightarrow \neg P_{39}$ — would deny: *The sign of Isaiah 7:14 must be extraordinary, like the sign offered at 7:11*
$\vdash \neg P_{35}$ — at issue, the denial of: *The pregnancy Isaiah 7:14 announces is an ordinary conception*

*No premise here rests on scripture alone.*

### The Septuagint, and what its word meant

**`septuagintWitness`** — The Septuagint as a witness (Isaiah 7:14 in Greek)
The Septuagint as a witness, as a position of its own: its conclusion is what its translator read, and nothing yet about Isaiah's word.

(1) $P_9$ — *The Septuagint renders at Isaiah 7:14 as*
(2) $P_{15}$ — *The Greek Isaiah was translated by Jews before the coming of Christ*
(3) $P_{16}$ — *In the Greek of the Septuagint, means a virgin*
(4) $(P_9 \wedge P_{15} \wedge P_{16}) \rightarrow P_{31}$
$\vdash P_{31}$ — at issue: *Before Christ, a Jewish translator read the woman of Isaiah 7:14 as a virgin*

*No premise here rests on scripture alone.*

**`driftObjection`** — Wegner on : the word had not yet come to mean 'virgin'
Wegner on , as a position of its own: in the Septuagint's day the word meant "young woman", and not yet "virgin".

(1) $P_{18}$ — *In early Greek, meant a young woman, with or without virginity*
(2) $P_{19}$ — *The Septuagint calls Dinah a at 34:3, after Shechem lies with her (34:2)*
(3) $P_{76}$ — *At 34:3 describes Dinah as she then was, no longer a virgin (Miller)*
(4) $(P_{18} \wedge P_{19} \wedge P_{76}) \rightarrow P_{17}$
$\vdash$ $P_{17}$ — at issue: *In the Septuagint's day, meant 'young woman'; not yet 'virgin'*

*No premise here rests on scripture alone.*

**`usageCase`** — Rico and Gentry: means 'virgin' in the Greek of the Scriptures
Rico and Gentry's case from usage as a position of its own: "virgin" is a sense of in the Septuagint's Greek.

(1) $P_{20}$ — *Elsewhere in the Greek Isaiah, renders*
(2) $P_{11}$ — *Aquila, Symmachus and Theodotion render Isaiah 7:14 with*
(3) $P_{30}$ — *Trypho rejects the Septuagint's 'the virgin' and reads 'the young woman'*
(4) $(P_{20} \wedge P_{11} \wedge P_{30}) \rightarrow P_{16}$
$\vdash$ $P_{16}$ — at issue: *In the Greek of the Septuagint, means a virgin*

*Grounded in scripture alone:* Elsewhere in the Greek Isaiah, renders .

**`lawsCase`** — The laws of the Greek Pentateuch: in the sense 'virgin'
The case from the laws as a position of its own: in the Greek Pentateuch's laws, is used in the sense "virgin".

(1) $P_{21}$ — *The high priest of the Greek Leviticus marries a , not a widow or a harlot*
(2) $P_{22}$ — *In the Greek Deuteronomy, a bride without dies for playing the harlot*
(3) $(P_{21} \wedge P_{22}) \rightarrow P_{23}$
$\vdash$ $P_{23}$ — at issue: *In the Greek Pentateuch's laws, is used in the sense 'virgin'*

*Grounded in scripture alone:* The high priest of the Greek Leviticus marries a , not a widow or a harlot.

**`dinahCase`** — The law's name for Dinah: Genesis 34:3 read under Exodus 22:15–16
The status reading of Genesis 34:3 as a position of its own: the Greek names Dinah a as the law names the seduced virgin, in the sense "virgin".

(1) $P_{24}$ — *In the Greek Exodus, the seduced is owed 'the bride-price of virgins'*
(2) $P_{25}$ — *Genesis 34 tells Shechem's act in the words of the laws of the violated virgin*
(3) $(P_{24} \wedge P_{25}) \rightarrow P_{26}$
$\vdash$ $P_{26}$ — at issue: *At Genesis 34:3 the Greek names Dinah a as the law names the seduced virgin*

*Grounded in scripture alone:* In the Greek Exodus, the seduced is owed 'the bride-price of virgins', Genesis 34 tells Shechem's act in the words of the laws of the violated virgin.

`millerOnTheLaws` — Miller: in the laws, the virginity is the context's, not the word's
**Miller on the laws**, as he argues it: two uses of the word of women who are not virgins, so the word does not by itself connote virginity, so the laws' virginity is the context's.

(1) $P_{74}$ — *The Greek of Joel 1:8 calls a young widow a (Miller)*
(2) $P_{19}$ — *The Septuagint calls Dinah a at 34:3, after Shechem lies with her (34:2)*
(3) $P_{76}$ — *At 34:3 describes Dinah as she then was, no longer a virgin (Miller)*
(4) $P_{74} \to P_{75}$ — would give: *In the Septuagint, did not by itself connote virginity (Miller)*
(5) $(P_{19} \wedge P_{76}) \to P_{75}$ — would give: *In the Septuagint, did not by itself connote virginity (Miller)*
(6) $P_{75} \to \neg P_{23}$
$\vdash \neg P_{23}$ — at issue, the denial of: *In the Greek Pentateuch's laws, is used in the sense 'virgin'*

*No premise here rests on scripture alone.*

`millerCase` — Miller, from Genesis 34:3
**Miller from Genesis 34:3**, his case on the evidence the texts leave standing: Joel 1:8, which the Greek refutes, taken out (`Dispute.Miller`). The position he holds in the dispute over the Septuagint's word.

(1) $P_{19}$ — *The Septuagint calls Dinah a at 34:3, after Shechem lies with her (34:2)*
(2) $P_{76}$ — *At 34:3 describes Dinah as she then was, no longer a virgin (Miller)*
(3) $(P_{19} \wedge P_{76}) \to P_{75}$ — would give: *In the Septuagint, did not by itself connote virginity (Miller)*
(4) $P_{75} \to \neg P_{23}$
$\vdash \neg P_{23}$ — at issue, the denial of: *In the Greek Pentateuch's laws, is used in the sense 'virgin'*

*No premise here rests on scripture alone.*

`millerOnJoelAlone` — Miller, from Joel 1:8 alone
**Miller's dissent, had Joel 1:8 been all his evidence.** Not his argument as he makes it, written down to show what striking a refuted claim does.

(1) $P_{74}$ — *The Greek of Joel 1:8 calls a young widow a (Miller)*
(2) $P_{74} \to P_{75}$ — would give: *In the Septuagint, did not by itself connote virginity (Miller)*
(3) $P_{75} \to \neg P_{23}$
$\vdash \neg P_{23}$ — at issue, the denial of: *In the Greek Pentateuch's laws, is used in the sense 'virgin'*

*No premise here rests on scripture alone.*

`matthewCase` — Scripture interprets Scripture: Matthew quotes of Mary
Matthew's quotation as a position of its own: in the Greek of Isaiah 7:14, which Matthew quotes, has the sense "virgin".

(1) $P_{27}$ — *Matthew 1:23 quotes Isaiah 7:14 in the Greek's own words:*
(2) $P_{28}$ — *Matthew says Mary conceived before she and Joseph came together*
(3) $(P_{27} \wedge P_{28}) \to P_{29}$
$\vdash P_{29}$ — at issue: *In the Greek of Isaiah 7:14, which Matthew quotes, means 'virgin'*

*Grounded in scripture alone:* Matthew 1:23 quotes Isaiah 7:14 in the Greek's own words: ,
Matthew says Mary conceived before she and Joseph came together.

`fulfilmentCase` — The fulfilment of Genesis 3:15 confirms the promise
**The fulfilment, confirming the promise**, as a position: every term of Genesis 3:15 met in Jesus as the New Testament names it, and so the verse a promise of him. Two steps, each rated: the fulfilment (`fulfilmentLine`) and the confirmation (`confirmationLine`). The confirmation's ground is the fulfilment's conclusion, so it enters as a step, not as a premise.

(1) $P_{50}$ — *Genesis 3:15 says that 'her seed' will strike the serpent's head*
(2) $P_{64}$ — *Paul says God sent his Son 'made of a woman' (Galatians 4:4)*
(3) $P_{61}$ — *Revelation calls the devil 'that old serpent' (12:9, 20:2)*
(4) $P_{62}$ — *The Son came to destroy the devil and his works, through death*
(5) $P_{63}$ — *Paul says Christ died, was buried, and rose the third day*
(6) $(P_{50} \wedge P_{64} \wedge P_{61} \wedge P_{62} \wedge P_{63}) \rightarrow P_{65}$ — would give: *In Jesus the promise of Genesis 3:15 is fulfilled: he crushes the serpent's head*
(7) $P_{65} \rightarrow P_{51}$
$\vdash P_{51}$ — at issue: *Genesis 3:15 is the protoevangelium, the first promise of a redeemer*

*Grounded in scripture alone:* Paul says God sent his Son 'made of a woman' (Galatians 4:4), Revelation calls the devil 'that old serpent' (12:9, 20:2), The Son came to destroy the devil and his works, through death, Paul says Christ died, was buried, and rose the third day.

`westermannCase` — Westermann: a punishment oracle on a line of descendants, and no promise
**Westermann's denial**, as a position: the verse is no promise, and so no one fulfils it. He holds the confirmation's step with the fulfilment's side — what is fulfilled was promised — and runs it the other way: suggestions of a messianic reading "are found in late Judaism, but not in the New Testament" (261). So his denial that the verse is a promise is a denial that it is fulfilled in Jesus, and the package says so.

(1) $P_{68}$ — *At Genesis 3:15 'her seed' is a line of descendants, and not an individual*
(2) $P_{67}$ — *Genesis 3:14–15 is a curse on the serpent, in the form of a punishment oracle*
(3) $(P_{68} \wedge P_{67}) \rightarrow \neg P_{51}$
(4) $P_{65} \rightarrow P_{51}$ — would give: *Genesis 3:15 is the protoevangelium, the first promise of a redeemer*
$\vdash \neg P_{51}$ — at issue, the denial of: *Genesis 3:15 is the protoevangelium, the first promise of a redeemer*

*No premise here rests on scripture alone.*

`syntaxCase` — The syntax of the striker: 'he' who strikes is one descendant
**The syntax of the striker**, as a position: "her seed" at 3:15 is not only a line of descendants.

(1) $P_{69}$ — *Elsewhere with singular verbs and pronouns denotes one descendant*
(2) $P_{70}$ — *At Genesis 3:15b the striker is singular 'he', against the serpent's own head*
(3) $P_{60}$ — *The Greek translator of Genesis read the woman's seed at 3:15 as one person*
(4) $(P_{69} \wedge P_{70} \wedge P_{60}) \rightarrow \neg P_{68}$
$\vdash \neg P_{68}$ — at issue, the denial of: *At Genesis 3:15 'her seed' is a line of descendants, and not an individual*

*No premise here rests on scripture alone.*

`sceneCase` — The scene read whole: God's sentence on the serpent's power
**The scene read whole**, as a position: the verse is the protoevangelium, from the section's own words.

(1) $P_{71}$ — *In Genesis 3 the serpent speaks, and knows and twists God's command*
(2) $P_{73}$ — *The serpent of Genesis 3 is the instrument of an evil power*
(3) $P_{70}$ — *At Genesis 3:15b the striker is singular 'he', against the serpent's own head*
(4) $P_{72}$ — *God sets the enmity himself: 'I will put enmity' (3:15)*
(5) $(P_{71} \wedge P_{73} \wedge P_{70} \wedge P_{72}) \rightarrow P_{51}$
$\vdash$ $P_{51}$ — at issue: *Genesis 3:15 is the protoevangelium, the first promise of a redeemer*

*No premise here rests on scripture alone.*

`aloneCase` — The seed of the woman alone
**The seed of the woman alone**, as a position: the fulfilment, with the virginal conception.

(1) $P_{50}$ — *Genesis 3:15 says that 'her seed' will strike the serpent's head*
(2) $P_{64}$ — *Paul says God sent his Son 'made of a woman' (Galatians 4:4)*
(3) $P_{61}$ — *Revelation calls the devil 'that old serpent' (12:9, 20:2)*
(4) $P_{62}$ — *The Son came to destroy the devil and his works, through death*
(5) $P_{63}$ — *Paul says Christ died, was buried, and rose the third day*
(6) $P_{79}$ — *Mary conceived Jesus while a virgin*
(7) $(P_{50} \wedge P_{64} \wedge P_{61} \wedge P_{62} \wedge P_{63}) \rightarrow P_{65}$ — would give: *In Jesus the promise of Genesis 3:15 is fulfilled: he crushes the serpent's head*
(8) $(P_{65} \wedge P_{79}) \rightarrow P_{66}$
$\vdash$ $P_{66}$ — at issue: *The seed in whom Genesis 3:15 is fulfilled was of the woman alone*

*Grounded in scripture alone:* Paul says God sent his Son 'made of a woman' (Galatians 4:4), Revelation calls the devil 'that old serpent' (12:9, 20:2), The Son came to destroy the devil and his works, through death, Paul says Christ died, was buried, and rose the third day.

`septuagintWithoutTheSense` — The Septuagint as a witness, with nothing granted about
The Septuagint as a witness, with the claim about its word taken away: the rendering and its date stay, and nothing is granted about what meant. Its conclusion no longer follows (`parthenos_is_load_bearing`).

(1) $P_{9}$ — *The Septuagint renders at Isaiah 7:14 as*
(2) $P_{15}$ — *The Greek Isaiah was translated by Jews before the coming of Christ*
(3) $(P_{9} \wedge P_{15} \wedge P_{16}) \rightarrow P_{31}$
$\vdash$ $P_{31}$ — at issue: *Before Christ, a Jewish translator read the woman of Isaiah 7:14 as a virgin*

*No premise here rests on scripture alone.*

`septuagintToTheWordSource`
How the step from the translator's reading to Isaiah's word is rated: Irenaeus takes it, against Theodotion and Aquila (*Against Heresies* III.21.1), because he holds the Greek "interpreted by the inspiration of God" (III.21.2). `disputed`: Bratcher grants that the translator read a virgin (115) and denies that says so (105–106); Brown grants the translator's "deliberate preference" (*Birth of the Messiah* 148) and denies that the Hebrew stresses virginity (147); and Walton holds that the

Greek shows at best "an interpretational preference rather than a linguistic necessity" (293). See `translatorsReadingFixesTheWord`.

```
def septuagintToTheWordSource : Source :=
  {
    primary :=
      Reference.work irenaeusAgainstHeresies (Bib.Locus.sectionRef "III.21.1"),
    supporting :=
      [Reference.work irenaeusAgainstHeresies (Bib.Locus.sectionRef "III.21.2"),
        Reference.work bratcherStudyOfIsaiah (Bib.Locus.pages 105 106),
        Reference.work bratcherStudyOfIsaiah (Bib.Locus.page 115),
        Reference.work brownBirthMessiah (Bib.Locus.pages 147 148),
        Reference.work waltonWhatsInAName (Bib.Locus.page 293)],
    tradition := Tradition.christianTypological,
    confidence := Confidence.disputed }
```

**`septuagintOnTheWord`** — The Septuagint as a witness to what means
**The Septuagint asked for Isaiah's word**: its witness, with the step from the translator's reading to what denotes added. That step is rated **`disputed`**, and the case is only as good as it is.

(1) $P_9$ — *The Septuagint renders at Isaiah 7:14 as*
(2) $P_{15}$ — *The Greek Isaiah was translated by Jews before the coming of Christ*
(3) $P_{16}$ — *In the Greek of the Septuagint, means a virgin*
(4) $(P_9 \wedge P_{15} \wedge P_{16}) \to P_{31}$ — would give: *Before Christ, a Jewish translator read the woman of Isaiah 7:14 as a virgin*
(5) $P_{31} \to P_2$
$\vdash$ $P_2$ — at issue: *in Isaiah 7:14 denotes a virgin, not merely a young woman*

*No premise here rests on scripture alone.*

**`septuagintWithTheFuture`** — The Septuagint as a witness (Isaiah 7:14 in Greek)
The Septuagint's line with the tense of its verb among the grounds: the virgin *shall* be with child.

(1) $P_9$ — *The Septuagint renders at Isaiah 7:14 as*
(2) $P_{15}$ — *The Greek Isaiah was translated by Jews before the coming of Christ*
(3) $P_{16}$ — *In the Greek of the Septuagint, means a virgin*
(4) $P_{32}$ — *The Septuagint puts the conception in the future: 'she shall be with child'*
(5) $(P_9 \wedge P_{15} \wedge P_{16}) \to P_{31}$
$\vdash$ $P_{31}$ — at issue: *Before Christ, a Jewish translator read the woman of Isaiah 7:14 as a virgin*

### Genesis 3:15, and what "her seed" says of a father

**`protoevangeliumCase`** — Protoevangelium strand (Genesis 3:15)
The protoevangelium strand as a position of its own: Genesis 3:15 read as promise, the seed named as the woman's, and the hinge that this marks a birth with no human father, delivering the criterion. The rival whose hinge `Results.Genesis` reads two ways.

(1) $P_{50}$ — *Genesis 3:15 says that 'her seed' will strike the serpent's head*
(2) $P_{51}$ — *Genesis 3:15 is the protoevangelium, the first promise of a redeemer*
(3) $P_{52}$ — *Hebrew is ordinarily reckoned through the father*

(4) $P_{53}$ — *The matrilineal wording of Genesis 3:15 marks a birth with no human father*
(5) $(P_{50} \wedge P_{51} \wedge P_{52} \wedge P_{53}) \rightarrow P_{93}$
$\vdash P_{93}$ — at issue: *The Messiah must be born of a virgin*

*No premise here rests on scripture alone.*

**herSeedCase** — Luther on 'her seed': the wording itself signifies no human father
Luther's case from the wording, as a position of its own.

(1) $P_{50}$ — *Genesis 3:15 says that 'her seed' will strike the serpent's head*
(2) $P_{51}$ — *Genesis 3:15 is the protoevangelium, the first promise of a redeemer*
(3) $P_{52}$ — *Hebrew is ordinarily reckoned through the father*
(4) $(P_{50} \wedge P_{51} \wedge P_{52}) \rightarrow P_{54}$
$\vdash P_{54}$ — at issue: *The wording 'her seed' itself signifies a birth with no human father*

*No premise here rests on scripture alone.*

**posterityCase** — Leupold on 'her seed': her posterity, named for the deception
Leupold's case from the woman's posterity, as a position of its own.

(1) $P_{50}$ — *Genesis 3:15 says that 'her seed' will strike the serpent's head*
(2) $P_{56}$ — *'Her seed' at Genesis 3:15 is first collective: her posterity, not one person*
(3) $P_{57}$ — *The seed is called the woman's because the serpent deceived the woman*
(4) $(P_{50} \wedge P_{56} \wedge P_{57}) \rightarrow \neg P_{54}$
$\vdash \neg P_{54}$ — at issue, the denial of: *The wording 'her seed' itself signifies a birth with no human father*

*No premise here rests on scripture alone.*

**idiomCase** — Lewis on 'her seed': Genesis says it of Hagar and Rebekah too
Lewis's case from the idiom, as a position of its own.

(1) $P_{50}$ — *Genesis 3:15 says that 'her seed' will strike the serpent's head*
(2) $P_{58}$ — *Genesis speaks of a woman's seed in ordinary births: Hagar's and Rebekah's*
(3) $(P_{50} \wedge P_{58}) \rightarrow \neg P_{54}$
$\vdash \neg P_{54}$ — at issue, the denial of: *The wording 'her seed' itself signifies a birth with no human father*

*No premise here rests on scripture alone.*

**greekHeCase** — The Greek's 'he': the woman's seed read as one person
The Greek's "he", as a position of its own.

(1) $P_{59}$ — *The Greek of Genesis 3:15 calls the woman's seed 'he', though is neuter*
(2) $P_{59} \rightarrow P_{60}$
$\vdash P_{60}$ — at issue: *The Greek translator of Genesis read the woman's seed at 3:15 as one person*

*No premise here rests on scripture alone.*

**`greekHeWithThePromise`** — The Greek's 'he': the woman's seed read as one person
The Greek's line with the promise's grounds beside it: the seed named as the woman's, Genesis 3:15 as the first promise of a redeemer, and a man's seed reckoned through him. Luther's step is not among them.

(1) $P_{59}$ — *The Greek of Genesis 3:15 calls the woman's seed 'he', though is neuter*
(2) $P_{50}$ — *Genesis 3:15 says that 'her seed' will strike the serpent's head*
(3) $P_{51}$ — *Genesis 3:15 is the protoevangelium, the first promise of a redeemer*
(4) $P_{52}$ — *Hebrew is ordinarily reckoned through the father*
(5) $P_{59} \to P_{60}$
$\vdash$ $P_{60}$ — at issue: *The Greek translator of Genesis read the woman's seed at 3:15 as one person*

**`lexicalCritical`** — Lexical objection from the ancient versions
The lexical objection with its versional support, stated as its holder would state it.

(1) $P_{10}$ — *Targum Jonathan renders at Isaiah 7:14 as , 'young woman'*
(2) $P_{11}$ — *Aquila, Symmachus and Theodotion render Isaiah 7:14 with*
(3) $P_{13}$ — *1QIsa , copied before Christ, reads at Isaiah 7:14, as the Masoretic Text*
(4) $P_{14}$ — *The split among the ancient versions shows does not denote virginity*
(5) $P_{8}$ — *Matthew's fulfilment claim requires that itself denote virginity*
(6) $(P_{10} \wedge P_{11} \wedge P_{14}) \to \neg P_{2}$ — would deny: *in Isaiah 7:14 denotes a virgin, not merely a young woman*
(7) $(\neg P_{2} \wedge P_{8}) \to \neg P_{94}$
$\vdash$ $\neg P_{94}$ — at issue, the denial of: *Jesus of Nazareth satisfies the virgin-birth criterion*

*No premise here rests on scripture alone.*

**`lexicalCriticalUnderCompatibility`** — Lexical objection, with the referential reply in play
The same objection, with the referential premises in play and its own key premise no longer simply granted.

Written flat: it is the objector's grounds and the replies to them side by side, which is neither one line nor several converging ones.

(1) $P_{10}$ — *Targum Jonathan renders at Isaiah 7:14 as , 'young woman'*
(2) $P_{11}$ — *Aquila, Symmachus and Theodotion render Isaiah 7:14 with*
(3) $P_{13}$ — *1QIsa , copied before Christ, reads at Isaiah 7:14, as the Masoretic Text*
(4) $P_{9}$ — *The Septuagint renders at Isaiah 7:14 as*
(5) $P_{12}$ — *The Syriac Peshitta renders Isaiah 7:14 with , 'virgin'*
(6) $P_{4}$ — *denotes a young woman of marriageable age*
(7) $P_{5}$ — *Being a virgin does not exclude a woman from the denotation of*
(8) $P_{6}$ — *Mary at the conception was a betrothed young woman of marriageable age*
(9) $P_{79}$ — *Mary conceived Jesus while a virgin*
(10) $(P_{4} \wedge P_{5} \wedge P_{6} \wedge P_{79}) \to P_{7}$ — would give: *Mary answers the description at Isaiah 7:14 whatever denotes*
(11) $P_{7} \to \neg P_{8}$ — would deny: *Matthew's fulfilment claim requires that itself denote virginity*
(12) $(P_{5} \wedge P_{9} \wedge P_{12}) \to \neg P_{14}$ — would deny: *The split among the ancient versions shows does not denote virginity*

(13) $(P_{10} \wedge P_{11} \wedge P_{14}) \to \neg P_2$ — would deny: *in Isaiah 7:14 denotes a virgin, not merely a young woman*

(14) $(\neg P_2 \wedge P_8) \to \neg P_{94}$

$\vdash \neg P_{94}$ — at issue, the denial of: *Jesus of Nazareth satisfies the virgin-birth criterion*

*No premise here rests on scripture alone.*

## TestimonyArguments.BornOfAVirgin.Results — what does and does not follow

Every result about the strands, each tagged `@[headline]` and each followed by `#print axioms` so its trust base is visible in the source. The results about Wegner's objection — its validity, its circle, and the replies to it, the fathers' sign argument among them — are in `Results.Wegner`.

Entailments are established with `establish`; refutations name a countermodel and use `refute_with`. A countermodel here is the rival's reading written down as a valuation, which is why each one is a named definition with a docstring saying what position it encodes rather than an anonymous function.

Read `hinges_jointly_load_bearing` first. It is the result the four-strand encoding exists to make possible.

### Results

**`christian_establishes`**
Given the scriptural premises, the conclusion follows.

```
theorem christian_establishes : Establishes christian
-- axioms: propext, Quot.sound
```

**`catholic_establishes`**
The Roman Catholic package establishes it too, unsurprisingly: it is the scriptural package with a further strand bolted on.

```
theorem catholic_establishes : Establishes catholic
-- axioms: propext, Quot.sound
```

**`magisterialOnly_establishes`**
The magisterial route carries the conclusion on its own, for a reader who grants the authority it claims.

```
theorem magisterialOnly_establishes : Establishes magisterialOnly
-- axioms: propext, Quot.sound
```

**`criticalReading`**
The critical reading, written down: means "young woman", Isaiah's sign was given to Ahaz, Genesis 3:15 is an etiology, and Micah's silence about a father is only silence. No virgin-birth criterion arises.

```
def criticalReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.almahMeansVirgin => False
```

```
    | Claim.isaiahPredictsVirginBirth => False
    | Claim.genesis3_15IsProtoevangelium => False
    | Claim.seedOfTheWomanImpliesNoHumanFather => False
    | Claim.maternalSilenceImpliesNoHumanFather => False
    | Claim.messiahBornOfVirgin => False
    | Claim.jesusSatisfiesCriterion => False
    | x => True
```

**critical_not_establishes**
The critical reading does not establish the conclusion.

```
theorem critical_not_establishes : ¬Establishes critical
-- axioms: propext, Quot.sound
```

**criticalDenial_establishes**
The critical case for the denial does go through on its own terms. Stating it as an argument rather than a bare assumption is what makes the next result possible.

```
theorem criticalDenial_establishes : Establishes criticalDenial
-- axioms: propext, Quot.sound
```

**berryReading**
Berry's reading, written down: the sign was given to Ahaz, how it was fulfilled in his day is unclear, and so the near-term reading does not exclude a further referent — leaving the predictive reading standing.

```
def berryReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.nearTermExcludesMessianicSense => False
    | x => True
```

**berry_blocks_critical_denial**
**Berry's objection blocks the critical denial.** Grant that Isaiah 7:14 was a sign to Ahaz, and grant with Berry that how it was fulfilled in Ahaz's own day is an open question, and the denial no longer follows.

This is the narrow thing the objection does, and it is worth being clear about what it does not do. It does not establish the predictive reading, and it does not touch the lexical dispute. It removes one route to the denial — the route that runs through the near-term fulfilment — and leaves the argument where `hinges_jointly_load_bearing` puts it.

```
theorem berry_blocks_critical_denial : ¬Establishes criticalDenialUnderBerry
-- axioms: propext, Quot.sound
```

**parityReading**
The parity reading, written down: a near-term Assyrian setting is simply not the kind of reason that rules out messianic reference, since Isaiah 9 and 11 sit on that same timeline and are read messianically anyway.

```
def parityReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.nearTermExcludesMessianicSense => False
    | x => True
```

`parity_blocks_critical_denial`

**Postell's parity argument blocks the critical denial too**, and by a different route from Berry's.

Berry's objection is evidential — we do not know how the sign was fulfilled in Ahaz's day. Parity is structural — the near-term setting was never the right kind of reason, because Isaiah 9:5–6 and 11:1–10 stand on the same Assyrian timeline and are read messianically without embarrassment. An opponent who answers Berry by settling the near-term referent has not touched this.

```
theorem parity_blocks_critical_denial : ¬Establishes criticalDenialUnderParity
-- axioms: propext, Quot.sound
```

`reformedReading`

The Reformed objection, written down: papal teaching says what it says, and saying it settles nothing, because Scripture is the supreme judge.

```
def reformedReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.magisteriumIsDoctrinallyAuthoritative => False
    | Claim.messiahBornOfVirgin => False
    | Claim.jesusSatisfiesCriterion => False
    | x => True
```

`magisterial_authority_is_load_bearing`

**What the magisterial strand is worth to a reader who does not grant the magisterium's authority: nothing.** Deny that premise and the route collapses outright, however firmly the teaching itself is attested.

This is why `christian` excludes it. A reader who holds with Westminster I.x that Scripture is the supreme judge of controversies loses the whole of `magisterialOnly` and must get the criterion from the four scriptural strands or not at all.

```
theorem magisterial_authority_is_load_bearing : ¬Establishes magisterialDenied
-- axioms: propext, Quot.sound
```

`almah_not_load_bearing`

**The lexical premise no longer carries the argument.** Strip `almah` and the protoevangelium and Michean strands still deliver the criterion.

Before Genesis 3:15 and Micah 5:2–3 were encoded, this module proved the opposite — and `almah_is_load_bearing_alone` below shows that the earlier finding was right about the Isaianic strand taken by itself. What changed is not the Isaianic evidence but the number of strands.

```
theorem almah_not_load_bearing : Establishes christianWithoutAlmah
-- axioms: propext, Quot.sound
```

`withoutAlmahReading`
A reading that grants everything in the Isaianic strand except the lexical premise.

```
def withoutAlmahReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.almahMeansVirgin => False
    | Claim.messiahBornOfVirgin => False
    | Claim.jesusSatisfiesCriterion => False
    | x => True
```

`almah_is_load_bearing_alone`
Within the Isaianic strand taken alone, the lexical premise is still load-bearing: remove it and that strand yields nothing. The earlier single-stranded encoding of this module is preserved here rather than deleted, because it is what makes `almah_not_load_bearing` informative — the Isaianic evidence did not get stronger, it got company.

```
theorem almah_is_load_bearing_alone : ¬Establishes isaianicStrandWithoutAlmah
-- axioms: propext, Quot.sound
```

`admissibility_is_not_enough`
**Admissibility is not enough.** Berry's lexical point is defensive — the semantic range of does not *exclude* the sense "virgin" — and defensive is all it is. Substitute it for `almahMeansVirgin` and the Isaianic strand yields nothing, on the same reading that refutes the strand without any lexical premise at all.

The gap between *may mean* and *does mean* is where this argument lives, and Berry is useful against the critical denial without narrowing it.

```
theorem admissibility_is_not_enough : ¬Establishes
    isaianicStrandOnAdmissibility
-- axioms: propext, Quot.sound
```

### The referential strand

`semantic_establishes`
**The referential argument goes through.** Granted only what both sides grant about the word — that denotes a young woman of marriageable age, and that being a virgin does not exclude a woman from that denotation — and granted that Mary was such a woman and conceived as a virgin, Matthew's claim turns out not to have required the lexical sense at all.

Nothing here asserts that *means* virgin. The argument is about reference, not sense, and it is cheaper for exactly that reason.

```
theorem semantic_establishes : Establishes semantic
-- axioms: propext, Quot.sound
```

`lexicalCritical_establishes`
The lexical objection, written down and granted its own premises.

```
theorem lexicalCritical_establishes : Establishes lexicalCritical
-- axioms: propext, Quot.sound
```

`compatibilityReading`
The referential reading, written down: the versions differ about which term to use and not about who is described, so the divergence settles nothing about the sense, and Matthew's claim never needed the sense.

```
def compatibilityReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.versionalDivergenceRefutesVirginSense => False
    | Claim.lexicalSenseRequiredForFulfilment => False
    | x => True
```

`compatibility_defeats_lexical_objection`
**The referential reply defeats the lexical objection.** Keep every versional datum — the Targum's , the Three's , the Septuagint's , the Peshitta's , Qumran's confirmation of the Hebrew — add the referential premises, and the objection no longer reaches its conclusion.

The tension in the versions is not evidence against the reading once virginity is compatible with the word. It is evidence that four translators made four defensible choices about how much of the referent's description to make explicit.

```
theorem compatibility_defeats_lexical_objection : ¬Establishes
    lexicalCriticalUnderCompatibility
-- axioms: propext, Quot.sound
```

`compatibilityOnlyReading`
A reading on which Mary fits Isaiah's description and no criterion arises from it.

```
def compatibilityOnlyReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.lexicalSenseRequiredForFulfilment => False
    | Claim.messiahBornOfVirgin => False
    | Claim.jesusSatisfiesCriterion => False
    | x => True
```

`compatibility_does_not_establish_criterion`
**What the referential argument costs.** It is purely defensive. It defeats the objection without establishing the criterion: ask the same premises for `jesusSatisfiesCriterion` and they do not deliver it, because nothing in them says the Messiah *must* be born of a virgin — only that Mary may be described as Isaiah describes.

This is the honest price of the move, and it is worth paying. The criterion has to come from the Isaianic, protoevangelium or Michean strands; what the referential argument buys is that losing the lexical dispute no longer costs the fulfilment claim. Winning `almahMeansVirgin` outright was never necessary, and this says so in a form either side can check.

```
theorem compatibility_does_not_establish_criterion : ¬Establishes
    semanticReachingForCriterion
-- axioms: propext, Quot.sound
```

**noHingeReading**
A reading on which none of the four interpretive hinges holds: *almah* means "young woman", the matrilineal wording of Genesis 3:15 implies nothing about a father, Micah's silence is only silence, and Isaiah's composition does not govern the sense of 7:14. Every textual observation is granted.

```
def noHingeReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.almahMeansVirgin => False
    | Claim.seedOfTheWomanImpliesNoHumanFather => False
    | Claim.maternalSilenceImpliesNoHumanFather => False
    | Claim.compositionGovernsMeaning => False
    | Claim.messiahBornOfVirgin => False
    | Claim.jesusSatisfiesCriterion => False
    | x => True
```

**hinges_jointly_load_bearing**
**The result worth having.** No single hinge carries the argument, but the four of them jointly do: remove all four and the criterion no longer follows, with every textual and historical premise retained.

So the argument no longer hangs on the sense of alone. It hangs on that *or* on the matrilineal wording of Genesis 3:15 *or* on Micah's maternal silence *or* on Postell's compositional reading — and an opponent must defeat all four. That is a materially stronger position than the single-stranded version, and a materially weaker one than four independent arguments would be: three of the four hinges are `disputed` for good reason, and the module doc says why.

```
theorem hinges_jointly_load_bearing : ¬Establishes christianWithoutAnyHinge
-- axioms: propext, Quot.sound
```

**jesus_satisfies_virgin_birth**
End to end: under the scriptural package, Jesus satisfies the virgin-birth criterion.

```
theorem jesus_satisfies_virgin_birth : Satisfies jesus bornOfAVirgin
-- axioms: propext, Quot.sound
```

**Satisfiability**

`Entails` is vacuously true over a premise set with no model, so a package built from contradictory premises would establish its conclusion with every gate passing. Only packages carrying a positive `Establishes` result need checking: one with a `¬ Establishes` result is satisfiable already, its countermodel being a valuation on which every premise holds.

Several packages here *deny* a premise, so the all-holds reading will not serve them — a model has to be the position's own world, which is the same discipline the countermodels follow.

Not tagged `@[headline]`: these are claims about the health of the encoding.

**everythingHoldsReading**
The reading on which every claim holds at once.

```
def everythingHoldsReading : Valuation Claim :=
  fun x => True
```

**christian_is_satisfiable**
The scriptural package has a model.

```
theorem christian_is_satisfiable : Satisfiable christian.premises
-- axioms: propext, Quot.sound
```

**catholic_is_satisfiable**
The Roman Catholic package has a model.

```
theorem catholic_is_satisfiable : Satisfiable catholic.premises
-- axioms: propext, Quot.sound
```

**magisterialOnly_is_satisfiable**
The magisterial route has a model.

```
theorem magisterialOnly_is_satisfiable : Satisfiable magisterialOnly.premises
-- axioms: propext, Quot.sound
```

**christianWithoutAlmah_is_satisfiable**
The scriptural package minus the lexical premise has a model, so `almah_not_load_bearing` is not vacuous.

```
theorem christianWithoutAlmah_is_satisfiable : Satisfiable
    christianWithoutAlmah.premises
-- axioms: propext, Quot.sound
```

**criticalDenialOwnReading**
The critical denial's own world: the sign was Ahaz's, so Isaiah 7:14 is not a prediction of a virgin birth.

```
def criticalDenialOwnReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.isaiahPredictsVirginBirth => False
    | x => True
```

**criticalDenial_is_satisfiable**
The critical denial has a model.

```
theorem criticalDenial_is_satisfiable : Satisfiable criticalDenial.premises
-- axioms: propext, Quot.sound
```

**referentialOwnReading**
The referential argument's own world: Mary answers Isaiah's description, so the fulfilment claim never required the lexical sense.

```
def referentialOwnReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.lexicalSenseRequiredForFulfilment => False
    | x => True
```

**semantic_is_satisfiable**
The referential argument has a model.

```
theorem semantic_is_satisfiable : Satisfiable semantic.premises
-- axioms: propext, Quot.sound
```

**lexicalObjectionOwnReading**
The lexical objection's own world: the versions read the broad term, so does not denote virginity and the criterion is not met.

```
def lexicalObjectionOwnReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.almahMeansVirgin => False
    | Claim.jesusSatisfiesCriterion => False
    | x => True
```

**lexicalCritical_is_satisfiable**
The lexical objection has a model.

```
theorem lexicalCritical_is_satisfiable : Satisfiable lexicalCritical.premises
-- axioms: propext, Quot.sound
```

## TestimonyArguments.BornOfAVirgin.Results.Wegner — Wegner's objection, and the sign

What follows from Wegner's grammatical objection and from the replies to it: that it is valid, where its weight rests, the circle in it, Postell's usage parity, and the fathers' sign argument together with the near-term reply to that. `Dispute.Wegner` then asks who prevails when these meet.

Every result is tagged `@[headline]` and followed by `#print axioms`, as in `Results.lean`, and every countermodel is a named reading.

### Wegner's objection, and the circle in it

**wegner_establishes**
**Wegner's objection is valid on its own terms.** Grant the predicate-adjective parse, grant that the pregnancy it reports is an ordinary one, and grant that the one clear Isaianic referent settles what the word denotes, and the lexical conclusion follows.

Stated first, and at full strength, because the results below are about where its weight rests and are worth nothing if the argument was weak to begin with.

```
theorem wegner_establishes : Establishes wegnerLexical
-- axioms: propext, Quot.sound
```

**rydelnikReading**
Rydelnik's reading, written down: is the predicate adjective Wegner says it is, and what it announces is the miracle rather than an ordinary conception — the virgin is pregnant, a sign as deep as Sheol.

```
def rydelnikReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.pregnancyAtTheSignIsOrdinary => False
    | Claim.isaianicAlmahIsNotAVirgin => False
    | x => True
```

`wegner_needs_ordinary_pregnancy`

**The grammar is not what carries the objection.** Derive the ordinary pregnancy the way Wegner derives it — from the near-term reading of the sign — rather than granting it, and the argument no longer reaches its conclusion, with the parse itself untouched.

So the load-bearing premise is not `harahIsPredicateAdjective`, which both sides grant, but the reading of the sign that makes the pregnancy an ordinary one. The next result follows that premise back to where it comes from.

```
theorem wegner_needs_ordinary_pregnancy : ¬Establishes
    wegnerWithoutOrdinaryPregnancy
-- axioms: propext, Quot.sound
```

`wegnerConclusionGrantedReading`

Wegner's own conclusion granted: does not denote a virgin, and Isaiah 7:14 is not a prediction of a virgin birth. The same two legs of the circle are satisfied on this reading as on the one below — the first because its antecedent fails, the second because its consequent holds — which is what makes the circle silent in *both* directions rather than merely unhelpful in one.

Not a convenience: it is the position Wegner argues for, and the reading had to be found rather than assumed. The all-true valuation that serves the same purpose in `SolaScriptura` does not work here, because `wegnerCircle` carries negated grounds.

```
def wegnerConclusionGrantedReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.almahMeansVirgin => False
    | Claim.isaiahPredictsVirginBirth => False
    | x => True
```

`circleUngroundedReading`

The reading that exhibits the circle: the predictive reading of Isaiah 7:14 stands, may denote a virgin, and the pregnancy the sign announces is not an ordinary one. Every uncontested datum in Wegner's case is granted — the parse, the near-term setting, the referent principle — and the two legs of the circle are satisfied because each is an implication whose antecedent fails.

```
def circleUngroundedReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.pregnancyAtTheSignIsOrdinary => False
    | Claim.isaianicAlmahIsNotAVirgin => False
    | x => True
```

`circle_leaves_the_lexical_conclusion_open`

**The circle, shown rather than alleged.** Put both legs in place — the reading supplying the ordinary pregnancy, and the lexical conclusion turned back against the reading — keep every uncontested datum, and the lexical conclusion does not follow.

`circleUngroundedReading` is why: a cycle of implications is satisfied outright by a valuation on which every node in it is false, because each leg then has a false antecedent. Nothing enters such a loop from outside, so nothing comes out of it. That is what it means for an argument to be circular rather than sound, and it is checkable rather than merely assertable.

What this does **not** show is that Wegner is wrong. `wegner_establishes` records that his argument is valid; what the circle costs is the claim that it is an *independent* route to the lexical conclusion. And the result is conditional on `readingSuppliesOrdinaryPregnancy`, which is Postell's reading of Wegner's procedure, not Wegner's own account of it. He would say the near-term reading rests on the historical setting and stands without the lexical finding — in which case the premise is false and the circle is not there. That premise is where a defender of Wegner should press.

```
theorem circle_leaves_the_lexical_conclusion_open : Independent
    wegnerCircle.premises (notP Claim.almahMeansVirgin)
-- axioms: propext, Quot.sound
```

`circle_leaves_the_denial_open`

**And the other end of it is no better off.** The same premises, asked for the denial of the predictive reading instead of the lexical conclusion, fail in the same way and on the same reading.

Both results are needed to make the point. A circle is not an argument that fails to establish one of its nodes; it is one that establishes neither, having no premise outside itself.

```
theorem circle_leaves_the_denial_open : Independent wegnerCircle.premises
    (notP Claim.isaiahPredictsVirginBirth)
-- axioms: propext, Quot.sound
```

`usageParityReading`

Postell's usage reading, written down: the  of Isaiah 7:14 is granted to be no virgin, and a single referent still does not settle what the word denotes — because the other clear cases would settle it the other way.

```
def usageParityReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.oneReferentSettlesDenotation => False
    | x => True
```

`usage_parity_blocks_wegner`

**Postell's second reply, and it is independent of the first.** Concede the parse, concede the ordinary pregnancy, concede that the woman of Isaiah 7:14 is no virgin — and the lexical conclusion still does not follow, because the principle that carries it there would carry the other clear cases the opposite way.

This one survives the defence suggested above. An opponent who shows that the near-term reading stands on its own, and so that there is no circle, has not touched the usage parity: the method is still selective. Between them the two replies leave the objection needing both a non-circular route to the ordinary pregnancy and a reason to privilege this occurrence over Genesis 24:43.

```
theorem usage_parity_blocks_wegner : ¬Establishes wegnerUnderUsageParity
-- axioms: propext, Quot.sound
```

**The fathers' sign argument**

Justin, Irenaeus and Origen answer the near-term reading with one argument. The oracle promised a *sign*, one offered "in the depth or in the height" (7:11), and an ordinary conception happens to every woman who is not barren. So the pregnancy of 7:14 is not an ordinary one, and that is the ground of Wegner's objection that the grammar does not supply.

The near-term reply is that a sign need not be a miracle. Isaiah's own children are "signs and portents" (8:18), and this sign is dated by a child's infancy (7:16), so its point may be its timing.

`referentialSignReading`

The fathers' sign, with the word left to the lexicon: the pregnancy of 7:14 is no ordinary one, and still does not denote a virgin. It is the referential reading's world, in which Mary is an without the word carrying the sense. Every premise of Wegner's objection under the sign argument holds in it, and so does his lexical conclusion.

```
def referentialSignReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.almahMeansVirgin => False
    | Claim.pregnancyAtTheSignIsOrdinary => False
    | Claim.isaianicAlmahIsNotAVirgin => False
    | x => True
```

`sign_leaves_the_lexical_conclusion_open`

**The sign argument blocks Wegner's objection, and settles nothing about the word.** Keep the parse, the near-term setting and the referent principle, put the fathers' two grounds where the ordinary pregnancy was, and the lexical conclusion is independent of what is left. On Rydelnik's reading it fails: the virgin is pregnant, a sign as deep as Sheol. On `referentialSign Reading` it holds.

So the argument answers the objection where `wegner_needs_ordinary_pregnancy` says its weight rests, and does no more. It does not show that denotes a virgin, because it is not about the word at all.

```
theorem sign_leaves_the_lexical_conclusion_open : Independent
    wegnerUnderTheSign.premises (notP Claim.almahMeansVirgin)
-- axioms: propext, Quot.sound
```

`nearTermSignReading`

The near-term reading of the sign, in Wegner's world: a sign need not be a miracle, the pregnancy is an ordinary one, does not denote a virgin, and nor, in the Septuagint's day, did .

```
def nearTermSignReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.maternalSilenceImpliesNoHumanFather => False
    | Claim.magisteriumIsDoctrinallyAuthoritative => False
    | Claim.signMustBeExtraordinary => False
    | Claim.almahMeansVirgin => False
```

```
    | Claim.parthenosMeansVirgin => False
    | Claim.lawsUseParthenosAsVirgin => False
    | Claim.dinahIsTheLawsParthenos => False
    | Claim.lxxIsaiahUsesParthenosAsVirgin => False
    | x => True
```

**`marvelAnywayReading`**
A sign that need not be a marvel, and is one all the same: the reader who grants the near-term reply and still holds that the pregnancy of 7:14 is no ordinary one, on other grounds than the sign.

```
def marvelAnywayReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.signMustBeExtraordinary => False
    | Claim.pregnancyAtTheSignIsOrdinary => False
    | x => True
```

**`reply_leaves_the_pregnancy_open`**
**The near-term reply blocks the sign argument back, and settles nothing about the pregnancy.** Put the reply's grounds and step where the fathers' first ground was, keep the second, and whether the pregnancy is an ordinary one is independent of what is left: it is on `nearTermSign Reading` and it is not on `marvelAnywayReading`.

This is the reply's whole reach. It takes away the fathers' reason for denying the ordinary pregnancy; it does not supply Wegner's reason for asserting it, which still comes from the near-term reading of the sign.

```
theorem reply_leaves_the_pregnancy_open : Independent
    signArgumentUnderReply.premises (notP Claim.pregnancyAtTheSignIsOrdinary)
-- axioms: propext, Quot.sound
```

**Satisfiability**

As in `Results.lean`: only a package with a positive `Establishes` result needs a model named, and the sign argument and the reply are given theirs in `Dispute.Wegner`, where they are established.

**`wegnerOwnReading`**
Wegner's own world: the one clear Isaianic referent is not a virgin, so the word does not denote virginity.

```
def wegnerOwnReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.almahMeansVirgin => False
    | x => True
```

**`wegnerLexical_is_satisfiable`**
Wegner's objection has a model.

```
theorem wegnerLexical_is_satisfiable : Satisfiable wegnerLexical.premises
-- axioms: propext, Quot.sound
```

### TestimonyArguments.BornOfAVirgin.Results.Septuagint — what the Septuagint shows

A reader's question, in a reader's words: *the Jews who translated Isaiah into Greek, before Christ, wrote — "virgin". Doesn't that settle it?*

The argument is old. Irenaeus makes it against Theodotion and Aquila: the verse "was interpreted into Greek by the Jews themselves, much before the period of our Lord's advent, that there might remain no suspicion that perchance the Jews, complying with our humour, did put this interpretation upon these words" (*Against Heresies* III.21.1). This module encodes it at full strength and asks three things of it, one result each.

**What it rests on.** Take away the claim that , in the translator's Greek, means a virgin, and the Septuagint no longer shows that its translator read the woman as one (`parthenos_is_load_bearing`). Everything turns on that word, and whether it means "virgin" there is exactly what the sources dispute. Rico and Gentry hold that it does "whenever it appears in Semitic Koine Greek", and Bratcher agrees. Wegner, Rhodea and Meade hold that in the translator's day it still meant a young woman, as it does of Dinah after Shechem has lain with her (Genesis 34:3), and Walton that the translator's choice of it "is not necessarily betraying an interpretation as virgin". Wegner and Walton grant that by the New Testament the word meant "virgin"; Meade and Davidson put that sense down to Christian use. The dispute is over the translator's day, two or three centuries before Matthew. The Greek Pentateuch's laws use the word where virginity is the point, and its law of the seduced reads Genesis 34:3 itself otherwise: the woman a man has lain with is still the law's , and owed "the bride-price of virgins" (Exodus 22:15–16). `Dispute.Septuagint` weighs all five, and the Septuagint's witness prevails, with Rico and Gentry, the laws and that reading of Genesis 34:3; Wegner cannot be defended (`septuagint_prevails_over_wegner`). The verdict turns on one rating, the status reading's step, `plausible` on the readers found.

**What it would show, if the word means "virgin".** How one early reader read Isaiah: a Jewish translator, before Christ, read the woman of 7:14 as a virgin, so reading her so is no Christian invention. It would not show what Isaiah's own word means without a further step, rated `disputed` (`septuagint_word_rests_on_its_inference`). A translator can render the woman described rather than the word. The translator of Genesis wrote for the Rebekah (24:43), whom the story has already called a virgin (24:16): a rendering "historically correct — since Rebekah was a virgin", Bratcher says, that "does not precisely translate the Hebrew" (113). Elsewhere the Septuagint's translators, of other books than Isaiah, render with , "young woman", four times. That is how this argument's referential strand already reads the versions.

**What it leaves open, even then.** The Greek says the virgin *shall* be with child. A woman who is a virgin when the sign is given and conceives later by a man fits those words as well as a virgin who conceives as a virgin does (`septuagint_leaves_the_conception_open`). That is not only a rival's reading. Bratcher, who holds that "definitely means 'virgin' in the LXX" (113), reads the Greek of 7:14 so: "a young woman, at that time virgin, would in the normal way marry and bear a child" (115), "the most reasonable explanation" (116). So the Septuagint, granted every word, does not by itself say that the conception was without a man. Justin and Irenaeus read it so, from the promise of a sign (`signLine`, weighed in `Dispute.Wegner`); the word alone does not.

#### The Septuagint as a witness

Each reading below is a model: a way every claim of the argument could stand at once, named for what it says of the Septuagint and of the woman of 7:14. It settles those as its namesake does. Where the argument's joins require a side on questions this module does not touch, it takes the scriptural reading's: that Micah's mention of a mother and no father does mean something, and

that Scripture, not the magisterium, is the judge. Every other claim it leaves true, and none of them bears on the results it is used for.

**`virginConceivesReading`**
Justin's reading of the elders' Greek, with Rico and Gentry's sense of the word: means a virgin, the translator read the woman of 7:14 as one, and she conceives as one — "a sign which is not common to all the first-born sons" (*Dialogue* 84). So she is not already pregnant when the sign is given, and her pregnancy is no ordinary one. Wegner's claim is false in it: the word already had the sense "virgin". So are Miller's thesis and his premise that the noun of Genesis 34:3 describes Dinah as she then was: the noun names her.

```
def virginConceivesReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.parthenosMeantYoungWoman => False
    | Claim.parthenosDoesNotItselfConnoteVirginity => False
    | Claim.parthenosDescribesDinahAsSheThenWas => False
    | Claim.harahIsPredicateAdjective => False
    | Claim.isaianicAlmahIsAlreadyPregnant => False
    | Claim.pregnancyAtTheSignIsOrdinary => False
    | Claim.isaianicAlmahIsNotAVirgin => False
    | Claim.maternalSilenceProvesNothing => False
    | Claim.magisteriumIsDoctrinallyAuthoritative => False
    | x => True
```

**`archaismReading`**
Rico and Gentry's reading of Genesis 34:3: the word there is said of Dinah as she then was, no longer a virgin, an archaism of the Greek Pentateuch, "the exception that proves the rule" (21); and in the Septuagint at large it means a virgin. So the verse uses the word otherwise, and the status reading is false in it; Wegner's claim is false too. Otherwise as Justin reads the elders' Greek (`virginConceivesReading`).

```
def archaismReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.parthenosMeantYoungWoman => False
    | Claim.parthenosDoesNotItselfConnoteVirginity => False
    | Claim.dinahIsTheLawsParthenos => False
    | Claim.harahIsPredicateAdjective => False
    | Claim.isaianicAlmahIsAlreadyPregnant => False
    | Claim.pregnancyAtTheSignIsOrdinary => False
    | Claim.isaianicAlmahIsNotAVirgin => False
    | Claim.maternalSilenceProvesNothing => False
    | Claim.magisteriumIsDoctrinallyAuthoritative => False
    | x => True
```

**`septuagintWitness_establishes`**
**The Septuagint, read with Rico and Gentry, is a witness from before Christ.** Grant that the Greek Isaiah renders with , that it was made by Jews before Christ, and that in its Greek means a virgin, and it follows that a Jewish translator, before Christ, read the woman of 7:14 as a virgin.

That is the whole of what it delivers: a claim about how the first translator read the verse. It does not show that meant "virgin" in the translator's day: that is granted here, and rated `disputed` (`parthenos_is_load_bearing`). Nor does it show what means (`septuagint_word_rests_on_its_inference`), or how the woman conceived (`septuagint_leaves_the_conception_open`).

```
theorem septuagintWitness_establishes : Establishes septuagintWitness
-- axioms: propext, Quot.sound
```

**`septuagintWitness_is_satisfiable`**
The Septuagint as a witness has a model.

```
theorem septuagintWitness_is_satisfiable : Satisfiable
    septuagintWitness.premises
-- axioms: propext, Quot.sound
```

**`wegnerDriftReading`**
Wegner's reading: in the translator's day meant "young woman", with or without virginity, and did not yet mean "virgin"; so the Greek does not show that its translator read the woman of 7:14 as a virgin, nor anything about how she conceived, and does not denote a virgin either. The woman of 7:14 is already pregnant when the sign is given, and the sign need not be a miracle. Wegner does not take up the laws of the Greek Pentateuch. This reading extends his view to them as Miller reads them: the laws say what they say, and the word in them still means "young woman". Nor does he take up Exodus 22:15–16; in this reading Genesis 34 is told in that law's words, and Dinah is still called a in the older sense.

```
def wegnerDriftReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.parthenosMeansVirgin => False
    | Claim.lawsUseParthenosAsVirgin => False
    | Claim.dinahIsTheLawsParthenos => False
    | Claim.lxxIsaiahUsesParthenosAsVirgin => False
    | Claim.lxxReadsAVirgin => False
    | Claim.lxxEnvisagesAVirginalConception => False
    | Claim.almahMeansVirgin => False
    | Claim.signMustBeExtraordinary => False
    | Claim.maternalSilenceProvesNothing => False
    | Claim.magisteriumIsDoctrinallyAuthoritative => False
    | x => True
```

**`parthenos_is_load_bearing`**
**The word carries the whole witness.** Keep the rendering and its date — the Greek has , and Jews made it before Christ — and grant nothing about what meant to them, and the Septuagint no longer shows that its translator read the woman as a virgin. On Wegner's reading the word was the ordinary one for a young woman of marriageable age.

So whoever argues from the Septuagint has to win the claim about the word. Its date, which the rival grants, does not help without it.

```
theorem parthenos_is_load_bearing : ¬Establishes septuagintWithoutTheSense
-- axioms: propext, Quot.sound
```

### From the translator's reading to Isaiah's word

**`septuagintOnTheWord_establishes`**
Add the step from the translator's reading to Isaiah's word, rated `disputed`, and the case concludes that  denotes a virgin. It is only as good as that step.

```
theorem septuagintOnTheWord_establishes : Establishes septuagintOnTheWord
-- axioms: propext, Quot.sound
```

**`septuagintOnTheWord_is_satisfiable`**
The Septuagint asked for Isaiah's word has a model.

```
theorem septuagintOnTheWord_is_satisfiable : Satisfiable
    septuagintOnTheWord.premises
-- axioms: propext, Quot.sound
```

**`translatorDescribesTheWomanReading`**
The referential reading of the Septuagint: its translator read the woman of 7:14 as a virgin, with a word that means one, and  still denotes only a young woman of marriageable age. He described the woman, not the word, and the woman is a virgin.

```
def translatorDescribesTheWomanReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.parthenosMeantYoungWoman => False
    | Claim.parthenosDoesNotItselfConnoteVirginity => False
    | Claim.parthenosDescribesDinahAsSheThenWas => False
    | Claim.almahMeansVirgin => False
    | Claim.harahIsPredicateAdjective => False
    | Claim.isaianicAlmahIsAlreadyPregnant => False
    | Claim.isaianicAlmahIsNotAVirgin => False
    | Claim.maternalSilenceProvesNothing => False
    | Claim.magisteriumIsDoctrinallyAuthoritative => False
    | x => True
```

**`septuagint_word_rests_on_its_inference`**
**The Septuagint shows how its translator read the woman, not what Isaiah's word means.** Grant everything the witness rests on,  as "virgin" included, and grant that the translator read the woman of 7:14 as a virgin:  can still denote only a young woman, as the referential strand reads it. The step from the one to the other is the weight, and it is rated `disputed`: Bratcher and Brown grant that the translator read the woman as a virgin and deny that  says so, and Walton holds that the Greek shows "at best ... an interpretational preference rather than a linguistic necessity" (293). On Bratcher's reading (113), the Septuagint's translators render the woman, not the word:  for Rebekah, whom the story calls a virgin (Genesis 24:43), and  at Exodus 2:8, Psalm 67:26 (68:25 in English Bibles), Song 1:3 and 6:8. Jerome reads Rebekah the other way, as showing that  denotes a virgin (*Against Jovinianus* I.32).

So the Septuagint cannot by itself settle the claim that  itself denotes a virgin, however its word is read. If its word means "virgin", what it can do is what the referential strand already needs: show that a virgin answers the description.

```
theorem septuagint_word_rests_on_its_inference : ¬Entails
    septuagintLine.premises (p Claim.almahMeansVirgin)
-- axioms: propext, Quot.sound
```

### What the Greek leaves open

`nowAVirginReading`
Bratcher's reading of the Greek, who holds that its word means a virgin: "a young woman, at that time virgin, would in the normal way marry and bear a child" (115). Rhodea gives the Greek the same reading, granting its sense for argument's sake and quoting Tsevat: "The pregnancy lies in the future ...; nothing indicates that the woman is also a virgin after the conception" (67). The word means a virgin, the translator read her as one, and she is one when the sign is given; she conceives later, by a man.

```
def nowAVirginReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.parthenosMeantYoungWoman => False
    | Claim.parthenosDoesNotItselfConnoteVirginity => False
    | Claim.parthenosDescribesDinahAsSheThenWas => False
    | Claim.lxxEnvisagesAVirginalConception => False
    | Claim.harahIsPredicateAdjective => False
    | Claim.isaianicAlmahIsAlreadyPregnant => False
    | Claim.isaianicAlmahIsNotAVirgin => False
    | Claim.maternalSilenceProvesNothing => False
    | Claim.magisteriumIsDoctrinallyAuthoritative => False
    | x => True
```

`septuagint_leaves_the_conception_open`
**Granted every word, the Septuagint leaves the conception open.** Keep the rendering, its date, as "virgin", the reading it delivers, and the tense of the verb — the virgin *shall* be with child — and whether its translator meant a conception without a man is independent of all of it. On Bratcher's reading, who holds that the word means a virgin, she is a virgin when the sign is given and later conceives in the ordinary way; Rhodea reads it so too, granting the sense for argument's sake. On Justin's she conceives as a virgin. Both readings keep every premise.

No premise here speaks to how she conceives, so the result says only that the Greek's own words leave it open. Justin's argument that an ordinary conception would be no sign is the sign argument's, and is weighed in `Dispute.Wegner`.

The result has two halves: the Greek does not show that the translator meant a conception without a man, and does not show that he did not. If its sense is granted, the Septuagint's word answers the objection that the virgin reading was a Christian invention; it does not supply the virginal conception. That comes, if it comes, from the promise of a sign (`signLine`), or from Matthew and Luke.

```
theorem septuagint_leaves_the_conception_open : Independent
    septuagintWithTheFuture.premises (p Claim.lxxEnvisagesAVirginalConception)
-- axioms: propext, Quot.sound
```

## TestimonyArguments.BornOfAVirgin.Results.Genesis — what "her seed" says of a father

A reader's question, in a reader's words: *Genesis 3:15 promises that "her seed" will strike the serpent's head — the woman's seed, not the man's. Doesn't that already point to a virgin conception? And doesn't the Greek, which calls the seed "he", make it plainer?*

The short answer: it may, but the text does not settle it. Whether naming the seed as the woman's *says* there will be no human father is a live dispute among readers most of whom hold the virgin birth, and the library finds it a tie (`nothing_prevails_over_her_seed`, in `Dispute.Genesis`). That the wording *fits* the virgin birth, once it has happened, Luther's side and Leupold and Keil all grant. The Greek may show that its translator expected one person; it does not show how that person would be born.

The protoevangelium strand of this argument holds, as a premise, that the seed being named as the woman's marks a birth with no human father (`seedOfTheWomanImpliesNoHumanFather`). "Marks" is vague on purpose, as its holders leave it: Miravalle's own word is "hint". This module asks what it can mean, and what each meaning can bear.

**Read as what the wording itself signifies**, it is Luther's argument: the seed of other women "might rather be said to have been the seed of the man", but Mary's was "the true Seed of Mary" (*Luther on the Creation* 298–99). He finds the sense in the words of Genesis, and holds that Isaiah later "threw some additional light" on it, so that "it was then made certain" (298). `herSeedCase_establishes` grants him every ground and checks that the argument goes through. It rests on his step (`her_seed_rests_on_its_inference`). The Lutheran commentators Leupold and Keil, who hold the virgin birth, grant every ground and deny the step. Leupold, asked whether the expression is "so phrased in reference to Mary and the virgin birth", answers "Not primarily, but at least incidentally": it "does not specifically prophesy the virgin birth" (169). Keil finds the virgin birth in the promise's fulfilment, "even if the words had reference first of all to the fact that the woman had been led astray" (102). Jack P. Lewis denies the step too, pointing to Hagar and Rebekah, whose seed Genesis also calls theirs (299–300); he doubts the promise reading itself, but his argument does not need that doubt.

**Read as what the wording fits, once fulfilled**, it is granted by Leupold and Keil, who deny the first reading. Leupold: "it coincides and agrees with it under divine providence" (169). Keil: the promise was fulfilled "even in its apparently casual form" (102). But they reach the fit from the conception: the wording is seen to fit once the birth is known. Read this way, the verse confirms the virgin birth to one who already believes it, and gives no reason to believe it to one who does not. That is what the reading's own grounds say; it is not a separate theorem. `whatHerSeedMarks` sets out both readings and what answers each.

**The promise, and its fulfilment.** Whether the wording foretold a virgin birth is one question. Whether the promise is fulfilled in Jesus is another, and it does not need the first. Every term of the verse is met as the New Testament names it: the woman's seed, the Son "made of a woman" (Galatians 4:4); the serpent, "that old serpent, called the Devil" (Revelation 12:9); its head crushed, when the Son destroys the devil "through death" (Hebrews 2:14); his heel struck, in his death and rising. That fulfilment confirms that the verse was a promise, and it does so for a reader who denies the virginal conception too. With the virginal conception, it says one thing more: the seed in whom the promise is fulfilled was of the woman alone. `Dispute.Protoevangelium` weighs the fulfilment against Westermann's denial that the verse is a promise at all.

**The Greek's "he".** The Septuagint calls the woman's seed "he",  , though  is neuter, and Collins finds it "beyond question that the translator of Genesis 3:15 meant to convey that an individual was promised" (145) (`greekHeCase_establishes`). If so, it shows how one Jewish translator before Christ read the promise, and reading it of one person is no Christian invention. But the earliest known reader of that Greek did not read it so: Philo calls the masculine "as to its language, a barbarism, but, as to the meaning … a correct expression", and takes "he" of the mind (*Allegorical Interpretation* III.188). The claim is `disputed` on him. No other text before Christ reads the verse of one victor; the Targums, later, read it of "the sons of the woman", with a remedy "in the days of the King Messiah" (Lewis 301). Whether the Hebrew says so is a further question:

Collins argues that its syntax is "quite consistent with the pattern where a single individual is in view" (145), and reports that many think it does not (141); Lewis, who grants the Greek's reading, allows that the masculine "could be an oversight" (300). Either way, the Greek says nothing of a father (`the_greek_he_leaves_the_father_open`): the same Greek calls the seed Hannah asks for "him" (1 Samuel 1:11), and the seed promised to David "he" (2 Samuel 7:12–14), and each has a father. Irenaeus, quoting the verse as the Greek gives it, "He shall be on the watch for thy head", reads it of "He who should be born of a woman, [namely] from the Virgin" (*Against Heresies* V.21.1); but he does not argue from the pronoun to the conception, and no reader found does.

`Dispute.Genesis` weighs Luther's case against Leupold's and Lewis's.

**Two readings of the woman's seed**

Each reading below is a model: one way every claim of the argument could be true at once, named for what it says of the wording of Genesis 3:15. Some pairs of claims in this argument cannot both be true, so each model has to take a side on them; on questions this module does not touch it takes the scriptural reading's side: that the Septuagint's means a virgin, that Micah's mention of a mother and no father does mean something, and that Scripture, not the magisterium, is the judge. Every other claim it leaves true, and none of them bears on the results it is used for.

`lutherReading`

Luther's reading: the seed named as the woman's, and not a man's, signifies a birth with no human father, and the promise is fulfilled in one so born.

```
def lutherReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.parthenosMeantYoungWoman => False
    | Claim.parthenosDoesNotItselfConnoteVirginity => False
    | Claim.parthenosDescribesDinahAsSheThenWas => False
    | Claim.maternalSilenceProvesNothing => False
    | Claim.magisteriumIsDoctrinallyAuthoritative => False
    | x => True
```

`leupoldReading`

Leupold's reading: the promise is of the victor, "her seed" is first collective, the woman's posterity, the woman is named because she was deceived, and the wording does not itself signify a birth without a human father — though it fits one, as fulfilled. Lewis's claims hold in it too: Genesis speaks of a woman's seed in ordinary births. And "her seed", though collective first, is not only a line of descendants: "the word is also used in reference to an individual" (168).

```
def leupoldReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.wordingSignifiesAFatherlessBirth => False
    | Claim.seedIsLineNotIndividual => False
    | Claim.parthenosMeantYoungWoman => False
    | Claim.parthenosDoesNotItselfConnoteVirginity => False
    | Claim.parthenosDescribesDinahAsSheThenWas => False
    | Claim.maternalSilenceProvesNothing => False
    | Claim.magisteriumIsDoctrinallyAuthoritative => False
    | x => True
```

### The wording read as signifying

`herSeedCase_establishes`
**Luther's case from the wording goes through.** Grant that Genesis 3:15 names the seed as the woman's, that it is the first promise of a redeemer, that a man's seed is ordinarily reckoned through him, and Luther's step from these to the wording's sense: the wording signifies a birth with no human father.

It does not show that the step is sound — Leupold, Keil and Lewis deny it (`her_seed_rests_on_its_inference`) — nor that the promise was fulfilled.

```
theorem herSeedCase_establishes : Establishes herSeedCase
-- axioms: propext, Quot.sound
```

`herSeedCase_is_satisfiable`
Luther's case has a model: his own reading.

```
theorem herSeedCase_is_satisfiable : Satisfiable herSeedCase.premises
-- axioms: propext, Quot.sound
```

`her_seed_rests_on_its_inference`
**The wording's sense rests on Luther's step.** Grant every ground — the seed named as the woman's, Genesis 3:15 as the first promise of a redeemer, a man's seed reckoned through him — and it still does not follow that the wording signifies a birth with no human father. Leupold and Keil grant those grounds and deny it, and Lewis, granting the messianic reading for argument's sake, denies it too. On Leupold's reading the seed is named the woman's because she was deceived, and "her seed" is first collective, her posterity.

So the claim does not follow from the grounds alone: it needs Luther's step, rated `disputed`. That does not show the step is wrong, only that the wording, which both sides read, does not decide between them.

```
theorem her_seed_rests_on_its_inference : ¬Entails herSeedLine.grounds (p
    Claim.wordingSignifiesAFatherlessBirth)
-- axioms: propext, Quot.sound
```

`posterityCase_establishes`
Leupold's case goes through on its own grounds.

```
theorem posterityCase_establishes : Establishes posterityCase
-- axioms: propext, Quot.sound
```

`posterityCase_is_satisfiable`
Leupold's case has a model: his own reading.

```
theorem posterityCase_is_satisfiable : Satisfiable posterityCase.premises
-- axioms: propext, Quot.sound
```

`idiomCase_establishes`
Lewis's case goes through on its own grounds.

```
theorem idiomCase_establishes : Establishes idiomCase
-- axioms: propext, Quot.sound
```

**idiomCase_is_satisfiable**
Lewis's case has a model: Leupold's reading, in which Lewis's claims hold too.

```
theorem idiomCase_is_satisfiable : Satisfiable idiomCase.premises
-- axioms: propext, Quot.sound
```

### The Greek's "he"

**greekHeCase_establishes**
**The Greek reads one person.** Grant that the Septuagint refers to the woman's seed with the masculine , though is neuter, and the step Collins and Martin take from it, and its translator read the seed as one person.

That is all it delivers: who that person is, and how he is born, it does not say.

```
theorem greekHeCase_establishes : Establishes greekHeCase
-- axioms: propext, Quot.sound
```

**greekHeCase_is_satisfiable**
The Greek's line has a model.

```
theorem greekHeCase_is_satisfiable : Satisfiable greekHeCase.premises
-- axioms: propext, Quot.sound
```

**the_greek_he_leaves_the_father_open**
**The Greek's "he" leaves the father open.** Keep the Greek's masculine "he" and the reading of one person drawn from it, and every ground of Luther's case — the seed named as the woman's, the first promise of a redeemer, a man's seed reckoned through him — and whether the wording signifies a birth with no human father is independent of all of it. On Luther's reading it does; on Leupold's, granted the Greek, it does not.

The result has two halves: the Greek does not show that the one person promised has no human father, and does not show that he has one. The plain reason is in the Greek itself: it calls the seed Hannah asks for "him" (1 Samuel 1:11), and the seed promised to David "he" (2 Samuel 7:12–14), as Collins shows (144), and each has a father. One person, called "he", can have a father. What the Greek shows is how its translator read the promise: of one person. Collins argues that the Hebrew's syntax is "quite consistent with the pattern where a single individual is in view" (145); Leupold reaches one person at the promise's end, and Keil reaches Christ "not as an individual, but as the head" of the woman's posterity (102). No reader found argues that the Greek's "he" answers Lewis's point from Hagar and Rebekah.

```
theorem the_greek_he_leaves_the_father_open : Independent
    greekHeWithThePromise.premises (p Claim.wordingSignifiesAFatherlessBirth)
-- axioms: propext, Quot.sound
```

### What "marks" means: the dilemma

**`asWhatTheWordingSignifies`**
The hinge **read as what the wording itself signifies**: Luther's reading, and the one Miravalle and Henry give.

```
def asWhatTheWordingSignifies : Reading Claim :=
  { name := "as what the wording itself signifies",
    commits := p Claim.wordingSignifiesAFatherlessBirth,
    source :=
      { primary := Reference.work lutherOnTheCreation (Bib.Locus.pages 298 299),
        supporting :=
          [Reference.work miravalleMeetYourMother,
            Reference.work henryCommentary
              (Bib.Locus.adLoc Scripture.genesis3_15)],
        tradition := Tradition.christianTypological,
        confidence := Confidence.disputed } }
```

**`asWhatTheWordingFits`**
The hinge **read as what the wording fits, once fulfilled**: Leupold's and Keil's reading, which rests the fit on the virginal conception itself.

```
def asWhatTheWordingFits : Reading Claim :=
  { name := "as what the wording fits, once fulfilled",
    commits := p Claim.wordingFitsAFatherlessBirth,
    grounds :=
      [p Claim.maryConceivedAsVirgin,
        p Claim.maryConceivedAsVirgin
          p Claim.wordingFitsAFatherlessBirth],
    source :=
      { primary := Reference.work leupoldGenesis (Bib.Locus.page 169),
        supporting :=
          [Reference.work keilDelitzschPentateuch (Bib.Locus.page 102)],
        tradition := Tradition.christianHistoricalGrammatical,
        confidence := Confidence.disputed } }
```

**`protoevangeliumAsSignifying`** — Protoevangelium strand (Genesis 3:15), read as what the wording itself signifies
The protoevangelium strand with its hinge read as Luther reads it.

(1) $P_{50}$ — *Genesis 3:15 says that 'her seed' will strike the serpent's head*
(2) $P_{51}$ — *Genesis 3:15 is the protoevangelium, the first promise of a redeemer*
(3) $P_{52}$ — *Hebrew  is ordinarily reckoned through the father*
(4) $P_{53}$ — *The matrilineal wording of Genesis 3:15 marks a birth with no human father*
(5) $(P_{50} \wedge P_{51} \wedge P_{52} \wedge P_{53}) \to P_{93}$
(6) $P_{53} \to P_{54}$ — would give: *The wording 'her seed' itself signifies a birth with no human father*
$\vdash P_{93}$ — at issue: *The Messiah must be born of a virgin*

*No premise here rests on scripture alone.*

**protoevangeliumAsFitting** — Protoevangelium strand (Genesis 3:15), read as what the wording fits, once fulfilled
The protoevangelium strand with its hinge read as Leupold reads it.

(1) $P_{50}$ — *Genesis 3:15 says that 'her seed' will strike the serpent's head*
(2) $P_{51}$ — *Genesis 3:15 is the protoevangelium, the first promise of a redeemer*
(3) $P_{52}$ — *Hebrew  is ordinarily reckoned through the father*
(4) $P_{53}$ — *The matrilineal wording of Genesis 3:15 marks a birth with no human father*
(5) $(P_{50} \wedge P_{51} \wedge P_{52} \wedge P_{53}) \to P_{93}$
(6) $P_{79}$ — *Mary conceived Jesus while a virgin*
(7) $P_{79} \to P_{55}$ — would give: *The wording 'her seed' fits a birth with no human father, as fulfilled in Christ*
(8) $P_{53} \to P_{55}$ — would give: *The wording 'her seed' fits a birth with no human father, as fulfilled in Christ*
$\vdash$ $P_{93}$ — at issue: *The Messiah must be born of a virgin*

*No premise here rests on scripture alone.*

**protoevangeliumAsSignifying_is_satisfiable**
**The strand, read as Luther reads its hinge, is consistent**: its premises can all be true together, so any answer to it must come from outside it.

```
theorem protoevangeliumAsSignifying_is_satisfiable : Satisfiable
    protoevangeliumAsSignifying.premises
-- axioms: propext, Quot.sound
```

**protoevangeliumAsFitting_is_satisfiable**
**The strand, read as Leupold reads its hinge, is consistent** too.

```
theorem protoevangeliumAsFitting_is_satisfiable : Satisfiable
    protoevangeliumAsFitting.premises
-- axioms: propext, Quot.sound
```

**posterity_does_not_reach_the_fit**
**Leupold has no quarrel with the second reading; he holds it.** Read as what the wording fits once fulfilled, the strand's hinge can be held with every premise of Leupold's case.

```
theorem posterity_does_not_reach_the_fit : Satisfiable (posterityCase.premises
    ++ protoevangeliumAsFitting.premises)
-- axioms: propext, Quot.sound
```

**idiom_does_not_reach_the_fit**
**Nor does Lewis.** The idiom of Hagar and Rebekah bears on what the wording signifies, not on what it fits once fulfilled.

```
theorem idiom_does_not_reach_the_fit : Satisfiable (idiomCase.premises ++
    protoevangeliumAsFitting.premises)
-- axioms: propext, Quot.sound
```

`whereTheSignifyingReadingMeetsLeupold`
**Why Leupold stands against the hinge, read as Luther reads it.** The crux is Leupold's step: "her seed" is first collective, the woman's posterity, and the woman is named because she was deceived, so the wording does not itself signify a birth without a human father. No one can hold both Leupold's case and the hinge read Luther's way; which gives way is the dispute's question, and `Dispute.Genesis` finds a tie. What cannot be held with Leupold is the hinge together with the reading, nothing else in the strand, and the step is rated `disputed`: Irenaeus grants both its grounds, and Henry the second, and both read the verse of the Virgin's son.

**Why *Leupold on 'her seed': her posterity, named for the deception* stands against *Protoevangelium strand (Genesis 3:15), read as what the wording itself signifies.***

- **The crux:** $(P_{50} \wedge P_{56} \wedge P_{57}) \rightarrow \neg P_{54}$, a premise of *Leupold on 'her seed': her posterity, named for the deception.*
- **What it does:** its conclusion does not follow without it.
- **Granted:** $P_{50}$, $P_{56}$, $P_{57}$, which the break also needs.
- **Where the rival breaks:** $P_{53}$, $P_{53} \rightarrow P_{54}$ cannot be held together with $(P_{50} \wedge P_{56} \wedge P_{57}) \rightarrow \neg P_{54}$ and $P_{50}$, $P_{56}$, $P_{57}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - $P_{50}$ Genesis 3:15 says that 'her seed' will strike the serpent's head — *consensus*: Gen 3:15; [54, app. Gen 3:15]
  - $P_{56}$ 'Her seed' at Genesis 3:15 is first collective: her posterity, not one person — *disputed*: [101, 167–169]; [27, 170]; [93, 101]; [41, 145–146]
  - $P_{57}$ The seed is called the woman's because the serpent deceived the woman — *well supported*: [101, 165]; [101, 169]; [27, 170]; [76, ad loc. Gen 3:15]; [93, 102]
  - the step itself — *disputed*: [101, 169]; [93, 101–102]; [27, 170]; [81, III.23.7]; [81, V.21.1]; [76, ad loc. Gen 3:15]

`whereTheSignifyingReadingMeetsLewis`
**Why Lewis stands against the hinge, read as Luther reads it.** The crux is Lewis's step: Genesis speaks of Hagar's and Rebekah's seed too, so the woman's seed at 3:15 does not by itself signify a birth without a human father. Rated `disputed`, on Jimmy Akin, who grants that a woman's seed "is not outside the bounds of Hebrew expression" and agrees with the "many" who have "rightly seen" the wording as "a hint of the Virgin Birth".

**Why *Lewis on 'her seed': Genesis says it of Hagar and Rebekah too* stands against *Protoevangelium strand (Genesis 3:15), read as what the wording itself signifies.***

- **The crux:** $(P_{50} \wedge P_{58}) \rightarrow \neg P_{54}$, a premise of *Lewis on 'her seed': Genesis says it of Hagar and Rebekah too.*
- **What it does:** its conclusion does not follow without it.
- **Granted:** $P_{50}$, $P_{58}$, which the break also needs.

- **Where the rival breaks:** $P_{53}$, $P_{53} \to P_{54}$ cannot be held together with $(P_{50} \wedge P_{58}) \to \neg P_{54}$ and $P_{50}$, $P_{58}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - $P_{50}$ Genesis 3:15 says that 'her seed' will strike the serpent's head — *consensus*: Gen 3:15; [54, app. Gen 3:15]
  - $P_{58}$ Genesis speaks of a woman's seed in ordinary births: Hagar's and Rebekah's — *consensus*: Gen 16:10; Gen 24:60; [102, 299–300]
  - the step itself — *disputed*: [102, 299–300]; [102, 319]; [4]

`whatHerSeedMarks`

**What the woman's seed marks, read both ways.** The claim is the protoevangelium strand's hinge: the seed being named as the woman's marks a birth with no human father. These are the two readings found in the sources; a reader with a third would add a third horn.

Read as what the wording itself signifies (Luther's reading), it cannot be held together with Leupold's case or with Lewis's. Each breaks it at a step rated `disputed`, not at a ground. Leupold's grounds, that the seed is named the woman's because she was deceived and that "her seed" is first collective, her posterity, are rated `wellSupported` and `disputed`; Lewis's, that Genesis says "her seed" of Hagar and of Rebekah, each with a father, is common ground. What is contested is the step from them to "so the wording does not signify a birth without a father". A reader who takes those steps rejects Luther's reading. One who grants the grounds and refuses the steps need not, as Irenaeus does with Leupold's and Akin with Lewis's. "Cannot be held together" says that no one can hold both, not which gives way: `Dispute.Genesis` weighs that, and finds a tie.

Read as what the wording fits, once fulfilled (Leupold's and Keil's reading), neither case touches it: Leupold and Keil hold it. But the reading rests on the virginal conception itself (`maryConceived AsVirgin`). That is rated `disputed` because Brown, the historian this argument cites, leaves the question unresolved; the rating records that it is contested, not that the library doubts it. On this reading the strand can show that the promise suits a birth already believed, not that the promise foretold it.

Neither reading is a straw man: read either way, the strand's premises can all be true together.

**Every reading of $P_{53}$, answered.** *Protoevangelium strand (Genesis 3:15)* holds $P_{53}$. It is read 2 ways here, and each reading is checked; none can be left out.

**1. Read as what the wording itself signifies.** The claim commits *Protoevangelium strand (Genesis 3:15)* to $P_{54}$ — so read by [106, 298–299]; [120]; [76, ad loc. Gen 3:15] (*disputed*).

Against *Leupold on 'her seed': her posterity, named for the deception*, it cannot be held. Where it breaks:

**Why *Leupold on 'her seed': her posterity, named for the deception* stands against *Protoevangelium strand (Genesis 3:15), read as what the wording itself signifies.***

- **The crux:** $(P_{50} \wedge P_{56} \wedge P_{57}) \to \neg P_{54}$, a premise of *Leupold on 'her seed': her posterity, named for the deception.*
- **What it does:** its conclusion does not follow without it.
- **Granted:** $P_{50}$, $P_{56}$, $P_{57}$, which the break also needs.

- **Where the rival breaks:** $P_{53}$, $P_{53} \to P_{54}$ cannot be held together with $(P_{50} \wedge P_{56} \wedge P_{57}) \to \neg P_{54}$ and $P_{50}$, $P_{56}$, $P_{57}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - $P_{50}$ Genesis 3:15 says that 'her seed' will strike the serpent's head — *consensus*: Gen 3:15; [54, app. Gen 3:15]
  - $P_{56}$ 'Her seed' at Genesis 3:15 is first collective: her posterity, not one person — *disputed*: [101, 167–169]; [27, 170]; [93, 101]; [41, 145–146]
  - $P_{57}$ The seed is called the woman's because the serpent deceived the woman — *well supported*: [101, 165]; [101, 169]; [27, 170]; [76, ad loc. Gen 3:15]; [93, 102]
  - the step itself — *disputed*: [101, 169]; [93, 101–102]; [27, 170]; [81, III.23.7]; [81, V.21.1]; [76, ad loc. Gen 3:15]

Against *Lewis on 'her seed': Genesis says it of Hagar and Rebekah too*, it cannot be held. Where it breaks:

**Why *Lewis on 'her seed': Genesis says it of Hagar and Rebekah too* stands against *Protoevangelium strand (Genesis 3:15), read as what the wording itself signifies.***

- **The crux:** $(P_{50} \wedge P_{58}) \to \neg P_{54}$, a premise of *Lewis on 'her seed': Genesis says it of Hagar and Rebekah too.*
- **What it does:** its conclusion does not follow without it.
- **Granted:** $P_{50}$, $P_{58}$, which the break also needs.
- **Where the rival breaks:** $P_{53}$, $P_{53} \to P_{54}$ cannot be held together with $(P_{50} \wedge P_{58}) \to \neg P_{54}$ and $P_{50}$, $P_{58}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - $P_{50}$ Genesis 3:15 says that 'her seed' will strike the serpent's head — *consensus*: Gen 3:15; [54, app. Gen 3:15]
  - $P_{58}$ Genesis speaks of a woman's seed in ordinary births: Hagar's and Rebekah's — *consensus*: Gen 16:10; Gen 24:60; [102, 299–300]
  - the step itself — *disputed*: [102, 299–300]; [102, 319]; [4]

**2. Read as what the wording fits, once fulfilled.** The claim commits *Protoevangelium strand (Genesis 3:15)* to $P_{55}$ — so read by [101, 169]; [93, 102] (*disputed*). It rests the reading on $P_{79}$, $P_{79} \to P_{55}$.

Against *Leupold on 'her seed': her posterity, named for the deception*, it is not reached: *Leupold on 'her seed': her posterity, named for the deception* holds, and can be held together with it.

Against *Lewis on 'her seed': Genesis says it of Hagar and Rebekah too*, it is not reached: *Lewis on 'her seed': Genesis says it of Hagar and Rebekah too* holds, and can be held together with it.

## TestimonyArguments.BornOfAVirgin.Dispute — who prevails over Isaiah 7:14

The results in `Results.lean` ask what each package entails. This module asks what happens when the packages meet: the scriptural reading, the critical denial of the predictive reading, and four replies to that denial — Berry's objection, Postell's two counterexamples (Isaiah 9 and 11, and Micah 5), and Motyer's reply, with Compton's — taken together as one dispute.

Who defeats whom is not stipulated. Each defeat below is a theorem about the packages' premises, and so is each absence of one (see `Testimony.Logic.Dispute` for how an attack is derived from entailment and filtered by cited confidence). The defeats are these:

- **The critical denial defeats the scriptural reading.** It entails the negation of the scriptural premise that Isaiah 7:14 predicts a virgin birth, a premise cited as `disputed`.
- **The scriptural reading defeats the critical denial back.** It undermines none of the critic's premises, but it concludes the opposite, so it rebuts; and the weakest link on each side is `disputed`, so neither outranks the other.
- **Berry and both of Postell's counterexamples defeat the critical denial**, by contradicting its premise that a near-term sign excludes a messianic sense, cited `disputed`.
- **Motyer defeats it too**, by contradicting its other premise: that 7:14 is a near-term sign to Ahaz at all, also cited `disputed`.
- **The critical denial defeats Berry and Motyer back, but neither counterexample.** It rebuts all four. Berry's and Motyer's inferences are contested — a cited source grants each one's grounds and denies its conclusion — so they are no stronger than the critic. Postell's inference is not, and both counterexamples outrank it.

### What follows

Faced with the scriptural reading alone, **nothing prevails**: the two defeat each other, and the grounded extension is empty. Add the replies and **the scriptural reading prevails**. Nothing defeats Postell's counterexamples; they defeat the critic, which is the only party that defeats the scriptural reading, Berry or Motyer; and so all five stand. The critical denial belongs to no admissible set at all, because nothing answers Postell. Take away either counterexample and the scriptural reading still prevails; take away both and nothing does.

This is the result entailment could not state. Adding premises never removes a conclusion; adding arguments can change what a dispute forces, and here it turns an open question into a settled one. The replies do not show that the predictive reading is true. They show that, on these premises and these ratings, the case against it does not survive them.

### What the ratings decide

These outcomes rest on the cited confidences as much as on the premises, and the inferences are rated as the premises are: `disputed` when a cited source grants a step's grounds and denies its conclusion. Before they were rated, a reply that put its contested move in a step was weighed by its observations alone, and every reply outranked the critic. Rated, only one does.

The critic's two premises are `disputed`: Berry, Postell and Motyer contest the exclusion, Motyer and Compton the near-term sign. Its inference is `consensus`, because it only applies the exclusion to 7:14.

Berry's inference is `disputed`. Watts grants that the chronology is uncertain and still reads 7:14 of Hezekiah, as Compton reports. Motyer's is `disputed` for the same reason: those who identify the two children grant both his observations and keep the near-term sign, and `motyer_rests_on_his_inference` proves that the whole weight of his reply falls on that step. So each ties with the critic, and heard alone Motyer settles nothing (`nothing_prevails_on_motyer_alone`).

Postell's inference is `plausible`. It is a counterexample to the exclusion — an oracle on the Assyrian timeline, read messianically — and he gives two: Isaiah 9 and 11, and Micah 5, whose messianic reading Brown himself grants. No source cited here grants either set of grounds and keeps the exclusion.

**The verdict rests on that inference.** Without Postell's Isaiah argument the scriptural reading still prevails, on the Micah counterexample (`scriptural_reading_prevails_without_postell`), so an attack on the grounds of either — dating Isaiah 11 later, say — leaves it standing. Without both, every party is defeated by someone and nothing prevails (`nothing_prevails_without_the_counterexamples`). The two share one inference, so they share one weakness: rated `disputed`, it would tie both with the critic as Berry's and Motyer's do. A critic who granted that such an oracle is read messianically and still held the exclusion — most likely by denying that Micah 5 or Isaiah 9 is a *sign* to Ahaz — would be the source to find.

### What the church fathers add, and what they cannot

The predictive reading is not a modern apologetic. Justin, Irenaeus, Origen and Jerome all argue it, and `Sources.lean` cites them for it: for the prediction itself, and for as a virgin. Every father the library has read on the verse — Tertullian, Eusebius, Cyril of Jerusalem, Chrysostom, Cyril of Alexandria and Theodoret besides — argues that an ordinary conception would have been no sign at all. Several grant the Jewish "young woman" and answer as the referential reading does: a young woman can be a virgin, as the betrothed of Deuteronomy 22:23–27 is, whom 22:23 calls a . None asks whether could itself mean a girl who is not a virgin; the question Wegner raises was not theirs. That strengthens the attestation of the scriptural premises, and none of it changes a rating.

The fathers' witness cannot change a rating, because of what `disputed` means here: *actively contested by competent scholars*. The fathers are the earliest witnesses to the contest as well as to the reading. Justin records Trypho's answer — "young woman", and fulfilled in Hezekiah — and Irenaeus names Theodotion and Aquila. An older witness does not make a contested claim uncontested. What decides the result here is the same definition applied to the other side: both of the critic's premises are contested too, and the library records who contests them.

The sign argument is encoded as an argument in its own right, `signLine`. It answers Wegner's objection rather than the critical denial, so it is weighed in `Dispute.Wegner`, where it ties with Wegner (`nothing_prevails_over_wegner`).

### The replies as positions

Each reply is an argument in its own right, so it must hold together and deliver its conclusion before it can take part in a dispute.

`repliesStandReading`
The world Berry and Postell describe: everything holds except that a near-term sign excludes a messianic sense. The scriptural reading holds in it too. A reading cannot hold both claims about the Septuagint's , and this one takes Rico and Gentry's; the scriptural reading needs neither, and `Dispute.Septuagint` weighs the two.

```
def repliesStandReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.maternalSilenceProvesNothing => False
    | Claim.magisteriumIsDoctrinallyAuthoritative => False
    | Claim.parthenosMeantYoungWoman => False
    | Claim.parthenosDoesNotItselfConnoteVirginity => False
    | Claim.parthenosDescribesDinahAsSheThenWas => False
    | Claim.nearTermExcludesMessianicSense => False
    | x => True
```

**berryObjection_establishes**
Berry's objection delivers its conclusion.

```
theorem berryObjection_establishes : Establishes berryObjection
-- axioms: propext, Quot.sound
```

**berryObjection_is_satisfiable**
Berry's objection has a model.

```
theorem berryObjection_is_satisfiable : Satisfiable berryObjection.premises
-- axioms: propext, Quot.sound
```

**postellParity_establishes**
Postell's parity argument delivers its conclusion.

```
theorem postellParity_establishes : Establishes postellParity
-- axioms: propext, Quot.sound
```

**postellParity_is_satisfiable**
Postell's parity argument has a model.

```
theorem postellParity_is_satisfiable : Satisfiable postellParity.premises
-- axioms: propext, Quot.sound
```

### Postell's Micah counterexample

Postell's second counterexample is Micah 5, the Bethlehem oracle: a ruler set against the Assyrian invasion, and read messianically in first-century Judaism — which Brown, the critic's own authority, grants. It is the same inference as the Isaiah counterexample from a different oracle, so it guards against an attack on Postell's grounds and not against one on his inference.

**laterMessianicReading**
**The rival reading, written first**: Micah's ruler is a near-term Davidic king, and the messianic reading of him came later. Both grounds hold — the Assyrian setting and the first-century expectation — and so does the exclusion.

```
def laterMessianicReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.isaiahPredictsVirginBirth => False
    | x => True
```

`micah_parity_rests_on_its_inference`
The Micah counterexample rests on its inference: on the later-reading account both grounds hold and the exclusion stands.

```
theorem micah_parity_rests_on_its_inference : ¬Entails micahLine.grounds (notP
    Claim.nearTermExcludesMessianicSense)
-- axioms: propext, Quot.sound
```

`micahParity_establishes`
The Micah counterexample delivers its conclusion.

```
theorem micahParity_establishes : Establishes micahParity
-- axioms: propext, Quot.sound
```

`micahParity_is_satisfiable`
The Micah counterexample has a model.

```
theorem micahParity_is_satisfiable : Satisfiable micahParity.premises
-- axioms: propext, Quot.sound
```

### Motyer's reply

Motyer's reply, with Compton's, denies the critic's *other* premise: that 7:14 is a near-term sign to Ahaz at all. It is built as Berry's and Postell's are. Its grounds are what the text says — the sign given to the house of David in the plural, and 8:4 repeating for Maher-shalal-hash-baz the timetable 7:16 gives the child — and the contested move is the step that joins them, rated `disputed` because a cited reading grants the grounds and denies what the step concludes.

`sameChildReading`
**The rival reading, written first**: the one that identifies the two children. Isaiah 8:1–4 retells the sign of 7:14–16 for Isaiah's own son, so the sign was a near-term one after all. Both of Motyer's observations hold in it — it is the reading his inference has to rule out.

```
def sameChildReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.isaiahPredictsVirginBirth => False
    | x => True
```

`motyer_rests_on_his_inference`
**Motyer's reply rests on his inference, not on his observations.** On the reading that identifies the two children, the sign is given to the house of David, 8:4 repeats the timetable of 7:16, and 7:14 is still a near-term sign to Ahaz. The two grounds do not decide the question; the step does, and a reader who contests the reply contests the step.

```
theorem motyer_rests_on_his_inference : ¬Entails motyerLine.grounds (notP
    Claim.isaiahIsNearTermSignToAhaz)
-- axioms: propext, Quot.sound
```

`motyerReading`
The world Motyer describes, with Berry and Postell: the sign is not a near-term one, and a near-term sign would not exclude a messianic sense anyway. Everything else holds — the scriptural reading and all four replies with it — and, as in `repliesStandReading`, Rico and Gentry's side is taken on .

```
def motyerReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.maternalSilenceProvesNothing => False
    | Claim.magisteriumIsDoctrinallyAuthoritative => False
    | Claim.parthenosMeantYoungWoman => False
    | Claim.parthenosDoesNotItselfConnoteVirginity => False
    | Claim.parthenosDescribesDinahAsSheThenWas => False
    | Claim.isaiahIsNearTermSignToAhaz => False
    | Claim.nearTermExcludesMessianicSense => False
    | x => True
```

`motyerReply_establishes`
Motyer's reply delivers its conclusion.

```
theorem motyerReply_establishes : Establishes motyerReply
-- axioms: propext, Quot.sound
```

`motyerReply_is_satisfiable`
Motyer's reply has a model.

```
theorem motyerReply_is_satisfiable : Satisfiable motyerReply.premises
-- axioms: propext, Quot.sound
```

### Strength: the weakest link of each position

Premises and inferences alike: a position is no stronger than the least supported thing it assumes, and an inference is something it assumes.

`christian_strength`
The scriptural reading is no stronger than its least supported premise, which is cited `disputed`.

```
theorem christian_strength : christian.strength = 0
-- axioms: propext
```

`criticalDenial_strength`
Both of the critical denial's premises are contested, and cited `disputed`.

```
theorem criticalDenial_strength : criticalDenial.strength = 0
-- axioms: propext
```

`berryObjection_strength`
Berry's premise is cited `wellSupported`, but his inference is `disputed`, and he is no stronger than it.

```
theorem berryObjection_strength : berryObjection.strength = 0
-- axioms: propext
```

**`postellParity_strength`**
Postell's premises are cited `wellSupported` and his inference `plausible`.

```
theorem postellParity_strength : postellParity.strength = 1
-- axioms: propext
```

**`micahParity_strength`**
The Micah counterexample's grounds are cited `consensus` and `wellSupported`, and its inference `plausible`.

```
theorem micahParity_strength : micahParity.strength = 1
-- axioms: propext
```

**`motyerReply_strength`**
Motyer's observations are cited `consensus` and `wellSupported`, but his inference is `disputed`, and he is no stronger than it.

```
theorem motyerReply_strength : motyerReply.strength = 0
-- axioms: propext
```

### The defeats

Each is an attack the ratings do not block, decided from the two packages' premises by `Horn.defeats?` and checked by the kernel.

**`critical_defeats_christian`**
**The critical denial defeats the scriptural reading.** It entails the negation of the premise that Isaiah 7:14 predicts a virgin birth, and that premise, cited `disputed`, does not outrank it.

```
theorem critical_defeats_christian : Defeats criticalDenial christian
-- axioms: propext, Classical.choice, Quot.sound
```

**`christian_rebuts_critical`**
The scriptural reading does attack the critical denial: it concludes the opposite.

```
theorem christian_rebuts_critical : Rebuts christian criticalDenial
-- axioms: propext, Quot.sound
```

**`scripturalWorldReading`**
The scriptural reader's world, with everything else holding that can: Micah's silence indicates a fatherless birth, so it is not nothing; Scripture, not the magisterium, is the judge that settles; and, as in `repliesStandReading`, Rico and Gentry's side is taken on , which the scriptural reading does not need.

```
def scripturalWorldReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.maternalSilenceProvesNothing => False
    | Claim.magisteriumIsDoctrinallyAuthoritative => False
    | Claim.parthenosMeantYoungWoman => False
    | Claim.parthenosDoesNotItselfConnoteVirginity => False
    | Claim.parthenosDescribesDinahAsSheThenWas => False
    | x => True
```

`christian_does_not_undermine_critical`
But it undermines none of the critical denial's premises. For each of them there is a world in which the scriptural reading holds and that premise does too: the near-term setting and the exclusion hold in the scriptural reader's world, and the exclusion step holds where Berry and Postell are right.

```
theorem christian_does_not_undermine_critical :   ( : Formula Claim),
    ¬UnderminesOn christian criticalDenial
-- axioms: propext, Quot.sound
```

`christian_defeats_critical`
**The scriptural reading answers the critic.** Its rebuttal is a defeat: the weakest link on each side is `disputed`, so neither outranks the other, and each defeats the other.

```
theorem christian_defeats_critical : Defeats christian criticalDenial
-- axioms: propext, Classical.choice, Quot.sound
```

`berry_defeats_critical`
**Berry defeats the critical denial.** He entails the negation of its premise that a near-term sign excludes a messianic sense, and that premise, cited `disputed`, does not outrank him.

```
theorem berry_defeats_critical : Defeats berryObjection criticalDenial
-- axioms: propext, Classical.choice, Quot.sound
```

`postell_defeats_critical`
**Postell defeats the critical denial**, on the same premise from different grounds.

```
theorem postell_defeats_critical : Defeats postellParity criticalDenial
-- axioms: propext, Classical.choice, Quot.sound
```

`micah_defeats_critical`
**The Micah counterexample defeats the critical denial**, on the same premise as Berry and Postell.

```
theorem micah_defeats_critical : Defeats micahParity criticalDenial
-- axioms: propext, Classical.choice, Quot.sound
```

`motyer_defeats_critical`
**Motyer defeats the critical denial**, by entailing the negation of its other premise: that 7:14 is a near-term sign to Ahaz, cited `disputed`.

```
theorem motyer_defeats_critical : Defeats motyerReply criticalDenial
-- axioms: propext, Classical.choice, Quot.sound
```

`critical_defeats_berry`
**The critical denial defeats Berry back.** It holds the premise Berry denies, so it rebuts him, and Berry is no stronger than it: his inference is contested as the critic's premises are.

```
theorem critical_defeats_berry : Defeats criticalDenial berryObjection
-- axioms: propext, Classical.choice, Quot.sound
```

`critical_defeats_motyer`
**The critical denial defeats Motyer back**, for the same reason: it holds the near-term premise he denies, and his inference is contested by the readers who identify the two children.

```
theorem critical_defeats_motyer : Defeats criticalDenial motyerReply
-- axioms: propext, Classical.choice, Quot.sound
```

### What does not defeat

`critical_does_not_defeat_postell`
**The critical denial does not defeat Postell.** It rebuts him, but it is the weaker of the two: its premises are `disputed`, and his inference is `plausible`. And it contradicts none of his premises: the critic can grant both his observations, and can grant his step too, by dating Isaiah 9 and 11 later than 7:14 — off its Assyrian timeline — so that one of the step's grounds fails (`critic_grants_postells_step_by_dating_the_oracles_later`).

```
theorem critical_does_not_defeat_postell : ¬Defeats criticalDenial
    postellParity
-- axioms: propext, Classical.choice, Quot.sound
```

`critical_does_not_defeat_micah`
**The critical denial does not defeat the Micah counterexample**, for the reason it does not defeat Postell: it is weaker, and it contradicts none of the counterexample's premises. The critic can grant its step by reading Micah 5:2 of a near-term Davidic king rather than messianically (`critic_grants_the_micah_step_by_a_royal_reading`).

```
theorem critical_does_not_defeat_micah : ¬Defeats criticalDenial micahParity
-- axioms: propext, Classical.choice, Quot.sound
```

### Why these are not counters

The two absences above are computed; the readings below say why.

`laterOraclesReading`
The critic's world, with Isaiah 9 and 11 taken off the Assyrian timeline of 7:14 — the way out of the parity argument open to a reader who dates them later. Postell's step holds in it, because one of its grounds fails. On the Septuagint's the critic sides with Wegner, as Walton cites Brown for the word's broader sense (Walton 293 n. 15).

```
def laterOraclesReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.maternalSilenceImpliesNoHumanFather => False
    | Claim.magisteriumIsDoctrinallyAuthoritative => False
    | Claim.parthenosMeansVirgin => False
    | Claim.isaiahPredictsVirginBirth => False
    | Claim.isaiah9And11ShareTheAssyrianTimeline => False
    | Claim.lawsUseParthenosAsVirgin => False
    | Claim.dinahIsTheLawsParthenos => False
    | Claim.lxxIsaiahUsesParthenosAsVirgin => False
    | x => True
```

`critic_grants_postells_step_by_dating_the_oracles_later`
**The critic can grant Postell's step**, by dating Isaiah 9 and 11 later than 7:14: then the parity step has a ground that fails, and the critic holds it without giving up the exclusion.

```
theorem critic_grants_postells_step_by_dating_the_oracles_later : Grants
    criticalDenial parityDefeatsNearTermExclusion
-- axioms: propext, Quot.sound
```

`royalMicahReading`
The critic's world, with Micah 5:2 read of a near-term Davidic king and not messianically. The Micah step holds in it, because one of its grounds fails. As in `laterOraclesReading`, the critic sides with Wegner on .

```
def royalMicahReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.maternalSilenceImpliesNoHumanFather => False
    | Claim.magisteriumIsDoctrinallyAuthoritative => False
    | Claim.parthenosMeansVirgin => False
    | Claim.isaiahPredictsVirginBirth => False
    | Claim.micahRulerReadMessianically => False
    | Claim.lawsUseParthenosAsVirgin => False
    | Claim.dinahIsTheLawsParthenos => False
    | Claim.lxxIsaiahUsesParthenosAsVirgin => False
    | x => True
```

`critic_grants_the_micah_step_by_a_royal_reading`
**The critic can grant the Micah step**, by reading Micah 5:2 of a near-term Davidic king rather than messianically.

```
theorem critic_grants_the_micah_step_by_a_royal_reading : Grants
    criticalDenial micahParityDefeatsNearTermExclusion
-- axioms: propext, Quot.sound
```

### The dispute

`partyNode`
The package each party argues from.

```
def partyNode : Party → ArgumentPackage Claim :=
  fun x =>
    match x with
    | Party.scriptural => christian
    | Party.critical => criticalDenial
    | Party.berry => berryObjection
    | Party.postell => postellParity
    | Party.motyer => motyerReply
    | Party.micah => micahParity
```

**isaiahDispute**
The dispute over Isaiah 7:14: every party's premises have a model, every party establishes its conclusion, and every party's inferences are rated.

```
def isaiahDispute : Dispute Claim Party :=
  { node := partyNode,
    consistent := isaiahDispute._proof_1,
    sound := isaiahDispute._proof_2,
    rated := isaiahDispute._proof_9 }
```

**isaiahDispute_defeats**
**Who defeats whom**, all thirty-six pairs: the critic and the scriptural reading defeat each other; each reply defeats the critic; the critic defeats Berry and Motyer back, but neither of Postell's counterexamples; nothing else.

Every cell is computed from the parties' premises by `Horn.defeats?` and checked by the kernel; the table is what the computation is checked against.

```
theorem isaiahDispute_defeats :  (i j : Party), isaiahDispute.defeats i j
    (i, j)  [(Party.critical, Party.scriptural), (Party.scriptural,
    Party.critical), (Party.berry, Party.critical), (Party.postell,
    Party.critical), (Party.motyer, Party.critical), (Party.micah,
    Party.critical), (Party.critical, Party.berry), (Party.critical,
    Party.motyer)]
-- axioms: propext, Classical.choice, Quot.sound
```

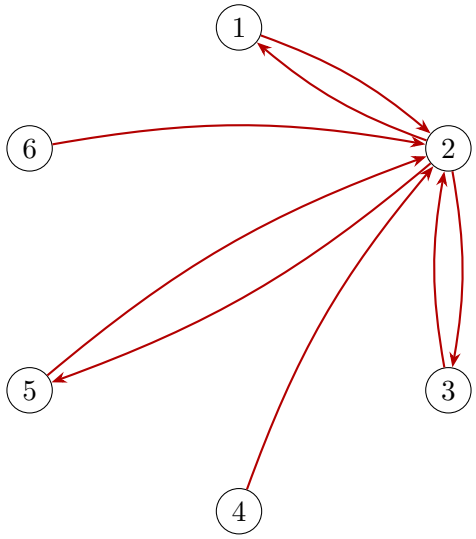
**isaiahDispute_supports**
**Nothing supports anything** in the Isaiah dispute, in all thirty-six pairs: no party's conclusion entails a claim another rests on. Several conclusions do entail other parties' inference steps — Berry's and Postell's entail each other's, by entailing the step's own conclusion, and the replies entail the critic's, vacuously — but a step is not a claim, and neither kind of entailment lends a premise (see `Testimony.Logic.Support`). Every cell is computed by `supports?` and checked by the kernel.

```
theorem isaiahDispute_supports :  (i j : Party), ¬isaiahDispute.supports i j
-- axioms: propext, Classical.choice, Quot.sound
```

**isaiahDispute_partOf**
**No case is part of another's** here, in all thirty-six pairs, except each party's own. Every cell is computed by `partOf?` and checked by the kernel.

```
theorem isaiahDispute_partOf :  (i j : Party), isaiahDispute.partOf i j  i =
    j  (i, j)  []
-- axioms: propext, Classical.choice, Quot.sound
```

**isaiahMap**
The dispute drawn: who defeats whom.




Solid: defeats. Dashed: supports. Dotted: one party's case is part of another's.

1. Scriptural reading of Isaiah 7:14, Genesis 3:15 and Micah 5:2–3
2. Critical denial of the predictive reading of Isaiah 7:14
3. Berry's objection to the near-term exclusion
4. Postell's parity argument against the near-term exclusion
5. Motyer's reply to the near-term reading
6. Postell's Micah counterexample to the near-term exclusion

| From | To | Edge |
|---|---|---|
| 1 *Scriptural reading of Isaiah 7:14, Genesis 3:15 and Micah 5:2–3* | 2 *Critical denial of the predictive reading of Isaiah 7:14* | defeats |
| 2 *Critical denial of the predictive reading of Isaiah 7:14* | 1 *Scriptural reading of Isaiah 7:14, Genesis 3:15 and Micah 5:2–3* | defeats |
| 2 *Critical denial of the predictive reading of Isaiah 7:14* | 3 *Berry's objection to the near-term exclusion* | defeats |

| From | To | Edge |
|---|---|---|
| 2 *Critical denial of the predictive reading of Isaiah 7:14* | 5 *Motyer's reply to the near-term reading* | defeats |
| 3 *Berry's objection to the near-term exclusion* | 2 *Critical denial of the predictive reading of Isaiah 7:14* | defeats |
| 4 *Postell's parity argument against the near-term exclusion* | 2 *Critical denial of the predictive reading of Isaiah 7:14* | defeats |
| 5 *Motyer's reply to the near-term reading* | 2 *Critical denial of the predictive reading of Isaiah 7:14* | defeats |
| 6 *Postell's Micah counterexample to the near-term exclusion* | 2 *Critical denial of the predictive reading of Isaiah 7:14* | defeats |

The defeats are the cells of `isaiahDispute_defeats`, the supports the cells of `isaiahDispute_supports` and the parts the cells of `isaiahDispute_partOf`, each computed from the parties' premises and checked by the kernel. The attacks derived through support and through parts are reported, not counted: every verdict is computed from the defeats alone. Every derived attack is already a defeat.

`replies_stand_with_the_scriptural_reading`
**The scriptural reading and all four replies stand together**, in the world Motyer describes: none of the five defeats another. One fact, settling twenty ordered pairs.

```
theorem replies_stand_with_the_scriptural_reading :
    isaiahDispute.StandTogether [Party.scriptural, Party.berry, Party.postell,
    Party.motyer, Party.micah]
-- axioms: propext, Classical.choice, Quot.sound
```

`repliesHeardInStages`
How the scriptural reading prevails, in stages: nothing attacks Postell's two counterexamples, so they come first; they answer the critic, the only party that attacks the scriptural reading, Berry and Motyer, so those three come next. And the critic does not join them: the scriptural reading attacks it, and nothing among the five answers the scriptural reading.

**What the dispute forces is exactly *Postell's parity argument against the near-term exclusion*, *Postell's Micah counterexample to the near-term exclusion*, *Scriptural reading of Isaiah 7:14, Genesis 3:15 and Micah 5:2–3*, *Berry's objection to the near-term exclusion*, *Motyer's reply to the near-term reading*.**

- Stage 1: *Postell's parity argument against the near-term exclusion*, *Postell's Micah counterexample to the near-term exclusion*.
  - *Postell's parity argument against the near-term exclusion* is defeated by nothing.
  - *Postell's Micah counterexample to the near-term exclusion* is defeated by nothing.

- Stage 2: *Scriptural reading of Isaiah 7:14, Genesis 3:15 and Micah 5:2–3*, *Berry's objection to the near-term exclusion*, *Motyer's reply to the near-term reading*.
  - *Critical denial of the predictive reading of Isaiah 7:14* defeats *Scriptural reading of Isaiah 7:14, Genesis 3:15 and Micah 5:2–3*, and *Postell's parity argument against the near-term exclusion* defeats *Critical denial of the predictive reading of Isaiah 7:14*.
  - *Critical denial of the predictive reading of Isaiah 7:14* defeats *Berry's objection to the near-term exclusion*, and *Postell's parity argument against the near-term exclusion* defeats *Critical denial of the predictive reading of Isaiah 7:14*.
  - *Critical denial of the predictive reading of Isaiah 7:14* defeats *Motyer's reply to the near-term reading*, and *Postell's parity argument against the near-term exclusion* defeats *Critical denial of the predictive reading of Isaiah 7:14*.
- Nothing else is forced:
  - *Scriptural reading of Isaiah 7:14, Genesis 3:15 and Micah 5:2–3* defeats *Critical denial of the predictive reading of Isaiah 7:14*, and nothing forced defeats *Scriptural reading of Isaiah 7:14, Genesis 3:15 and Micah 5:2–3*.

**What this rests on.** The reasons state 5 defeats and 27 absences of defeat, each a cell of the defeat table, `isaiahDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Scriptural reading of Isaiah 7:14, Genesis 3:15 and Micah 5:2–3*, weakest at *disputed*:
  - Isaiah 7:14 is a Messianic prediction of a virgin birth — [128, ad loc. Isa 7:14]; [127, 123]; [42, 12–14]; [92, 66]; [81, III.21.6]; [138, I.35]
  - in Isaiah 7:14 denotes a virgin, not merely a young woman — [128, ad loc. Isa 7:14]; [54, app. Isa 7:14]; [16, 1653–1654]; [127, 125]; [42, 7–8]; [84, I.32]
  - Genesis 3:15 is the protoevangelium, the first promise of a redeemer — [101, 167]; [93, 102]; [120]; [102, 318]
  - The matrilineal wording of Genesis 3:15 marks a birth with no human father — [106, 298–299]; [120]; [76, ad loc. Gen 3:15]
  - Micah's mention of a mother and no father indicates a birth with no human father — [121]
  - An oracle's meaning in the finished book is set by its literary placement — [146, 483–486]
  - Read compositionally, Isaiah 7:14 anticipates a future, miraculous birth — [146, 490–493]
  - Mary conceived Jesus while a virgin — Matt 1:18-25; Luke 1:26-38; [19, 30–33]
  - an inference step — [128, ad loc. Isa 7:14]
  - an inference step — [120]
  - an inference step — [121]
  - an inference step — [146, 490–493]
  - an inference step — [60, ad loc. Matt 1:23]
- *Postell's parity argument against the near-term exclusion*, weakest at *plausible*:

  - an inference step — [146, 487–489]

- *Critical denial of the predictive reading of Isaiah 7:14*, weakest at *disputed*:
  - Isaiah 7:14 is a near-term sign to Ahaz, fulfilled in Isaiah's generation — [20]
  - A sign given for Ahaz's generation is not also a prediction of a virgin birth — [20]

- *Berry's objection to the near-term exclusion*, weakest at *disputed*:
  - an inference step — [16, 1653–1654]; [42, 5]

- *Motyer's reply to the near-term reading*, weakest at *disputed*:
  - an inference step — [127, 124]; [42, 5]

- *Postell's Micah counterexample to the near-term exclusion*, weakest at *plausible*:
  - an inference step — [146, 481]

`scriptural_reading_prevails_once_replies_are_heard`
**Heard out, the scriptural reading prevails.** Nothing defeats either of Postell's counterexamples, so both are in the grounded extension from the first step. They defeat the critic — the only party that defeats the scriptural reading, Berry or Motyer — so at the second step all three join them; and nothing defends the critic.

```
theorem scriptural_reading_prevails_once_replies_are_heard :
    Framework.grounded isaiahDispute.defeats = {Party.scriptural, Party.berry,
    Party.postell, Party.motyer, Party.micah}
-- axioms: propext, Classical.choice, Quot.sound
```

`criticAnsweredByPostell`
Why the critical denial cannot be defended: Postell attacks it, and nothing answers Postell.

***Critical denial of the predictive reading of Isaiah 7:14* cannot be defended: no admissible position holds it.**

- *Postell's parity argument against the near-term exclusion* defeats *Critical denial of the predictive reading of Isaiah 7:14*, and nothing defeats *Postell's parity argument against the near-term exclusion*.

**What this rests on.** The reasons state 1 defeat and 6 absences of defeat, each a cell of the defeat table, `isaiahDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Postell's parity argument against the near-term exclusion*, weakest at *plausible*:
  - an inference step — [146, 487–489]

- *Critical denial of the predictive reading of Isaiah 7:14*, weakest at *disputed*:
  - Isaiah 7:14 is a near-term sign to Ahaz, fulfilled in Isaiah's generation — [20]

  - A sign given for Ahaz's generation is not also a prediction of a virgin birth — [20]

- *Scriptural reading of Isaiah 7:14, Genesis 3:15 and Micah 5:2–3*, weakest at *disputed*:
  - Isaiah 7:14 is a Messianic prediction of a virgin birth — [128, ad loc. Isa 7:14]; [127, 123]; [42, 12–14]; [92, 66]; [81, III.21.6]; [138, I.35]
  -  in Isaiah 7:14 denotes a virgin, not merely a young woman — [128, ad loc. Isa 7:14]; [54, app. Isa 7:14]; [16, 1653–1654]; [127, 125]; [42, 7–8]; [84, I.32]
  - Genesis 3:15 is the protoevangelium, the first promise of a redeemer — [101, 167]; [93, 102]; [120]; [102, 318]
  - The matrilineal wording of Genesis 3:15 marks a birth with no human father — [106, 298–299]; [120]; [76, ad loc. Gen 3:15]
  - Micah's mention of a mother and no father indicates a birth with no human father — [121]
  - An oracle's meaning in the finished book is set by its literary placement — [146, 483–486]
  - Read compositionally, Isaiah 7:14 anticipates a future, miraculous birth — [146, 490–493]
  - Mary conceived Jesus while a virgin — Matt 1:18-25; Luke 1:26-38; [19, 30–33]
  - an inference step — [128, ad loc. Isa 7:14]
  - an inference step — [120]
  - an inference step — [121]
  - an inference step — [146, 490–493]
  - an inference step — [60, ad loc. Matt 1:23]

- *Berry's objection to the near-term exclusion*, weakest at *disputed*:
  - an inference step — [16, 1653–1654]; [42, 5]

- *Motyer's reply to the near-term reading*, weakest at *disputed*:
  - an inference step — [127, 124]; [42, 5]

- *Postell's Micah counterexample to the near-term exclusion*, weakest at *plausible*:
  - an inference step — [146, 481]

**`critical_denial_indefensible`**
**The critical denial cannot be defended.** No admissible set contains it: Postell defeats it, and nothing defeats Postell.

```
theorem critical_denial_indefensible :   (S : Set Party), Framework.Admissible
    isaiahDispute.defeats S → Party.critical   S
-- axioms: propext, Classical.choice, Quot.sound
```

**`scriptural_reading_skeptically_accepted`**
So every resolution of the dispute accepts the scriptural reading.

```
theorem scriptural_reading_skeptically_accepted :
    Framework.SkepticallyAccepted isaiahDispute.defeats Party.scriptural
-- axioms: propext, Classical.choice, Quot.sound
```

**`critical_denial_not_credulously_accepted`**
And none accepts the critical denial.

```
theorem critical_denial_not_credulously_accepted :
    ¬Framework.CredulouslyAccepted isaiahDispute.defeats Party.critical
-- axioms: propext, Classical.choice, Quot.sound
```

### Hearings

The same dispute with some parties not heard. Each hearing is a restriction of `isaiahDispute`, so its defeats are the ones already proved. In each of these, every party has a defeater, and so nothing prevails.

**`unanswered`**
The scriptural reading and the critic alone.

```
def unanswered : Dispute Claim { i // i   [Party.scriptural, Party.critical] } :=
  isaiahDispute.restrict fun x =>
    x   [Party.scriptural, Party.critical]
```

**`eachDefeatsTheOther`**
Why nothing prevails unanswered: the two defeat each other.

**Nothing prevails outright: every party is defeated by another.**

- *Critical denial of the predictive reading of Isaiah 7:14* defeats *Scriptural reading of Isaiah 7:14, Genesis 3:15 and Micah 5:2–3*.
- *Scriptural reading of Isaiah 7:14, Genesis 3:15 and Micah 5:2–3* defeats *Critical denial of the predictive reading of Isaiah 7:14*.

**What this rests on.** The reasons state 2 defeats and 0 absences of defeat, each a cell of the defeat table, `isaiahDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Critical denial of the predictive reading of Isaiah 7:14*, weakest at *disputed*:
  - Isaiah 7:14 is a near-term sign to Ahaz, fulfilled in Isaiah's generation — [20]
  - A sign given for Ahaz's generation is not also a prediction of a virgin birth — [20]
- *Scriptural reading of Isaiah 7:14, Genesis 3:15 and Micah 5:2–3*, weakest at *disputed*:
  - Isaiah 7:14 is a Messianic prediction of a virgin birth — [128, ad loc. Isa 7:14]; [127, 123]; [42, 12–14]; [92, 66]; [81, III.21.6]; [138, I.35]
  - in Isaiah 7:14 denotes a virgin, not merely a young woman — [128, ad loc. Isa 7:14]; [54, app. Isa 7:14]; [16, 1653–1654]; [127, 125]; [42, 7–8]; [84, I.32]
  - Genesis 3:15 is the protoevangelium, the first promise of a redeemer — [101, 167]; [93, 102]; [120]; [102, 318]
  - The matrilineal wording of Genesis 3:15 marks a birth with no human father — [106, 298–299]; [120]; [76, ad loc. Gen 3:15]

- Micah's mention of a mother and no father indicates a birth with no human father — [121]
- An oracle's meaning in the finished book is set by its literary placement — [146, 483–486]
- Read compositionally, Isaiah 7:14 anticipates a future, miraculous birth — [146, 490–493]
- Mary conceived Jesus while a virgin — Matt 1:18-25; Luke 1:26-38; [19, 30–33]
- an inference step — [128, ad loc. Isa 7:14]
- an inference step — [120]
- an inference step — [121]
- an inference step — [146, 490–493]
- an inference step — [60, ad loc. Matt 1:23]

**`nothing_prevails_unanswered`**
**Unanswered, nothing prevails.** The scriptural reading and the critical denial defeat each other, so neither is forced, and the grounded extension is empty.

```
theorem nothing_prevails_unanswered : Framework.grounded unanswered.defeats =

-- axioms: propext, Classical.choice, Quot.sound
```

**`motyerAlone`**
The scriptural reading, the critic, and Motyer.

```
def motyerAlone : Dispute Claim { i // i   [Party.scriptural, Party.critical,
    Party.motyer] } :=
  isaiahDispute.restrict fun x =>
    x
      [Party.scriptural, Party.critical,
        Party.motyer]
```

**`motyerTiesWithTheCritic`**
Why Motyer alone does not settle it: a defeater for each of the three.

**Nothing prevails outright: every party is defeated by another.**

- *Critical denial of the predictive reading of Isaiah 7:14* defeats *Scriptural reading of Isaiah 7:14, Genesis 3:15 and Micah 5:2–3*.
- *Scriptural reading of Isaiah 7:14, Genesis 3:15 and Micah 5:2–3* defeats *Critical denial of the predictive reading of Isaiah 7:14*.
- *Critical denial of the predictive reading of Isaiah 7:14* defeats *Motyer's reply to the near-term reading*.

**What this rests on.** The reasons state 3 defeats and 0 absences of defeat, each a cell of the defeat table, `isaiahDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Critical denial of the predictive reading of Isaiah 7:14*, weakest at *disputed*:
  - Isaiah 7:14 is a near-term sign to Ahaz, fulfilled in Isaiah's generation — [20]
  - A sign given for Ahaz's generation is not also a prediction of a virgin birth — [20]
- *Scriptural reading of Isaiah 7:14, Genesis 3:15 and Micah 5:2–3*, weakest at *disputed*:
  - Isaiah 7:14 is a Messianic prediction of a virgin birth — [128, ad loc. Isa 7:14]; [127, 123]; [42, 12–14]; [92, 66]; [81, III.21.6]; [138, I.35]
  - in Isaiah 7:14 denotes a virgin, not merely a young woman — [128, ad loc. Isa 7:14]; [54, app. Isa 7:14]; [16, 1653–1654]; [127, 125]; [42, 7–8]; [84, I.32]
  - Genesis 3:15 is the protoevangelium, the first promise of a redeemer — [101, 167]; [93, 102]; [120]; [102, 318]
  - The matrilineal wording of Genesis 3:15 marks a birth with no human father — [106, 298–299]; [120]; [76, ad loc. Gen 3:15]
  - Micah's mention of a mother and no father indicates a birth with no human father — [121]
  - An oracle's meaning in the finished book is set by its literary placement — [146, 483–486]
  - Read compositionally, Isaiah 7:14 anticipates a future, miraculous birth — [146, 490–493]
  - Mary conceived Jesus while a virgin — Matt 1:18-25; Luke 1:26-38; [19, 30–33]
  - an inference step — [128, ad loc. Isa 7:14]
  - an inference step — [120]
  - an inference step — [121]
  - an inference step — [146, 490–493]
  - an inference step — [60, ad loc. Matt 1:23]
- *Motyer's reply to the near-term reading*, weakest at *disputed*:
  - an inference step — [127, 124]; [42, 5]

**`nothing_prevails_on_motyer_alone`**

**Motyer alone does not settle it.** He and the critic defeat each other, as the scriptural reading and the critic do, so nothing is forced. His inference is contested as the critic's premises are, and a contested reply cannot carry the verdict alone.

```
theorem nothing_prevails_on_motyer_alone : Framework.grounded
    motyerAlone.defeats =
-- axioms: propext, Classical.choice, Quot.sound
```

**`withoutPostell`**

Every party but Postell's Isaiah counterexample.

```
def withoutPostell : Dispute Claim { i // i   [Party.postell] } :=
  isaiahDispute.restrict fun x =>
    x   [Party.postell]
```

**`micahCarriesTheVerdict`**

How the scriptural reading prevails without Postell's Isaiah argument, in stages: the Micah counterexample first, then the three it defends.

**Grounded:** ***Postell's Micah counterexample to the near-term exclusion*, *Scriptural reading of Isaiah 7:14, Genesis 3:15 and Micah 5:2–3*, *Berry's objection to the near-term exclusion*, *Motyer's reply to the near-term reading*.**

- Stage 1: *Postell's Micah counterexample to the near-term exclusion*.
  - *Postell's Micah counterexample to the near-term exclusion* is defeated by nothing.
- Stage 2: *Scriptural reading of Isaiah 7:14, Genesis 3:15 and Micah 5:2–3*, *Berry's objection to the near-term exclusion*, *Motyer's reply to the near-term reading*.
  - *Critical denial of the predictive reading of Isaiah 7:14* defeats *Scriptural reading of Isaiah 7:14, Genesis 3:15 and Micah 5:2–3*, and *Postell's Micah counterexample to the near-term exclusion* defeats *Critical denial of the predictive reading of Isaiah 7:14*.
  - *Critical denial of the predictive reading of Isaiah 7:14* defeats *Berry's objection to the near-term exclusion*, and *Postell's Micah counterexample to the near-term exclusion* defeats *Critical denial of the predictive reading of Isaiah 7:14*.
  - *Critical denial of the predictive reading of Isaiah 7:14* defeats *Motyer's reply to the near-term reading*, and *Postell's Micah counterexample to the near-term exclusion* defeats *Critical denial of the predictive reading of Isaiah 7:14*.

**What this rests on.** The reasons state 4 defeats and 17 absences of defeat, each a cell of the defeat table, `isaiahDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Scriptural reading of Isaiah 7:14, Genesis 3:15 and Micah 5:2–3*, weakest at *disputed*:
  - Isaiah 7:14 is a Messianic prediction of a virgin birth — [128, ad loc. Isa 7:14]; [127, 123]; [42, 12–14]; [92, 66]; [81, III.21.6]; [138, I.35]
  - in Isaiah 7:14 denotes a virgin, not merely a young woman — [128, ad loc. Isa 7:14]; [54, app. Isa 7:14]; [16, 1653–1654]; [127, 125]; [42, 7–8]; [84, I.32]
  - Genesis 3:15 is the protoevangelium, the first promise of a redeemer — [101, 167]; [93, 102]; [120]; [102, 318]
  - The matrilineal wording of Genesis 3:15 marks a birth with no human father — [106, 298–299]; [120]; [76, ad loc. Gen 3:15]
  - Micah's mention of a mother and no father indicates a birth with no human father — [121]
  - An oracle's meaning in the finished book is set by its literary placement — [146, 483–486]
  - Read compositionally, Isaiah 7:14 anticipates a future, miraculous birth — [146, 490–493]
  - Mary conceived Jesus while a virgin — Matt 1:18-25; Luke 1:26-38; [19, 30–33]
  - an inference step — [128, ad loc. Isa 7:14]
  - an inference step — [120]
  - an inference step — [121]
  - an inference step — [146, 490–493]
  - an inference step — [60, ad loc. Matt 1:23]

- *Postell's Micah counterexample to the near-term exclusion*, weakest at *plausible*:
  - an inference step — [146, 481]
- *Critical denial of the predictive reading of Isaiah 7:14*, weakest at *disputed*:
  - Isaiah 7:14 is a near-term sign to Ahaz, fulfilled in Isaiah's generation — [20]
  - A sign given for Ahaz's generation is not also a prediction of a virgin birth — [20]
- *Berry's objection to the near-term exclusion*, weakest at *disputed*:
  - an inference step — [16, 1653–1654]; [42, 5]
- *Motyer's reply to the near-term reading*, weakest at *disputed*:
  - an inference step — [127, 124]; [42, 5]

`scriptural_reading_prevails_without_postell`
**Without Postell's Isaiah argument, the scriptural reading still prevails.** His Micah counterexample is defeated by nothing, and it defends the scriptural reading against the critic, as the Isaiah argument did. An attack on the grounds of either counterexample leaves the verdict standing.

```
theorem scriptural_reading_prevails_without_postell :  Party.scriptural,
    Framework.grounded withoutPostell.defeats
-- axioms: propext, Classical.choice, Quot.sound
```

`withoutParity`
Every party but the two counterexamples.

```
def withoutParity : Dispute Claim { i // i   [Party.postell, Party.micah] } :=
  isaiahDispute.restrict fun x =>
    x   [Party.postell, Party.micah]
```

`everyReplyTiesWithTheCritic`
Why nothing prevails without the counterexamples: the critic defeats every reply it faces, and the replies defeat it.

**Nothing prevails outright: every party is defeated by another.**

- *Critical denial of the predictive reading of Isaiah 7:14* defeats *Scriptural reading of Isaiah 7:14, Genesis 3:15 and Micah 5:2–3*.
- *Scriptural reading of Isaiah 7:14, Genesis 3:15 and Micah 5:2–3* defeats *Critical denial of the predictive reading of Isaiah 7:14*.
- *Critical denial of the predictive reading of Isaiah 7:14* defeats *Berry's objection to the near-term exclusion*.
- *Critical denial of the predictive reading of Isaiah 7:14* defeats *Motyer's reply to the near-term reading*.

**What this rests on.** The reasons state 4 defeats and 0 absences of defeat, each a cell of the defeat table, `isaiahDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Critical denial of the predictive reading of Isaiah 7:14*, weakest at *disputed*:
  - Isaiah 7:14 is a near-term sign to Ahaz, fulfilled in Isaiah's generation — [20]
  - A sign given for Ahaz's generation is not also a prediction of a virgin birth — [20]
- *Scriptural reading of Isaiah 7:14, Genesis 3:15 and Micah 5:2–3*, weakest at *disputed*:
  - Isaiah 7:14 is a Messianic prediction of a virgin birth — [128, ad loc. Isa 7:14]; [127, 123]; [42, 12–14]; [92, 66]; [81, III.21.6]; [138, I.35]
  - in Isaiah 7:14 denotes a virgin, not merely a young woman — [128, ad loc. Isa 7:14]; [54, app. Isa 7:14]; [16, 1653–1654]; [127, 125]; [42, 7–8]; [84, I.32]
  - Genesis 3:15 is the protoevangelium, the first promise of a redeemer — [101, 167]; [93, 102]; [120]; [102, 318]
  - The matrilineal wording of Genesis 3:15 marks a birth with no human father — [106, 298–299]; [120]; [76, ad loc. Gen 3:15]
  - Micah's mention of a mother and no father indicates a birth with no human father — [121]
  - An oracle's meaning in the finished book is set by its literary placement — [146, 483–486]
  - Read compositionally, Isaiah 7:14 anticipates a future, miraculous birth — [146, 490–493]
  - Mary conceived Jesus while a virgin — Matt 1:18-25; Luke 1:26-38; [19, 30–33]
  - an inference step — [128, ad loc. Isa 7:14]
  - an inference step — [120]
  - an inference step — [121]
  - an inference step — [146, 490–493]
  - an inference step — [60, ad loc. Matt 1:23]
- *Berry's objection to the near-term exclusion*, weakest at *disputed*:
  - an inference step — [16, 1653–1654]; [42, 5]
- *Motyer's reply to the near-term reading*, weakest at *disputed*:
  - an inference step — [127, 124]; [42, 5]

`nothing_prevails_without_the_counterexamples`

**Without the counterexamples, nothing prevails.** Berry and Motyer each tie with the critic, as the scriptural reading does, so every party is defeated by someone. The verdict rests on the one kind of reply the critic cannot answer — an oracle on the Assyrian timeline, read messianically — and so on the rating of that inference.

```
theorem nothing_prevails_without_the_counterexamples : Framework.grounded
    withoutParity.defeats =
-- axioms: propext, Classical.choice, Quot.sound
```

### TestimonyArguments.BornOfAVirgin.Dispute.Wegner — who prevails over Wegner's objection

The sign argument attacks Wegner's objection, not the critical denial of the predictive reading, so it belongs to a dispute of its own rather than to `isaiahDispute`. Three positions meet here: Wegner's objection at full strength, the fathers' sign argument against its ordinary pregnancy, and the near-term reply that a sign need not be a miracle.

As in `Dispute.lean`, who defeats whom is proved, not stipulated:

- **The sign argument defeats Wegner.** It entails the negation of his premise that the pregnancy is an ordinary one, cited `disputed`.
- **Wegner defeats the sign argument back.** He holds that premise, and so concludes the opposite of the fathers; and each side's weakest link is `disputed`.
- **The reply defeats the sign argument**, by entailing the negation of its premise that the sign must be extraordinary, also cited `disputed`.
- **The sign argument defeats the reply back**, for the same reason Wegner defeats it: it holds the premise the reply denies, and the reply's inference is `disputed`.
- **Wegner and the reply do not attack each other.** They stand together in Wegner's own world, and Wegner is cited for both.

#### What follows

**Nothing prevails.** Every party is defeated by someone, so the grounded extension is empty (`nothing_prevails_over_wegner`). It can be resolved two ways, and each is proved to be a preferred extension: the fathers alone (`sign_is_one_resolution`), or Wegner with the near-term reply (`wegner_is_the_other_resolution`). Each side is defensible and neither is forced. Hear only Wegner and the fathers and it is the same (`nothing_prevails_without_the_reply`): the reply is not what holds the fathers back. Wegner's rebuttal is, because the fathers' weakest link is no stronger than his.

#### What the ratings decide

Every party's weakest link is `disputed`, so every attack succeeds and the dispute ties. Two ratings would break the tie, and they break it in opposite directions.

**The fathers' ground, `signMustBeExtraordinary`.** It is `disputed` because Wegner and Rhodea contest it. Rated `plausible`, it would make the sign argument stronger than both rivals, since its other ground is `consensus` and its inference `plausible`. Wegner's rebuttal and the reply's undermining would then both fail. Nothing would defeat the fathers, and the fathers would defeat Wegner outright.

**The reply's inference.** It is `disputed` because Rydelnik grants both of its grounds and denies what it concludes (`reply_rests_on_its_inference`). Rated `plausible`, it would make the reply stronger than the fathers, whose rebuttal would then fail. The reply would stand unanswered, and it would defend Wegner against the only party that defeats him.

So the question this dispute cannot settle is the one the sources divide on: whether the sign of 7:14 must be the kind of sign offered at 7:11. Neither the age of the fathers' argument nor its modern restatement changes that rating, for the reason `Dispute.lean` gives: an older witness does not make a contested claim uncontested.

### The sign argument and the reply as positions

**`signArgument_establishes`**
The fathers' sign argument delivers its conclusion.

```
theorem signArgument_establishes : Establishes signArgument
-- axioms: propext, Quot.sound
```

**`signArgument_is_satisfiable`**
The fathers' sign argument has a model: Rydelnik's reading, in which the virgin is pregnant and the sign is as deep as Sheol.

```
theorem signArgument_is_satisfiable : Satisfiable signArgument.premises
-- axioms: propext, Quot.sound
```

**`ordinarySignReply_establishes`**
The near-term reply delivers its conclusion.

```
theorem ordinarySignReply_establishes : Establishes ordinarySignReply
-- axioms: propext, Quot.sound
```

**`ordinarySignReply_is_satisfiable`**
The near-term reply has a model: the near-term reading of the sign.

```
theorem ordinarySignReply_is_satisfiable : Satisfiable
    ordinarySignReply.premises
-- axioms: propext, Quot.sound
```

**`reply_rests_on_its_inference`**
**The reply rests on its inference, not on its observations.** On Rydelnik's reading Isaiah's children are signs, 7:16 dates the deliverance by a child's infancy, and the sign of 7:14 is extraordinary all the same. The two grounds do not decide the question; the step does, and that is why it is rated `disputed`.

```
theorem reply_rests_on_its_inference : ¬Entails ordinarySignLine.grounds (notP
    Claim.signMustBeExtraordinary)
-- axioms: propext, Quot.sound
```

### Strength

**`wegnerLexical_strength`**
Wegner is no stronger than his contested grounds: the ordinary pregnancy, the near-term setting and the referent principle, each cited `disputed`.

```
theorem wegnerLexical_strength : wegnerLexical.strength = 0
-- axioms: propext
```

**`signArgument_strength`**
The fathers' second ground is `consensus` and their inference `plausible`, but their first ground is `disputed`, and they are no stronger than it.

```
theorem signArgument_strength : signArgument.strength = 0
-- axioms: propext
```

**`ordinarySignReply_strength`**
The reply's grounds are `consensus`, but its inference is `disputed`.

```
theorem ordinarySignReply_strength : ordinarySignReply.strength = 0
-- axioms: propext
```

### The defeats

**`sign_defeats_wegner`**
**The sign argument defeats Wegner.** It entails the negation of his premise that the pregnancy is an ordinary one, which, cited `disputed`, does not outrank it.

```
theorem sign_defeats_wegner : Defeats signArgument wegnerLexical
-- axioms: propext, Classical.choice, Quot.sound
```

**`wegner_defeats_sign`**
**Wegner defeats the sign argument back.** He holds the premise it denies, so he rebuts it, and it is no stronger than he is.

```
theorem wegner_defeats_sign : Defeats wegnerLexical signArgument
-- axioms: propext, Classical.choice, Quot.sound
```

**`reply_defeats_sign`**
**The reply defeats the sign argument.** It entails the negation of the fathers' premise that the sign must be extraordinary, cited `disputed`.

```
theorem reply_defeats_sign : Defeats ordinarySignReply signArgument
-- axioms: propext, Classical.choice, Quot.sound
```

**`sign_defeats_reply`**
**The sign argument defeats the reply back.** It holds the premise the reply denies, and the reply's inference is contested as that premise is.

```
theorem sign_defeats_reply : Defeats signArgument ordinarySignReply
-- axioms: propext, Classical.choice, Quot.sound
```

### The dispute

**`wegnerPartyNode`**
The package each party argues from.

```
def wegnerPartyNode : WegnerParty → ArgumentPackage Claim :=
  fun x =>
    match x with
    | WegnerParty.wegner => wegnerLexical
    | WegnerParty.sign => signArgument
    | WegnerParty.reply => ordinarySignReply
```

**wegnerDispute**
The dispute over Wegner's objection: every party's premises have a model, every party establishes its conclusion, and every party's inferences are rated. Every party's weakest link ranks at the bottom.

```
def wegnerDispute : Dispute Claim WegnerParty :=
  { node := wegnerPartyNode,
    consistent := wegnerDispute._proof_1,
    sound := wegnerDispute._proof_2,
    rated := wegnerDispute._proof_6 }
```

**wegnerDispute_defeats**
**Who defeats whom**, all nine pairs: the fathers and Wegner defeat each other, the fathers and the reply defeat each other, and nothing else. Every cell is computed from the parties' premises by `Horn.defeats?` and checked by the kernel.

```
theorem wegnerDispute_defeats :  (i j : WegnerParty), wegnerDispute.defeats i
    j  (i, j)  [(WegnerParty.sign, WegnerParty.wegner), (WegnerParty.wegner,
    WegnerParty.sign), (WegnerParty.reply, WegnerParty.sign),
    (WegnerParty.sign, WegnerParty.reply)]
-- axioms: propext, Classical.choice, Quot.sound
```

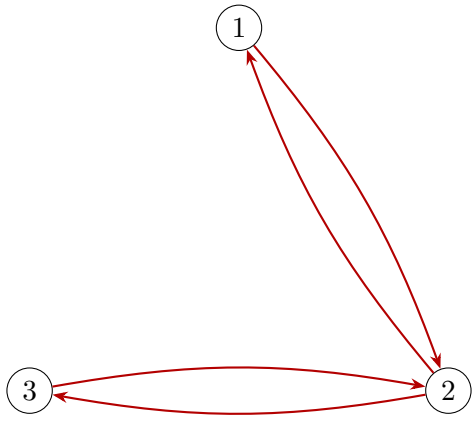
**wegnerDispute_supports**
**Nothing supports anything** among Wegner, the fathers and the reply, in all nine pairs. Every cell is computed by `supports?` and checked by the kernel.

```
theorem wegnerDispute_supports :  (i j : WegnerParty),
    ¬wegnerDispute.supports i j
-- axioms: propext, Classical.choice, Quot.sound
```

**wegnerDispute_partOf**
**No case is part of another's** here, in all nine pairs, except each party's own. Every cell is computed by `partOf?` and checked by the kernel.

```
theorem wegnerDispute_partOf :  (i j : WegnerParty), wegnerDispute.partOf i j
     i = j  (i, j)  []
-- axioms: propext, Classical.choice, Quot.sound
```

**wegnerMap**
The dispute drawn: who defeats whom.



Solid: defeats. Dashed: supports. Dotted: one party's case is part of another's.

1. Wegner's grammatical objection: the is already pregnant
2. The fathers' sign argument (Isaiah 7:11, 14)
3. The near-term reply: a sign need not be a miracle

| From | To | Edge |
|---|---|---|
| 1 *Wegner's grammatical objection: the is already pregnant* | 2 *The fathers' sign argument (Isaiah 7:11, 14)* | defeats |
| 2 *The fathers' sign argument (Isaiah 7:11, 14)* | 1 *Wegner's grammatical objection: the is already pregnant* | defeats |
| 2 *The fathers' sign argument (Isaiah 7:11, 14)* | 3 *The near-term reply: a sign need not be a miracle* | defeats |
| 3 *The near-term reply: a sign need not be a miracle* | 2 *The fathers' sign argument (Isaiah 7:11, 14)* | defeats |

The defeats are the cells of `wegnerDispute_defeats`, the supports the cells of `wegnerDispute_supports` and the parts the cells of `wegnerDispute_partOf`, each computed from the parties' premises and checked by the kernel. The attacks derived through support and through parts are reported, not counted: every verdict is computed from the defeats alone. Every derived attack is already a defeat.

`wegner_stands_with_the_reply`
**Wegner and the near-term reply stand together**, in Wegner's own world: the word does not denote a virgin, and the sign need not be a miracle.

```
theorem wegner_stands_with_the_reply : wegnerDispute.StandTogether
    [WegnerParty.wegner, WegnerParty.reply]
-- axioms: propext, Classical.choice, Quot.sound
```

`everyWegnerPartyDefeated`
Why nothing prevails: a defeater for each party.

**Nothing prevails outright: every party is defeated by another.**

- *The fathers' sign argument (Isaiah 7:11, 14)* defeats *Wegner's grammatical objection: the is already pregnant.*
- *Wegner's grammatical objection: the is already pregnant* defeats *The fathers' sign argument (Isaiah 7:11, 14).*
- *The fathers' sign argument (Isaiah 7:11, 14)* defeats *The near-term reply: a sign need not be a miracle.*

**What this rests on.** The reasons state 3 defeats and 0 absences of defeat, each a cell of the defeat table, `wegnerDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *The fathers' sign argument (Isaiah 7:11, 14)*, weakest at *disputed*:
  - The sign of Isaiah 7:14 must be extraordinary, like the sign offered at 7:11 — [138, I.35]; [92, 84]; [81, III.21.6]; [170, 9]; [56, VII.1]; [47, 12.22]; [88, 5]; [83, ad loc. Isa 7:14]; [46, ad loc. Isa 7:14]; [171, ad loc. Isa 7:14]; [146, 474]; Isa 7:10-11
- *Wegner's grammatical objection: the is already pregnant*, weakest at *disputed*:
  - Isaiah 7:14 is a near-term sign to Ahaz, fulfilled in Isaiah's generation — [20]
  - The pregnancy Isaiah 7:14 announces is an ordinary conception — [183, 476–478]; [146, 474]
  - What the of Isaiah 7:14 turns out to be settles what the word denotes — [183, 471–472]; [146, 468]; [148, 152]
- *The near-term reply: a sign need not be a miracle*, weakest at *disputed*:
  - an inference step — [147, 64–65]; [183, 469–470]; [146, 474]

`nothing_prevails_over_wegner`
**Nothing prevails.** Every party is defeated by someone — Wegner and the reply by the fathers, the fathers by both — so nothing is forced, and the grounded extension is empty.

```
theorem nothing_prevails_over_wegner : Framework.grounded
    wegnerDispute.defeats =
-- axioms: propext, Classical.choice, Quot.sound
```

`fathersAlone`
Why the fathers alone are one resolution.

**A maximal defensible position: *The fathers' sign argument (Isaiah 7:11, 14).***

- *The fathers' sign argument (Isaiah 7:11, 14)* does not defeat itself, and answers each attack on it:
  - *Wegner's grammatical objection: the is already pregnant* defeats *The fathers' sign argument (Isaiah 7:11, 14)*, and *The fathers' sign argument (Isaiah 7:11, 14)* defeats *Wegner's grammatical objection: the is already pregnant.*
  - *The near-term reply: a sign need not be a miracle* defeats *The fathers' sign argument (Isaiah 7:11, 14)*, and *The fathers' sign argument (Isaiah 7:11, 14)* defeats *The near-term reply: a sign need not be a miracle.*
- Nothing can be added to it:

  - *Wegner's grammatical objection: the is already pregnant* conflicts with *The fathers' sign argument (Isaiah 7:11, 14)*: *Wegner's grammatical objection: the is already pregnant* defeats *The fathers' sign argument (Isaiah 7:11, 14)*, and *The fathers' sign argument (Isaiah 7:11, 14)* defeats *Wegner's grammatical objection: the is already pregnant*.
  - *The near-term reply: a sign need not be a miracle* conflicts with *The fathers' sign argument (Isaiah 7:11, 14)*: *The near-term reply: a sign need not be a miracle* defeats *The fathers' sign argument (Isaiah 7:11, 14)*, and *The fathers' sign argument (Isaiah 7:11, 14)* defeats *The near-term reply: a sign need not be a miracle*.

**What this rests on.** The reasons state 4 defeats and 1 absence of defeat, each a cell of the defeat table, `wegnerDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *The fathers' sign argument (Isaiah 7:11, 14)*, weakest at *disputed*:
  - The sign of Isaiah 7:14 must be extraordinary, like the sign offered at 7:11 — [138, I.35]; [92, 84]; [81, III.21.6]; [170, 9]; [56, VII.1]; [47, 12.22]; [88, 5]; [83, ad loc. Isa 7:14]; [46, ad loc. Isa 7:14]; [171, ad loc. Isa 7:14]; [146, 474]; Isa 7:10-11
- *Wegner's grammatical objection: the is already pregnant*, weakest at *disputed*:
  - Isaiah 7:14 is a near-term sign to Ahaz, fulfilled in Isaiah's generation — [20]
  - The pregnancy Isaiah 7:14 announces is an ordinary conception — [183, 476–478]; [146, 474]
  - What the of Isaiah 7:14 turns out to be settles what the word denotes — [183, 471–472]; [146, 468]; [148, 152]
- *The near-term reply: a sign need not be a miracle*, weakest at *disputed*:
  - an inference step — [147, 64–65]; [183, 469–470]; [146, 474]

`sign_is_one_resolution`
**One resolution: the fathers.** The sign argument alone is admissible — it defeats both of its defeaters — and it is in conflict with both of the other parties, so no larger set is.

```
theorem sign_is_one_resolution : Framework.Preferred wegnerDispute.defeats
    {WegnerParty.sign}
-- axioms: propext, Classical.choice, Quot.sound
```

`wegnerWithTheReply`
Why Wegner with the reply is the other resolution.

**A maximal defensible position: *Wegner's grammatical objection: the is already pregnant*, *The near-term reply: a sign need not be a miracle*.**

- None of *Wegner's grammatical objection: the is already pregnant*, *The near-term reply: a sign need not be a miracle* defeats another, and each attack on them is answered from among them:

  - *The fathers' sign argument (Isaiah 7:11, 14)* defeats *Wegner's grammatical objection: the is already pregnant*, and *Wegner's grammatical objection: the is already pregnant* defeats *The fathers' sign argument (Isaiah 7:11, 14)*.
  - *The fathers' sign argument (Isaiah 7:11, 14)* defeats *The near-term reply: a sign need not be a miracle*, and *Wegner's grammatical objection: the is already pregnant* defeats *The fathers' sign argument (Isaiah 7:11, 14)*.

- Nothing can be added to it:
  - *The fathers' sign argument (Isaiah 7:11, 14)* conflicts with *Wegner's grammatical objection: the is already pregnant*: *The fathers' sign argument (Isaiah 7:11, 14)* defeats *Wegner's grammatical objection: the is already pregnant*, and *Wegner's grammatical objection: the is already pregnant* defeats *The fathers' sign argument (Isaiah 7:11, 14)*.

**What this rests on.** The reasons state 3 defeats and 4 absences of defeat, each a cell of the defeat table, `wegnerDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Wegner's grammatical objection: the is already pregnant*, weakest at *disputed*:
  - Isaiah 7:14 is a near-term sign to Ahaz, fulfilled in Isaiah's generation — [20]
  - The pregnancy Isaiah 7:14 announces is an ordinary conception — [183, 476–478]; [146, 474]
  - What the of Isaiah 7:14 turns out to be settles what the word denotes — [183, 471–472]; [146, 468]; [148, 152]
- *The near-term reply: a sign need not be a miracle*, weakest at *disputed*:
  - an inference step — [147, 64–65]; [183, 469–470]; [146, 474]
- *The fathers' sign argument (Isaiah 7:11, 14)*, weakest at *disputed*:
  - The sign of Isaiah 7:14 must be extraordinary, like the sign offered at 7:11 — [138, I.35]; [92, 84]; [81, III.21.6]; [170, 9]; [56, VII.1]; [47, 12.22]; [88, 5]; [83, ad loc. Isa 7:14]; [46, ad loc. Isa 7:14]; [171, ad loc. Isa 7:14]; [146, 474]; Isa 7:10-11

**`wegner_is_the_other_resolution`**
**The other resolution: Wegner, with the near-term reply.** Neither defeats the other, and between them they answer the fathers, who are the only party to defeat either. The fathers are in conflict with both, so no larger set is admissible.

```
theorem wegner_is_the_other_resolution : Framework.Preferred
    wegnerDispute.defeats {WegnerParty.wegner, WegnerParty.reply}
-- axioms: propext, Classical.choice, Quot.sound
```

**`sign_not_skeptically_accepted`**
So the dispute does not force the fathers' reading.

```
theorem sign_not_skeptically_accepted : ¬Framework.SkepticallyAccepted
    wegnerDispute.defeats WegnerParty.sign
-- axioms: propext, Classical.choice, Quot.sound
```

**wegner_not_skeptically_accepted**
Nor does it force Wegner's.

```
theorem wegner_not_skeptically_accepted : ¬Framework.SkepticallyAccepted
    wegnerDispute.defeats WegnerParty.wegner
-- axioms: propext, Classical.choice, Quot.sound
```

### A hearing without the reply

**signAgainstWegner**
Wegner and the fathers alone.

```
def signAgainstWegner : Dispute Claim { i // i   [WegnerParty.wegner,
    WegnerParty.sign] } :=
  wegnerDispute.restrict fun x =>
    x   [WegnerParty.wegner, WegnerParty.sign]
```

**wegnerAndTheFathersTie**
Why nothing prevails without the reply: Wegner and the fathers defeat each other.

### Nothing prevails outright: every party is defeated by another.

- *The fathers' sign argument (Isaiah 7:11, 14)* defeats *Wegner's grammatical objection: the is already pregnant.*
- *Wegner's grammatical objection: the is already pregnant* defeats *The fathers' sign argument (Isaiah 7:11, 14).*

**What this rests on.** The reasons state 2 defeats and 0 absences of defeat, each a cell of the defeat table, `wegnerDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *The fathers' sign argument (Isaiah 7:11, 14)*, weakest at *disputed*:
  - The sign of Isaiah 7:14 must be extraordinary, like the sign offered at 7:11 — [138, I.35]; [92, 84]; [81, III.21.6]; [170, 9]; [56, VII.1]; [47, 12.22]; [88, 5]; [83, ad loc. Isa 7:14]; [46, ad loc. Isa 7:14]; [171, ad loc. Isa 7:14]; [146, 474]; Isa 7:10-11
- *Wegner's grammatical objection: the is already pregnant*, weakest at *disputed*:
  - Isaiah 7:14 is a near-term sign to Ahaz, fulfilled in Isaiah's generation — [20]
  - The pregnancy Isaiah 7:14 announces is an ordinary conception — [183, 476–478]; [146, 474]
  - What the of Isaiah 7:14 turns out to be settles what the word denotes — [183, 471–472]; [146, 468]; [148, 152]

`nothing_prevails_without_the_reply`
**Without the reply, nothing prevails either.** Wegner and the fathers defeat each other, so the reply is not what keeps the fathers from prevailing: Wegner's rebuttal does, because the fathers' weakest link is no stronger than his.

```
theorem nothing_prevails_without_the_reply : Framework.grounded
    signAgainstWegner.defeats =
-- axioms: propext, Classical.choice, Quot.sound
```

### TestimonyArguments.BornOfAVirgin.Dispute.Septuagint — what the Septuagint's word meant

`Results.Septuagint` shows that the Septuagint's witness rests on one claim: that , in its translator's Greek, means a virgin. This module weighs that claim against its rival. Six positions meet:

- **The Septuagint as a witness** (Irenaeus): Jews translated Isaiah before Christ and wrote a word that means a virgin, so they read the woman as one.
- **Wegner on** (with Rhodea and Meade): in the Septuagint's day the word meant a young woman of marriageable age, and the sense "virgin" came later. Genesis 34:3 calls Dinah a after Shechem has lain with her.
- **Rico and Gentry's case from usage**: means a virgin "whenever it appears in Semitic Koine Greek", or the Jewish objection to it — Trypho's, and the Three's — would have had no point. The library adds a ground of its own, encoded with theirs: the Greek Isaiah uses the word elsewhere only for .
- **The case from the laws** (Bratcher's): the Greek Pentateuch, the corpus Genesis 34:3 comes from, uses the word in two laws where virginity is the point. The high priest marries a — "a woman in her virginity", in the Hebrew — and not a widow, a woman put away, a defiled woman or a harlot (Leviticus 21:13–14). A bride without , the tokens of virginity, dies for playing the harlot (Deuteronomy 22:13–21).
- **The status reading of Genesis 34:3**: Wegner's counterexample read under the law of the seduced . The Greek Exodus still calls the woman a man has lain with a , and has him pay "the bride-price of virgins" (22:15–16); Genesis 34 tells Shechem's act in that law's words. So at 34:3 the word names Dinah by the standing he took from her, in the sense "virgin".
- **Miller from Genesis 34:3**: "In one passage, this term refers to a rape victim after she has been attacked" (*Born Divine*). The word is said there of a woman no longer a virgin, so it did not by itself connote virginity, and the laws' virginity is the context's. His case as the texts leave it: his other example, Joel 1:8, is struck, because the Greek reads otherwise (`Dispute.Miller`).

#### What this dispute does not decide

It is about a Greek word. It is not about the virgin birth, and not about whether Isaiah 7:14 is fulfilled in Christ. That is weighed in `Dispute`, where the scriptural reading prevails once the replies are heard (`scriptural_reading_prevails_once_replies_are_heard`) and the critical denial of

the prediction belongs to no position that can be defended (`critical_denial_indefensible`). That shows that the case against the prediction does not survive the replies, on those premises and ratings; it does not prove the prediction. And it needs neither side's claim about .

Nor does it weigh Matthew's own reading of the word, from his quotation of it of Mary. That is weighed in `Dispute.Matthew`, under each standard.

Nor is it a dispute between believers and unbelievers. Wegner and Rhodea write as evangelicals. Wegner holds that Isaiah 7:14 is used in Matthew "to refer to Mary, who was indeed a virgin", the "only virgin birth in the Bible" (483). Rhodea turns the weak sense of the word into an argument that Matthew did not invent the virginal conception to fit Isaiah: neither the Hebrew nor the Greek demands it, so Isaiah gave him no reason to (76).

### What the claims say, and how they are joined

The claims about the word are claims about its senses. Rico and Gentry's, encoded, is that "virgin" is a sense of in the Septuagint's Greek; they say more, "whenever it appears". Wegner's is that the word meant "young woman" there, and did not yet have the sense "virgin". Two senses of one word do not exclude each other, so the two claims contradict each other only through Wegner's "not yet": the library's account of what each claim means finds that they cannot both be true (`TestimonyArguments.Meanings.BornOfAVirgin.joins`).

The laws are joined the same way. The case from the laws concludes that the word has the sense "virgin" in two passages of the Septuagint. A sense a word has in one passage of a text is a sense it has in that text's usage as a whole (`Testimony.Ontology.Usage`): a definition of terms, not a reading of any text. So the laws' sense, if it holds, makes "virgin" one of the word's senses in the Septuagint's Greek. That is the claim encoded for Rico and Gentry, and the witness's ground, and it excludes Wegner's "not yet 'virgin'". It does not say which sense the translator of Isaiah used at 7:14; that move is the witness's own step. Nor does the definition count a word used *of* a virgin as meaning "virgin": a thousand uses of "fiancée" of virgins, Walton observes, would not make it mean "virgin" (292). The laws count only because their contexts turn on the sense.

Every party holds these joins, and each attack below is computed with them. In the names of the results, *drift* is Wegner's case that the word's sense shifted.

### How to read the verdicts

- **Defeats.** One position contradicts another, and the attack survives the ratings. An attack on a premise succeeds unless that premise is rated higher than the attacker's weakest link. An attack on a conclusion, or on a claim derived on the way, succeeds unless the attacked position is the stronger of the two. A defeat that runs both ways is a *standoff*.
- **Weakest link.** A position is only as strong as its least-supported premise or step. Four parties here rest on something rated `disputed`, the lowest rating. The status reading rests on a step rated `plausible`, one above, and so it outranks Wegner.
- **Prevails.** Accepted however every standoff is resolved.
- **A resolution.** A largest set of positions, none of which defeats another, that answers every attack on its members, itself or through an ally. A position in some resolution can be defended; one left out of some resolution is not forced — which is not the same as false.

### What the solver computed

Six standoffs, three with Wegner and three with Miller; one defeat of each by the status reading, which neither can return; and nothing else (`septuagintDispute_defeats`, all thirty-six pairs):

- **Wegner and the witness.** What Wegner holds denies the witness's ground that "virgin" is a sense of the word; what the witness holds denies his conclusion.
- **Wegner and Rico and Gentry.** Each concludes what the other's conclusion rules out.
- **Wegner and the laws.** The laws' sense excludes his "not yet 'virgin'", and his conclusion excludes theirs.
- **The status reading defeats Wegner.** Its sense "virgin" at Genesis 34:3 excludes his "not yet 'virgin'". He attacks it back, by the same exclusion, and the attack fails: he is weaker than it (`drift_does_not_defeat_dinah`).
- **Miller and the witness, Rico and Gentry, and the laws.** His thesis, that the word did not by itself connote virginity, denies each of their senses, and each of them denies it; his conclusion and the laws' contradict each other outright.
- **The status reading defeats Miller.** Its sense "virgin" at 34:3 excludes his premise that the noun describes Dinah as she then was, and his thesis. He attacks it back and fails, for the same reason as Wegner. Miller and Wegner do not attack each other: Wegner's claim entails Miller's thesis.

The witness, Rico and Gentry, the laws and the status reading do not attack one another. They stand together (`septuagint_stands_with_the_usage`). Rico and Gentry lend the witness its contested ground: their conclusion is that ground, word for word. The laws reach the same ground through the definition, so the library draws no support from them, though they lead to the same place.

**The Septuagint's side prevails** (`septuagint_prevails_over_wegner`). Nothing defeats the status reading, so it is accepted first. It defeats Wegner and Miller, the only parties that defeat the witness, Rico and Gentry or the laws, so all three are accepted with it. Neither Wegner nor Miller belongs to any position that can be defended (`drift_indefensible`, `miller_indefensible`). Miller's defeat overrules his dissent from the laws' step, so that the step stands at its cited `wellSupported` (`Dispute.Miller`); this dispute weighs the step at `disputed`, its floor, so the overruling does not lean on the rating it lets stand. That is a verdict on these premises and these ratings, and it turns on one of them, the status reading's step: see below.

### Where the evidence lies

The tie is a tie of ratings, and the ratings count dissenters, not evidence. What each side brings is not alike, and a reader should see it.

For "virgin" as a sense of the word in the Septuagint's Greek:

- **The Greek Pentateuch's own usage.** Every and in the Hebrew Pentateuch — fifteen words in fourteen verses — has a - word in the Greek, and its laws use the word where virginity is the point (read from Rahlfs's text and the Masoretic). Across the whole Septuagint, Bratcher counts for forty-five times out of fifty-two (113).

- **The lexica on the laws.** LSJ glosses “signs of virginity”, from Deuteronomy 22 (1339); Muraoka, “tokens of virginity” (535); LEH, “signs pertaining to virginity, virginity”. LEH glosses itself “virgin” first.

- **Readers who hold the sense, whatever they make of the prophecy.** Rico and Gentry; Bratcher, for whom the word “definitely means ‘virgin’ in the LXX” (113), though he reads 7:14 of a woman then a virgin who conceives “in the normal way” (115); and Delling, for whom the Septuagint’s usage at 7:14 demands “no more than the sense of a ‘woman untouched by a man up to the moment of the conception’” (as Rhodea quotes him, 67 n. 42): a virgin until then, whatever followed. Rhodea, who follows Wegner, still writes that “more properly means ‘virgin’” (67), and holds that in the Septuagint it “need not refer to a virgo intacta”.

For “young woman, and not yet ‘virgin’”:

- **Early Greek usage.** Early Greek had both senses. LSJ gives “maiden, girl”, “virgin, opp. ”, and “of unmarried women who are not virgins” (1339); BDAG gives the general use “of a young woman of marriageable age, w. or without focus on virginity” from Homer on (777), and the sense “virgin” in the New Testament and the early Christian writings. Every side grants it.

- **Genesis 34:3**, one verse with the word twice, which every side grants: what the Greek reads. How it is read is the status reading’s question.

- **Muraoka’s lexicon**, which glosses “young woman”, lists Genesis 34:3, “so called just after having been raped”, and marks “virginity stressed (?)” in the laws of Deuteronomy 22 (535).

- **Readers.** Wegner, Rhodea, Meade, Davidson and Miller; Walton doubts the virgin sense, citing Brown for the word’s broader sense (293 n. 15). Brown himself holds that the translator chose “a deliberate preference for understanding the young woman of Isa 7:14 as a virgin” (*Birth of the Messiah* 148): a claim about how the translator read the woman, not about the word.

None of this moves a rating. The solver weighs who contests a claim, not how much evidence each side brings. But it does show what the tie is: between the broader sense of early Greek, with one passage of the Septuagint, read by one side as the rule; and the Septuagint’s usage at large, read by the other as the rule, with that passage the exception.

### What the ratings decide

**The verdict turns on the status reading’s step**, from the law of the seduced and the law’s words in Genesis 34 to the sense of the word at 34:3. It is rated `plausible` (`dinahLine` gives the reasons in full). No cited reader grants its grounds and denies its conclusion. Wegner, Rhodea, Meade, Rico and Gentry and Bratcher read 34:3 as said of a woman no longer a virgin, but none takes up Exodus 22:15–16 or the law’s words in Genesis 34. Frymer-Kensky reads the law and the story together, as the step does, from the Hebrew (80, 91). No reader has been found who makes the status reading of the Greek. It is built here from the texts, and that is why it is rated no higher.

Rated `disputed`, as it was first encoded, the status reading would stand off with Wegner like the other three, nothing would prevail, and the dispute would have two resolutions: the Septuagint’s side, and Wegner alone. That was computed, before the step’s rating was audited. A reader of the

Greek Genesis who has the law before him and still reads 34:3 of a woman no longer a virgin would bring it back. Wevers's *Notes on the Greek Text of Genesis* and Harl's *La Genèse* have not been read.

**Wegner's step**, from the older usage and Genesis 34:3 to the Septuagint's sense, is rated `disputed`, the lowest rating. Rico and Gentry, and Bratcher, grant all its grounds and deny its conclusion: to Rico and Gentry, Genesis 34:3 is "the exception that proves the rule", an archaism of the Greek Pentateuch (18, 21); to Bratcher, it is "surprising" (113). The higher ratings belong to the grounds, not the step: that early Greek used of a young woman (well supported), that the Greek of Genesis 34:3 calls Dinah one (`consensus`), and that the noun there describes her as she then was (well supported). That last ground is Wegner's reading of the verse, not the text; every reader on record who takes up the verse holds it, and only the status reading denies it. Neither side's grounds say what the word meant at Isaiah 7:14.

**The other three steps**, Rico and Gentry's from the Jewish objection, the laws' from what the two laws read, and the witness's own ground, are each `disputed`, and the verdict does not need any of them raised.

- **Rico and Gentry's step.** It is `disputed` because Davidson (1899) and Meade (2013) grant the objection and read it the other way: the revisers wrote against a sense Christians had put on the word, not one its translator gave it.
- **The laws' step** (`laws_rest_on_their_inference`). It is `disputed` on one reader. Miller grants that the laws require virgins, and holds that the virginity "has to be inferred from the context": "parthenos in the Septuagint did not by itself connote what we mean by virginity". Of what he says of the Greek, the young widow he finds at Joel 1:8 is not there in the Greek, which calls her a bride; the translators did not "consistently" use the word for ; and Genesis 34:3 is what the status reading reads otherwise. His point that the Greek adds "who has not known a man" where virginity matters (Genesis 24:16) translates a clause the Hebrew already has. The rating rests on him all the same. The Joel 1:8 example is struck, because the text refutes it, and his dissent still stands on Genesis 34:3, which the Greek reads as he says (`Dispute.Miller`).
- **The witness's own ground**, that "virgin" is a sense of the word, cited `disputed` because Wegner, Walton, Rhodea and Meade contest it.

The dissents on these steps are brief on both sides. Davidson hedges his account of the Three with a "possibly", though not his account of the word; Meade's is a blog comment revising his own earlier view. The ratings weigh none of this.

### Wegner and Rico and Gentry as positions

`driftObjection_establishes`
Wegner on delivers its conclusion.

```
theorem driftObjection_establishes : Establishes driftObjection
-- axioms: propext, Quot.sound
```

`driftObjection_is_satisfiable`
Wegner on has a model: his own reading, in which the word had not yet come to mean "virgin".

```
theorem driftObjection_is_satisfiable : Satisfiable driftObjection.premises
-- axioms: propext, Quot.sound
```

**drift_rests_on_its_inference**

**Wegner on  rests on its inference.** On Rico and Gentry's reading all three grounds are granted: the older Greek usage, the Greek's  at Genesis 34:3, and that the noun there describes Dinah as she then was, no longer a virgin. And the word still means a virgin in the Septuagint at large: the verse is an archaism of the Greek Pentateuch. The grounds do not decide the question; the step does, and that is why it is rated `disputed`.

```
theorem drift_rests_on_its_inference : ¬Entails driftLine.grounds (p
    Claim.parthenosMeantYoungWoman)
-- axioms: propext, Quot.sound
```

**usageCase_establishes**

Rico and Gentry's case delivers its conclusion.

```
theorem usageCase_establishes : Establishes usageCase
-- axioms: propext, Quot.sound
```

**usageCase_is_satisfiable**

Rico and Gentry's case has a model: Justin's reading of the elders' Greek.

```
theorem usageCase_is_satisfiable : Satisfiable usageCase.premises
-- axioms: propext, Quot.sound
```

**usage_rests_on_its_inference**

**Rico and Gentry's case rests on its inference.** On the reading Davidson (1899, 456) and Meade (2013) give, Trypho objects to  and the Three write  because by then Christians had put the sense "virgin" on the word, while in the translator's day it still meant a young woman; and the Greek Isaiah's other  still render . The countermodel is Wegner's reading, which allows all of this. The grounds do not decide the question; the step does, and that is why it is rated `disputed`.

```
theorem usage_rests_on_its_inference : ¬Entails usageLine.grounds (p
    Claim.parthenosMeansVirgin)
-- axioms: propext, Quot.sound
```

**lawsCase_establishes**

The case from the laws delivers its conclusion.

```
theorem lawsCase_establishes : Establishes lawsCase
-- axioms: propext, Quot.sound
```

**lawsCase_is_satisfiable**

The case from the laws has a model: the reading Justin gives the elders' Greek, extended to the laws. "Virgin" is a sense of the word, and the laws use it so.

```
theorem lawsCase_is_satisfiable : Satisfiable lawsCase.premises
-- axioms: propext, Quot.sound
```

`laws_rest_on_their_inference`

**The case from the laws rests on its inference.** The high priest's is set against the widow and the harlot, and the bride without dies as a harlot; and still, on Miller's reading, which Wegner's thesis requires, the word itself means a young woman there, as at Genesis 34:3. What the laws read does not decide the word's sense; the step does, and its rating is one of the four that would decide the dispute.

```
theorem laws_rest_on_their_inference : ¬Entails lawsLine.grounds (p
    Claim.lawsUseParthenosAsVirgin)
-- axioms: propext, Quot.sound
```

`dinahCase_establishes`

The status reading delivers its conclusion.

```
theorem dinahCase_establishes : Establishes dinahCase
-- axioms: propext, Quot.sound
```

`dinahCase_is_satisfiable`

The status reading has a model: the reading Justin gives the elders' Greek, extended to Genesis 34. "Virgin" is a sense of the word, and Dinah is called by it.

```
theorem dinahCase_is_satisfiable : Satisfiable dinahCase.premises
-- axioms: propext, Quot.sound
```

`dinah_rests_on_its_inference`

**The status reading rests on its inference.** Grant what Exodus 22:15–16 reads, and that Genesis 34 tells Shechem's act in the words of the laws: on Wegner's reading, which Rico and Gentry share for this verse, the Greek still calls Dinah a in the older sense, "young woman", and not as the law's virgin. The texts do not decide which; the step does, and that is why it is rated `disputed`.

```
theorem dinah_rests_on_its_inference : ¬Entails dinahLine.grounds (p
    Claim.dinahIsTheLawsParthenos)
-- axioms: propext, Quot.sound
```

`millerCase_establishes`

Miller from Genesis 34:3 delivers his conclusion.

```
theorem millerCase_establishes : Establishes millerCase
-- axioms: propext, Quot.sound
```

`millerCase_is_satisfiable`

Miller from Genesis 34:3 has a model: Wegner's reading, which takes the laws as Miller reads them, and the noun at 34:3 as said of Dinah as she then was.

```
theorem millerCase_is_satisfiable : Satisfiable millerCase.premises
-- axioms: propext, Quot.sound
```

### Strength

`septuagintWitness_strength`
The witness is no stronger than its claim about the word, cited `disputed`. Its step is rated `plausible`, and does not lower it further.

```
theorem septuagintWitness_strength : septuagintWitness.strength = 0
-- axioms: propext
```

`driftObjection_strength`
Wegner's grounds are well supported and `consensus`, but his inference is `disputed`, on Rico and Gentry and on Bratcher.

```
theorem driftObjection_strength : driftObjection.strength = 0
-- axioms: propext
```

`usageCase_strength`
Rico and Gentry's grounds are `consensus`, but their inference is `disputed`, on Davidson and Meade.

```
theorem usageCase_strength : usageCase.strength = 0
-- axioms: propext
```

`millerCase_strength`
Miller's grounds are `consensus`, what the Greek reads, and `wellSupported`, his premise about the noun; but his inference is `disputed`, on Rico and Gentry and on Bratcher, who grant both and hold the word means "virgin".

```
theorem millerCase_strength : millerCase.strength = 0
-- axioms: propext
```

`lawsCase_strength`
The laws' grounds are `consensus`, what the Greek reads, but their inference is `disputed`, on Miller.

```
theorem lawsCase_strength : lawsCase.strength = 0
-- axioms: propext
```

`dinahCase_strength`
The status reading's grounds are `consensus`, what the texts read, and its inference is `plausible`: no cited reader grants the law's words in Genesis 34 and denies it, and none has been found who argues it.

```
theorem dinahCase_strength : dinahCase.strength = 1
-- axioms: propext
```

### The defeats

`drift_defeats_septuagint`
**Wegner defeats the Septuagint's witness.** What he holds — his conclusion, with what it means — denies the witness's ground that means a virgin, which, cited `disputed`, does not outrank him.

```
theorem drift_defeats_septuagint : Defeats driftObjection septuagintWitness
-- axioms: propext, Classical.choice, Quot.sound
```

`septuagint_defeats_drift`
**The witness defeats Wegner back**, so the two stand off. It holds that the word means a virgin, which denies what Wegner concludes, and he is no stronger than it.

```
theorem septuagint_defeats_drift : Defeats septuagintWitness driftObjection
-- axioms: propext, Classical.choice, Quot.sound
```

`drift_defeats_usage`
**Wegner defeats Rico and Gentry.** His conclusion denies theirs.

```
theorem drift_defeats_usage : Defeats driftObjection usageCase
-- axioms: propext, Classical.choice, Quot.sound
```

`usage_defeats_drift`
**Rico and Gentry defeat Wegner.** Their conclusion denies his.

```
theorem usage_defeats_drift : Defeats usageCase driftObjection
-- axioms: propext, Classical.choice, Quot.sound
```

`drift_defeats_laws`
**Wegner defeats the case from the laws.** That the word had not yet come to mean "virgin" excludes that the laws used it in that sense, because a sense the word has in one passage of the Septuagint is a sense of the Septuagint's Greek. The laws, at `disputed`, are no stronger than he.

```
theorem drift_defeats_laws : Defeats driftObjection lawsCase
-- axioms: propext, Classical.choice, Quot.sound
```

`laws_defeats_drift`
**The case from the laws defeats Wegner.** Their sense "virgin" excludes his "not yet 'virgin'", and he is no stronger than they.

```
theorem laws_defeats_drift : Defeats lawsCase driftObjection
-- axioms: propext, Classical.choice, Quot.sound
```

`drift_does_not_defeat_dinah`
**Wegner does not defeat the status reading.** That the word had not yet come to mean "virgin" excludes that Genesis 34:3 uses it in that sense, by the same definition, so he attacks it. But a rebuttal succeeds only if the attacker is no weaker than the attacked, and Wegner, whose step is `disputed`, is weaker than the status reading, whose step is `plausible`.

```
theorem drift_does_not_defeat_dinah : ¬Defeats driftObjection dinahCase
-- axioms: propext, Classical.choice, Quot.sound
```

`dinah_defeats_drift`

**The status reading defeats Wegner.** Its sense “virgin” at Genesis 34:3 excludes his “not yet ‘virgin’”, and he is no stronger than it.

```
theorem dinah_defeats_drift : Defeats dinahCase driftObjection
-- axioms: propext, Classical.choice, Quot.sound
```

### The dispute

`septuagintPartyNode`

The package each party argues from.

```
def septuagintPartyNode : SeptuagintParty → ArgumentPackage Claim :=
  fun x =>
    match x with
    | SeptuagintParty.witness => septuagintWitness
    | SeptuagintParty.drift => driftObjection
    | SeptuagintParty.usage => usageCase
    | SeptuagintParty.laws => lawsCase
    | SeptuagintParty.dinah => dinahCase
    | SeptuagintParty.miller => millerCase
```

`septuagintDispute`

The dispute over the Septuagint’s word: every party’s premises have a model, every party establishes its conclusion, and every party’s inferences are rated. Each party’s weakest link is at the bottom, but the status reading’s, one step up.

```
def septuagintDispute : Dispute Claim SeptuagintParty :=
  { node := septuagintPartyNode,
    consistent := septuagintDispute._proof_1,
    sound := septuagintDispute._proof_2,
    rated := septuagintDispute._proof_9 }
```

`septuagintDispute_defeats`

**Who defeats whom**, all thirty-six pairs: Wegner defeats the witness, Rico and Gentry and the laws, and each defeats him back; so does Miller, and each defeats him back; the status reading defeats Wegner and Miller, and neither defeats it; and nothing else. Every cell is computed from what the parties hold by `Horn.defeats?` and checked by the kernel.

```
theorem septuagintDispute_defeats :  (i j : SeptuagintParty),
    septuagintDispute.defeats i j  (i, j)  [(SeptuagintParty.drift,
    SeptuagintParty.witness), (SeptuagintParty.witness,
    SeptuagintParty.drift), (SeptuagintParty.drift, SeptuagintParty.usage),
    (SeptuagintParty.usage, SeptuagintParty.drift), (SeptuagintParty.drift,
    SeptuagintParty.laws), (SeptuagintParty.laws, SeptuagintParty.drift),
    (SeptuagintParty.dinah, SeptuagintParty.drift), (SeptuagintParty.miller,
    SeptuagintParty.witness), (SeptuagintParty.witness,
    SeptuagintParty.miller), (SeptuagintParty.miller, SeptuagintParty.usage),
```

```
    (SeptuagintParty.usage, SeptuagintParty.miller), (SeptuagintParty.miller,
    SeptuagintParty.laws), (SeptuagintParty.laws, SeptuagintParty.miller),
    (SeptuagintParty.dinah, SeptuagintParty.miller)]
-- axioms: propext, Classical.choice, Quot.sound
```

`septuagintDispute_supports`

**One support**, in all thirty-six pairs: Rico and Gentry's conclusion is the witness's contested ground, that "virgin" is a sense of . The library draws a support only where one party's conclusion is, word for word, another's premise. The laws and the status reading reach the witness's ground through a definition, so no support is drawn from them, though they lead to the same ground. Every cell is computed by `supports?` and checked by the kernel.

```
theorem septuagintDispute_supports :  (i j : SeptuagintParty),
    septuagintDispute.supports i j  (i, j)  [(SeptuagintParty.usage,
    SeptuagintParty.witness)]
-- axioms: propext, Classical.choice, Quot.sound
```

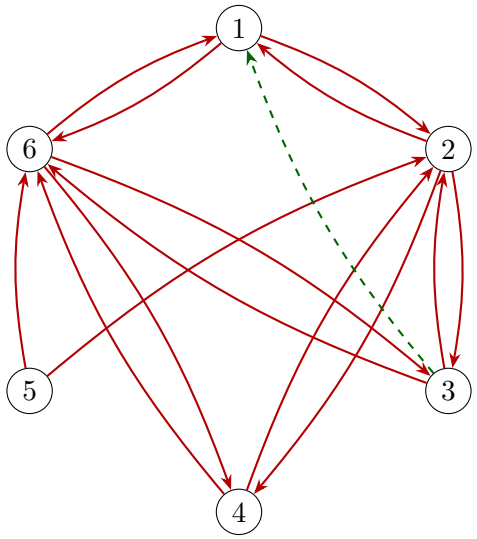
`septuagintDispute_partOf`

**No case is part of another's** here, in all thirty-six pairs, except each party's own. Every cell is computed by `partOf?` and checked by the kernel.

```
theorem septuagintDispute_partOf :  (i j : SeptuagintParty),
    septuagintDispute.partOf i j  i = j  (i, j)  []
-- axioms: propext, Classical.choice, Quot.sound
```

`septuagintMap`

The dispute drawn: who defeats whom, and the one support.




Solid: defeats. Dashed: supports. Dotted: one party's case is part of another's.

1. The Septuagint as a witness (Isaiah 7:14 in Greek)

2. Wegner on : the word had not yet come to mean 'virgin'

3. Rico and Gentry: means ‘virgin’ in the Greek of the Scriptures

4. The laws of the Greek Pentateuch: in the sense ‘virgin’

5. The law’s name for Dinah: Genesis 34:3 read under Exodus 22:15–16

6. Miller, from Genesis 34:3

| From | To | Edge |
|---|---|---|
| 1 *The Septuagint as a witness (Isaiah 7:14 in Greek)* | 2 *Wegner on : the word had not yet come to mean ‘virgin’* | defeats |
| 1 *The Septuagint as a witness (Isaiah 7:14 in Greek)* | 6 *Miller, from Genesis 34:3* | defeats |
| 2 *Wegner on : the word had not yet come to mean ‘virgin’* | 1 *The Septuagint as a witness (Isaiah 7:14 in Greek)* | defeats |
| 2 *Wegner on : the word had not yet come to mean ‘virgin’* | 3 *Rico and Gentry: means ‘virgin’ in the Greek of the Scriptures* | defeats |
| 2 *Wegner on : the word had not yet come to mean ‘virgin’* | 4 *The laws of the Greek Pentateuch: in the sense ‘virgin’* | defeats |
| 3 *Rico and Gentry: means ‘virgin’ in the Greek of the Scriptures* | 2 *Wegner on : the word had not yet come to mean ‘virgin’* | defeats |
| 3 *Rico and Gentry: means ‘virgin’ in the Greek of the Scriptures* | 6 *Miller, from Genesis 34:3* | defeats |
| 4 *The laws of the Greek Pentateuch: in the sense ‘virgin’* | 2 *Wegner on : the word had not yet come to mean ‘virgin’* | defeats |
| 4 *The laws of the Greek Pentateuch: in the sense ‘virgin’* | 6 *Miller, from Genesis 34:3* | defeats |
| 5 *The law’s name for Dinah: Genesis 34:3 read under Exodus 22:15–16* | 2 *Wegner on : the word had not yet come to mean ‘virgin’* | defeats |
| 5 *The law’s name for Dinah: Genesis 34:3 read under Exodus 22:15–16* | 6 *Miller, from Genesis 34:3* | defeats |
| 6 *Miller, from Genesis 34:3* | 1 *The Septuagint as a witness (Isaiah 7:14 in Greek)* | defeats |
| 6 *Miller, from Genesis 34:3* | 3 *Rico and Gentry: means ‘virgin’ in the Greek of the Scriptures* | defeats |

| From | To | Edge |
|---|---|---|
| 6 *Miller, from Genesis 34:3* | 4 *The laws of the Greek Pentateuch: in the sense 'virgin'* | defeats |
| 3 *Rico and Gentry: means 'virgin' in the Greek of the Scriptures* | 1 *The Septuagint as a witness (Isaiah 7:14 in Greek)* | supports |
| 3 *Rico and Gentry: means 'virgin' in the Greek of the Scriptures* | 2 *Wegner on : the word had not yet come to mean 'virgin'* | supported attack — already a defeat |
| 3 *Rico and Gentry: means 'virgin' in the Greek of the Scriptures* | 6 *Miller, from Genesis 34:3* | supported attack — already a defeat |
| 2 *Wegner on : the word had not yet come to mean 'virgin'* | 1 *The Septuagint as a witness (Isaiah 7:14 in Greek)* | secondary attack — already a defeat |
| 6 *Miller, from Genesis 34:3* | 1 *The Septuagint as a witness (Isaiah 7:14 in Greek)* | secondary attack — already a defeat |

The defeats are the cells of `septuagintDispute_defeats`, the supports the cells of `septuagintDispute_supports` and the parts the cells of `septuagintDispute_partOf`, each computed from the parties' premises and checked by the kernel. The attacks derived through support and through parts are reported, not counted: every verdict is computed from the defeats alone. Every derived attack is already a defeat.

`septuagint_stands_with_the_usage`
**The witness, Rico and Gentry, the laws and the status reading stand together**, on the reading Justin gives the elders' Greek, extended to the Pentateuch: "virgin" is a sense of the word, the laws use it so, Genesis 34:3 names Dinah by it, and the translator read the woman of 7:14 as a virgin.

```
theorem septuagint_stands_with_the_usage : septuagintDispute.StandTogether
    [SeptuagintParty.witness, SeptuagintParty.usage, SeptuagintParty.laws,
    SeptuagintParty.dinah]
-- axioms: propext, Classical.choice, Quot.sound
```

`septuagintHeardInStages`
Why the Septuagint's side prevails, in stages: the status reading first, which nothing defeats; then the witness, Rico and Gentry and the laws, whom it defends by defeating Wegner and Miller; and Wegner and Miller out, each defeated by the status reading.

**What the dispute forces is exactly *The law's name for Dinah: Genesis 34:3 read under Exodus 22:15–16*, *The Septuagint as a witness (Isaiah 7:14 in Greek)*, *Rico and Gentry: means 'virgin' in the Greek of the Scriptures*, *The laws of the Greek Pentateuch: in the sense 'virgin'*.**

- Stage 1: *The law's name for Dinah: Genesis 34:3 read under Exodus 22:15–16.*

  - *The law's name for Dinah: Genesis 34:3 read under Exodus 22:15–16* is defeated by nothing.

- Stage 2: *The Septuagint as a witness (Isaiah 7:14 in Greek)*, *Rico and Gentry:  means 'virgin' in the Greek of the Scriptures*, *The laws of the Greek Pentateuch:  in the sense 'virgin'*.

  - *Wegner on  : the word had not yet come to mean 'virgin'* defeats *The Septuagint as a witness (Isaiah 7:14 in Greek)*, and *The law's name for Dinah: Genesis 34:3 read under Exodus 22:15–16* defeats *Wegner on  : the word had not yet come to mean 'virgin'*.
  - *Miller, from Genesis 34:3* defeats *The Septuagint as a witness (Isaiah 7:14 in Greek)*, and *The law's name for Dinah: Genesis 34:3 read under Exodus 22:15–16* defeats *Miller, from Genesis 34:3*.
  - *Wegner on  : the word had not yet come to mean 'virgin'* defeats *Rico and Gentry:  means 'virgin' in the Greek of the Scriptures*, and *The law's name for Dinah: Genesis 34:3 read under Exodus 22:15–16* defeats *Wegner on  : the word had not yet come to mean 'virgin'*.
  - *Miller, from Genesis 34:3* defeats *Rico and Gentry:  means 'virgin' in the Greek of the Scriptures*, and *The law's name for Dinah: Genesis 34:3 read under Exodus 22:15–16* defeats *Miller, from Genesis 34:3*.
  - *Wegner on  : the word had not yet come to mean 'virgin'* defeats *The laws of the Greek Pentateuch:  in the sense 'virgin'*, and *The law's name for Dinah: Genesis 34:3 read under Exodus 22:15–16* defeats *Wegner on  : the word had not yet come to mean 'virgin'*.
  - *Miller, from Genesis 34:3* defeats *The laws of the Greek Pentateuch:  in the sense 'virgin'*, and *The law's name for Dinah: Genesis 34:3 read under Exodus 22:15–16* defeats *Miller, from Genesis 34:3*.

- Nothing else is forced:

  - *The law's name for Dinah: Genesis 34:3 read under Exodus 22:15–16* defeats *Wegner on  : the word had not yet come to mean 'virgin'*, and nothing forced defeats *The law's name for Dinah: Genesis 34:3 read under Exodus 22:15–16*.
  - *The law's name for Dinah: Genesis 34:3 read under Exodus 22:15–16* defeats *Miller, from Genesis 34:3*, and nothing forced defeats *The law's name for Dinah: Genesis 34:3 read under Exodus 22:15–16*.

**What this rests on.** The reasons state 8 defeats and 18 absences of defeat, each a cell of the defeat table, `septuagintDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *The Septuagint as a witness (Isaiah 7:14 in Greek)*, weakest at *disputed*:

  - In the Greek of the Septuagint,  means a virgin — [148, 21]; [18, 113]; [146, 472]

- *The law's name for Dinah: Genesis 34:3 read under Exodus 22:15–16*, weakest at *plausible*:

  - an inference step — Exod 22:15-16; Exod 22:15-16; Gen 34:2; Gen 34:2; Gen 34:7; Gen 34:12; Gen 34:12; Deut 22:29; Deut 22:29; Deut 22:21; [61, 80, 91]; [55, 405–426]; [148, 18–21]; [18, 113]; [183, 483]; [147, 67]

- *Wegner on : the word had not yet come to mean 'virgin'*, weakest at *disputed*:
  - an inference step — [183, 482–483]; [147, 67]; [116]; [148, 18–21]; [18, 112–113]

- *Rico and Gentry: means 'virgin' in the Greek of the Scriptures*, weakest at *disputed*:
  - an inference step — [148, 21]; [146, 472]; [49, 456]; [116]

- *The laws of the Greek Pentateuch: in the sense 'virgin'*, weakest at *disputed*:
  - an inference step — [18, 113]; [18, 102]; [103, 1339]; [130, 535]; [105, s.v. ]; [119]; [147, 67]

- *Miller, from Genesis 34:3*, weakest at *disputed*:
  - an inference step — [119]; [148, 18–21]; [18, 113]

`septuagint_prevails_over_wegner`
**The Septuagint's side prevails, and neither Wegner nor Miller does.** Nothing defeats the status reading of Genesis 34:3, because Wegner and Miller are each weaker than it, so it is accepted first. It defeats them both, the only parties that defeat the witness, Rico and Gentry or the laws, so all three are accepted with it; and nothing defends either. The verdict turns on one rating, the status reading's step (`dinahLine`).

```
theorem septuagint_prevails_over_wegner : Framework.grounded
    septuagintDispute.defeats = {SeptuagintParty.witness,
    SeptuagintParty.usage, SeptuagintParty.laws, SeptuagintParty.dinah}
-- axioms: propext, Classical.choice, Quot.sound
```

`millerAnsweredByDinah`
Why Miller from Genesis 34:3 cannot be defended: the status reading defeats him, and nothing answers it.

***Miller, from Genesis 34:3* cannot be defended: no admissible position holds it.**

- *The law's name for Dinah: Genesis 34:3 read under Exodus 22:15–16* defeats *Miller, from Genesis 34:3*, and nothing defeats *The law's name for Dinah: Genesis 34:3 read under Exodus 22:15–16*.

**What this rests on.** The reasons state 1 defeat and 6 absences of defeat, each a cell of the defeat table, `septuagintDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *The law's name for Dinah: Genesis 34:3 read under Exodus 22:15–16*, weakest at *plausible*:
  - an inference step — Exod 22:15-16; Exod 22:15-16; Gen 34:2; Gen 34:2; Gen 34:7; Gen 34:12; Gen 34:12; Deut 22:29; Deut 22:29; Deut 22:21; [61, 80, 91]; [55, 405–426]; [148, 18–21]; [18, 113]; [183, 483]; [147, 67]

- *Miller, from Genesis 34:3*, weakest at *disputed*:
  - an inference step — [119]; [148, 18–21]; [18, 113]
- *The Septuagint as a witness (Isaiah 7:14 in Greek)*, weakest at *disputed*:
  - In the Greek of the Septuagint, means a virgin — [148, 21]; [18, 113]; [146, 472]
- *Wegner on : the word had not yet come to mean 'virgin'*, weakest at *disputed*:
  - an inference step — [183, 482–483]; [147, 67]; [116]; [148, 18–21]; [18, 112–113]
- *Rico and Gentry: means 'virgin' in the Greek of the Scriptures*, weakest at *disputed*:
  - an inference step — [148, 21]; [146, 472]; [49, 456]; [116]
- *The laws of the Greek Pentateuch: in the sense 'virgin'*, weakest at *disputed*:
  - an inference step — [18, 113]; [18, 102]; [103, 1339]; [130, 535]; [105, s.v. ]; [119]; [147, 67]

`miller_indefensible`
**Miller from Genesis 34:3 cannot be defended.** No admissible set contains him: the status reading defeats him, and nothing defeats the status reading. His case denies what it concludes, that the word names Dinah in the sense "virgin"; he attacks it back, and fails, being the weaker.

```
theorem miller_indefensible :  (S : Set SeptuagintParty),
    Framework.Admissible septuagintDispute.defeats S → SeptuagintParty.miller
      S
-- axioms: propext, Classical.choice, Quot.sound
```

`driftAnsweredByDinah`
Why Wegner on cannot be defended: the status reading defeats him, and nothing answers it.

***Wegner on : the word had not yet come to mean 'virgin'* cannot be defended: no admissible position holds it.**

- *The law's name for Dinah: Genesis 34:3 read under Exodus 22:15–16* defeats *Wegner on : the word had not yet come to mean 'virgin'*, and nothing defeats *The law's name for Dinah: Genesis 34:3 read under Exodus 22:15–16*.

**What this rests on.** The reasons state 1 defeat and 6 absences of defeat, each a cell of the defeat table, `septuagintDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *The law's name for Dinah: Genesis 34:3 read under Exodus 22:15–16*, weakest at *plausible*:
  - an inference step — Exod 22:15-16; Exod 22:15-16; Gen 34:2; Gen 34:2; Gen 34:7; Gen 34:12; Gen 34:12; Deut 22:29; Deut 22:29; Deut 22:21; [61, 80, 91]; [55, 405–426]; [148, 18–21]; [18, 113]; [183, 483]; [147, 67]
- *Wegner on : the word had not yet come to mean 'virgin'*, weakest at *disputed*:

  - an inference step — [183, 482–483]; [147, 67]; [116]; [148, 18–21]; [18, 112–113]

- *The Septuagint as a witness (Isaiah 7:14 in Greek)*, weakest at *disputed*:
  - In the Greek of the Septuagint,  means a virgin — [148, 21]; [18, 113]; [146, 472]

- *Rico and Gentry:  means 'virgin' in the Greek of the Scriptures*, weakest at *disputed*:
  - an inference step — [148, 21]; [146, 472]; [49, 456]; [116]

- *The laws of the Greek Pentateuch:  in the sense 'virgin'*, weakest at *disputed*:
  - an inference step — [18, 113]; [18, 102]; [103, 1339]; [130, 535]; [105, s.v. ]; [119]; [147, 67]

- *Miller, from Genesis 34:3*, weakest at *disputed*:
  - an inference step — [119]; [148, 18–21]; [18, 113]

**`drift_indefensible`**
**Wegner on  cannot be defended.** No admissible set contains it: the status reading defeats it, and nothing defeats the status reading.

```
theorem drift_indefensible :  (S : Set SeptuagintParty), Framework.Admissible
    septuagintDispute.defeats S → SeptuagintParty.drift  S
-- axioms: propext, Classical.choice, Quot.sound
```

**`septuagint_skeptically_accepted`**
So every resolution of the dispute accepts the Septuagint's witness.

```
theorem septuagint_skeptically_accepted : Framework.SkepticallyAccepted
    septuagintDispute.defeats SeptuagintParty.witness
-- axioms: propext, Classical.choice, Quot.sound
```

**`drift_not_credulously_accepted`**
And none accepts Wegner on .

```
theorem drift_not_credulously_accepted : ¬Framework.CredulouslyAccepted
    septuagintDispute.defeats SeptuagintParty.drift
-- axioms: propext, Classical.choice, Quot.sound
```

### TestimonyArguments.BornOfAVirgin.Dispute.Miller — a dissent, with what the texts refute struck

The laws' step (`lawsLine`) is rated `disputed` on one reader, Robert J. Miller. He grants what the laws of Leviticus 21 and Deuteronomy 22 require, and denies that the word in them means "virgin": "As in other Greek literature, parthenos in the Septuagint did not by itself connote what we mean by virginity", so that the virginity "has to be inferred from the context" (*Born Divine*). This module asks the question a reader asks of any such dissent: **does it still stand once the texts it cites are read?**

### His evidence, read

Miller gives two uses of the word of a woman who is not a virgin.

- **Joel 1:8**, "Lament like a parthenos dressed in sackcloth for the husband of her youth", a young widow. The Greek does not read so: it calls the woman , a bride, and its -word, , is of the husband (Rahlfs). The text refutes the claim.
- **Genesis 34:3**: "In one passage, this term refers to a rape victim after she has been attacked." The Greek calls Dinah a in the verse after Shechem lies with her, and that much the text reads. But Miller's claim is more: that the noun describes her as she then was, no longer a virgin, so that it is not used there in the sense "virgin". That is his premise, not the text's. The order of the verses puts Shechem's love after his act; it does not put the noun's description there. A noun is read at a time of its own, which the context gives (Enç 1986): Scripture names Rahab "the harlot" long after Jericho (Hebrews 11:31). The status reading takes the noun as the law's name for the woman a man has lain with (`dinahLine`).

### What the checks find

The library strikes a claim only when a reading of a text refutes it — Scripture, rated `consensus` — and then runs every check on what is left (`Testimony.Logic.Credibility`). Struck of Joel 1:8, Miller's dissent is his case from Genesis 34:3 (`miller_struck_is_his_case_from_genesis`), and it still denies the laws' step, granting the laws' grounds. His premise about the noun is not struck: no text reads otherwise, and an argument strikes nothing. It is weighed instead.

- **Under the evidence and tradition standards** his dissent is a credible critique. His premise rests on argued scholarship, which both standards admit.
- **Under the Scripture standard** it is not (`miller_survives_on_genesis`). The laws' grounds are all Scripture, and a dissent from such a step must rest on Scripture alone. What the Greek of 34:3 reads is Scripture; that its noun describes Dinah as she then was is Miller's reading of it.
- **His denial needs that premise** (`miller_rests_on_the_noun`). Grant what the Greek reads and every step of his, and the laws' sense can still stand.

Had Joel 1:8 been all his evidence, the dissent would not count under any standard: struck of it, nothing in it would deny the step (`miller_on_joel_alone_does_not_count`). That is the rule at work: evidence the texts refute stops counting, and a dissent that needed it stops counting with it.

### Weighed in the dispute, and overruled

A credible dissent can still lose when it is weighed. In `Dispute.Septuagint` Miller's case from Genesis 34:3 is a party, beside Wegner's, and the solver computes that nothing can defend it (`miller_indefensible`). The status reading concludes that the word names Dinah in the sense "virgin", which Miller's premise and his thesis deny; he attacks it back, and fails, because his step, rated `disputed`, is weaker than the status reading's, rated `plausible`. Nothing answers the status reading, so nothing defends Miller.

A dissent overruled so stops counting against the step (`Testimony.Logic.Credibility`, `Overruled`), on one condition, which keeps the rule from arguing in a circle: the dispute must

weigh the step at its floor. It does. The case from the laws cites its step `disputed` there, so Miller is overruled with the laws at their weakest, and the overruling owes nothing to the rating it lets stand.

So the laws' step stands at its cited `wellSupported` under every standard (`laws_step_ratings`): under the evidence and tradition standards because the one credible dissent is overruled, and under the Scripture standard because it is not heard. The verdict turns, as the dispute's does, on the status reading's step, rated `plausible`. Rated `disputed`, it would not outrank Miller, he would stand off with it, and his dissent would count again.

### Miller's dissent

`joelReadsABride`
**What the Greek of Joel 1:8 reads**: the woman is , a bride, and is said of her husband. A reading of the text, from Rahlfs.

```
def joelReadsABride : Refutation Claim :=
  { claim := Claim.joelGreekCallsTheWidowParthenos,
    reads :=
      "the Greek of Joel 1:8 calls the woman    , a bride; its    - word, " ++
        "        , is of the husband",
    reading :=
      {
        primary :=
          Reference.scripture
            [Scripture.verseIn TextualTradition.septuagint
                { book := Book.joel, chapter := 1, verse := 8 }],
        tradition := Tradition.criticalScholarship,
        confidence := Confidence.consensus } }
```

### Assessed, with what the texts refute struck

`millerOnLawsAssessment`
**Miller against the laws' step**, with Joel 1:8 struck. Consistent, granting the laws' grounds, and argued: struck of Joel 1:8, his dissent still denies the step through Genesis 34:3. What it still asserts outright is the Greek's reading of the verse, and his premise that its noun describes Dinah as she then was. The first is Scripture; the second is his reading of it, argued scholarship. So the dissent is a credible critique under the evidence and tradition standards. Under the Scripture standard it is not: the laws' grounds are all Scripture, and his premise is not.

**Dissent.** *Miller, Born Divine*, against *The laws of the Greek Pentateuch:  in the sense 'virgin'.* **A critique.** A critique: it can be held with the step's grounds, and it argues its denial by a step of its own.

- Struck, because the text reads otherwise: The Greek of Joel 1:8 calls a young widow a (Miller). the Greek of Joel 1:8 calls the woman , a bride; its - word, , is of the husband.
- Under the evidence standard: credible.
- Under the tradition standard: credible.

- Under the Scripture standard: not credible; it rests on what the standard does not accept: At 34:3 describes Dinah as she then was, no longer a virgin (Miller).

`miller_struck_is_his_case_from_genesis`
**Struck of Joel 1:8, Miller's dissent is his case from Genesis 34:3**: with the claim the Greek refutes taken out, and his step from it, the premises the checks weigh are, formula for formula, the premises of the position he holds in the dispute over the Septuagint's word (`millerCase`).

```
theorem miller_struck_is_his_case_from_genesis :
    millerOnLawsAssessment.dissent.premises = millerCase.premises
-- axioms: propext
```

`miller_survives_on_genesis`
**Miller survives on Genesis 34:3, and turns on the standard.** Struck of Joel 1:8, which the Greek refutes, his dissent from the laws' step is still a credible critique under the evidence and tradition standards: Genesis 34:3 carries his denial. Under the Scripture standard it is not, because it carries it only with his premise that the noun describes Dinah as she then was, and that is not Scripture.

```
theorem miller_survives_on_genesis : millerOnLawsAssessment.findings.struck =
    [Claim.joelGreekCallsTheWidowParthenos]  Dissent.Credible
    Standard.evidence millerOnLawsAssessment.dissent  Dissent.Credible
    Standard.tradition millerOnLawsAssessment.dissent  ¬Dissent.Credible
    Standard.scriptural millerOnLawsAssessment.dissent
-- axioms: propext, Classical.choice, Quot.sound
```

`miller_rests_on_the_noun`
**Miller's denial rests on his premise about the noun.** Grant what the Greek of Genesis 34:3 reads, and every step of his, and the laws' sense still stands: on the reading Justin gives the elders' Greek, the noun names Dinah, and the word is used of her in the sense "virgin". Miller's conclusion needs his further premise, that the noun describes her as she then was. A noun need not: it is read at a time of its own (Enç 1986), as Scripture names Rahab "the harlot" long after Jericho (Hebrews 11:31).

```
theorem miller_rests_on_the_noun : ¬Entails (caseOf [millerDinahLine.onGrounds
    [p Claim.greekCallsDinahParthenos]] [] [contextNotWordInTheLaws]) (notP
    Claim.lawsUseParthenosAsVirgin)
-- axioms: propext, Quot.sound
```

`millerOnJoelAloneAssessment`
**Miller from Joel 1:8 alone**, with Joel 1:8 struck: nothing left denies the step.

**Dissent.** *Miller, from Joel 1:8 alone*, against *The laws of the Greek Pentateuch: in the sense 'virgin'*. **Not a critique.** Not a critique of this step: with the claims the texts refute struck, what remains does not deny what the step concludes.

- Struck, because the text reads otherwise: The Greek of Joel 1:8 calls a young widow a (Miller). the Greek of Joel 1:8 calls the woman , a bride; its - word, , is of the husband.

- Under the evidence standard: not credible.
- Under the tradition standard: not credible.
- Under the Scripture standard: not credible.

`miller_on_joel_alone_does_not_count`
**Evidence the texts refute stops counting.** Had Miller rested his dissent on Joel 1:8 alone, then, with the claim the Greek refutes struck, nothing in it would deny the laws' step, and it would not be a credible critique under any standard.

```
theorem miller_on_joel_alone_does_not_count :  (s : Standard),
    ¬Dissent.Credible s millerOnJoelAloneAssessment.dissent
-- axioms: propext, Classical.choice, Quot.sound
```

### The laws' step, rated

`lawsStep`
**The laws' step, rated by its register**: Miller's dissent, the strongest known, with what the texts refute struck. Its support is cited `wellSupported`: Bratcher, and the lexica on .

Miller's dissent is overruled in the dispute over the Septuagint's word, where his case from Genesis 34:3 is a party and nothing defends it (`miller_indefensible`). That dispute weighs the laws' step at its floor: the case from the laws cites it `disputed` there. So the overruling owes nothing to the rating it lets stand.

**The rating, computed.** *The laws of the Greek Pentateuch: in the sense 'virgin'* is cited at *well supported* ([18, 113]; [18, 102]; [103, 1339]; [130, 535]; [105, s.v. ]; [119]; [147, 67]). Dissents encoded: *Miller, Born Divine*. The strongest known: *Miller, Born Divine*.

- Under the evidence standard: **well supported** — a credible critique, overruled: Miller, Born Divine, in the dispute over the Septuagint's word, where nothing defends it, with the step weighed at its floor.
- Under the tradition standard: **well supported** — a credible critique, overruled: Miller, Born Divine, in the dispute over the Septuagint's word, where nothing defends it, with the step weighed at its floor.
- Under the Scripture standard: **well supported** — every encoded dissent fails a check, the strongest known among them, so the step's support stands.

`laws_step_ratings`
**The laws' step stands at `wellSupported` under every standard, and for two reasons.** Under the evidence and tradition standards Miller's dissent is a credible critique, and it is overruled: his case from Genesis 34:3 cannot be defended in the dispute over the Septuagint's word, which weighs the step at its floor. Under the Scripture standard his dissent is not heard at all, because his premise about the noun is not Scripture.

```
theorem laws_step_ratings : lawsStep.ratings = [(Standard.evidence,
    Computed.overruled ["Miller, Born Divine"] Confidence.wellSupported),
    (Standard.tradition, Computed.overruled ["Miller, Born Divine"]
    Confidence.wellSupported), (Standard.scriptural, Computed.stands
    Confidence.wellSupported)]
-- axioms: propext, Classical.choice, Quot.sound
```

### TestimonyArguments.BornOfAVirgin.Dispute.Matthew — Scripture's own reading of the Greek word

`Dispute.Septuagint` weighs what the Septuagint's meant by what scholars say of the Greek. This module asks the question a reader of the Bible asks first: **what does Scripture itself make of the word?** Matthew quotes the Septuagint's Isaiah 7:14 word for word, , of Mary, who conceived "before they came together" (1:18) and whom Joseph "knew not until she had borne a son" (1:25). If Scripture is its own interpreter, the word in the text Matthew quotes has the sense he gives it: "virgin".

Two positions meet:

- **Matthew's reading** (`matthewLine`): from what Matthew quotes and what he says of Mary, both Scripture, to the sense of the Greek word at Isaiah 7:14. Its principle is Westminster's: "The infallible rule of interpretation of Scripture is the Scripture itself" (I.ix). Irenaeus, on the apostles' agreement with the Seventy (*Against Heresies* III.21.3).
- **Wegner on** , as in `Dispute.Septuagint`. He grants both of Matthew's grounds — by the New Testament the word was "a suitable term to describe Mary" — and holds that it had changed in meaning since the translator wrote it (483).

#### What the claims say

Matthew's reading concludes that the word has the sense "virgin" at one passage of the Septuagint's text, Isaiah 7:14 as Matthew quotes it. A sense a word has in a passage of a text is a sense of that text's usage (`Testimony.Ontology.Usage`), so the claim excludes Wegner's "not yet 'virgin'" by what it means. It says nothing of the Hebrew .

#### As the evidence weighs it

Matthew's step is cited `disputed`, on Wegner, who grants its grounds and denies its conclusion. Wegner's step is `disputed` too, on Rico and Gentry and on Bratcher. So each defeats the other, and **nothing prevails** (`nothing_prevails_between_matthew_and_wegner`).

#### Under each standard

Whether Wegner's dissent counts is not a fact about Wegner. It is a question of standard, and the library computes under each (`Testimony.Logic.Credibility`).

- **Under the evidence and tradition standards** his dissent is a credible critique: consistent, granting the grounds, argued by a step of his own, and resting on evidence anyone can check. Matthew's step is `disputed`, and the hearing is the standoff above (`matthew_step_turns_on_the_standard`).
- **Under the Scripture standard** a dissent from a step whose grounds are all Scripture must rest on Scripture alone, and Wegner's rests also on early Greek usage, from the lexica, and on his reading of the noun at Genesis 34:3. So his dissent is not heard; Matthew's step stands at the confidence its support is cited at, `plausible`; and **Matthew's reading prevails** (`matthew_prevails_under_scripture`).

So the verdict turns on the standard, and the page says which. A reader who holds that Scripture interprets Scripture has here a checked result: on that standard, a scholar's reading of other Greek does not overturn the sense the New Testament gives the Septuagint's word. A reader who does not hold it has the standoff, and `Dispute.Septuagint` for the evidence.

### What this does not show

It does not show what Isaiah's Hebrew word means, nor that the translator meant "virgin" in his own day: it shows what the word means in the text Matthew quotes, read by Matthew. Nor does the Scripture standard silence a dissent that argues from Scripture: another text, read the other way, would be heard.

### Matthew's reading as a position

**`matthewCase_establishes`**
Matthew's reading delivers its conclusion.

```
theorem matthewCase_establishes : Establishes matthewCase
-- axioms: propext, Quot.sound
```

**`matthewCase_is_satisfiable`**
Matthew's reading has a model: the reading Justin gives the elders' Greek, in which the word Matthew quotes means "virgin".

```
theorem matthewCase_is_satisfiable : Satisfiable matthewCase.premises
-- axioms: propext, Quot.sound
```

**`matthew_rests_on_its_inference`**
**Matthew's reading rests on its inference.** Grant that Matthew quotes , and that he says Mary conceived before she and Joseph came together: on Wegner's reading the word was by then a suitable term for Mary, and still did not mean "virgin" in the text the translator wrote. The texts do not decide which; the step does, and the standards weigh it differently.

```
theorem matthew_rests_on_its_inference : ¬Entails matthewLine.grounds (p
    Claim.lxxIsaiahUsesParthenosAsVirgin)
-- axioms: propext, Quot.sound
```

**`matthewCase_strength`**
Matthew's grounds are `consensus`, what the texts read, but his step is cited `disputed`, on Wegner.

```
theorem matthewCase_strength : matthewCase.strength = 0
-- axioms: propext
```

**`drift_defeats_matthew`**
**Wegner defeats Matthew's reading.** That the word had not yet come to mean "virgin" excludes that the text Matthew quotes uses it in that sense, and Matthew's reading, cited `disputed`, is no stronger than he.

```
theorem drift_defeats_matthew : Defeats driftObjection matthewCase
-- axioms: propext, Classical.choice, Quot.sound
```

`matthew_defeats_drift`
**Matthew's reading defeats Wegner.** Its sense "virgin" excludes his "not yet 'virgin'", and he is no stronger than it.

```
theorem matthew_defeats_drift : Defeats matthewCase driftObjection
-- axioms: propext, Classical.choice, Quot.sound
```

### The dispute

`matthewPartyNode`
The package each party argues from.

```
def matthewPartyNode : MatthewParty → ArgumentPackage Claim :=
  fun x =>
    match x with
    | MatthewParty.matthew => matthewCase
    | MatthewParty.drift => driftObjection
```

`matthewDispute`
The dispute over Scripture's reading of the Greek word: every party's premises have a model, every party establishes its conclusion, and every party's inferences are rated. Both parties' weakest links rank at the bottom.

```
def matthewDispute : Dispute Claim MatthewParty :=
  { node := matthewPartyNode,
    consistent := matthewDispute._proof_1,
    sound := matthewDispute._proof_2,
    rated := matthewDispute._proof_5 }
```

`matthewDispute_defeats`
**Who defeats whom**, all four pairs: Matthew's reading and Wegner defeat each other, and nothing else. Every cell is computed from what the parties hold by `Horn.defeats?` and checked by the kernel.

```
theorem matthewDispute_defeats :  (i j : MatthewParty),
    matthewDispute.defeats i j  (i, j)  [(MatthewParty.matthew,
    MatthewParty.drift), (MatthewParty.drift, MatthewParty.matthew)]
-- axioms: propext, Classical.choice, Quot.sound
```

`matthewStandoff`
Why nothing prevails: each party is defeated by the other.

### Nothing prevails outright: every party is defeated by another.

- *Wegner on : the word had not yet come to mean 'virgin'* defeats *Scripture interprets Scripture: Matthew quotes of Mary.*
- *Scripture interprets Scripture: Matthew quotes of Mary* defeats *Wegner on : the word had not yet come to mean 'virgin'.*

**What this rests on.** The reasons state 2 defeats and 0 absences of defeat, each a cell of the defeat table, `matthewDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Wegner on : the word had not yet come to mean 'virgin'*, weakest at *disputed*:
  - an inference step — [183, 482–483]; [147, 67]; [116]; [148, 18–21]; [18, 112–113]
- *Scripture interprets Scripture: Matthew quotes of Mary*, weakest at *disputed*:
  - an inference step — [193, I.ix]; [81, III.21.3]; [183, 483]

`nothing_prevails_between_matthew_and_wegner`
**As the evidence weighs it, nothing prevails** between Matthew's reading and Wegner: each defeats the other, and neither outranks the other.

```
theorem nothing_prevails_between_matthew_and_wegner : Framework.grounded
    matthewDispute.defeats =
-- axioms: propext, Classical.choice, Quot.sound
```

### Wegner's dissent, assessed, and Matthew's step, rated

`wegnerOnMatthewAssessment`
**Wegner, against Matthew's reading**: consistent, granting Matthew's grounds, and argued, from early Greek usage and Genesis 34:3, by a step of his own. Under the evidence and tradition standards it is a credible critique. Under the Scripture standard it is not: Matthew's step rests on Scripture alone, and two of Wegner's grounds do not. His early Greek usage rests on the lexica; his premise that the noun of Genesis 34:3 describes Dinah as she then was is his reading of the verse, not the text.

**Dissent.** *Wegner on (JETS 54, 482–83)*, against *Scripture interprets Scripture: Matthew quotes of Mary.* **A critique.** A critique: it can be held with the step's grounds, and it argues its denial by a step of its own.

- Under the evidence standard: credible.
- Under the tradition standard: credible.
- Under the Scripture standard: not credible; it rests on what the standard does not accept: In early Greek, meant a young woman, with or without virginity; At 34:3 describes Dinah as she then was, no longer a virgin (Miller).

`matthewStep`
**Matthew's step, rated by its register**: Wegner's dissent, the strongest known. Its support is cited `plausible`: Westminster's rule, and Irenaeus on the apostles' agreement with the Seventy. It is not cited higher, because no reader the library cites argues the step from Matthew's grounds at length.

**The rating, computed.** *Scripture interprets Scripture: Matthew quotes of Mary* is cited at *plausible* ([193, I.ix]; [81, III.21.3]; [183, 483]). Dissents encoded: *Wegner on (JETS 54, 482–83)*. The strongest known: *Wegner on (JETS 54, 482–83)*.

- Under the evidence standard: **disputed** — a credible critique: Wegner on (JETS 54, 482–83).
- Under the tradition standard: **disputed** — a credible critique: Wegner on (JETS 54, 482–83).
- Under the Scripture standard: **plausible** — every encoded dissent fails a check, the strongest known among them, so the step's support stands.

`matthew_step_ratings`

**Matthew's step turns on the standard.** Under the evidence and tradition standards Wegner's dissent is a credible critique, and the step is `disputed`. Under the Scripture standard it is not heard, and the step's support stands at `plausible`.

```
theorem matthew_step_ratings : matthewStep.ratings = [(Standard.evidence,
    Computed.disputedBy ["Wegner on      (JETS 54, 482-83)"]),
    (Standard.tradition, Computed.disputedBy ["Wegner on      (JETS 54,
    482-83)"]), (Standard.scriptural, Computed.stands Confidence.plausible)]
-- axioms: propext
```

### The hearing under each standard

`matthewRegister`

**The dispute's register**: Wegner entered as a dissent from Matthew's step, assessed, and the step he is rated against.

```
def matthewRegister : Register matthewDispute :=
  {
    assessmentOf := fun x =>
      match x with
      | MatthewParty.drift =>
        some wegnerOnMatthewAssessment
      | x => none,
    ownPosition := matthewRegister._proof_1,
    steps := [matthewStep] }
```

`matthewRegister_defeats`

**Who defeats whom at each standard's ratings**: under the evidence and tradition standards, as in the full dispute; under the Scripture standard, Matthew's reading defeats Wegner, and Wegner, now the weaker, does not defeat it. Computed from the parties' premises and the re-rated inferences and checked by the kernel.

```
theorem matthewRegister_defeats :   (s : Standard) (i j : MatthewParty),
    (matthewRegister.rerated s).defeats i j   (i, j)
    matthewRegister.defeatsTable s
-- axioms: propext, Classical.choice, Quot.sound
```

`matthewUnderEvidenceSettled`

How the hearing under the evidence standard is settled: Wegner is heard, and he and Matthew's reading defeat each other.

**Nothing prevails outright: every party is defeated by another.**

- *Wegner on : the word had not yet come to mean 'virgin'* defeats *Scripture interprets Scripture: Matthew quotes of Mary.*
- *Scripture interprets Scripture: Matthew quotes of Mary* defeats *Wegner on : the word had not yet come to mean 'virgin'.*

**What this rests on.** The reasons state 2 defeats and 0 absences of defeat, each a cell of the defeat table, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Wegner on : the word had not yet come to mean 'virgin'*, weakest at *disputed*:
  - an inference step — [183, 482–483]; [147, 67]; [116]; [148, 18–21]; [18, 112–113]
- *Scripture interprets Scripture: Matthew quotes of Mary*, weakest at *disputed*:
  - an inference step — [193, I.ix]; [81, III.21.3]; [183, 483]

`matthewUnderScriptureSettled`
How the hearing under the Scripture standard is settled: Wegner's dissent rests on what the standard does not admit against a step grounded in Scripture alone, so he is not heard, and Matthew's reading stands unattacked.

**What the dispute forces is exactly *Scripture interprets Scripture: Matthew quotes of Mary.***

- Stage 1: *Scripture interprets Scripture: Matthew quotes of Mary.*
  - *Scripture interprets Scripture: Matthew quotes of Mary* is defeated by nothing.

**What this rests on.** The reasons state 0 defeats and 1 absence of defeat, each a cell of the defeat table, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Scripture interprets Scripture: Matthew quotes of Mary*, weakest at *plausible*:
  - an inference step — [193, I.ix]; [81, III.21.3]; [183, 483]

`matthew_step_turns_on_the_standard`
**Matthew's step turns on the standard, and the hearing and the rating agree.** Under the evidence standard Wegner is heard and nothing prevails. Under the Scripture standard he is not, and Matthew's reading prevails: in the text Matthew quotes, means "virgin".

```
theorem matthew_step_turns_on_the_standard : Framework.grounded
    (matthewRegister.hearing Standard.evidence).defeats =
    Framework.grounded (matthewRegister.hearing Standard.scriptural).defeats =
    Solver.toSet (Witness.listSub (matthewRegister.admits Standard.scriptural)
    [MatthewParty.matthew])
-- axioms: propext, Classical.choice, Quot.sound
```

`matthew_prevails_under_scripture`
**Under the Scripture standard, Matthew's reading prevails.**

```
theorem matthew_prevails_under_scripture :   i   Framework.grounded
    (matthewRegister.hearing Standard.scriptural).defeats, ↑i =
    MatthewParty.matthew
-- axioms: propext, Classical.choice, Quot.sound
```

### TestimonyArguments.BornOfAVirgin.Dispute.Genesis — what "her seed" says of a father

`Results.Genesis` shows that the claim that Genesis 3:15's wording itself signifies a birth with no human father rests on one step, Luther's. This module weighs that step against the two readings that deny it. Three positions meet:

- **Luther on "her seed"** (with Henry): the seed of other women "might rather be said to have been the seed of the man", but Mary's was "the true Seed of Mary"; so the wording itself signifies a birth with no human father. Irenaeus reads the verse of the Virgin's son too, though he does not argue from the wording.
- **Leupold on "her seed"** (with Keil; Calvin gives the same two grounds): "her seed" is first collective, the woman's posterity, and the woman is named because she was deceived; so the wording "does not specifically prophesy the virgin birth, but it coincides and agrees with it under divine providence". Leupold and Keil are Lutheran commentators, and both hold the virgin birth.
- **Jack P. Lewis on "her seed"**: Genesis speaks of Hagar's seed and of Rebekah's too, each with a father named; so the wording at 3:15 does not by itself signify a birth without one.

Luther, Leupold and Keil hold that Genesis 3:15 promises a redeemer; Lewis doubts it, but his argument does not need that doubt. Whether it does is not argued here: critical readers deny it, Westermann among them, as Lewis quotes him: "it is not possible that such a form has either promise or prophecy as its primary or even its secondary meaning" (318). But it is weighed. The claim is rated `disputed` because they deny it, and Luther's step uses it while Leupold's and Lewis's do not, so it holds back Luther's case alone, though Leupold and Keil hold it too. The virgin birth itself is not in question here: Leupold and Keil affirm it, and find it in the promise's fulfilment. Whether the promise is fulfilled in Jesus, and whether that confirms it as a promise, is weighed in `Dispute.Protoevangelium`.

#### How to read the verdicts

- **Defeats.** One position contradicts another — denies one of its premises, its conclusion, or a claim it derives on the way — and is not the weaker of the two. A defeat that runs both ways is a *standoff*.
- **Weakest link.** A position is only as strong as its least-supported premise or step. Every party here rests on something rated `disputed`, the lowest rating, so as the ratings stand none outranks another.
- **Prevails.** Accepted however every standoff is resolved.

- **A resolution.** A largest consistent set of positions that answers every attack on its members, itself or through an ally. A position in some resolution can be defended; one left out of some resolution is not forced — which is not the same as false.

### What the solver computed

Two standoffs, and nothing else (`genesisDispute_defeats`, all nine pairs):

- **Luther and Leupold.** Luther concludes that the wording signifies a birth without a human father; Leupold concludes that it does not.
- **Luther and Lewis.** The same, with Lewis in Leupold's place.

Leupold and Lewis do not attack each other: they stand together (`posterity_stands_with_the_idiom`).

**Nothing prevails** (`nothing_prevails_over_her_seed`): every party is defeated by someone. The dispute has two resolutions, each proved: Luther alone (`wording_is_one_resolution`), and Leupold with Lewis (`posterity_and_idiom_are_the_other_resolution`). Either can be defended; neither is forced.

So a reader who says that "her seed" already implies a virgin conception is taking a side in a live dispute, with Luther, Henry and Irenaeus on it, and not stating what the text alone shows. Neither is the reader who says it does not, with Leupold and Keil, who hold the virgin birth, and Lewis. Neither side is shown wrong.

### What the ratings decide

Each claim and step carries a rating from its sources: `consensus`, `wellSupported`, `plausible` or `disputed`. A step is `disputed` when one cited reader grants its grounds and denies its conclusion; where he wrote does not enter. A rating moves only with a new, cited argument. As they stand, every party's weakest link is `disputed`, so the dispute is a tie. What follows is read off the rule for defeat, and was computed before it was written; it is not separately proved.

The tie is nearer to breaking against Luther than for him: one rating would break it against him, and two are needed to break it for him.

**Lewis's step** is `disputed` on one reader, Jimmy Akin, a Catholic apologist writing in *Catholic Answers Magazine*. He does not discuss Hagar or Rebekah, but grants the point Lewis draws from them, that a woman's seed "is not outside the bounds of Hebrew expression", and still calls the wording "odd", and agrees with the "many" who have "rightly seen" it as "a hint of the Virgin Birth". A hint is less than a sign; it is the only dissent found. Lewis's grounds are what Genesis reads, rated `consensus`, so the step is his only weak point. Rated higher, Lewis would outrank Luther: his attack would stand and Luther's would not, and Leupold and Lewis would prevail together. What would raise it is a cited argument that Akin's objection fails.

**Luther's step**, rated higher, is not enough. His case also uses the claim that Genesis 3:15 is the first promise of a redeemer, `disputed` because critical readers deny it. Luther prevails only if both are rated higher, which takes a cited argument answering Leupold, Keil and Lewis on the step, and one answering the critics on the promise.

**Leupold's step** is placed as Luther's is. It is `disputed` on Irenaeus, who grants both its grounds, and on Henry, who grants the second; both still read the verse of the Virgin's son. His ground that "her seed" is first collective is `disputed` on Collins, who argues that the Hebrew's syntax is "quite consistent with the pattern where a single individual is in view" (145). Leupold prevails, with Lewis, only if both are rated higher.

### Strength

`herSeedCase_strength`
Luther's case is no stronger than its step, rated `disputed`, and its claim that Genesis 3:15 is the first promise of a redeemer, cited `disputed`.

```
theorem herSeedCase_strength : herSeedCase.strength = 0
-- axioms: propext
```

`posterityCase_strength`
Leupold's case is no stronger than its step and its reading of "her seed" as first collective, both `disputed`.

```
theorem posterityCase_strength : posterityCase.strength = 0
-- axioms: propext
```

`idiomCase_strength`
Lewis's case is no stronger than its step, rated `disputed`; his grounds are `consensus`.

```
theorem idiomCase_strength : idiomCase.strength = 0
-- axioms: propext
```

### The defeats

`posterity_defeats_wording`
**Leupold defeats Luther.** His conclusion denies Luther's.

```
theorem posterity_defeats_wording : Defeats posterityCase herSeedCase
-- axioms: propext, Classical.choice, Quot.sound
```

`wording_defeats_posterity`
**Luther defeats Leupold back**, so the two stand off.

```
theorem wording_defeats_posterity : Defeats herSeedCase posterityCase
-- axioms: propext, Classical.choice, Quot.sound
```

`idiom_defeats_wording`
**Lewis defeats Luther.** His conclusion denies Luther's.

```
theorem idiom_defeats_wording : Defeats idiomCase herSeedCase
-- axioms: propext, Classical.choice, Quot.sound
```

`wording_defeats_idiom`
**Luther defeats Lewis back**, so the two stand off.

```
theorem wording_defeats_idiom : Defeats herSeedCase idiomCase
-- axioms: propext, Classical.choice, Quot.sound
```

### The dispute

`genesisPartyNode`
The package each party argues from.

```
def genesisPartyNode : GenesisParty → ArgumentPackage Claim :=
  fun x =>
    match x with
    | GenesisParty.wording => herSeedCase
    | GenesisParty.posterity => posterityCase
    | GenesisParty.idiom => idiomCase
```

`genesisDispute`
The dispute over the woman's seed: every party's premises can all be true together, every party establishes its conclusion, and every party's inferences are rated. Every party's weakest link ranks at the bottom.

```
def genesisDispute : Dispute Claim GenesisParty :=
  { node := genesisPartyNode,
    consistent := genesisDispute._proof_1,
    sound := genesisDispute._proof_2,
    rated := genesisDispute._proof_6 }
```

`genesisDispute_defeats`
**Who defeats whom**, all nine pairs: Luther and Leupold defeat each other, Luther and Lewis defeat each other, and nothing else. Every cell is computed from what the parties hold by `Horn.defeats?` and checked by the kernel.

```
theorem genesisDispute_defeats :  (i j : GenesisParty),
    genesisDispute.defeats i j  (i, j)  [(GenesisParty.wording,
    GenesisParty.posterity), (GenesisParty.posterity, GenesisParty.wording),
    (GenesisParty.wording, GenesisParty.idiom), (GenesisParty.idiom,
    GenesisParty.wording)]
-- axioms: propext, Classical.choice, Quot.sound
```

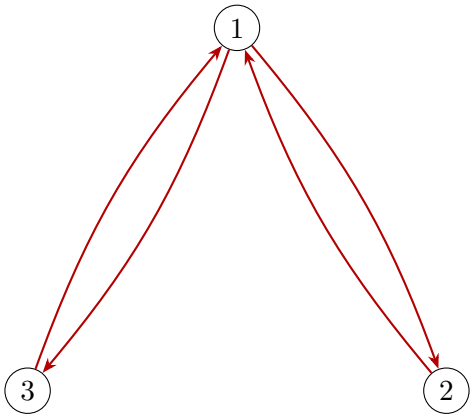
`genesisDispute_supports`
**No support**, in all nine pairs: no party's conclusion is another's premise. Every cell is computed by `supports?` and checked by the kernel.

```
theorem genesisDispute_supports :  (i j : GenesisParty),
    ¬genesisDispute.supports i j
-- axioms: propext, Classical.choice, Quot.sound
```

`genesisDispute_partOf`
**No case is part of another's** here, in all nine pairs, except each party's own. Every cell is computed by `partOf?` and checked by the kernel.

```
theorem genesisDispute_partOf :  (i j : GenesisParty), genesisDispute.partOf
    i j  i = j  (i, j)  []
-- axioms: propext, Classical.choice, Quot.sound
```

`genesisMap`
The dispute drawn: who defeats whom, with no support between the parties.




Solid: defeats. Dashed: supports. Dotted: one party's case is part of another's.

1. Luther on 'her seed': the wording itself signifies no human father
2. Leupold on 'her seed': her posterity, named for the deception
3. Lewis on 'her seed': Genesis says it of Hagar and Rebekah too

| From | To | Edge |
|---|---|---|
| 1 *Luther on 'her seed': the wording itself signifies no human father* | 2 *Leupold on 'her seed': her posterity, named for the deception* | defeats |
| 1 *Luther on 'her seed': the wording itself signifies no human father* | 3 *Lewis on 'her seed': Genesis says it of Hagar and Rebekah too* | defeats |
| 2 *Leupold on 'her seed': her posterity, named for the deception* | 1 *Luther on 'her seed': the wording itself signifies no human father* | defeats |
| 3 *Lewis on 'her seed': Genesis says it of Hagar and Rebekah too* | 1 *Luther on 'her seed': the wording itself signifies no human father* | defeats |

The defeats are the cells of `genesisDispute_defeats`, the supports the cells of `genesisDispute_supports` and the parts the cells of `genesisDispute_partOf`, each computed from the parties' premises and checked by the kernel. The attacks derived through support and through parts are reported, not counted: every verdict is computed from the defeats alone. Every derived attack is already a defeat.

`posterity_stands_with_the_idiom`
**Leupold and Lewis stand together**, on Leupold's reading, in which Lewis's claims hold too.

```
theorem posterity_stands_with_the_idiom : genesisDispute.StandTogether
    [GenesisParty.posterity, GenesisParty.idiom]
-- axioms: propext, Classical.choice, Quot.sound
```

`everyGenesisPartyDefeated`
Why nothing prevails: a defeater for each party.

**Nothing prevails outright: every party is defeated by another.**

- *Leupold on 'her seed': her posterity, named for the deception* defeats *Luther on 'her seed': the wording itself signifies no human father.*
- *Luther on 'her seed': the wording itself signifies no human father* defeats *Leupold on 'her seed': her posterity, named for the deception.*
- *Luther on 'her seed': the wording itself signifies no human father* defeats *Lewis on 'her seed': Genesis says it of Hagar and Rebekah too.*

**What this rests on.** The reasons state 3 defeats and 0 absences of defeat, each a cell of the defeat table, `genesisDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Leupold on 'her seed': her posterity, named for the deception*, weakest at *disputed*:
  - 'Her seed' at Genesis 3:15 is first collective: her posterity, not one person — [101, 167–169]; [27, 170]; [93, 101]; [41, 145–146]
  - an inference step — [101, 169]; [93, 101–102]; [27, 170]; [81, III.23.7]; [81, V.21.1]; [76, ad loc. Gen 3:15]
- *Luther on 'her seed': the wording itself signifies no human father*, weakest at *disputed*:
  - Genesis 3:15 is the protoevangelium, the first promise of a redeemer — [101, 167]; [93, 102]; [120]; [102, 318]
  - an inference step — [106, 298–299]; [76, ad loc. Gen 3:15]; [101, 167–169]; [93, 102]; [102, 319]
- *Lewis on 'her seed': Genesis says it of Hagar and Rebekah too*, weakest at *disputed*:
  - an inference step — [102, 299–300]; [102, 319]; [4]

`nothing_prevails_over_her_seed`
**Nothing prevails.** Every party is defeated by someone — Luther by Leupold and by Lewis, each of them by Luther — so no position is accepted however the standoffs are resolved.

```
theorem nothing_prevails_over_her_seed : Framework.grounded
    genesisDispute.defeats =
-- axioms: propext, Classical.choice, Quot.sound
```

`wordingAlone`
Why Luther alone is one resolution.

**A maximal defensible position: *Luther on 'her seed': the wording itself signifies no human father.***

- *Luther on 'her seed': the wording itself signifies no human father* does not defeat itself, and answers each attack on it:
  - *Leupold on 'her seed': her posterity, named for the deception* defeats *Luther on 'her seed': the wording itself signifies no human father*, and *Luther on 'her seed': the wording itself signifies no human father* defeats *Leupold on 'her seed': her posterity, named for the deception.*
  - *Lewis on 'her seed': Genesis says it of Hagar and Rebekah too* defeats *Luther on 'her seed': the wording itself signifies no human father*, and *Luther on 'her seed': the wording itself signifies no human father* defeats *Lewis on 'her seed': Genesis says it of Hagar and Rebekah too.*
- Nothing can be added to it:
  - *Leupold on 'her seed': her posterity, named for the deception* conflicts with *Luther on 'her seed': the wording itself signifies no human father*: *Leupold on 'her seed': her posterity, named for the deception* defeats *Luther on 'her seed': the wording itself signifies no human father*, and *Luther on 'her seed': the wording itself signifies no human father* defeats *Leupold on 'her seed': her posterity, named for the deception.*
  - *Lewis on 'her seed': Genesis says it of Hagar and Rebekah too* conflicts with *Luther on 'her seed': the wording itself signifies no human father*: *Lewis on 'her seed': Genesis says it of Hagar and Rebekah too* defeats *Luther on 'her seed': the wording itself signifies no human father*, and *Luther on 'her seed': the wording itself signifies no human father* defeats *Lewis on 'her seed': Genesis says it of Hagar and Rebekah too.*

**What this rests on.** The reasons state 4 defeats and 1 absence of defeat, each a cell of the defeat table, `genesisDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Luther on 'her seed': the wording itself signifies no human father*, weakest at *disputed*:
  - Genesis 3:15 is the protoevangelium, the first promise of a redeemer — [101, 167]; [93, 102]; [120]; [102, 318]
  - an inference step — [106, 298–299]; [76, ad loc. Gen 3:15]; [101, 167–169]; [93, 102]; [102, 319]
- *Leupold on 'her seed': her posterity, named for the deception*, weakest at *disputed*:
  - 'Her seed' at Genesis 3:15 is first collective: her posterity, not one person — [101, 167–169]; [27, 170]; [93, 101]; [41, 145–146]
  - an inference step — [101, 169]; [93, 101–102]; [27, 170]; [81, III.23.7]; [81, V.21.1]; [76, ad loc. Gen 3:15]
- *Lewis on 'her seed': Genesis says it of Hagar and Rebekah too*, weakest at *disputed*:
  - an inference step — [102, 299–300]; [102, 319]; [4]

`wording_is_one_resolution`
**One resolution: Luther.** His case can be defended on its own, because it defeats both parties that defeat it; and it is in conflict with both, so no larger set can be defended.

```
theorem wording_is_one_resolution : Framework.Preferred genesisDispute.defeats
    {GenesisParty.wording}
-- axioms: propext, Classical.choice, Quot.sound
```

`posterityWithTheIdiom`
Why Leupold with Lewis is the other resolution.

**A maximal defensible position: *Leupold on 'her seed': her posterity, named for the deception*, *Lewis on 'her seed': Genesis says it of Hagar and Rebekah too*.**

- None of *Leupold on 'her seed': her posterity, named for the deception*, *Lewis on 'her seed': Genesis says it of Hagar and Rebekah too* defeats another, and each attack on them is answered from among them:
  - *Luther on 'her seed': the wording itself signifies no human father* defeats *Leupold on 'her seed': her posterity, named for the deception*, and *Leupold on 'her seed': her posterity, named for the deception* defeats *Luther on 'her seed': the wording itself signifies no human father*.
  - *Luther on 'her seed': the wording itself signifies no human father* defeats *Lewis on 'her seed': Genesis says it of Hagar and Rebekah too*, and *Leupold on 'her seed': her posterity, named for the deception* defeats *Luther on 'her seed': the wording itself signifies no human father*.
- Nothing can be added to it:
  - *Luther on 'her seed': the wording itself signifies no human father* conflicts with *Leupold on 'her seed': her posterity, named for the deception*: *Luther on 'her seed': the wording itself signifies no human father* defeats *Leupold on 'her seed': her posterity, named for the deception*, and *Leupold on 'her seed': her posterity, named for the deception* defeats *Luther on 'her seed': the wording itself signifies no human father*.

**What this rests on.** The reasons state 3 defeats and 4 absences of defeat, each a cell of the defeat table, `genesisDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Leupold on 'her seed': her posterity, named for the deception*, weakest at *disputed*:
  - 'Her seed' at Genesis 3:15 is first collective: her posterity, not one person — [101, 167–169]; [27, 170]; [93, 101]; [41, 145–146]
  - an inference step — [101, 169]; [93, 101–102]; [27, 170]; [81, III.23.7]; [81, V.21.1]; [76, ad loc. Gen 3:15]
- *Lewis on 'her seed': Genesis says it of Hagar and Rebekah too*, weakest at *disputed*:
  - an inference step — [102, 299–300]; [102, 319]; [4]

- *Luther on 'her seed': the wording itself signifies no human father*, weakest at *disputed*:
  - Genesis 3:15 is the protoevangelium, the first promise of a redeemer — [101, 167]; [93, 102]; [120]; [102, 318]
  - an inference step — [106, 298–299]; [76, ad loc. Gen 3:15]; [101, 167–169]; [93, 102]; [102, 319]

`posterity_and_idiom_are_the_other_resolution`
**The other resolution: Leupold, with Lewis.** Neither defeats the other, and each answers Luther, the only party to defeat either. Luther is in conflict with both, so no larger set can be defended.

```
theorem posterity_and_idiom_are_the_other_resolution : Framework.Preferred
    genesisDispute.defeats {GenesisParty.posterity, GenesisParty.idiom}
-- axioms: propext, Classical.choice, Quot.sound
```

`wording_not_skeptically_accepted`
So the dispute does not force Luther's reading.

```
theorem wording_not_skeptically_accepted : ¬Framework.SkepticallyAccepted
    genesisDispute.defeats GenesisParty.wording
-- axioms: propext, Classical.choice, Quot.sound
```

`posterity_not_skeptically_accepted`
Nor does it force Leupold's.

```
theorem posterity_not_skeptically_accepted : ¬Framework.SkepticallyAccepted
    genesisDispute.defeats GenesisParty.posterity
-- axioms: propext, Classical.choice, Quot.sound
```

## TestimonyArguments.BornOfAVirgin.Dispute.Protoevangelium — the promise, and its fulfilment

`Dispute.Genesis` asks what the wording of Genesis 3:15 says of a father. This module asks the question a reader of the whole Bible asks next. In the garden God tells the serpent that the woman's seed will crush its head, and that it will strike his heel. The Gospel tells of one born of a woman, struck in his death, who destroyed the devil through it. **Is the promise fulfilled in him, and does the fulfilment confirm that it was a promise?**

### The terms of the promise, and where Scripture says they are met

| Genesis 3:15 | Where the New Testament names it |
|---|---|
| The woman's seed | The Son "made of a woman" (Galatians 4:4) |
| The serpent | "that old serpent, called the Devil, and Satan" (Revelation 12:9; 20:2) |
| His head crushed | "that through death he might destroy … the devil" (Hebrews 2:14; 1 John 3:8) |

| Genesis 3:15 | Where the New Testament names it |
|---|---|
| His heel struck | He died, and rose the third day (1 Corinthians 15:3–4) |

Romans 16:20, "the God of peace shall bruise Satan under your feet shortly", is left out: it is an allusion, and a disputed one (`fulfilmentLine` gives both sides).

**Four positions**

- **The fulfilment, confirming the promise** (`fulfilmentCase`). From the terms met (`fulfilmentLine`): in Jesus the promise is fulfilled. From the fulfilment (`confirmation Line`): the verse was a promise of him, the protoevangelium. Its grounds are Scripture alone.
- **Westermann's denial** (`westermannCase`), encoded first: "her seed" is a line of descendants, and the verse is a punishment oracle on the serpent, a form that cannot carry "promise or prophecy as its primary or even as its secondary meaning" (*Genesis 1–11*, 259–60).
- **The syntax of the striker** (`syntaxCase`), against Westermann's first ground: elsewhere with singular verbs and pronouns names one descendant, at 3:15b it is "he" who strikes the serpent's own head, and the Greek translator read one person; so "her seed" is not only a line of descendants (Collins, Alexander, Leupold, Hamilton).
- **The scene read whole** (`sceneCase`): the serpent speaks and twists God's command, as no animal does of itself; it is the instrument of an evil power; the blow falls on the serpent itself; and God sets the enmity. So the sentence on the serpent is a promise of victory over that power (Collins, Woudstra, Keil).

**What the confirmation shows, and what it does not**

The fulfilment confirms the promise; it does not prove it from Genesis alone. "If the verse promised the Messiah, he would crush the serpent and be struck; Jesus did; so it promised him" would affirm the consequent. What the library encodes is a step of its own, rated: a promise whose every term is met in one person, as Scripture names them, is a promise of that person. It holds for a reader who denies the virginal conception (`the_confirmation_does_not_need_the_virgin_birth`).

Joined with the virginal conception, the fulfilment says one thing more: the seed in whom the promise is fulfilled was of the woman alone (`seed_of_the_woman_alone`). That reads the birth back into the promise. It does not show that the wording foretold it, which is Luther's claim and is weighed in `Dispute.Genesis` (`the_fulfilment_does_not_reach_the_wording`).

**How the ratings stand, and what the solver computes**

- **The fulfilment's step** is `disputed`, on Westermann. He grants what every ground reads and denies the conclusion, "even as its secondary meaning", from philology and form criticism, not from a reading of the New Testament texts.
- **The confirmation's step** is `plausible`: no reader found grants the fulfilment and denies the promise.

- **Westermann's step** is `disputed`, on Calvin, who grants that the seed is the woman's posterity and the verse a curse on the serpent, and finds the promise in the curse; and Keil with him.
- **Westermann's first ground**, "a line of descendants and not an individual", is `disputed` too, on Collins, Leupold, Alexander and Hamilton.
- **The scene's step** is `plausible`: Woudstra grants every ground and holds that "the term 'protevangelium' may be rightly used". Its ground that the serpent is the instrument of an evil power is `disputed`, on Westermann.
- **The syntax's step** is `disputed`, on Keil, who grants that the word can name one son and that the victory is over the serpent itself, and denies "one individual only". Collins himself claims no more than that the syntax is "quite consistent with" one person.

Each position is only as strong as its weakest link, and each rests on a step rated `disputed`. Westermann and the fulfilment defeat each other, and so do Westermann and the scene; Westermann and the syntax defeat each other, the syntax by denying his ground; the fulfilment, the syntax and the scene stand together. So **nothing prevails** (`nothing_prevails_over_the_promise`). The fulfilment with the syntax and the scene can be defended (`fulfilment_is_one_resolution`), and so can Westermann (`westermann_is_the_other_resolution`); neither is forced.

That is the verdict as the evidence weighs it. Whether Westermann's dissent should be heard against a step whose grounds are all Scripture is a question of standard, not of evidence; `Dispute.PromiseHearing` hears the dispute under each standard, and reports each.

### Readings

`westermannReading`
Westermann's reading: "her seed" is the woman's posterity, the verse is the serpent's sentence and no promise, and so no one fulfils it. On the joined pairs elsewhere in the argument it takes the scriptural reading's side, as the readings of `Results.Genesis` do; none bears on what it is used for.

```
def westermannReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.genesis3_15IsProtoevangelium => False
    | Claim.jesusFulfilsThePromise => False
    | Claim.seedWasOfTheWomanAlone => False
    | Claim.wordingSignifiesAFatherlessBirth => False
    | Claim.serpentIsTheInstrumentOfAPower => False
    | Claim.parthenosMeantYoungWoman => False
    | Claim.parthenosDoesNotItselfConnoteVirginity => False
    | Claim.parthenosDescribesDinahAsSheThenWas => False
    | Claim.maternalSilenceProvesNothing => False
    | Claim.magisteriumIsDoctrinallyAuthoritative => False
    | x => True
```

`curseWithoutPromiseReading`
A reading no cited reader holds, written down to show what the scene's step adds: the serpent twists the command, an evil power stands behind it, the blow falls on the serpent itself and God sets the enmity — and still the verse is no promise, and no one fulfils it. It is a model of the scene's grounds without its step.

```
def curseWithoutPromiseReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.genesis3_15IsProtoevangelium => False
    | Claim.jesusFulfilsThePromise => False
    | Claim.seedWasOfTheWomanAlone => False
    | Claim.wordingSignifiesAFatherlessBirth => False
    | Claim.parthenosMeantYoungWoman => False
    | Claim.parthenosDoesNotItselfConnoteVirginity => False
    | Claim.parthenosDescribesDinahAsSheThenWas => False
    | Claim.maternalSilenceProvesNothing => False
    | Claim.magisteriumIsDoctrinallyAuthoritative => False
    | x => True
```

**`calvinReading`**
Calvin's reading: "her seed" is "the posterity of the woman generally", and not one man; the verse is the serpent's sentence; and the promise is in it all the same, for "we must necessarily come to one head" (170–71). On the other joined pairs it takes the scriptural reading's side.

```
def calvinReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.wordingSignifiesAFatherlessBirth => False
    | Claim.parthenosMeantYoungWoman => False
    | Claim.parthenosDoesNotItselfConnoteVirginity => False
    | Claim.parthenosDescribesDinahAsSheThenWas => False
    | Claim.maternalSilenceProvesNothing => False
    | Claim.magisteriumIsDoctrinallyAuthoritative => False
    | x => True
```

### The fulfilment, the confirmation, and the seed of the woman alone

**`fulfilmentCase_establishes`**
**The fulfilment confirms the promise.** Grant what the five texts read, the fulfilment's step and the confirmation's: Genesis 3:15 is the protoevangelium.

```
theorem fulfilmentCase_establishes : Establishes fulfilmentCase
-- axioms: propext, Quot.sound
```

**`fulfilmentCase_is_satisfiable`**
The fulfilment's premises can all be true together, on Luther's reading, which grants every term met, the promise fulfilled and confirmed.

```
theorem fulfilmentCase_is_satisfiable : Satisfiable fulfilmentCase.premises
-- axioms: propext, Quot.sound
```

**`the_fulfilment_rests_on_its_step`**
**The fulfilment rests on its step.** Grant everything the five texts say: on Westermann's reading the verse still promises no one, and so no one fulfils it. The texts do not settle it; the step does, and that is why it is rated `disputed`.

```
theorem the_fulfilment_rests_on_its_step : ¬Entails fulfilmentLine.grounds (p
    Claim.jesusFulfilsThePromise)
-- axioms: propext, Quot.sound
```

**the_confirmation_does_not_need_the_virgin_birth**
**The confirmation does not need the virgin birth.** The promise follows from the fulfilment even for a reader who denies the virginal conception: none of the fulfilment's grounds is the birth, and none of its steps uses it.

```
theorem the_confirmation_does_not_need_the_virgin_birth : Entails
    (fulfilmentCase.premises ++ [notP Claim.maryConceivedAsVirgin]) (p
    Claim.genesis3_15IsProtoevangelium)
-- axioms: propext, Quot.sound
```

**seed_of_the_woman_alone**
**The seed of the woman alone.** Grant the fulfilment and the virginal conception: the seed in whom Genesis 3:15 is fulfilled had no human father.

```
theorem seed_of_the_woman_alone : Establishes aloneCase
-- axioms: propext, Quot.sound
```

**aloneCase_is_satisfiable**
The premises of the seed of the woman alone can all be true together, on Luther's reading.

```
theorem aloneCase_is_satisfiable : Satisfiable aloneCase.premises
-- axioms: propext, Quot.sound
```

**the_fulfilment_does_not_reach_the_wording**
**The fulfilment does not reach the wording.** Grant the fulfilment, the confirmation, the virginal conception and the seed of the woman alone: the wording of Genesis 3:15 may still not itself signify a birth with no human father, as Leupold reads it. Reading the birth back into the promise is not finding it in the words; Luther's claim stands or falls in `Dispute.Genesis`.

```
theorem the_fulfilment_does_not_reach_the_wording : ¬Entails
    (fulfilmentCase.premises ++ aloneCase.premises) (p
    Claim.wordingSignifiesAFatherlessBirth)
-- axioms: propext, Quot.sound
```

### Westermann's denial

**westermannCase_establishes**
Westermann's denial delivers its conclusion.

```
theorem westermannCase_establishes : Establishes westermannCase
-- axioms: propext, Quot.sound
```

**westermannCase_is_satisfiable**
Westermann's premises can all be true together: his own reading.

```
theorem westermannCase_is_satisfiable : Satisfiable westermannCase.premises
-- axioms: propext, Quot.sound
```

`westermann_rests_on_his_step`
**Westermann's denial rests on its step.** Grant that "her seed" is a line of descendants and not one man, and that the verse is a curse on the serpent: on Calvin's reading the verse is a promise all the same.

```
theorem westermann_rests_on_his_step : ¬Entails westermannLine.grounds (notP
    Claim.genesis3_15IsProtoevangelium)
-- axioms: propext, Quot.sound
```

### The syntax of the striker

`syntaxCase_establishes`
The syntax's case delivers its conclusion.

```
theorem syntaxCase_establishes : Establishes syntaxCase
-- axioms: propext, Quot.sound
```

`syntaxCase_is_satisfiable`
The syntax's premises can all be true together, on Leupold's reading.

```
theorem syntaxCase_is_satisfiable : Satisfiable syntaxCase.premises
-- axioms: propext, Quot.sound
```

`syntax_rests_on_its_step`
**The syntax rests on its step.** Grant that  names one descendant elsewhere with singular forms, that the striker at 3:15b is singular "he", and that the Greek translator read one person: on Calvin's reading "her seed" is still the woman's posterity, and not one man.

```
theorem syntax_rests_on_its_step : ¬Entails syntaxLine.grounds (notP
    Claim.seedIsLineNotIndividual)
-- axioms: propext, Quot.sound
```

### The scene read whole

`sceneCase_establishes`
The scene's case delivers its conclusion.

```
theorem sceneCase_establishes : Establishes sceneCase
-- axioms: propext, Quot.sound
```

`sceneCase_is_satisfiable`
The scene's premises can all be true together, on Luther's reading.

```
theorem sceneCase_is_satisfiable : Satisfiable sceneCase.premises
-- axioms: propext, Quot.sound
```

`scene_rests_on_its_step`
**The scene rests on its step.** Grant that the serpent twists the command, that an evil power stands behind it, that the blow falls on the serpent itself, and that God sets the enmity: the verse may still be a sentence and no promise. The section's words do not force it; reading a promise out of the curse does, and that is the step rated `plausible`.

```
theorem scene_rests_on_its_step : ¬Entails sceneLine.grounds (p
    Claim.genesis3_15IsProtoevangelium)
-- axioms: propext, Quot.sound
```

### Strength

`fulfilmentCase_strength`
The fulfilment's grounds are `consensus`, what the texts read; its confirmation is `plausible`; its fulfilment step is `disputed`, on Westermann.

```
theorem fulfilmentCase_strength : fulfilmentCase.strength = 0
-- axioms: propext
```

`westermannCase_strength`
Westermann's ground that "her seed" is a line of descendants and not an individual is `disputed`, and so is his step, on Calvin.

```
theorem westermannCase_strength : westermannCase.strength = 0
-- axioms: propext
```

`syntaxCase_strength`
The syntax's grounds are `consensus` and `wellSupported`, but its step is `disputed`, on Keil.

```
theorem syntaxCase_strength : syntaxCase.strength = 0
-- axioms: propext
```

`sceneCase_strength`
The scene's step is `plausible`, but its ground that the serpent is the instrument of an evil power is `disputed`, on Westermann.

```
theorem sceneCase_strength : sceneCase.strength = 0
-- axioms: propext
```

### The defeats

`westermann_defeats_fulfilment`
**Westermann defeats the fulfilment.** His conclusion denies the fulfilment's, and the fulfilment is no stronger than he.

```
theorem westermann_defeats_fulfilment : Defeats westermannCase fulfilmentCase
-- axioms: propext, Classical.choice, Quot.sound
```

`fulfilment_defeats_westermann`
**The fulfilment defeats Westermann.** Its conclusion denies his, and he is no stronger than it.

```
theorem fulfilment_defeats_westermann : Defeats fulfilmentCase westermannCase
-- axioms: propext, Classical.choice, Quot.sound
```

### The dispute

**promisePartyNode**
The package each party argues from.

```
def promisePartyNode : PromiseParty → ArgumentPackage Claim :=
  fun x =>
    match x with
    | PromiseParty.fulfilment => fulfilmentCase
    | PromiseParty.westermann => westermannCase
    | PromiseParty.syntax => syntaxCase
    | PromiseParty.scene => sceneCase
```

**promiseDispute**
The dispute over whether Genesis 3:15 is a promise: every party's premises have a model, every party establishes its conclusion, and every party's inferences are rated. Every party's weakest link ranks at the bottom.

```
def promiseDispute : Dispute Claim PromiseParty :=
  { node := promisePartyNode,
    consistent := promiseDispute._proof_1,
    sound := promiseDispute._proof_2,
    rated := promiseDispute._proof_7 }
```

**promiseDispute_defeats**
**Who defeats whom**, all sixteen pairs: Westermann defeats the fulfilment, the syntax and the scene, and each defeats him back; and nothing else. Every cell is computed from what the parties hold by `Horn.defeats?` and checked by the kernel.

```
theorem promiseDispute_defeats :  (i j : PromiseParty),
    promiseDispute.defeats i j  (i, j)  [(PromiseParty.fulfilment,
    PromiseParty.westermann), (PromiseParty.westermann,
    PromiseParty.fulfilment), (PromiseParty.syntax, PromiseParty.westermann),
    (PromiseParty.westermann, PromiseParty.syntax), (PromiseParty.scene,
    PromiseParty.westermann), (PromiseParty.westermann, PromiseParty.scene)]
-- axioms: propext, Classical.choice, Quot.sound
```

**promiseStandoff**
Why nothing prevails: every party has a defeater.

**Nothing prevails outright: every party is defeated by another.**

- *Westermann: a punishment oracle on a line of descendants, and no promise* defeats *The fulfilment of Genesis 3:15 confirms the promise.*
- *The fulfilment of Genesis 3:15 confirms the promise* defeats *Westermann: a punishment oracle on a line of descendants, and no promise.*
- *Westermann: a punishment oracle on a line of descendants, and no promise* defeats *The syntax of the striker: 'he' who strikes is one descendant.*

- *Westermann: a punishment oracle on a line of descendants, and no promise* defeats *The scene read whole: God's sentence on the serpent's power*.

**What this rests on.** The reasons state 4 defeats and 0 absences of defeat, each a cell of the defeat table, `promiseDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Westermann: a punishment oracle on a line of descendants, and no promise*, weakest at *disputed*:
  - At Genesis 3:15 'her seed' is a line of descendants, and not an individual — [191, 259–260]; [41, 140, 147]; [101, 168]; [6, 363]; [74, 32]
  - an inference step — [191, 259–261]; [27, 170–171]; [93, 102]
- *The fulfilment of Genesis 3:15 confirms the promise*, weakest at *disputed*:
  - an inference step — [81, III.23.7]; [81, IV.40.3]; [74, 42, 53]; [93, 102]; [101, 170]; [27, 170–171]; [191, 259–261]
- *The syntax of the striker: 'he' who strikes is one descendant*, weakest at *disputed*:
  - The Greek translator of Genesis read the woman's seed at 3:15 as one person — [41, 145]; [41, 144]; [111]; [102, 300]; [140, III.188]
  - an inference step — [41, 144–146]; [6, 363, 364]; [101, 166–168]; [74, 32]; [93, 101]; [27, 171]
- *The scene read whole: God's sentence on the serpent's power*, weakest at *disputed*:
  - The serpent of Genesis 3 is the instrument of an evil power — [41, 146–147]; [195, 197]; [93, 101–102]; [191, 261]

`nothing_prevails_over_the_promise`
**As the evidence weighs it, nothing prevails**: Westermann defeats the fulfilment, the syntax and the scene, each defeats him back, and none outranks another.

```
theorem nothing_prevails_over_the_promise : Framework.grounded
    promiseDispute.defeats =
-- axioms: propext, Classical.choice, Quot.sound
```

`fulfilmentAlone`
Why the fulfilment with the syntax and the scene is one resolution.

**A maximal defensible position: *The fulfilment of Genesis 3:15 confirms the promise*, *The syntax of the striker: 'he' who strikes is one descendant*, *The scene read whole: God's sentence on the serpent's power*.**

- None of *The fulfilment of Genesis 3:15 confirms the promise*, *The syntax of the striker: 'he' who strikes is one descendant*, *The scene read whole: God's sentence on the serpent's power* defeats another, and each attack on them is answered from among them:

  - *Westermann: a punishment oracle on a line of descendants, and no promise* defeats *The fulfilment of Genesis 3:15 confirms the promise*, and *The fulfilment of Genesis 3:15 confirms the promise* defeats *Westermann: a punishment oracle on a line of descendants, and no promise*.
  - *Westermann: a punishment oracle on a line of descendants, and no promise* defeats *The syntax of the striker: 'he' who strikes is one descendant*, and *The fulfilment of Genesis 3:15 confirms the promise* defeats *Westermann: a punishment oracle on a line of descendants, and no promise*.
  - *Westermann: a punishment oracle on a line of descendants, and no promise* defeats *The scene read whole: God's sentence on the serpent's power*, and *The fulfilment of Genesis 3:15 confirms the promise* defeats *Westermann: a punishment oracle on a line of descendants, and no promise*.

- Nothing can be added to it:

  - *Westermann: a punishment oracle on a line of descendants, and no promise* conflicts with *The fulfilment of Genesis 3:15 confirms the promise*: *Westermann: a punishment oracle on a line of descendants, and no promise* defeats *The fulfilment of Genesis 3:15 confirms the promise*, and *The fulfilment of Genesis 3:15 confirms the promise* defeats *Westermann: a punishment oracle on a line of descendants, and no promise*.

**What this rests on.** The reasons state 4 defeats and 9 absences of defeat, each a cell of the defeat table, `promiseDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *The fulfilment of Genesis 3:15 confirms the promise*, weakest at *disputed*:

  - an inference step — [81, III.23.7]; [81, IV.40.3]; [74, 42, 53]; [93, 102]; [101, 170]; [27, 170–171]; [191, 259–261]

- *The syntax of the striker: 'he' who strikes is one descendant*, weakest at *disputed*:

  - The Greek translator of Genesis read the woman's seed at 3:15 as one person — [41, 145]; [41, 144]; [111]; [102, 300]; [140, III.188]
  - an inference step — [41, 144–146]; [6, 363, 364]; [101, 166–168]; [74, 32]; [93, 101]; [27, 171]

- *The scene read whole: God's sentence on the serpent's power*, weakest at *disputed*:

  - The serpent of Genesis 3 is the instrument of an evil power — [41, 146–147]; [195, 197]; [93, 101–102]; [191, 261]

- *Westermann: a punishment oracle on a line of descendants, and no promise*, weakest at *disputed*:

  - At Genesis 3:15 'her seed' is a line of descendants, and not an individual — [191, 259–260]; [41, 140, 147]; [101, 168]; [6, 363]; [74, 32]
  - an inference step — [191, 259–261]; [27, 170–171]; [93, 102]

`fulfilment_is_one_resolution`
**The fulfilment can be defended, with the syntax and the scene**: none of the three attacks another, and each answers Westermann, the only party that attacks any of them.

```
theorem fulfilment_is_one_resolution : Framework.Preferred
    promiseDispute.defeats {PromiseParty.fulfilment, PromiseParty.syntax,
    PromiseParty.scene}
-- axioms: propext, Classical.choice, Quot.sound
```

`westermannAlone`
Why Westermann is the other resolution.

**A maximal defensible position: *Westermann: a punishment oracle on a line of descendants, and no promise.***

- *Westermann: a punishment oracle on a line of descendants, and no promise* does not defeat itself, and answers each attack on it:
  - *The fulfilment of Genesis 3:15 confirms the promise* defeats *Westermann: a punishment oracle on a line of descendants, and no promise*, and *Westermann: a punishment oracle on a line of descendants, and no promise* defeats *The fulfilment of Genesis 3:15 confirms the promise.*
  - *The syntax of the striker: 'he' who strikes is one descendant* defeats *Westermann: a punishment oracle on a line of descendants, and no promise*, and *Westermann: a punishment oracle on a line of descendants, and no promise* defeats *The syntax of the striker: 'he' who strikes is one descendant.*
  - *The scene read whole: God's sentence on the serpent's power* defeats *Westermann: a punishment oracle on a line of descendants, and no promise*, and *Westermann: a punishment oracle on a line of descendants, and no promise* defeats *The scene read whole: God's sentence on the serpent's power.*
- Nothing can be added to it:
  - *The fulfilment of Genesis 3:15 confirms the promise* conflicts with *Westermann: a punishment oracle on a line of descendants, and no promise*: *The fulfilment of Genesis 3:15 confirms the promise* defeats *Westermann: a punishment oracle on a line of descendants, and no promise*, and *Westermann: a punishment oracle on a line of descendants, and no promise* defeats *The fulfilment of Genesis 3:15 confirms the promise.*
  - *The syntax of the striker: 'he' who strikes is one descendant* conflicts with *Westermann: a punishment oracle on a line of descendants, and no promise*: *The syntax of the striker: 'he' who strikes is one descendant* defeats *Westermann: a punishment oracle on a line of descendants, and no promise*, and *Westermann: a punishment oracle on a line of descendants, and no promise* defeats *The syntax of the striker: 'he' who strikes is one descendant.*
  - *The scene read whole: God's sentence on the serpent's power* conflicts with *Westermann: a punishment oracle on a line of descendants, and no promise*: *The scene read whole: God's sentence on the serpent's power* defeats *Westermann: a punishment oracle on a line of descendants, and no promise*, and *Westermann: a punishment oracle on a line of descendants, and no promise* defeats *The scene read whole: God's sentence on the serpent's power.*

**What this rests on.** The reasons state 6 defeats and 1 absence of defeat, each a cell of the defeat table, `promiseDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Westermann: a punishment oracle on a line of descendants, and no promise*, weakest at *disputed*:
  - At Genesis 3:15 'her seed' is a line of descendants, and not an individual — [191, 259–260]; [41, 140, 147]; [101, 168]; [6, 363]; [74, 32]
  - an inference step — [191, 259–261]; [27, 170–171]; [93, 102]
- *The fulfilment of Genesis 3:15 confirms the promise*, weakest at *disputed*:
  - an inference step — [81, III.23.7]; [81, IV.40.3]; [74, 42, 53]; [93, 102]; [101, 170]; [27, 170–171]; [191, 259–261]
- *The syntax of the striker: 'he' who strikes is one descendant*, weakest at *disputed*:
  - The Greek translator of Genesis read the woman's seed at 3:15 as one person — [41, 145]; [41, 144]; [111]; [102, 300]; [140, III.188]
  - an inference step — [41, 144–146]; [6, 363, 364]; [101, 166–168]; [74, 32]; [93, 101]; [27, 171]
- *The scene read whole: God's sentence on the serpent's power*, weakest at *disputed*:
  - The serpent of Genesis 3 is the instrument of an evil power — [41, 146–147]; [195, 197]; [93, 101–102]; [191, 261]

`westermann_is_the_other_resolution`
**So can Westermann**, as the evidence weighs it.

```
theorem westermann_is_the_other_resolution : Framework.Preferred
    promiseDispute.defeats {PromiseParty.westermann}
-- axioms: propext, Classical.choice, Quot.sound
```

## TestimonyArguments.BornOfAVirgin.Dispute.PromiseHearing — the promise, heard under each standard

`Dispute.Protoevangelium` weighs the fulfilment of Genesis 3:15 against Westermann's denial that the verse is any promise, and as the evidence weighs it nothing prevails. This module asks the question that verdict leaves open: **should Westermann's dissent be heard against a step whose grounds are all Scripture?**

The fulfilment's step rests on five texts, each a claim about what Scripture says: Genesis 3:15 itself, Galatians 4:4, Revelation 12:9, Hebrews 2:14 with 1 John 3:8, and 1 Corinthians 15:3–4. Westermann grants every one of them, and denies the step from an argument of his own: "her seed" is "a line of descendants and not an individual" (259), and the verse is a punishment oracle, a form that cannot carry promise "even as its secondary meaning" (260). His first ground is philology; it is not a reading of another text of Scripture.

### Under each standard

The library computes the answer under every standard it knows (`Testimony.Logic.Credibility`), and reports each.

- **Under the evidence standard** Westermann's dissent is a credible critique: consistent, granting the fulfilment's grounds, argued by a step of his own, and resting on what anyone can check. The fulfilment's step is `disputed`, and the hearing is the dispute as it stands: **nothing prevails**.
- **Under the tradition standard**, the same.
- **Under the Scripture standard** a dissent from a step whose grounds are all Scripture must itself rest on Scripture alone, and Westermann's rests on his reading of the Hebrew word. So he is not heard; the fulfilment's step stands at the confidence its support is cited at, `plausible`; and **the fulfilment prevails, with the syntax of the striker and the scene read whole** (`promise_turns_on_the_standard`).

### What the hearing does not do

A dissent not heard under a standard is not heard at all: the hearing sets the party aside, not one attack of his. So under the Scripture standard Westermann's denial that an evil power stands behind the serpent, a ground of the scene's, is not weighed either, and that ground stays rated `disputed` in its citation. And the Scripture standard silences no dissent that argues from Scripture: another text, read the other way, would be heard.

Nor does the verdict say what Genesis 3:15 meant to its first readers. The readers before Christ do not read it as a promise of one victor (`Dispute.Protoevangelium`). It says what the verse is, read with the rest of Scripture, for a reader who holds that Scripture interprets Scripture.

### Westermann's dissent, assessed, and the fulfilment's step, rated

`westermannOnFulfilmentAssessment`
**Westermann, against the fulfilment**: consistent, granting its five texts, and argued, from the collective "seed" and the form of the verse, by a step of his own. Under the evidence and tradition standards it is a credible critique. Under the Scripture standard it is not: the fulfilment's grounds are all Scripture, and Westermann's "a line of descendants and not an individual" rests on his philology, not on Scripture.

**Dissent.** *Westermann, Genesis 1–11 (259–61)*, against *The fulfilment of Genesis 3:15: struck at the heel, he crushes the serpent's head.* **A critique.** A critique: it can be held with the step's grounds, and it argues its denial by a step of its own.

- Under the evidence standard: credible.
- Under the tradition standard: credible.
- Under the Scripture standard: not credible; it rests on what the standard does not accept: At Genesis 3:15 'her seed' is a line of descendants, and not an individual.

`fulfilmentStep`
**The fulfilment's step, rated by its register**: Westermann's dissent, the strongest known. Its support is cited `plausible`: Irenaeus, Keil, Leupold, Calvin and Hamilton argue it, and it is rated no higher because the readers before Christ do not read the verse so.

**The rating, computed.** *The fulfilment of Genesis 3:15: struck at the heel, he crushes the serpent's head* is cited at *plausible* ([81, III.23.7]; [81, IV.40.3]; [74, 42, 53]; [93, 102]; [101, 170]; [27, 170–171]; [191, 259–261]). Dissents encoded: *Westermann, Genesis 1–11 (259–61)*. The strongest known: *Westermann, Genesis 1–11 (259–61)*.

- Under the evidence standard: **disputed** — a credible critique: Westermann, Genesis 1–11 (259–61).
- Under the tradition standard: **disputed** — a credible critique: Westermann, Genesis 1–11 (259–61).
- Under the Scripture standard: **plausible** — every encoded dissent fails a check, the strongest known among them, so the step's support stands.

`fulfilment_step_ratings`
**The fulfilment's step turns on the standard.** Under the evidence and tradition standards Westermann's dissent is a credible critique, and the step is `disputed`. Under the Scripture standard it is not heard, and the step's support stands at `plausible`.

```
theorem fulfilment_step_ratings : fulfilmentStep.ratings =
    [(Standard.evidence, Computed.disputedBy ["Westermann, Genesis 1-11
    (259-61)"]), (Standard.tradition, Computed.disputedBy ["Westermann,
    Genesis 1-11 (259-61)"]), (Standard.scriptural, Computed.stands
    Confidence.plausible)]
-- axioms: propext
```

### The hearing under each standard

`promiseRegister`
**The dispute's register**: Westermann entered as a dissent from the fulfilment's step, assessed, and the step he is rated against. The syntax and the scene are not dissents from a rated step.

```
def promiseRegister : Register promiseDispute :=
  {
    assessmentOf := fun x =>
      match x with
      | PromiseParty.westermann =>
        some westermannOnFulfilmentAssessment
      | x => none,
    ownPosition := promiseRegister._proof_1,
    steps := [fulfilmentStep] }
```

`promiseRegister_defeats`
**Who defeats whom at each standard's ratings**: under the evidence and tradition standards, as in the full dispute; under the Scripture standard, Westermann, now the weaker, no longer defeats the fulfilment. Computed from the parties' premises and the re-rated inferences and checked by the kernel.

```
theorem promiseRegister_defeats :   (s : Standard) (i j : PromiseParty),
    (promiseRegister.rerated s).defeats i j   (i, j)
    promiseRegister.defeatsTable s
-- axioms: propext, Classical.choice, Quot.sound
```

`promiseUnderEvidenceSettled`
How the hearing under the evidence standard is settled: Westermann is heard, and he and each of the others defeat one another.

**Nothing prevails outright: every party is defeated by another.**

- *Westermann: a punishment oracle on a line of descendants, and no promise* defeats *The fulfilment of Genesis 3:15 confirms the promise.*
- *The fulfilment of Genesis 3:15 confirms the promise* defeats *Westermann: a punishment oracle on a line of descendants, and no promise.*
- *Westermann: a punishment oracle on a line of descendants, and no promise* defeats *The syntax of the striker: 'he' who strikes is one descendant.*
- *Westermann: a punishment oracle on a line of descendants, and no promise* defeats *The scene read whole: God's sentence on the serpent's power.*

**What this rests on.** The reasons state 4 defeats and 0 absences of defeat, each a cell of the defeat table, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Westermann: a punishment oracle on a line of descendants, and no promise*, weakest at *disputed*:
  - At Genesis 3:15 'her seed' is a line of descendants, and not an individual — [191, 259–260]; [41, 140, 147]; [101, 168]; [6, 363]; [74, 32]
  - an inference step — [191, 259–261]; [27, 170–171]; [93, 102]
- *The fulfilment of Genesis 3:15 confirms the promise*, weakest at *disputed*:
  - an inference step — [81, III.23.7]; [81, IV.40.3]; [74, 42, 53]; [93, 102]; [101, 170]; [27, 170–171]; [191, 259–261]
- *The syntax of the striker: 'he' who strikes is one descendant*, weakest at *disputed*:
  - The Greek translator of Genesis read the woman's seed at 3:15 as one person — [41, 145]; [41, 144]; [111]; [102, 300]; [140, III.188]
  - an inference step — [41, 144–146]; [6, 363, 364]; [101, 166–168]; [74, 32]; [93, 101]; [27, 171]
- *The scene read whole: God's sentence on the serpent's power*, weakest at *disputed*:
  - The serpent of Genesis 3 is the instrument of an evil power — [41, 146–147]; [195, 197]; [93, 101–102]; [191, 261]

`promiseUnderScriptureSettled`
How the hearing under the Scripture standard is settled: Westermann's dissent rests on what the standard does not admit against a step grounded in Scripture alone, so he is not heard, and the fulfilment, the syntax and the scene stand unattacked.

**What the dispute forces is exactly *The fulfilment of Genesis 3:15 confirms the promise*, *The syntax of the striker: 'he' who strikes is one descendant*, *The scene read whole: God's sentence on the serpent's power*.**

- Stage 1: *The fulfilment of Genesis 3:15 confirms the promise*, *The syntax of the striker: 'he' who strikes is one descendant*, *The scene read whole: God's sentence on the serpent's power*.
  - *The fulfilment of Genesis 3:15 confirms the promise* is defeated by nothing.
  - *The syntax of the striker: 'he' who strikes is one descendant* is defeated by nothing.
  - *The scene read whole: God's sentence on the serpent's power* is defeated by nothing.

**What this rests on.** The reasons state 0 defeats and 9 absences of defeat, each a cell of the defeat table, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *The fulfilment of Genesis 3:15 confirms the promise*, weakest at *plausible*:
  - an inference step — [81, III.23.7]; [81, IV.40.3]; [74, 42, 53]; [93, 102]; [101, 170]; [27, 170–171]; [191, 259–261]
  - an inference step — [101, 167]; [93, 102]; [27, 170–171]; [41, 146]; [74, 31]; [81, IV.40.3]
- *The syntax of the striker: 'he' who strikes is one descendant*, weakest at *disputed*:
  - The Greek translator of Genesis read the woman's seed at 3:15 as one person — [41, 145]; [41, 144]; [111]; [102, 300]; [140, III.188]
  - an inference step — [41, 144–146]; [6, 363, 364]; [101, 166–168]; [74, 32]; [93, 101]; [27, 171]
- *The scene read whole: God's sentence on the serpent's power*, weakest at *disputed*:
  - The serpent of Genesis 3 is the instrument of an evil power — [41, 146–147]; [195, 197]; [93, 101–102]; [191, 261]

`promise_turns_on_the_standard`

**The promise turns on the standard, and the hearing and the rating agree.** Under the evidence standard Westermann is heard, and nothing prevails. Under the Scripture standard he is not, and the fulfilment prevails, with the syntax of the striker and the scene read whole: Genesis 3:15 is the protoevangelium, fulfilled in Jesus.

```
theorem promise_turns_on_the_standard : Framework.grounded
    (promiseRegister.hearing Standard.evidence).defeats =
    Framework.grounded (promiseRegister.hearing Standard.scriptural).defeats =
    Solver.toSet (Witness.listSub (promiseRegister.admits Standard.scriptural)
    [PromiseParty.fulfilment, PromiseParty.syntax, PromiseParty.scene])
-- axioms: propext, Classical.choice, Quot.sound
```

# Sola fide

## What sola fide claims

> "By grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works" (Ephesians 2:8–9).

The Reformers summed up verses like this one in two Latin words, *sola fide*: by faith alone. Rome answered at the Council of Trent, in its decree on justification of 1547, that faith is necessary and is not alone. The two sides have argued over the same verses ever since, and they still do. These chapters set the argument out so that a reader with an English Bible can follow every step of it, and see exactly where the two sides part.

### What these chapters do, and what they cannot do

Each position is written down as a list of premises, the things it takes as given, and every premise has a source: the verse, the council, the commentator who holds it. Nothing is assumed silently. Then a machine checks what follows from each list, and what does not. The checking is done in Lean, a program that verifies proofs; the Lean is kept behind each chapter, under "How this is checked", for anyone who wants it.

What the checking cannot do is tell you which premises are true. Whether Paul meant one thing or another by a phrase is a question for the reader, and for the scholars cited. The checking adds something narrower, and harder to come by in a debate this old: if you grant these premises, this conclusion follows; if you deny that one, here is what you lose and what you keep.

Scripture is quoted from the English Standard Version (ESV). Where a Greek or Hebrew word matters, it is given in brackets after the English. Three words recur throughout:

- A **premise** is something a position takes as given: a verse, or a claim about what a word in it means.
- A **reading** is a premise about what a text means where readers disagree.
- A **step** is an inference from some premises, its *starting points*, to a conclusion. It is rated like a premise.
- A **rating** says how well a premise or a step is supported among the sources cited. It is `disputed` when a cited source grants the evidence and still denies the claim; above that come `plausible`, `wellSupported` and `consensus`.

Names set like `this` are the names of premises and results in the source, given in brackets so that a reader can find them.

### Three claims in one

"By grace, through faith, not by works" is really three claims: salvation is *by grace*, it is *not by works*, and it is *through faith*. The chapters keep them apart, because the positions disagree about different parts.

- **Trent** denies the second, in one respect. It grants that nothing before justification, "whether faith or works", merits it (Session VI, ch. 8). But it holds that works done afterwards, in grace, merit an increase of justification (ch. 10; canon 24). So for Trent salvation as a whole is not apart from works.

- **The apocalyptic reading of Paul** (Martyn, Campbell), so called because it reads Paul's gospel as God breaking into the world to rescue it, does not reach the third. It takes "the righteousness of God" as God's act of rescue, not as a status given on condition of faith. So it has no ground of its own for "through faith", though it reaches grace and "not by works" by its own route (`apocalyptic_establishes_grace_not_works`).

Splitting the claim also shows what the hard questions are for. Grace and "not by works" follow from the verses that say so in as many words, once James is answered, with every one of those readings taken away (`grace_and_works_rest_on_no_lexical_premise`). Those readings decide one thing only: *through faith*.

### Four witnesses

The Reformed case reaches "through faith" by four routes, called *strands*:

- **Paul**, answering the teachers in Galatia: "a person is not justified by works of the law but through faith in Jesus Christ" (Galatians 2:16).
- **Jesus, in Luke**, to the woman who anointed his feet: "your faith has saved you; go in peace" (Luke 7:50).
- **Peter, in Acts**, at the Jerusalem council: "we believe that we will be saved through the grace of the Lord Jesus, just as they will" (Acts 15:11).
- **Jesus, in John**: "this is the work of God, that you believe in him whom he has sent" (John 6:29).

Each rests on its own texts and on a reading of them that the conclusion needs. For Paul, Peter and John that reading is one a scholar cited here denies; for Luke it is that "saved" at 7:50 means saved, which no scholar found denies. The case does not hang on any one of those readings: take any one away and the others still reach the conclusion. Only when such a reading is taken from every strand at once does sola fide fail to follow (`lexical_premises_jointly_load_bearing`). The next chapter takes the four in turn, and John has a chapter of his own.

### What justification is

Underneath the argument about faith lies a second question, which these chapters keep separate: what justification *is*. Three answers are heard.

- **The Reformed answer** is that justification is a verdict only (the technical word is "forensic", as in a court): God pardons, and counts righteousness to the believer, and that is not a change worked inside the person (Westminster Confession XI.1).
- **Trent's answer** is that justification is "not remission of sins merely, but also the sanctification and renewal of the inward man".
- **The Finnish reading of Luther** (Mannermaa and his school) is that in faith Christ himself is present in the believer, so justification is not a verdict *and nothing more*.

The Reformed case with the Finnish denial added, that justification is not only a verdict, still establishes sola fide (`forensic_justification_not_load_bearing`). Trent denies it and does not. So denying the verdict-only account is not, by itself, what separates Trent from the Reformers. What Trent's objection needs is its fuller definition: justification includes the inner renewal, that renewal grows through good works, and so works increase justification. Both sides grant the growth. The Reformed call it sanctification, distinct from justification and following it (Westminster XIII.1; Calvin, *Institutes* III.xi.6). Put that distinction in place of Trent's definition, and Trent's case no longer denies "not by works" (`trent_objection_rests_on_its_definition`). Whether works merit anything in justification turns on whether justification includes the inner renewal.

**James 2:24**

> "You see that a person is justified by works and not by faith alone" (James 2:24).

This is the only place in the New Testament where the words *faith alone* occur, and they are denied. The chapters do not assume the verse away. They derive James's agreement with Paul from two cited premises. The first is that James is attacking a barren faith, mere assent ("even the demons believe", 2:19). The second is that works are the fruit and evidence of saving faith, and not a ground of justification. Moo and Johnson are cited for the reading of James, and the Westminster Confession for the doctrine:

> faith "is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love" (XI.2).

The case depends on this answer. Take it away and sola fide does not follow (`james_harmonisation_is_load_bearing`). Grace alone does not need it (`grace_needs_no_answer_to_james`), because James bears on "not by works", the part he appears to contradict.

**The positions weighed against each other**

So far the question has been what follows from each position's own premises. The chapter "Weighing the positions" asks a different one: when the positions are set against one another, which survive? It uses three words in a sense of its own.

- One position **defeats** another when it contradicts it and rests on premises rated at least as well.
- A position is **forced** when it must be accepted however the open disagreements are settled.
- Two positions that defeat each other are a **tie**. A reader may hold either, and neither is forced.

Seventeen positions are heard: the four strands, each argued alone; Trent; the apocalyptic reading; Sanders and his critics; Jervell; Aquinas on John, and Luther's answer; Chrysostom on John 3:36, and the Reformed answer; Paul's gospel in Galatians; and three positions on what Paul's word "justify" means.

One thing prevails outright: Paul's verb "justify" ( ) does not mean the renewal of the inward man (`only_pauls_word_prevails`). It is argued two ways, from the word's usage and from Romans 4, and those are the only positions whose every step is rated above `disputed`. Trent's definition, taken as a claim about what Paul's word means, cannot be defended against them (`trent_on_pauls_word_indefensible`).

Everything else ties. Every other position rests on something rated `disputed`, and every attack between Trent and a Reformed strand runs in both directions. Luke's case, Paul's gospel and Trent can each be defended, and none is forced. John's case ties with Trent, the apocalyptic reading, Aquinas and Chrysostom, as the other strands tie with their rivals.

### The questions the later chapters take

Each later chapter takes one question a reader brings to this debate.

- **Where exactly do Trent and Paul part?** At one step: that a verdict on Christ's finished work excludes the renewal worked in us. Trent can grant every text, and the verdict sense of the verb ("Where Trent parts from Paul").
- **Is Trent's definition about Paul's word, or about what God does?** Taken as a claim about the word, it cannot be held with the evidence for the word's meaning. Taken as a claim about what God does, nothing about the word reaches it, and it meets Paul at steps rated `disputed`: Augustine accepts Romans 4 and reads it as God making the ungodly godly ("What Trent means by justification").
- **What did the Reformation itself decide? And without Trent, would Scripture establish sola fide?** Heard as Rome and the Reformers alone, only the meaning of Paul's word is forced. Heard without Trent, two things are forced: Paul's gospel, and the meaning of Paul's word. *Faith alone* still is not, and neither is Luke's "faith suffices". Campbell, Sanders and Dunn, Jervell, and Aquinas each still stand against one strand, and Chrysostom against all four ("Weighing the positions").
- **What does Jesus himself say?** The tax collector "went down to his house justified" (Luke 18:14). Trent's case is consistent with every word of the parable, and meets it where it meets Luke 7:50. Matthew 7:21–23 and 19:16–22 are each read both ways, and neither settles its question alone ("What Jesus' own words say about faith and works").
- **Is baptism necessary?** Trent makes water baptism the instrument of justification, "or the desire thereof". Water, the Spirit and "fire" are kept apart, so that no argument slides from one sense of "baptism" to another, and John 3:5 is examined under each of the four readings of its "water" ("Is baptism how we are justified?").
- **Does justification have degrees?** A verdict acquits or condemns, and has no degrees, so if justification is only a verdict, Trent's "increase of justification" has nothing to increase. Trent can grant the courtroom texts; the two part only at the definition ("Does justification have degrees?").
- **What does "justified by works" mean in James?** The same kind of hearing, over James 2:24 and the two other texts Trent cites for the increase of justification ("James 2:24" and "Trent's two Latin texts").
- **What does Genesis say about Abraham?** "He believed the LORD, and he counted it to him as righteousness" (Genesis 15:6), and then God alone passes between the pieces of the covenant. Read so, Abraham was counted righteous with no work as a condition; read from his testing in Genesis 22, as 1 Maccabees reads it, he was not. The texts of Genesis alone do not decide ("Abraham, counted righteous").

- **How firm are the ratings?** Each rating a verdict depends on is recomputed under three standards ("Why each step is rated as it is").

The claims themselves, each with its number, its source and its rating, are listed in the appendix, "The claims and their sources".

## Four witnesses: Paul, Luke, Acts and John

The first chapter named the four strands. Each begins from a different speaker: Paul, Jesus as Luke reports him, Peter at Jerusalem, and Jesus as John reports him. Each rests on its own texts, and on a reading of them that the conclusion needs. This chapter takes them in turn, then asks what they show together.

### Paul

The first is Paul's answer to the teachers in Galatia who required believers to be circumcised as well as to believe:

> "A person is not justified by works of the law but through faith in Jesus Christ" (Galatians 2:16).

Two questions about this verse carry the strand. The first is what "works of the law" ( ) means. The traditional answer, Calvin's and among modern scholars Westerholm's, is human works in general. Dunn and Wright, building on Sanders, answer that it means what the law required of Israel as a people set apart, seen above all in the practices that marked Jews off from gentiles: circumcision, food laws and the sabbath. Their reading is known as the New Perspective on Paul. Only on the first answer does refusing circumcision mean refusing every work as a requirement (`worksOfLawMeansWorksGenerally`).

The second question is what "faith in Jesus Christ" ( X ) means: our faith in Christ, or Christ's own faithfulness, as Hays holds. Only on the first does the verse name the believer's faith as the means (`pistisChristouObjective`). This is a premise inside Paul's strand rather than a strand of its own, because every verse with the phrase sets it against the law, so no route through it avoids the first question. Nor does it divide the same people: Dunn rejects the traditional reading of "works of the law" and keeps "faith in Christ".

### Jesus, in Luke

The second strand is a sentence Jesus spoke to the woman who anointed his feet:

> "Your faith has saved you; go in peace" (Luke 7:50).

Luke has the saying four times (7:50, 8:48, 17:19, 18:42). The Greek verb ( ) means both *save* and *heal*, and in the other three places the person has just been healed, which is why most English Bibles print "made you well" there. So the strand rests on 7:50 alone, where the saying follows "your sins are forgiven" and no one is ill. That the word means *saved* there is a reading the strand needs (`sozoIsSoteriological`), and it is rated `wellSupported`, because no scholar found argues the healing sense at 7:50. As Marshall puts it, the saying is used at 7:50 "in a case where physical healing is not involved".

The strand's disputed reading is of the verse before:

> "Her sins, which are many, are forgiven—for she loved much" (Luke 7:47).

Read one way, love is the reason she was forgiven. The strand reads it the other way: her love shows her forgiveness and does not earn it (`luke7_47LoveIsEvidence`). The rest of the verse ("he who is forgiven little, loves little") points that way, and so does the parable of the two debtors just before it (7:41–43). Three readers are cited for it:

- Osvaldo Padilla: her actions "stem from the fact that she loves much because she has been forgiven much".
- Melanchthon, in the *Apology of the Augsburg Confession*: "Christ interprets Himself when He adds: Thy faith hath saved thee".
- Marshall, in his commentary on the Greek text, from the grammar: "for" here means "as is evidenced by the fact that".

Marshall also names those who read the love as the cause, most Roman Catholic commentators among them, and that is why this premise is rated `disputed`.

### Peter, in Acts

The third strand comes from the Jerusalem council, where some demanded:

> "Unless you are circumcised according to the custom of Moses, you cannot be saved" (Acts 15:1).

Peter answered that God had cleansed the gentiles' hearts by faith, that the law is "a yoke… that neither our fathers nor we have been able to bear", and that "we believe that we will be saved through the grace of the Lord Jesus, just as they will" (15:9–11). The strand's disputed reading is that the yoke is the whole law treated as a condition of salvation (`acts15YokeIsLawAsCondition`). Jervell reads it instead as Israel's law laid on gentiles as a mark of belonging. On his reading, Peter refuses to make gentiles keep Israel's law, and says nothing about the law as a condition of salvation.

### Jesus, in John

The fourth strand is an exchange in John 6:

> "What must we do, to be doing the works of God?" Jesus answered them, "This is the work of God, that you believe in him whom he has sent" (John 6:28–29).

Its disputed reading is that this believing is trust, which brings nothing of its own to God (`johannineBelievingIsTrust`). Calvin reads it so. Aquinas reads it as faith formed by charity, that is, faith made alive by love, which is how Trent describes the faith that justifies. Luther answers Aquinas from Galatians 3:11–12, and his answer rests on a step Aquinas denies. The chapter on John sets this out, and takes up John 3:36 as well, "whoever does not obey the Son shall not see life", with Chrysostom's reading of it.

### What the four show together

The case does not hang on any one of these readings. Take any one away and the other strands still reach the conclusion (`worksOfLaw_not_load_bearing`, `sozo_not_load_bearing`, `acts15Yoke_not_load_bearing`, `believing_as_trust_not_load_bearing`). Acts and John each reach it with every other strand's reading left out (`apostolic_strand_survives_paul_and_luke`, `johannine_strand_survives_the_other_three`). Only when such a reading is taken from every strand at once does sola fide fail to follow (`lexical_premises_jointly_load_bearing`).

So a reader who wins the argument over "works of the law" has not thereby defeated sola fide. The New Perspective rejects the traditional reading of that phrase and still holds justification by faith, and its premises establish the conclusion too (`newPerspective_establishes`). Winning "the faithfulness of Christ" for Hays does not defeat it either: that costs the Reformed case its route through Paul, not its conclusion (`pistisChristou_not_load_bearing`).

None of this shows that the strands are independent in practice. A reader who takes "works of the law" as Israel's boundary markers will usually read Peter's yoke the same way. But they are different premises about different texts, and an opponent has to answer each one.

### Each witness is credited only with what it says

On the Reformed reading, Paul argues for *alone*. The Galatians already believed, and adding circumcision to their faith is what he says severs them from Christ (5:4). John's strand, as Calvin reads it, claims the same: asked about works, Jesus names believing and nothing else.

Luke 7:50 and Acts 15 say less. Her faith saved her; the gentiles are saved without the yoke. That is, faith *suffices* (`faithIsSufficient`). Neither says that nothing else could be a condition, and "through faith" needs only that much. The difference matters when positions are weighed against each other, because a case is attacked on what it claims. Credit Luke with *alone*, and the apocalyptic reading would attack Luke for a claim Luke never made.

### Why the New Perspective reads Paul as it does

In 1977 E. P. Sanders argued that Judaism in Paul's day taught that one enters the covenant by grace and stays in by obedience. He called it "covenantal nomism". If he is right, Paul's opponents were not trying to earn salvation, and Dunn infers that what Paul refuses is the boundary markers (`sandersLine`). Gathercole, and the *Variegated Nomism* volume edited by Carson, O'Brien and Seifrid, deny Sanders' starting point: Jewish texts of the period also speak of final vindication according to works, so the demand Paul refuses is a demand for obedience (`criticsLine`).

On the critics' history, Paul's strand by itself reaches sola fide (`critics_carry_the_pauline_strand`). On Sanders', he does not (`sanders_costs_the_pauline_strand`). Whether Paul's strand reaches sola fide depends on what Judaism in Paul's day taught about works.

### Who wrote the letters

Ephesians, Titus and 1 and 2 Peter are each disputed as to author, and each dispute is recorded from both sides: Hoehner and Lincoln on Ephesians; Mounce, Dibelius–Conzelmann and Marshall on the Pastorals (1 and 2 Timothy and Titus); Jobes and Achtemeier on 1 Peter; Schreiner and Bauckham on 2 Peter; Ehrman across all four. Granting every critical conclusion costs the case nothing (`authorship_not_load_bearing`), because it reads these letters as Scripture, not as the testimony of a named apostle. It does cost them their use as evidence of what *Paul* meant by

"works", and that is why that premise is argued from Romans 4, 9 and 11, where the authorship is not in doubt.

### The positions, written out

Besides the Reformed case, these positions are written out in this chapter:

- **the New Perspective** (Dunn, Wright), which reads "works of the law" as Israel's boundary markers;
- **Hays**, who reads "faith of Christ" as Christ's own faithfulness;
- **Jervell**, who reads Peter's yoke as Israel's law laid on gentiles;
- **the Finnish reading of Luther** (Mannermaa), for which justification is not a verdict and nothing more;
- **the critical view of authorship**, which denies that Paul wrote Ephesians and Titus, and that Peter wrote 1 and 2 Peter;
- **the apocalyptic reading** (Martyn, Campbell);
- and **Trent**.

Beside them are variants of the Reformed case. Each asks whether the case depends on one premise: with it taken out, either the conclusion still follows, or the checking names a way of taking the texts on which it does not.

### What follows, and what does not

Each result takes one position and asks whether its conclusion follows from its premises. Where it does, the result says so. Where it does not, the result names a consistent way of taking the texts on which every premise holds and the conclusion fails. That way of taking them is the rival position, written down, and a reader can check it verse by verse.

Many results ask what the case depends on. A premise is taken out, everything else is kept, and the result says whether the conclusion still follows. If it does, the case never needed that premise.

John's strand has more to answer than the others, and the next chapter takes it.

### How this is checked

### Lines of reason

`paulineToFaithAlone`
**Paul's strand.** From Romans and Galatians to justification by faith alone, with Galatians 2:16 at the centre: "a person is not justified by works of the law but through faith in Jesus Christ."

Each premise does its own work. Galatians 2:16 excludes works of the law. Read as "faith *in* Christ", it also names the believer's faith as the means. The letter's occasion says what is being refused: circumcision *added to* faith as a requirement. That is where *alone* comes from. The Galatians already believed, and Paul says that adding a work to their faith severs them from Christ (5:4). Only the reading of "works of the law" as works in general lets circumcision stand for every work, and not for one mark of being a Jew.

$(P_2 \wedge P_3 \wedge P_8 \wedge P_7 \wedge P_6) \rightarrow P_{25}$ — would give: *Justification is by faith alone*

`dominicalToSufficiency`

**Luke's strand.** From Jesus' words at Luke 7:50, "your faith has saved you", to the claim that faith suffices. It needs two readings. The word "saved" ( ) means saved there, not healed. And "for she loved much" (7:47) gives the evidence of her forgiveness, not its cause, so that what Jesus names as saving her is her faith.

The strand says that her faith saved her, and no more. It does not say that nothing else could have. It owes nothing to Paul or to the dispute over "works of the law".

$(P_{17} \wedge P_{18} \wedge P_{19}) \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*

`apostolicToSufficiency`

**Peter's strand.** From Peter's speech at the Jerusalem council to the claim that faith suffices.

The council answers the demand Galatians answers: circumcision and the law of Moses as a condition of salvation (Acts 15:1, 15:5). Peter replies that God cleansed the gentiles' hearts by faith, that Jew and gentile alike are saved through grace, and that the yoke should not be laid on them. If the yoke is the whole law as a condition of salvation, then the gentiles are saved without it, by faith. That is the reading the strand needs.

$(P_{9} \wedge P_{10}) \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*

`johannineToFaithAlone`

**The Johannine strand.** From John's Gospel to justification by faith alone. The crowd asks what they must do "to be doing the works of God", and Jesus answers: "This is the work of God, that you believe in him whom he has sent" (6:28–29). The Gospel says throughout that eternal life comes through believing (3:16–18, 3:36, 5:24, 20:31).

The step needs one more premise, and it is the disputed one: that this believing is trust, which brings nothing of its own to God. Independent of Paul, of Luke 7:50 and of Acts 15.

$(P_{36} \wedge P_{37} \wedge P_{40}) \to P_{25}$ — would give: *Justification is by faith alone*

`jamesHarmonisation`

The answer to James. James 2:24 says "a person is justified by works and not by faith alone". If James is attacking a barren faith, and if works are the fruit of saving faith and not its ground, then the verse does not contradict Paul. The agreement is derived from those two premises, not assumed.

$(P_{20} \wedge P_{21}) \to P_{22}$ — would give: *James 2:24 is compatible with Paul, using 'justify' in a different sense*

`solaFide`

**The conclusion**, in three parts: salvation is by grace, not by works, and through faith. They are stated as three claims and not one, so that a position can be shown to hold some and deny another. Trent and the apocalyptic reading each do that, over different parts.

$P_{27} \wedge P_{28} \wedge P_{29}$

`graceNotWorks`

The first two parts: by grace, and not by works. This is what the apocalyptic reading keeps.

$P_{27} \wedge P_{28}$

**`toGrace`**
*By grace*, from the verses that say so: "by grace you have been saved… it is the gift of God" (Ephesians 2:8), a gift and not wages (Romans 4:4–5), "according to his own mercy" (Titus 3:5). This part needs neither a strand nor the answer to James.

$(P_1 \wedge P_4 \wedge P_5) \to P_{27}$ — would give: *Salvation is by grace, a gift and not wages owed*

**`toNotByWorks`**
*Not by works*, from the same verses, which say "not a result of works" in as many words. It needs two more things: an answer to James 2:24, and that Scripture does not contradict itself. It needs no strand.

$(P_1 \wedge P_4 \wedge P_5 \wedge P_{22} \wedge P_{24}) \to P_{28}$ — would give: *Salvation is not by works: no work is its ground*

**`faithAloneSuffices`**
If justification is by faith alone, then faith suffices: if nothing but faith is the condition, faith is enough. This is how Paul's strand and John's, which argue the stronger claim, reach the part of the conclusion that Luke's and Peter's reach directly.

$P_{25} \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*

**`toThroughFaith`**
*Through faith*, from the claim that faith suffices together with Ephesians 2:8, "through faith" ( ), which names faith as the means. This is the only part of the conclusion the four strands are needed for, and it needs only what each of them says.

$(P_{26} \wedge P_1) \to P_{29}$ — would give: *Salvation is received through faith*

**`paulineLine`** — Pauline strand ( , X )
Paul's line of argument. What is distinctive to it is the reading of Galatians as a letter against requiring circumcision, and two disputed readings: of "works of the law" ( ) and of "faith in Christ" ( X ). The verses it reads are shared with every other position, which is why denying one of the readings does not cost the argument its texts.

The question of "faith in Christ" is a premise *inside* this strand, not a strand of its own. Every verse with the phrase sets it against the law, so any route through it still has to say what "works of the law" means.

(1) $P_8$ — *Galatians opposes requiring circumcision, besides faith, for justification*
(2) $P_6$ — *Paul's 'works of the law' means human works in general, not boundary markers*
(3) $P_7$ — *In Galatians 2:16 'faith of Christ' ( X ) means our faith in Christ*
(4) $(P_2 \wedge P_3 \wedge P_8 \wedge P_7 \wedge P_6) \to P_{25}$
$\vdash P_{25}$ — at issue: *Justification is by faith alone*

**`dominicalLine`** — Dominical strand (  at Luke 7:50)
Luke's line of argument, resting on Jesus' words and not Paul's. What is distinctive to it is the reading of "saved" at Luke 7:50, and the reading of 7:47 on which the woman's love is not the cause of her forgiveness.

(1) $P_{18}$ — *'Saved' (  ) at Luke 7:50 means saved from sin, not healed*
(2) $P_{19}$ — *Luke 7:47 — her love is the evidence of her forgiveness, not its ground*
(3) $(P_{17} \wedge P_{18} \wedge P_{19}) \rightarrow P_{26}$
$\vdash P_{26}$ — at issue: *Faith is sufficient: whoever believes is saved*

**`apostolicLine`** — Apostolic strand (Acts 15:7–11)
Peter's line of argument, as Luke reports him. What is distinctive to it is the reading of the yoke.

It shares no premise with Paul's line. That does not make the two independent in practice. A reader who takes "works of the law" as the marks of Israel will read Peter's yoke the same way, as Jervell does, so the two readings tend to be won or lost together. The encoding shows only that they are two premises about two texts, and an opponent has to answer both.

(1) $P_{10}$ — *The yoke refused at Acts 15:10 is the whole law as a condition of salvation*
(2) $(P_{9} \wedge P_{10}) \rightarrow P_{26}$
$\vdash P_{26}$ — at issue: *Faith is sufficient: whoever believes is saved*

**`calvinOnJohnSix`**
Calvin's step from John to justification. John never uses Paul's verb "justify" (  ), so passing from "eternal life through believing" to "justified by faith alone" is an inference and not the reading of a word. Rated `plausible`: no cited source grants the strand's grounds and denies the step, but the step rests on Calvin's comment on 6:29 and not on a full argument from John's vocabulary to Paul's.

```
def calvinOnJohnSix : Source :=
  { primary := Reference.work calvinJohn (Bib.Locus.adLoc Scripture.john6_29),
    tradition := Tradition.reformedProtestant,
    confidence := Confidence.plausible }
```

**`johannineLine`** — Johannine strand (John 6:29)
The Johannine line, resting on Jesus' words in John's Gospel. Its texts are its own grounds: no other strand reads them. Its distinctive ground is the reading of believing as trust, which Aquinas denies.

(1) $P_{36}$ — *John 6:28–29 — the work God requires is that you believe in him whom he sent*
(2) $P_{37}$ — *John 3:16–18, 3:36, 5:24, 20:31 — eternal life through believing in the Son*
(3) $P_{40}$ — *The believing of John 6:29 is trust, which brings nothing and receives Christ*
(4) $(P_{36} \wedge P_{37} \wedge P_{40}) \rightarrow P_{25}$
$\vdash P_{25}$ — at issue: *Justification is by faith alone*

**`jamesLine`** — Harmonisation of James 2:24
The line that answers James. It is not a route to the conclusion. It answers the one verse that appears to stand against it.

(1) $P_{20}$ — *James 2:14–26 targets a barren faith — mere assent — not Paul's doctrine*
(2) $P_{21}$ — *Good works are the fruit and evidence of saving faith, not its ground*
(3) $(P_{20} \wedge P_{21}) \rightarrow P_{22}$
$\vdash$ $P_{22}$ — at issue: *James 2:24 is compatible with Paul, using 'justify' in a different sense*

**`deliveranceNotFaithAlone`**
**The apocalyptic reading** (Martyn, Campbell). If "faith of Christ" is Christ's own faithfulness, and "the righteousness of God" ( ) is God's act of rescue, then faith is not the condition on which a person is justified. So justification by faith alone, in the sense the Reformed and the New Perspective share, is denied. Grace and "not by works" are not denied: the reading rejects the condition, not the gift.

$(\neg P_7 \wedge P_{16}) \rightarrow \neg P_{25}$ — would deny: *Justification is by faith alone*

**`deliveranceIsGrace`**
What the apocalyptic reading keeps. If "the righteousness of God" is God's act of rescue, it is a gift that depends on nothing a person does: by grace, and not by works. This is Campbell's inference, and his reason for calling the reading more gracious than the one it replaces.

$P_{16} \rightarrow P_{27} \wedge P_{28}$ — would give: $P_{27}$ *Salvation is by grace, a gift and not wages owed;* $P_{28}$ *Salvation is not by works: no work is its ground*

**`apocalypticLine`** — Apocalyptic reading ( as deliverance)
The apocalyptic line: another route from Paul, arriving at the denial of what Paul's strand delivers.

(1) $\neg P_7$ — denied: *In Galatians 2:16 'faith of Christ' ( X ) means our faith in Christ*
(2) $P_{16}$ — *'The righteousness of God' ( ) names God's act of rescue in Christ*
(3) $(\neg P_7 \wedge P_{16}) \rightarrow \neg P_{25}$
$\vdash$ $\neg P_{25}$ — at issue, the denial of: *Justification is by faith alone*

**`sandersLine`** — Covenantal nomism (Sanders, Dunn)
**The New Perspective's reason** for its reading of "works of the law". Sanders argued that Judaism in Paul's day taught entry into the covenant by grace and staying in by obedience ("covenantal nomism"). If so, Paul's opponents were not trying to earn salvation, and what Paul refuses is not works as such but the practices that kept gentiles out. The starting point is Sanders'. The inference is Dunn's, and is cited as his.

(1) $P_{31}$ — *Second Temple Judaism: in by grace, staying in by works*
(2) $P_{31} \rightarrow \neg P_6$
$\vdash$ $\neg P_6$ — at issue, the denial of: *Paul's 'works of the law' means human works in general, not boundary markers*

**`criticsLine`** — Variegated nomism (Gathercole, Carson et al.)
**The critics' reply.** If Jewish texts of the period also speak of final vindication according to works, then the demand Galatians refuses, circumcision added to faith as a requirement, is a demand for

obedience. In refusing it Paul refuses works as such. So the Reformed reading of "works of the law" is derived here and not assumed: from the occasion of Galatians, and from a claim about first-century Judaism that is argued on the evidence. Cited to Gathercole, and to the volume edited by Carson, O'Brien and Seifrid.

(1) $\neg P_{31}$ — denied: *Second Temple Judaism: in by grace, staying in by works*
(2) $P_{8}$ — *Galatians opposes requiring circumcision, besides faith, for justification*
(3) $(\neg P_{31} \wedge P_{8}) \to P_{6}$
⊢ $P_{6}$ — at issue: *Paul's 'works of the law' means human works in general, not boundary markers*

`jervellLine` — Law-observant Luke (Jervell)
**Jervell's reading of the yoke.** Luke shows the Jewish believers keeping the law (Acts 21:20–24), and the council's decree lays part of it on gentiles (Acts 15:20–21). So, Jervell argues, what Peter refuses at 15:10 is the whole of Israel's law laid on gentiles, and not the law as a condition of salvation. The step is contested: Bruce accepts both passages and reads the yoke as the law taken as a condition of salvation.

(1) $P_{11}$ — *Acts 15:20–21, 21:20–24: Jewish believers keep the law; gentiles keep part*
(2) $P_{11} \to \neg P_{10}$
⊢ $\neg P_{10}$ — at issue, the denial of: *The yoke refused at Acts 15:10 is the whole law as a condition of salvation*

`trentOnIncrease`
Trent's step from its definition to merit. If justification *is* the renewal of the inward person, and that renewal grows through good works, then good works increase justification (Session VI, ch. 10 and canon 24). Rated `consensus`, as `trentOnMerit` is. The Reformed deny the definition, not the inference, and canon 24 condemns the Reformed alternative by name: that works are "merely the fruits and signs of Justification obtained".

```
def trentOnIncrease : Source :=
  {
    primary :=
      Reference.work tannerDecrees
        (Bib.Locus.sectionRef "Trent, Session VI (1547), canon 24"),
    supporting :=
      [Reference.work tannerDecrees
          (Bib.Locus.sectionRef
            "Trent, Session VI (1547), Decree on Justification, ch. 10")],
    tradition := Tradition.romanCatholic, confidence := Confidence.consensus }
```

`tridentineLine` — Trent (justification as renewal)
**Trent's line of argument.** Justification is the renewal of the inward person and not remission of sins only. That renewal grows through good works. So good works increase justification (Session VI, ch. 10, canon 24). The Reformed accept that the renewal grows and deny the definition, so the step carries the objection only as far as the definition does.

(1) $P_{33}$ — *Justification is not remission of sins only, but renewal of the inward man*
(2) $P_{35}$ — *The inward renewal of the justified grows as they do good works in grace*
(3) $(P_{33} \wedge P_{35}) \to P_{32}$
⊢ $P_{32}$ — at issue: *Works performed in grace merit an increase of justification*

**`trentDefinitionSteps`**
What Trent's definition rules out. Justification as a verdict only (canon 11). Justification as distinct from the sanctification that follows it. And faith as sufficient: if justification *is* the renewal of the inward person by charity poured in, then faith "unless hope and charity be added thereto" does not unite a person perfectly with Christ (ch. 7), and whoever says that "nothing else is required to cooperate" is anathema (canon 9). So Trent's denial that faith suffices is not a separate thesis. It follows from what Trent says justification is.

(1) $P_{33} \to \neg P_{30}$ — would deny: *Justification is a verdict only: pardon and righteousness counted, not poured in*
(2) $P_{33} \to \neg P_{34}$ — would deny: *Justification and sanctification are inseparable but distinct*
(3) $P_{33} \to \neg P_{26}$ — would deny: *Faith is sufficient: whoever believes is saved*

**`prooftexts`**
The verses the strands read. Every Reformed position shares them, and so does the New Perspective.

(1) $P_1$ — *Ephesians 2:8–9 teaches salvation by grace through faith, not of works*
(2) $P_2$ — *Romans 3:28 teaches justification by faith apart from works of the law*
(3) $P_3$ — *Galatians 2:16 teaches that no one is justified by works of the law*
(4) $P_4$ — *Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes*
(5) $P_5$ — *Titus 3:5 teaches that God saved us not by works done in righteousness*
(6) $P_{17}$ — *Luke 7:50 — Jesus says 'your faith has saved you' after declaring sins forgiven*
(7) $P_9$ — *Acts 15:9–11 — Peter: hearts cleansed by faith; saved through grace*

**`sharedGrounds`**
Everything the strands share: those verses, the two premises that answer James, and that Scripture does not contradict itself.

(1) $P_1$ — *Ephesians 2:8–9 teaches salvation by grace through faith, not of works*
(2) $P_2$ — *Romans 3:28 teaches justification by faith apart from works of the law*
(3) $P_3$ — *Galatians 2:16 teaches that no one is justified by works of the law*
(4) $P_4$ — *Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes*
(5) $P_5$ — *Titus 3:5 teaches that God saved us not by works done in righteousness*
(6) $P_{17}$ — *Luke 7:50 — Jesus says 'your faith has saved you' after declaring sins forgiven*
(7) $P_9$ — *Acts 15:9–11 — Peter: hearts cleansed by faith; saved through grace*
(8) $P_{20}$ — *James 2:14–26 targets a barren faith — mere assent — not Paul's doctrine*
(9) $P_{21}$ — *Good works are the fruit and evidence of saving faith, not its ground*
(10) $P_{24}$ — *Scripture does not contradict itself*

**`sharedGroundsWithoutJames`**
The same, with James left unanswered.

(1) $P_1$ — *Ephesians 2:8–9 teaches salvation by grace through faith, not of works*
(2) $P_2$ — *Romans 3:28 teaches justification by faith apart from works of the law*
(3) $P_3$ — *Galatians 2:16 teaches that no one is justified by works of the law*
(4) $P_4$ — *Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes*

(5) $P_5$ — *Titus 3:5 teaches that God saved us not by works done in righteousness*
(6) $P_{17}$ — *Luke 7:50 — Jesus says 'your faith has saved you' after declaring sins forgiven*
(7) $P_9$ — *Acts 15:9–11 — Peter: hearts cleansed by faith; saved through grace*
(8) $P_{24}$ — *Scripture does not contradict itself*

`conclusionSteps`
The steps to the three parts of the conclusion, one for each, and the step from "faith alone" to "faith suffices".

(1) $(P_1 \wedge P_4 \wedge P_5) \to P_{27}$ — would give: *Salvation is by grace, a gift and not wages owed*
(2) $(P_1 \wedge P_4 \wedge P_5 \wedge P_{22} \wedge P_{24}) \to P_{28}$ — would give: *Salvation is not by works: no work is its ground*
(3) $P_{25} \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*
(4) $(P_{26} \wedge P_1) \to P_{29}$ — would give: *Salvation is received through faith*

`closingSteps`
The steps that finish the argument: the answer to James, then the steps to the three parts of the conclusion.

(1) $(P_{20} \wedge P_{21}) \to P_{22}$ — would give: *James 2:24 is compatible with Paul, using 'justify' in a different sense*
(2) $(P_1 \wedge P_4 \wedge P_5) \to P_{27}$ — would give: *Salvation is by grace, a gift and not wages owed*
(3) $(P_1 \wedge P_4 \wedge P_5 \wedge P_{22} \wedge P_{24}) \to P_{28}$ — would give: *Salvation is not by works: no work is its ground*
(4) $P_{25} \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*
(5) $(P_{26} \wedge P_1) \to P_{29}$ — would give: *Salvation is received through faith*

### Paul's gospel, against justification as renewal

`galatianGospelReadingSource`
The reading of the gospel in Galatians: Christ's death is the whole ground of justification, and to add a ground is to preach another gospel. Cited to Moo on Galatians and to the Westminster Confession. Rated `disputed`: Trent accepts every text, and that Christ's passion merited justification (ch. 7), and denies that nothing is added (canons 24, 32).

```
def galatianGospelReadingSource : Source :=
  {
    primary :=
      Reference.work mooGalatians
        (Bib.Locus.adLoc { book := Book.galatians, chapter := 1, verse := 6 }),
    supporting :=
      [Reference.work westminsterConfession (Bib.Locus.sectionRef "XI.1")],
    tradition := Tradition.reformedProtestant,
    confidence := Confidence.disputed }
```

`verdictNotRenewalSource`
The step from "a verdict on Christ's finished work" to "renewal is no part of justification". Westminster XI.1: God justifies "not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for anything wrought in them". Rated `disputed`, and the source that makes it so is Rome's own. The *Joint Declaration* accepts the

starting point, that God "no longer imputes to them their sin" (§22). Its Annex denies the step, defining justification as "forgiveness of sins and being made righteous" (Annex 2 A). Among New Testament scholars, Gorman takes the same side: the verdict is a word that does what it says, and changes the person.

```
def verdictNotRenewalSource : Source :=
  {
    primary :=
      Reference.work westminsterConfession (Bib.Locus.sectionRef "XI.1"),
    supporting :=
      [Reference.work Bib.calvinInstitutes (Bib.Locus.sectionRef "III.xi.2"),
        Reference.work morrisApostolicPreaching],
    tradition := Tradition.reformedProtestant,
    confidence := Confidence.disputed }
```

`galatianGospelLine` — Paul's gospel (Galatians 1:6–9; 2:21; 5:2–4; 1 Corinthians 15:3)
**Paul's gospel**, as Galatians states it and 1 Corinthians sums it up.

Galatians is a letter about another gospel. The teachers Paul opposes did not deny Christ. They added circumcision to him, and Paul calls that addition a different gospel and its preachers accursed (1:6–9). Against it he sets what he received: "Christ died for our sins" (1 Corinthians 15:3); "if righteousness were through the law, then Christ died for no purpose" (Galatians 2:21); whoever would be justified by the law is "severed from Christ" (5:2–4).

This line reads those texts as one claim: Christ's work is the whole ground of justification. With the courtroom sense of Paul's verb "justify", it carries that claim to the denial of Trent's definition. If justification is God's verdict on the ground of a finished work, then the renewal worked in us is no part of it.

(1) $P_{44}$ — *Galatians 1:6–9: whoever preaches a gospel contrary to the one received is accursed*
(2) $P_{45}$ — *1 Corinthians 15:3: the gospel of first importance — Christ died for our sins*
(3) $P_{46}$ — *Galatians 2:21: if righteousness were through the law, Christ died for no purpose*
(4) $P_{47}$ — *Galatians 5:2–4: you who would be justified by the law are severed from Christ*
(5) $(P_{44} \wedge P_{45} \wedge P_{46} \wedge P_{47}) \to P_{58}$
$\vdash$ $P_{58}$ — at issue: *Christ's death for our sins is the whole ground of justification; to add to it is another gospel*

`verdictExcludesRenewal`
**The step where Trent parts from Paul.** If justification is God's verdict, since Paul's verb "justify" ( ) is a courtroom word whose opposite is "condemn" (Romans 8:33–34), and if its ground is Christ's finished work alone, then the renewal of the inward person is no part of it.

$(P_{58} \wedge P_{49} \wedge P_{48}) \to \neg P_{33}$ — would deny: *Justification is not remission of sins only, but renewal of the inward man*

### What Paul's word means

`leastMeaningSource`
The step from three things to "Paul's 'justify' does not mean renewal": the verb is a courtroom word; Paul has other words for renewal; and a word contributes the least meaning its context requires. The method is Silva's, applied as Moo applies it to Romans.

Cited at `wellSupported`. Trent keeps the first starting point, the verdict, for the justified "are not only reputed, but are truly called, and are, just" (Session VI, ch. 7), and denies that the word means no more; Augustine himself gives the forensic sense beside "made righteous", "deemed, or reckoned as just" (*On the Spirit and the Letter* 26.45). So a cited reader grants the starting points and denies the conclusion, and the checks count Trent's reading a credible critique of this step under every standard (`trent_dissents_from_the_definition_steps`). By the library's rule that makes the step `disputed`, and the disputes weigh it at `wellSupported`: this is the one place they rest on a rating the rule does not license. Whether the step can rise above `disputed` turns on Romans 6:7 and 1 Corinthians 6:11, which readers take both ways.

Those who deny the first starting point itself, VanLandingham among them, are weighed in that premise's rating. Those who hold that God's verdict renews, Gorman and the *Joint Declaration*, make a claim about what God does, not about the word.

```
def leastMeaningSource : Source :=
  { primary := Reference.work silvaBiblicalWords,
    supporting :=
      [Reference.work mooRomans (Bib.Locus.sectionRef "p. 80"),
        Reference.work barrSemantics],
    tradition := Tradition.christianHistoricalGrammatical,
    confidence := Confidence.wellSupported }
```

`lexicalLine` — Paul's word ( , by the rule of least meaning)
**Paul's word**, read by the rule that a word means no more than its context requires.

Trent's definition can be read as a claim about Paul's word: that "justify" ( ), in Paul, means the renewal of the inward person. This line answers that reading from the word alone.

The verb is a courtroom word: its opposite is "condemn". Paul has other words for renewal, and sets them beside it. And a word contributes the least meaning its context requires. Nothing in the setting of a verdict requires a second, inward sense, and to supply one from the doctrine is the mistake Barr called "illegitimate totality transfer": reading into one use of a word everything it can mean elsewhere. So Paul's "justify" does not mean renewal.

The line says nothing about what God does when he justifies. That is the other way of reading Trent's definition, and this line does not reach it (the chapter "What Trent means by justification").

(1) $P_{49}$ — *In Paul, 'justify' ( ) is a verdict: to declare righteous*
(2) $P_{50}$ — *Paul names renewal with other words ( , ) and sets them beside 'justify'*
(3) $P_{51}$ — *A word contributes the least meaning its context requires; one occurrence does not carry the whole concept*
(4) $(P_{49} \wedge P_{50} \wedge P_{51}) \rightarrow \neg P_{52}$
$\vdash \neg P_{52}$ — at issue, the denial of: *Paul's word 'justify' means the renewal of the inward man, not only a verdict*

### Romans 4: the ungodly, justified

`romansFourExegesisSource`
The reading of Romans 4:3–8. Paul uses the language of an account ("counted", ), sets it against wages, and explains what is counted by quoting a psalm. Cited to Moo on Romans. Rated `wellSupported`: Augustine and Trent accept the texts and dispute what follows from them, not what Paul says the counting is.

```
def romansFourExegesisSource : Source :=
  {
    primary :=
      Reference.work mooRomans
        (Bib.Locus.adLoc { book := Book.romans, chapter := 4, verse := 6 }),
    supporting := [Reference.work bdag (Bib.Locus.sectionRef "s.v.      ")],
    tradition := Tradition.christianHistoricalGrammatical,
    confidence := Confidence.wellSupported }
```

`romansFourReadingSource`
The step from Paul's explanation, with the courtroom sense of the verb, to "renewal is no part of justification". Cited to Moo on Romans 4:5 and Westminster XI.1. Rated `disputed`: Augustine accepts the texts and reads "justifies the ungodly" as making the ungodly godly, and Trent's chapter 7 makes the justice "whereby He maketh us just" the formal cause of justification.

```
def romansFourReadingSource : Source :=
  {
    primary :=
      Reference.work mooRomans
        (Bib.Locus.adLoc { book := Book.romans, chapter := 4, verse := 5 }),
    supporting :=
      [Reference.work westminsterConfession (Bib.Locus.sectionRef "XI.1")],
    tradition := Tradition.reformedProtestant,
    confidence := Confidence.disputed }
```

`romansFourExegesisLine` — Romans 4:3–8 (the ungodly, justified)
**Romans 4:3–8, read.** God "justifies the ungodly", and the righteousness he counts to them is, in Paul's own explanation, sin not counted.

An argument from one passage, in two steps.

The first step is about what Paul says. God "justifies the ungodly" (4:5). What he counts to them is described in the psalm Paul quotes: "blessed are those whose lawless deeds are forgiven… blessed is the man against whom the Lord will not count his sin" (4:6–8). "Count" ( ) is the language of an account, set against wages owed (4:4). So, in Paul's own argument, the righteousness counted to the ungodly is sin not counted. No source cited here accepts the texts and the sense of the verb and denies that.

The second step puts the first to work, and it goes two ways.

- **Against a claim about Paul's word.** With the rule of least meaning, the verb Paul explains in that way does not also mean the renewal of the inward person. Rated `wellSupported`, as the argument from the word is.
- **Against a claim about what God does.** That what is counted is sin not counted, and that the verdict is a courtroom one, excludes renewal from justification. Augustine accepts every word of Romans 4 and reads the verse the other way: God "justifies the ungodly man, that he may become a godly one" (*On the Spirit and the Letter* 26.45). Trent makes the justice "whereby He maketh us just" the formal cause of justification (ch. 7). So that step is `disputed`, as the step from Galatians is.

(1) $P_4$ — *Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes*
(2) $P_{55}$ — *Romans 4:6–8: righteousness counted apart from works — sins forgiven, sin not counted*
(3) $P_{56}$ — *'Count' ( ) in Romans 4:3–11 is the language of an account: credited to one*
(4) $(P_4 \wedge P_{55} \wedge P_{56}) \to P_{57}$

$\vdash P_{57}$ — at issue: *In Romans 4:6–8 Paul explains righteousness counted apart from works as sin not counted*

**`glossByLeastMeaning`**
From Paul's explanation, by the rule of least meaning: the verb he explains in that way does not also mean renewal.

$(P_{57} \wedge P_{51}) \to \neg P_{52}$ — would deny: *Paul's word 'justify' means the renewal of the inward man, not only a verdict*

**`countedExcludesRenewal`**
From Paul's explanation, with the courtroom sense of the verb: renewal is no part of justification. This is the step Augustine denies.

$(P_{57} \wedge P_{49}) \to \neg P_{33}$ — would deny: *Justification is not remission of sins only, but renewal of the inward man*

### Packages

**`reformed`** — Reformed (sola fide)
The classical Protestant position: all four strands, and every disputed reading they rest on. In Paul, that "works of the law" ( ) means works in general, and that "faith of Christ" ( X ) means faith in Christ. In Luke, that "saved" ( ) at 7:50 means saved and not healed. In Acts, that the yoke is the law as a condition of salvation. In John, that believing is trust.

(1) $P_8$ — *Galatians opposes requiring circumcision, besides faith, for justification*
(2) $P_6$ — *Paul's 'works of the law' means human works in general, not boundary markers*
(3) $P_7$ — *In Galatians 2:16 'faith of Christ' ( X ) means our faith in Christ*
(4) $P_{18}$ — *'Saved' ( ) at Luke 7:50 means saved from sin, not healed*
(5) $P_{19}$ — *Luke 7:47 — her love is the evidence of her forgiveness, not its ground*
(6) $P_{10}$ — *The yoke refused at Acts 15:10 is the whole law as a condition of salvation*
(7) $P_{36}$ — *John 6:28–29 — the work God requires is that you believe in him whom he sent*
(8) $P_{37}$ — *John 3:16–18, 3:36, 5:24, 20:31 — eternal life through believing in the Son*
(9) $P_{40}$ — *The believing of John 6:29 is trust, which brings nothing and receives Christ*
(10) $P_1$ — *Ephesians 2:8–9 teaches salvation by grace through faith, not of works*
(11) $P_2$ — *Romans 3:28 teaches justification by faith apart from works of the law*
(12) $P_3$ — *Galatians 2:16 teaches that no one is justified by works of the law*
(13) $P_4$ — *Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes*
(14) $P_5$ — *Titus 3:5 teaches that God saved us not by works done in righteousness*
(15) $P_{17}$ — *Luke 7:50 — Jesus says 'your faith has saved you' after declaring sins forgiven*
(16) $P_9$ — *Acts 15:9–11 — Peter: hearts cleansed by faith; saved through grace*
(17) $P_{20}$ — *James 2:14–26 targets a barren faith — mere assent — not Paul's doctrine*

(18) $P_{21}$ — *Good works are the fruit and evidence of saving faith, not its ground*
(19) $P_{24}$ — *Scripture does not contradict itself*
(20) $(P_2 \wedge P_3 \wedge P_8 \wedge P_7 \wedge P_6) \to P_{25}$ — would give: *Justification is by faith alone*
(21) $(P_{17} \wedge P_{18} \wedge P_{19}) \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*
(22) $(P_9 \wedge P_{10}) \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*
(23) $(P_{36} \wedge P_{37} \wedge P_{40}) \to P_{25}$ — would give: *Justification is by faith alone*
(24) $(P_{20} \wedge P_{21}) \to P_{22}$ — would give: *James 2:24 is compatible with Paul, using 'justify' in a different sense*
(25) $(P_1 \wedge P_4 \wedge P_5) \to P_{27}$ — would give: *Salvation is by grace, a gift and not wages owed*
(26) $(P_1 \wedge P_4 \wedge P_5 \wedge P_{22} \wedge P_{24}) \to P_{28}$ — would give: *Salvation is not by works: no work is its ground*
(27) $P_{25} \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*
(28) $(P_{26} \wedge P_1) \to P_{29}$ — would give: *Salvation is received through faith*
$\vdash$ $P_{27} \wedge P_{28} \wedge P_{29}$ — at issue: $P_{27}$ *Salvation is by grace, a gift and not wages owed;* $P_{28}$ *Salvation is not by works: no work is its ground;* $P_{29}$ *Salvation is received through faith*

*Grounded in scripture alone:* John 3:16–18, 3:36, 5:24, 20:31 — eternal life through believing in the Son.

**`dominicalWithoutSozo`** — Dominical strand ( at Luke 7:50)
Luke's line without the reading of "saved". The reading of 7:47 stays: it is not what is being tested.

(1) $P_{19}$ — *Luke 7:47 — her love is the evidence of her forgiveness, not its ground*
(2) $(P_{17} \wedge P_{18} \wedge P_{19}) \to P_{26}$
$\vdash$ $P_{26}$ — at issue: *Faith is sufficient: whoever believes is saved*

**`paulineWithoutWorksOfLaw`** — Pauline strand ( , X )
Paul's line without the reading of "works of the law".

(1) $P_8$ — *Galatians opposes requiring circumcision, besides faith, for justification*
(2) $P_7$ — *In Galatians 2:16 'faith of Christ' ( X ) means our faith in Christ*
(3) $(P_2 \wedge P_3 \wedge P_8 \wedge P_7 \wedge P_6) \to P_{25}$
$\vdash$ $P_{25}$ — at issue: *Justification is by faith alone*

**`paulineWithoutPistisChristou`** — Pauline strand ( , X )
Paul's line without the reading of "faith in Christ".

(1) $P_8$ — *Galatians opposes requiring circumcision, besides faith, for justification*
(2) $P_6$ — *Paul's 'works of the law' means human works in general, not boundary markers*
(3) $(P_2 \wedge P_3 \wedge P_8 \wedge P_7 \wedge P_6) \to P_{25}$
$\vdash$ $P_{25}$ — at issue: *Justification is by faith alone*

**`johannineWithoutTrust`** — Johannine strand (John 6:29)
The Johannine line without the reading of believing as trust. Its texts stay: they are not what is being tested.

(1) $P_{36}$ — *John 6:28–29 — the work God requires is that you believe in him whom he sent*
(2) $P_{37}$ — *John 3:16–18, 3:36, 5:24, 20:31 — eternal life through believing in the Son*
(3) $(P_{36} \wedge P_{37} \wedge P_{40}) \to P_{25}$
$\vdash P_{25}$ — at issue: *Justification is by faith alone*

**`newPerspective`** — New Perspective on Paul
The New Perspective on Paul. It denies the traditional reading of "works of the law" ( ) and accepts justification by faith, which is what Dunn and Wright hold. It keeps "faith in Christ" as Dunn does, so the one reading of Paul's that it denies is the first.

The denial is not assumed. **`sandersLine`** derives it from Sanders' account of Judaism by Dunn's inference, which is where its critics engage it.

It takes no position on the yoke of Acts 15:10, or on what believing is in John 6:29. Each of those lines keeps its step and loses its disputed reading, so the position neither grants nor denies the reading on the New Perspective's behalf.

(1) $P_{8}$ — *Galatians opposes requiring circumcision, besides faith, for justification*
(2) $P_{7}$ — *In Galatians 2:16 'faith of Christ' ( X ) means our faith in Christ*
(3) $P_{31}$ — *Second Temple Judaism: in by grace, staying in by works*
(4) $P_{18}$ — *'Saved' ( ) at Luke 7:50 means saved from sin, not healed*
(5) $P_{19}$ — *Luke 7:47 — her love is the evidence of her forgiveness, not its ground*
(6) $P_{36}$ — *John 6:28–29 — the work God requires is that you believe in him whom he sent*
(7) $P_{37}$ — *John 3:16–18, 3:36, 5:24, 20:31 — eternal life through believing in the Son*
(8) $P_{1}$ — *Ephesians 2:8–9 teaches salvation by grace through faith, not of works*
(9) $P_{2}$ — *Romans 3:28 teaches justification by faith apart from works of the law*
(10) $P_{3}$ — *Galatians 2:16 teaches that no one is justified by works of the law*
(11) $P_{4}$ — *Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes*
(12) $P_{5}$ — *Titus 3:5 teaches that God saved us not by works done in righteousness*
(13) $P_{17}$ — *Luke 7:50 — Jesus says 'your faith has saved you' after declaring sins forgiven*
(14) $P_{9}$ — *Acts 15:9–11 — Peter: hearts cleansed by faith; saved through grace*
(15) $P_{20}$ — *James 2:14–26 targets a barren faith — mere assent — not Paul's doctrine*
(16) $P_{21}$ — *Good works are the fruit and evidence of saving faith, not its ground*
(17) $P_{24}$ — *Scripture does not contradict itself*
(18) $(P_{2} \wedge P_{3} \wedge P_{8} \wedge P_{7} \wedge P_{6}) \to P_{25}$ — would give: *Justification is by faith alone*
(19) $P_{31} \to \neg P_{6}$ — would deny: *Paul's 'works of the law' means human works in general, not boundary markers*
(20) $(P_{17} \wedge P_{18} \wedge P_{19}) \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*
(21) $(P_{9} \wedge P_{10}) \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*
(22) $(P_{36} \wedge P_{37} \wedge P_{40}) \to P_{25}$ — would give: *Justification is by faith alone*
(23) $(P_{20} \wedge P_{21}) \to P_{22}$ — would give: *James 2:24 is compatible with Paul, using 'justify' in a different sense*
(24) $(P_{1} \wedge P_{4} \wedge P_{5}) \to P_{27}$ — would give: *Salvation is by grace, a gift and not wages owed*

(25) $(P_1 \wedge P_4 \wedge P_5 \wedge P_{22} \wedge P_{24}) \to P_{28}$ — would give: *Salvation is not by works: no work is its ground*
(26) $P_{25} \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*
(27) $(P_{26} \wedge P_1) \to P_{29}$ — would give: *Salvation is received through faith*
⊢ $P_{27} \wedge P_{28} \wedge P_{29}$ — at issue: $P_{27}$ *Salvation is by grace, a gift and not wages owed;* $P_{28}$ *Salvation is not by works: no work is its ground;* $P_{29}$ *Salvation is received through faith*

*Grounded in scripture alone:* John 3:16–18, 3:36, 5:24, 20:31 — eternal life through believing in the Son.

**`finnish`** — Finnish reading of Luther (Mannermaa)
The Finnish reading of Luther (Mannermaa): the Reformed case, with the verdict-only account of justification denied. Christ himself is present in faith and is the believer's righteousness, so justification is not a declaration and nothing more.

On what justification *is*, this stands with Trent against the Reformed account. On sola fide it stands with the Reformed. The encoding shows both, and shows that the two questions are separate.

(1) $P_8$ — *Galatians opposes requiring circumcision, besides faith, for justification*
(2) $P_6$ — *Paul's 'works of the law' means human works in general, not boundary markers*
(3) $P_7$ — *In Galatians 2:16 'faith of Christ' (  X  ) means our faith in Christ*
(4) $P_{18}$ — *'Saved' (  ) at Luke 7:50 means saved from sin, not healed*
(5) $P_{19}$ — *Luke 7:47 — her love is the evidence of her forgiveness, not its ground*
(6) $P_{10}$ — *The yoke refused at Acts 15:10 is the whole law as a condition of salvation*
(7) $P_{36}$ — *John 6:28–29 — the work God requires is that you believe in him whom he sent*
(8) $P_{37}$ — *John 3:16–18, 3:36, 5:24, 20:31 — eternal life through believing in the Son*
(9) $P_{40}$ — *The believing of John 6:29 is trust, which brings nothing and receives Christ*
(10) $P_1$ — *Ephesians 2:8–9 teaches salvation by grace through faith, not of works*
(11) $P_2$ — *Romans 3:28 teaches justification by faith apart from works of the law*
(12) $P_3$ — *Galatians 2:16 teaches that no one is justified by works of the law*
(13) $P_4$ — *Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes*
(14) $P_5$ — *Titus 3:5 teaches that God saved us not by works done in righteousness*
(15) $P_{17}$ — *Luke 7:50 — Jesus says 'your faith has saved you' after declaring sins forgiven*
(16) $P_9$ — *Acts 15:9–11 — Peter: hearts cleansed by faith; saved through grace*
(17) $P_{20}$ — *James 2:14–26 targets a barren faith — mere assent — not Paul's doctrine*
(18) $P_{21}$ — *Good works are the fruit and evidence of saving faith, not its ground*
(19) $P_{24}$ — *Scripture does not contradict itself*
(20) $(P_2 \wedge P_3 \wedge P_8 \wedge P_7 \wedge P_6) \to P_{25}$ — would give: *Justification is by faith alone*
(21) $(P_{17} \wedge P_{18} \wedge P_{19}) \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*
(22) $(P_9 \wedge P_{10}) \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*
(23) $(P_{36} \wedge P_{37} \wedge P_{40}) \to P_{25}$ — would give: *Justification is by faith alone*
(24) $(P_{20} \wedge P_{21}) \to P_{22}$ — would give: *James 2:24 is compatible with Paul, using 'justify' in a different sense*
(25) $(P_1 \wedge P_4 \wedge P_5) \to P_{27}$ — would give: *Salvation is by grace, a gift and not wages owed*
(26) $(P_1 \wedge P_4 \wedge P_5 \wedge P_{22} \wedge P_{24}) \to P_{28}$ — would give: *Salvation is not by works: no work is its ground*
(27) $P_{25} \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*

(28) $(P_{26} \wedge P_1) \rightarrow P_{29}$ — would give: *Salvation is received through faith*

(29) $\neg P_{30}$ — denied: *Justification is a verdict only: pardon and righteousness counted, not poured in*

$\vdash P_{27} \wedge P_{28} \wedge P_{29}$ — at issue: $P_{27}$ *Salvation is by grace, a gift and not wages owed;* $P_{28}$ *Salvation is not by works: no work is its ground;* $P_{29}$ *Salvation is received through faith*

*Grounded in scripture alone:* John 3:16–18, 3:36, 5:24, 20:31 — eternal life through believing in the Son.

**`subjectiveGenitive`** — Subjective genitive ( X as Christ's faithfulness)
Hays's reading: "faith of Christ" ( X ) in Galatians 2:16 is Christ's own faithfulness, so the verse does not name the believer's faith as the means of justification. Everything else in the Reformed case is granted.

(1) $P_8$ — *Galatians opposes requiring circumcision, besides faith, for justification*

(2) $P_6$ — *Paul's 'works of the law' means human works in general, not boundary markers*

(3) $\neg P_7$ — denied: *In Galatians 2:16 'faith of Christ' ( X ) means our faith in Christ*

(4) $P_{18}$ — *'Saved' ( ) at Luke 7:50 means saved from sin, not healed*

(5) $P_{19}$ — *Luke 7:47 — her love is the evidence of her forgiveness, not its ground*

(6) $P_{10}$ — *The yoke refused at Acts 15:10 is the whole law as a condition of salvation*

(7) $P_{36}$ — *John 6:28–29 — the work God requires is that you believe in him whom he sent*

(8) $P_{37}$ — *John 3:16–18, 3:36, 5:24, 20:31 — eternal life through believing in the Son*

(9) $P_{40}$ — *The believing of John 6:29 is trust, which brings nothing and receives Christ*

(10) $P_1$ — *Ephesians 2:8–9 teaches salvation by grace through faith, not of works*

(11) $P_2$ — *Romans 3:28 teaches justification by faith apart from works of the law*

(12) $P_3$ — *Galatians 2:16 teaches that no one is justified by works of the law*

(13) $P_4$ — *Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes*

(14) $P_5$ — *Titus 3:5 teaches that God saved us not by works done in righteousness*

(15) $P_{17}$ — *Luke 7:50 — Jesus says 'your faith has saved you' after declaring sins forgiven*

(16) $P_9$ — *Acts 15:9–11 — Peter: hearts cleansed by faith; saved through grace*

(17) $P_{20}$ — *James 2:14–26 targets a barren faith — mere assent — not Paul's doctrine*

(18) $P_{21}$ — *Good works are the fruit and evidence of saving faith, not its ground*

(19) $P_{24}$ — *Scripture does not contradict itself*

(20) $(P_2 \wedge P_3 \wedge P_8 \wedge P_7 \wedge P_6) \rightarrow P_{25}$ — would give: *Justification is by faith alone*

(21) $(P_{17} \wedge P_{18} \wedge P_{19}) \rightarrow P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*

(22) $(P_9 \wedge P_{10}) \rightarrow P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*

(23) $(P_{36} \wedge P_{37} \wedge P_{40}) \rightarrow P_{25}$ — would give: *Justification is by faith alone*

(24) $(P_{20} \wedge P_{21}) \rightarrow P_{22}$ — would give: *James 2:24 is compatible with Paul, using 'justify' in a different sense*

(25) $(P_1 \wedge P_4 \wedge P_5) \rightarrow P_{27}$ — would give: *Salvation is by grace, a gift and not wages owed*

(26) $(P_1 \wedge P_4 \wedge P_5 \wedge P_{22} \wedge P_{24}) \rightarrow P_{28}$ — would give: *Salvation is not by works: no work is its ground*

(27) $P_{25} \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*

(28) $(P_{26} \wedge P_1) \to P_{29}$ — would give: *Salvation is received through faith*

$\vdash P_{27} \wedge P_{28} \wedge P_{29}$ — at issue: $P_{27}$ *Salvation is by grace, a gift and not wages owed;* $P_{28}$ *Salvation is not by works: no work is its ground;* $P_{29}$ *Salvation is received through faith*

*Grounded in scripture alone:* John 3:16–18, 3:36, 5:24, 20:31 — eternal life through believing in the Son.

**`lawObservantLuke`** — Law-observant Luke (the yoke as Israel's law for gentiles)
Jervell's reading of Luke: the yoke Peter refuses at Acts 15:10 is Israel's law laid on gentiles as a mark of belonging, and not the law as a condition of salvation. Everything else in the Reformed case is granted. This is the rival Peter's strand was written against.

(1) $P_8$ — *Galatians opposes requiring circumcision, besides faith, for justification*

(2) $P_6$ — *Paul's 'works of the law' means human works in general, not boundary markers*

(3) $P_7$ — *In Galatians 2:16 'faith of Christ' (  X  ) means our faith in Christ*

(4) $P_{18}$ — *'Saved' (  ) at Luke 7:50 means saved from sin, not healed*

(5) $P_{19}$ — *Luke 7:47 — her love is the evidence of her forgiveness, not its ground*

(6) $\neg P_{10}$ — denied: *The yoke refused at Acts 15:10 is the whole law as a condition of salvation*

(7) $P_{36}$ — *John 6:28–29 — the work God requires is that you believe in him whom he sent*

(8) $P_{37}$ — *John 3:16–18, 3:36, 5:24, 20:31 — eternal life through believing in the Son*

(9) $P_{40}$ — *The believing of John 6:29 is trust, which brings nothing and receives Christ*

(10) $P_1$ — *Ephesians 2:8–9 teaches salvation by grace through faith, not of works*

(11) $P_2$ — *Romans 3:28 teaches justification by faith apart from works of the law*

(12) $P_3$ — *Galatians 2:16 teaches that no one is justified by works of the law*

(13) $P_4$ — *Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes*

(14) $P_5$ — *Titus 3:5 teaches that God saved us not by works done in righteousness*

(15) $P_{17}$ — *Luke 7:50 — Jesus says 'your faith has saved you' after declaring sins forgiven*

(16) $P_9$ — *Acts 15:9–11 — Peter: hearts cleansed by faith; saved through grace*

(17) $P_{20}$ — *James 2:14–26 targets a barren faith — mere assent — not Paul's doctrine*

(18) $P_{21}$ — *Good works are the fruit and evidence of saving faith, not its ground*

(19) $P_{24}$ — *Scripture does not contradict itself*

(20) $(P_2 \wedge P_3 \wedge P_8 \wedge P_7 \wedge P_6) \to P_{25}$ — would give: *Justification is by faith alone*

(21) $(P_{17} \wedge P_{18} \wedge P_{19}) \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*

(22) $(P_9 \wedge P_{10}) \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*

(23) $(P_{36} \wedge P_{37} \wedge P_{40}) \to P_{25}$ — would give: *Justification is by faith alone*

(24) $(P_{20} \wedge P_{21}) \to P_{22}$ — would give: *James 2:24 is compatible with Paul, using 'justify' in a different sense*

(25) $(P_1 \wedge P_4 \wedge P_5) \to P_{27}$ — would give: *Salvation is by grace, a gift and not wages owed*

(26) $(P_1 \wedge P_4 \wedge P_5 \wedge P_{22} \wedge P_{24}) \to P_{28}$ — would give: *Salvation is not by works: no work is its ground*

(27) $P_{25} \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*

(28) $(P_{26} \wedge P_1) \to P_{29}$ — would give: *Salvation is received through faith*

$\vdash$ $P_{27} \wedge P_{28} \wedge P_{29}$ — at issue: $P_{27}$ *Salvation is by grace, a gift and not wages owed;* $P_{28}$ *Salvation is not by works: no work is its ground;* $P_{29}$ *Salvation is received through faith*

*Grounded in scripture alone:* John 3:16–18, 3:36, 5:24, 20:31 — eternal life through believing in the Son.

**`criticalAuthorship`** — Reformed, with the critical view of authorship

The Reformed case with every critical conclusion about authorship granted: Ephesians and Titus not by Paul, 1 and 2 Peter not by Peter.

Nothing else changes. The case reads these letters as Scripture, held together by the premise that Scripture does not contradict itself, and not as the testimony of a named apostle. So conceding their authorship costs the argument nothing. It would cost an argument that cited Ephesians 2:9 as evidence of what *Paul* meant by "works", which is why the reading of "works of the law" leans on Romans.

(1) $P_8$ — *Galatians opposes requiring circumcision, besides faith, for justification*

(2) $P_6$ — *Paul's 'works of the law' means human works in general, not boundary markers*

(3) $P_7$ — *In Galatians 2:16 'faith of Christ' (  X  ) means our faith in Christ*

(4) $P_{18}$ — *'Saved' (  ) at Luke 7:50 means saved from sin, not healed*

(5) $P_{19}$ — *Luke 7:47 — her love is the evidence of her forgiveness, not its ground*

(6) $P_{10}$ — *The yoke refused at Acts 15:10 is the whole law as a condition of salvation*

(7) $P_{36}$ — *John 6:28–29 — the work God requires is that you believe in him whom he sent*

(8) $P_{37}$ — *John 3:16–18, 3:36, 5:24, 20:31 — eternal life through believing in the Son*

(9) $P_{40}$ — *The believing of John 6:29 is trust, which brings nothing and receives Christ*

(10) $P_1$ — *Ephesians 2:8–9 teaches salvation by grace through faith, not of works*

(11) $P_2$ — *Romans 3:28 teaches justification by faith apart from works of the law*

(12) $P_3$ — *Galatians 2:16 teaches that no one is justified by works of the law*

(13) $P_4$ — *Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes*

(14) $P_5$ — *Titus 3:5 teaches that God saved us not by works done in righteousness*

(15) $P_{17}$ — *Luke 7:50 — Jesus says 'your faith has saved you' after declaring sins forgiven*

(16) $P_9$ — *Acts 15:9–11 — Peter: hearts cleansed by faith; saved through grace*

(17) $P_{20}$ — *James 2:14–26 targets a barren faith — mere assent — not Paul's doctrine*

(18) $P_{21}$ — *Good works are the fruit and evidence of saving faith, not its ground*

(19) $P_{24}$ — *Scripture does not contradict itself*

(20) $(P_2 \wedge P_3 \wedge P_8 \wedge P_7 \wedge P_6) \to P_{25}$ — would give: *Justification is by faith alone*

(21) $(P_{17} \wedge P_{18} \wedge P_{19}) \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*

(22) $(P_9 \wedge P_{10}) \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*

(23) $(P_{36} \wedge P_{37} \wedge P_{40}) \to P_{25}$ — would give: *Justification is by faith alone*

(24) $(P_{20} \wedge P_{21}) \to P_{22}$ — would give: *James 2:24 is compatible with Paul, using 'justify' in a different sense*

(25) $(P_1 \wedge P_4 \wedge P_5) \to P_{27}$ — would give: *Salvation is by grace, a gift and not wages owed*

(26) $(P_1 \wedge P_4 \wedge P_5 \wedge P_{22} \wedge P_{24}) \to P_{28}$ — would give: *Salvation is not by works: no work is its ground*

(27) $P_{25} \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*

(28) $(P_{26} \wedge P_1) \rightarrow P_{29}$ — would give: *Salvation is received through faith*
(29) $\neg P_{12}$ — denied: *Ephesians was written by Paul*
(30) $\neg P_{13}$ — denied: *Titus was written by Paul*
(31) $\neg P_{14}$ — denied: *1 Peter was written by the apostle Peter*
(32) $\neg P_{15}$ — denied: *2 Peter was written by the apostle Peter*
⊢ $P_{27} \wedge P_{28} \wedge P_{29}$ — at issue: $P_{27}$ *Salvation is by grace, a gift and not wages owed;* $P_{28}$ *Salvation is not by works: no work is its ground;* $P_{29}$ *Salvation is received through faith*

*Grounded in scripture alone:* John 3:16–18, 3:36, 5:24, 20:31 — eternal life through believing in the Son.

**`apocalyptic`** — Apocalyptic reading of Paul (Martyn, Campbell)
The apocalyptic reading of Paul (Martyn, Campbell). It rejects the traditional framing of justification and the New Perspective's as well. For it the question is neither how an individual is accepted nor how Jew and gentile are related. It is God's rescue of the world in Christ.

It shares Galatians with the Reformed reading: the text of 2:16 and the occasion of the letter. It closes with the same step to salvation. It does not share Luke's strand, Peter's or John's, which neither Martyn nor Campbell argues from. To grant it Luke 7:50, Acts 15 or John 6:29 would be to encode a position nobody holds.

(1) $\neg P_7$ — denied: *In Galatians 2:16 'faith of Christ' (  X  ) means our faith in Christ*
(2) $P_{16}$ — *'The righteousness of God' (  ) names God's act of rescue in Christ*
(3) $P_3$ — *Galatians 2:16 teaches that no one is justified by works of the law*
(4) $P_8$ — *Galatians opposes requiring circumcision, besides faith, for justification*
(5) $(\neg P_7 \wedge P_{16}) \rightarrow \neg P_{25}$ — would deny: *Justification is by faith alone*
(6) $P_{16} \rightarrow P_{27} \wedge P_{28}$ — would give: $P_{27}$ *Salvation is by grace, a gift and not wages owed;* $P_{28}$ *Salvation is not by works: no work is its ground*
(7) $(P_{26} \wedge P_1) \rightarrow P_{29}$ — would give: *Salvation is received through faith*
⊢ $P_{27} \wedge P_{28} \wedge P_{29}$ — at issue: $P_{27}$ *Salvation is by grace, a gift and not wages owed;* $P_{28}$ *Salvation is not by works: no work is its ground;* $P_{29}$ *Salvation is received through faith*

*No premise here rests on scripture alone.*

**`apocalypticOnGraceAndWorks`** — Apocalyptic reading, on grace and works only
The apocalyptic reading, asked only about the first two parts of the conclusion: by grace, and not by works.

(1) $\neg P_7$ — denied: *In Galatians 2:16 'faith of Christ' (  X  ) means our faith in Christ*
(2) $P_{16}$ — *'The righteousness of God' (  ) names God's act of rescue in Christ*
(3) $P_3$ — *Galatians 2:16 teaches that no one is justified by works of the law*
(4) $P_8$ — *Galatians opposes requiring circumcision, besides faith, for justification*
(5) $(\neg P_7 \wedge P_{16}) \rightarrow \neg P_{25}$ — would deny: *Justification is by faith alone*
(6) $P_{16} \rightarrow P_{27} \wedge P_{28}$
(7) $(P_{26} \wedge P_1) \rightarrow P_{29}$ — would give: *Salvation is received through faith*
⊢ $P_{27} \wedge P_{28}$ — at issue: $P_{27}$ *Salvation is by grace, a gift and not wages owed;* $P_{28}$ *Salvation is not by works: no work is its ground*

*No premise here rests on scripture alone.*

**`tridentinePremises`**
Trent's premises, given the line that carries its definition to merit. Four verses it shares with the Reformed. That Scripture does not contradict itself. What its definition rules out. And the step from merit to the denial of "not by works" (ch. 16).

It is not built from the Reformed lines. It shares four verses with them and nothing else, so building it from them would misdescribe it.

```
def tridentinePremises : Line Claim → List (Formula Claim) :=
  fun line =>
    [p Claim.ephesians2_8_9, p Claim.romans3_28,
            p Claim.galatians2_16,
            p Claim.titus3_5,
            p Claim.scriptureSelfConsistent] ++
          line.premises ++
        trentDefinitionSteps ++
      [p Claim.worksMeritIncreaseOfJustification
          notP Claim.salvationNotByWorks]
```

**`tridentine`** — Tridentine (Council of Trent, Session VI)
The position of the Council of Trent (Session VI, 1547). Justification is the renewal of the inward person. That renewal grows through good works. So works done in grace merit an increase of justification, which denies the second part of the conclusion, "not by works". The same definition denies that justification is only a verdict.

(1) $P_1$ — *Ephesians 2:8–9 teaches salvation by grace through faith, not of works*
(2) $P_2$ — *Romans 3:28 teaches justification by faith apart from works of the law*
(3) $P_3$ — *Galatians 2:16 teaches that no one is justified by works of the law*
(4) $P_5$ — *Titus 3:5 teaches that God saved us not by works done in righteousness*
(5) $P_{24}$ — *Scripture does not contradict itself*
(6) $P_{33}$ — *Justification is not remission of sins only, but renewal of the inward man*
(7) $P_{35}$ — *The inward renewal of the justified grows as they do good works in grace*
(8) $(P_{33} \wedge P_{35}) \to P_{32}$ — would give: *Works performed in grace merit an increase of justification*
(9) $P_{33} \to \neg P_{30}$ — would deny: *Justification is a verdict only: pardon and righteousness counted, not poured in*
(10) $P_{33} \to \neg P_{34}$ — would deny: *Justification and sanctification are inseparable but distinct*
(11) $P_{33} \to \neg P_{26}$ — would deny: *Faith is sufficient: whoever believes is saved*
(12) $P_{32} \to \neg P_{28}$ — would deny: *Salvation is not by works: no work is its ground*
$\vdash$ $P_{27} \wedge P_{28} \wedge P_{29}$ — at issue: $P_{27}$ *Salvation is by grace, a gift and not wages owed;* $P_{28}$ *Salvation is not by works: no work is its ground;* $P_{29}$ *Salvation is received through faith*

*No premise here rests on scripture alone.*

**Variants**

Each removes named premises from the Reformed case and keeps the rest. Paul's strand rests on two disputed readings, so it has two reduced forms.

**`reformedWithoutWorksOfLaw`** — Reformed, minus the  premise
The Reformed case without the reading of "works of the law".

(1) $P_8$ — *Galatians opposes requiring circumcision, besides faith, for justification*
(2) $P_7$ — *In Galatians 2:16 'faith of Christ' (  X  ) means our faith in Christ*
(3) $P_{18}$ — *'Saved' (  ) at Luke 7:50 means saved from sin, not healed*
(4) $P_{19}$ — *Luke 7:47 — her love is the evidence of her forgiveness, not its ground*
(5) $P_{10}$ — *The yoke refused at Acts 15:10 is the whole law as a condition of salvation*
(6) $P_{36}$ — *John 6:28–29 — the work God requires is that you believe in him whom he sent*
(7) $P_{37}$ — *John 3:16–18, 3:36, 5:24, 20:31 — eternal life through believing in the Son*
(8) $P_{40}$ — *The believing of John 6:29 is trust, which brings nothing and receives Christ*
(9) $P_1$ — *Ephesians 2:8–9 teaches salvation by grace through faith, not of works*
(10) $P_2$ — *Romans 3:28 teaches justification by faith apart from works of the law*
(11) $P_3$ — *Galatians 2:16 teaches that no one is justified by works of the law*
(12) $P_4$ — *Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes*
(13) $P_5$ — *Titus 3:5 teaches that God saved us not by works done in righteousness*
(14) $P_{17}$ — *Luke 7:50 — Jesus says 'your faith has saved you' after declaring sins forgiven*
(15) $P_9$ — *Acts 15:9–11 — Peter: hearts cleansed by faith; saved through grace*
(16) $P_{20}$ — *James 2:14–26 targets a barren faith — mere assent — not Paul's doctrine*
(17) $P_{21}$ — *Good works are the fruit and evidence of saving faith, not its ground*
(18) $P_{24}$ — *Scripture does not contradict itself*
(19) $(P_2 \wedge P_3 \wedge P_8 \wedge P_7 \wedge P_6) \to P_{25}$ — would give: *Justification is by faith alone*
(20) $(P_{17} \wedge P_{18} \wedge P_{19}) \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*
(21) $(P_9 \wedge P_{10}) \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*
(22) $(P_{36} \wedge P_{37} \wedge P_{40}) \to P_{25}$ — would give: *Justification is by faith alone*
(23) $(P_{20} \wedge P_{21}) \to P_{22}$ — would give: *James 2:24 is compatible with Paul, using 'justify' in a different sense*
(24) $(P_1 \wedge P_4 \wedge P_5) \to P_{27}$ — would give: *Salvation is by grace, a gift and not wages owed*
(25) $(P_1 \wedge P_4 \wedge P_5 \wedge P_{22} \wedge P_{24}) \to P_{28}$ — would give: *Salvation is not by works: no work is its ground*
(26) $P_{25} \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*
(27) $(P_{26} \wedge P_1) \to P_{29}$ — would give: *Salvation is received through faith*
$\vdash$ $P_{27} \wedge P_{28} \wedge P_{29}$ — at issue: $P_{27}$ *Salvation is by grace, a gift and not wages owed;* $P_{28}$ *Salvation is not by works: no work is its ground;* $P_{29}$ *Salvation is received through faith*

*Grounded in scripture alone:* John 3:16–18, 3:36, 5:24, 20:31 — eternal life through believing in the Son.

**`reformedWithoutSozo`** — Reformed, minus the dominical lexical premise
The Reformed case without the reading of "saved" at Luke 7:50.

(1) $P_8$ — *Galatians opposes requiring circumcision, besides faith, for justification*
(2) $P_6$ — *Paul's 'works of the law' means human works in general, not boundary markers*
(3) $P_7$ — *In Galatians 2:16 'faith of Christ' (  X  ) means our faith in Christ*
(4) $P_{19}$ — *Luke 7:47 — her love is the evidence of her forgiveness, not its ground*
(5) $P_{10}$ — *The yoke refused at Acts 15:10 is the whole law as a condition of salvation*

(6) $P_{36}$ — *John 6:28–29 — the work God requires is that you believe in him whom he sent*
(7) $P_{37}$ — *John 3:16–18, 3:36, 5:24, 20:31 — eternal life through believing in the Son*
(8) $P_{40}$ — *The believing of John 6:29 is trust, which brings nothing and receives Christ*
(9) $P_{1}$ — *Ephesians 2:8–9 teaches salvation by grace through faith, not of works*
(10) $P_{2}$ — *Romans 3:28 teaches justification by faith apart from works of the law*
(11) $P_{3}$ — *Galatians 2:16 teaches that no one is justified by works of the law*
(12) $P_{4}$ — *Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes*
(13) $P_{5}$ — *Titus 3:5 teaches that God saved us not by works done in righteousness*
(14) $P_{17}$ — *Luke 7:50 — Jesus says 'your faith has saved you' after declaring sins forgiven*
(15) $P_{9}$ — *Acts 15:9–11 — Peter: hearts cleansed by faith; saved through grace*
(16) $P_{20}$ — *James 2:14–26 targets a barren faith — mere assent — not Paul's doctrine*
(17) $P_{21}$ — *Good works are the fruit and evidence of saving faith, not its ground*
(18) $P_{24}$ — *Scripture does not contradict itself*
(19) $(P_2 \wedge P_3 \wedge P_8 \wedge P_7 \wedge P_6) \to P_{25}$ — would give: *Justification is by faith alone*
(20) $(P_{17} \wedge P_{18} \wedge P_{19}) \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*
(21) $(P_9 \wedge P_{10}) \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*
(22) $(P_{36} \wedge P_{37} \wedge P_{40}) \to P_{25}$ — would give: *Justification is by faith alone*
(23) $(P_{20} \wedge P_{21}) \to P_{22}$ — would give: *James 2:24 is compatible with Paul, using 'justify' in a different sense*
(24) $(P_1 \wedge P_4 \wedge P_5) \to P_{27}$ — would give: *Salvation is by grace, a gift and not wages owed*
(25) $(P_1 \wedge P_4 \wedge P_5 \wedge P_{22} \wedge P_{24}) \to P_{28}$ — would give: *Salvation is not by works: no work is its ground*
(26) $P_{25} \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*
(27) $(P_{26} \wedge P_1) \to P_{29}$ — would give: *Salvation is received through faith*
$\vdash$ $P_{27} \wedge P_{28} \wedge P_{29}$ — at issue: $P_{27}$ *Salvation is by grace, a gift and not wages owed;* $P_{28}$ *Salvation is not by works: no work is its ground;* $P_{29}$ *Salvation is received through faith*

*Grounded in scripture alone:* John 3:16–18, 3:36, 5:24, 20:31 — eternal life through believing in the Son.

**`reformedRestingOnActs`** — Reformed, with only the Acts strand left whole
The Reformed package resting on Acts alone. The disputed reading is removed from each of the other three strands: from Paul, from Luke, believing as trust from John. Peter's speech is untouched.

(1) $P_{8}$ — *Galatians opposes requiring circumcision, besides faith, for justification*
(2) $P_{7}$ — *In Galatians 2:16 'faith of Christ' ( X ) means our faith in Christ*
(3) $P_{19}$ — *Luke 7:47 — her love is the evidence of her forgiveness, not its ground*
(4) $P_{10}$ — *The yoke refused at Acts 15:10 is the whole law as a condition of salvation*
(5) $P_{36}$ — *John 6:28–29 — the work God requires is that you believe in him whom he sent*
(6) $P_{37}$ — *John 3:16–18, 3:36, 5:24, 20:31 — eternal life through believing in the Son*
(7) $P_{1}$ — *Ephesians 2:8–9 teaches salvation by grace through faith, not of works*
(8) $P_{2}$ — *Romans 3:28 teaches justification by faith apart from works of the law*
(9) $P_{3}$ — *Galatians 2:16 teaches that no one is justified by works of the law*
(10) $P_{4}$ — *Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes*

(11) $P_5$ — *Titus 3:5 teaches that God saved us not by works done in righteousness*
(12) $P_{17}$ — *Luke 7:50 — Jesus says 'your faith has saved you' after declaring sins forgiven*
(13) $P_9$ — *Acts 15:9–11 — Peter: hearts cleansed by faith; saved through grace*
(14) $P_{20}$ — *James 2:14–26 targets a barren faith — mere assent — not Paul's doctrine*
(15) $P_{21}$ — *Good works are the fruit and evidence of saving faith, not its ground*
(16) $P_{24}$ — *Scripture does not contradict itself*
(17) $(P_2 \wedge P_3 \wedge P_8 \wedge P_7 \wedge P_6) \to P_{25}$ — would give: *Justification is by faith alone*
(18) $(P_{17} \wedge P_{18} \wedge P_{19}) \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*
(19) $(P_9 \wedge P_{10}) \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*
(20) $(P_{36} \wedge P_{37} \wedge P_{40}) \to P_{25}$ — would give: *Justification is by faith alone*
(21) $(P_{20} \wedge P_{21}) \to P_{22}$ — would give: *James 2:24 is compatible with Paul, using 'justify' in a different sense*
(22) $(P_1 \wedge P_4 \wedge P_5) \to P_{27}$ — would give: *Salvation is by grace, a gift and not wages owed*
(23) $(P_1 \wedge P_4 \wedge P_5 \wedge P_{22} \wedge P_{24}) \to P_{28}$ — would give: *Salvation is not by works: no work is its ground*
(24) $P_{25} \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*
(25) $(P_{26} \wedge P_1) \to P_{29}$ — would give: *Salvation is received through faith*
$\vdash$ $P_{27} \wedge P_{28} \wedge P_{29}$ — at issue: $P_{27}$ *Salvation is by grace, a gift and not wages owed;* $P_{28}$ *Salvation is not by works: no work is its ground;* $P_{29}$ *Salvation is received through faith*

*Grounded in scripture alone:* John 3:16–18, 3:36, 5:24, 20:31 — eternal life through believing in the Son.

**`reformedRestingOnJohn`** — Reformed, with only the Johannine strand left whole
The Reformed package resting on John alone. The disputed reading is removed from each of the other three strands: from Paul, from Luke, the yoke from Acts. John's strand is untouched.

(1) $P_8$ — *Galatians opposes requiring circumcision, besides faith, for justification*
(2) $P_7$ — *In Galatians 2:16 'faith of Christ' ( X ) means our faith in Christ*
(3) $P_{19}$ — *Luke 7:47 — her love is the evidence of her forgiveness, not its ground*
(4) $P_{36}$ — *John 6:28–29 — the work God requires is that you believe in him whom he sent*
(5) $P_{37}$ — *John 3:16–18, 3:36, 5:24, 20:31 — eternal life through believing in the Son*
(6) $P_{40}$ — *The believing of John 6:29 is trust, which brings nothing and receives Christ*
(7) $P_1$ — *Ephesians 2:8–9 teaches salvation by grace through faith, not of works*
(8) $P_2$ — *Romans 3:28 teaches justification by faith apart from works of the law*
(9) $P_3$ — *Galatians 2:16 teaches that no one is justified by works of the law*
(10) $P_4$ — *Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes*
(11) $P_5$ — *Titus 3:5 teaches that God saved us not by works done in righteousness*
(12) $P_{17}$ — *Luke 7:50 — Jesus says 'your faith has saved you' after declaring sins forgiven*
(13) $P_9$ — *Acts 15:9–11 — Peter: hearts cleansed by faith; saved through grace*
(14) $P_{20}$ — *James 2:14–26 targets a barren faith — mere assent — not Paul's doctrine*
(15) $P_{21}$ — *Good works are the fruit and evidence of saving faith, not its ground*
(16) $P_{24}$ — *Scripture does not contradict itself*
(17) $(P_2 \wedge P_3 \wedge P_8 \wedge P_7 \wedge P_6) \to P_{25}$ — would give: *Justification is by faith alone*
(18) $(P_{17} \wedge P_{18} \wedge P_{19}) \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*

(19) $(P_9 \wedge P_{10}) \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*
(20) $(P_{36} \wedge P_{37} \wedge P_{40}) \to P_{25}$ — would give: *Justification is by faith alone*
(21) $(P_{20} \wedge P_{21}) \to P_{22}$ — would give: *James 2:24 is compatible with Paul, using 'justify' in a different sense*
(22) $(P_1 \wedge P_4 \wedge P_5) \to P_{27}$ — would give: *Salvation is by grace, a gift and not wages owed*
(23) $(P_1 \wedge P_4 \wedge P_5 \wedge P_{22} \wedge P_{24}) \to P_{28}$ — would give: *Salvation is not by works: no work is its ground*
(24) $P_{25} \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*
(25) $(P_{26} \wedge P_1) \to P_{29}$ — would give: *Salvation is received through faith*
$\vdash P_{27} \wedge P_{28} \wedge P_{29}$ — at issue: $P_{27}$ *Salvation is by grace, a gift and not wages owed;* $P_{28}$ *Salvation is not by works: no work is its ground;* $P_{29}$ *Salvation is received through faith*

*Grounded in scripture alone:* John 3:16–18, 3:36, 5:24, 20:31 — eternal life through believing in the Son.

**`reformedWithoutEveryStrandsPremise`** — Reformed, minus the , , yoke and trust premises
The Reformed package with a disputed reading removed from **every** strand: from Paul, from Luke, the yoke from Acts, believing as trust from John. The objective genitive stays.

(1) $P_8$ — *Galatians opposes requiring circumcision, besides faith, for justification*
(2) $P_7$ — *In Galatians 2:16 'faith of Christ' ( X ) means our faith in Christ*
(3) $P_{19}$ — *Luke 7:47 — her love is the evidence of her forgiveness, not its ground*
(4) $P_{36}$ — *John 6:28–29 — the work God requires is that you believe in him whom he sent*
(5) $P_{37}$ — *John 3:16–18, 3:36, 5:24, 20:31 — eternal life through believing in the Son*
(6) $P_1$ — *Ephesians 2:8–9 teaches salvation by grace through faith, not of works*
(7) $P_2$ — *Romans 3:28 teaches justification by faith apart from works of the law*
(8) $P_3$ — *Galatians 2:16 teaches that no one is justified by works of the law*
(9) $P_4$ — *Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes*
(10) $P_5$ — *Titus 3:5 teaches that God saved us not by works done in righteousness*
(11) $P_{17}$ — *Luke 7:50 — Jesus says 'your faith has saved you' after declaring sins forgiven*
(12) $P_9$ — *Acts 15:9–11 — Peter: hearts cleansed by faith; saved through grace*
(13) $P_{20}$ — *James 2:14–26 targets a barren faith — mere assent — not Paul's doctrine*
(14) $P_{21}$ — *Good works are the fruit and evidence of saving faith, not its ground*
(15) $P_{24}$ — *Scripture does not contradict itself*
(16) $(P_2 \wedge P_3 \wedge P_8 \wedge P_7 \wedge P_6) \to P_{25}$ — would give: *Justification is by faith alone*
(17) $(P_{17} \wedge P_{18} \wedge P_{19}) \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*
(18) $(P_9 \wedge P_{10}) \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*
(19) $(P_{36} \wedge P_{37} \wedge P_{40}) \to P_{25}$ — would give: *Justification is by faith alone*
(20) $(P_{20} \wedge P_{21}) \to P_{22}$ — would give: *James 2:24 is compatible with Paul, using 'justify' in a different sense*
(21) $(P_1 \wedge P_4 \wedge P_5) \to P_{27}$ — would give: *Salvation is by grace, a gift and not wages owed*
(22) $(P_1 \wedge P_4 \wedge P_5 \wedge P_{22} \wedge P_{24}) \to P_{28}$ — would give: *Salvation is not by works: no work is its ground*

(23) $P_{25} \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*

(24) $(P_{26} \wedge P_1) \to P_{29}$ — would give: *Salvation is received through faith*

⊢ $P_{27} \wedge P_{28} \wedge P_{29}$ — at issue: $P_{27}$ *Salvation is by grace, a gift and not wages owed;* $P_{28}$ *Salvation is not by works: no work is its ground;* $P_{29}$ *Salvation is received through faith*

*Grounded in scripture alone:* John 3:16–18, 3:36, 5:24, 20:31 — eternal life through believing in the Son.

**`reformedWithoutPistisChristouSozoOrYoke`** — Reformed, minus the X , , yoke and trust premises

The same with the objective genitive removed in place of : the Pauline strand loses its other disputed reading, and the other three strands theirs. The name lists Luke's and Peter's; John's reading of believing as trust is removed too.

(1) $P_8$ — *Galatians opposes requiring circumcision, besides faith, for justification*

(2) $P_6$ — *Paul's 'works of the law' means human works in general, not boundary markers*

(3) $P_{19}$ — *Luke 7:47 — her love is the evidence of her forgiveness, not its ground*

(4) $P_{36}$ — *John 6:28–29 — the work God requires is that you believe in him whom he sent*

(5) $P_{37}$ — *John 3:16–18, 3:36, 5:24, 20:31 — eternal life through believing in the Son*

(6) $P_1$ — *Ephesians 2:8–9 teaches salvation by grace through faith, not of works*

(7) $P_2$ — *Romans 3:28 teaches justification by faith apart from works of the law*

(8) $P_3$ — *Galatians 2:16 teaches that no one is justified by works of the law*

(9) $P_4$ — *Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes*

(10) $P_5$ — *Titus 3:5 teaches that God saved us not by works done in righteousness*

(11) $P_{17}$ — *Luke 7:50 — Jesus says 'your faith has saved you' after declaring sins forgiven*

(12) $P_9$ — *Acts 15:9–11 — Peter: hearts cleansed by faith; saved through grace*

(13) $P_{20}$ — *James 2:14–26 targets a barren faith — mere assent — not Paul's doctrine*

(14) $P_{21}$ — *Good works are the fruit and evidence of saving faith, not its ground*

(15) $P_{24}$ — *Scripture does not contradict itself*

(16) $(P_2 \wedge P_3 \wedge P_8 \wedge P_7 \wedge P_6) \to P_{25}$ — would give: *Justification is by faith alone*

(17) $(P_{17} \wedge P_{18} \wedge P_{19}) \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*

(18) $(P_9 \wedge P_{10}) \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*

(19) $(P_{36} \wedge P_{37} \wedge P_{40}) \to P_{25}$ — would give: *Justification is by faith alone*

(20) $(P_{20} \wedge P_{21}) \to P_{22}$ — would give: *James 2:24 is compatible with Paul, using 'justify' in a different sense*

(21) $(P_1 \wedge P_4 \wedge P_5) \to P_{27}$ — would give: *Salvation is by grace, a gift and not wages owed*

(22) $(P_1 \wedge P_4 \wedge P_5 \wedge P_{22} \wedge P_{24}) \to P_{28}$ — would give: *Salvation is not by works: no work is its ground*

(23) $P_{25} \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*

(24) $(P_{26} \wedge P_1) \to P_{29}$ — would give: *Salvation is received through faith*

⊢ $P_{27} \wedge P_{28} \wedge P_{29}$ — at issue: $P_{27}$ *Salvation is by grace, a gift and not wages owed;* $P_{28}$ *Salvation is not by works: no work is its ground;* $P_{29}$ *Salvation is received through faith*

*Grounded in scripture alone:* John 3:16–18, 3:36, 5:24, 20:31 — eternal life through believing in the Son.

**graceAndWorksWithoutAnyLexicalPremise** — Grace and works, minus every lexical premise
The Reformed case with **every** disputed reading removed: both of Paul's, Luke's "saved", the yoke of Acts 15 and believing as trust in John. It is asked only about grace and works. The reading of Galatians as a letter against requiring circumcision stays, and so does the answer to James.

(1) $P_8$ — *Galatians opposes requiring circumcision, besides faith, for justification*
(2) $P_{19}$ — *Luke 7:47 — her love is the evidence of her forgiveness, not its ground*
(3) $P_{36}$ — *John 6:28–29 — the work God requires is that you believe in him whom he sent*
(4) $P_{37}$ — *John 3:16–18, 3:36, 5:24, 20:31 — eternal life through believing in the Son*
(5) $P_1$ — *Ephesians 2:8–9 teaches salvation by grace through faith, not of works*
(6) $P_2$ — *Romans 3:28 teaches justification by faith apart from works of the law*
(7) $P_3$ — *Galatians 2:16 teaches that no one is justified by works of the law*
(8) $P_4$ — *Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes*
(9) $P_5$ — *Titus 3:5 teaches that God saved us not by works done in righteousness*
(10) $P_{17}$ — *Luke 7:50 — Jesus says 'your faith has saved you' after declaring sins forgiven*
(11) $P_9$ — *Acts 15:9–11 — Peter: hearts cleansed by faith; saved through grace*
(12) $P_{20}$ — *James 2:14–26 targets a barren faith — mere assent — not Paul's doctrine*
(13) $P_{21}$ — *Good works are the fruit and evidence of saving faith, not its ground*
(14) $P_{24}$ — *Scripture does not contradict itself*
(15) $(P_2 \wedge P_3 \wedge P_8 \wedge P_7 \wedge P_6) \to P_{25}$ — would give: *Justification is by faith alone*
(16) $(P_{17} \wedge P_{18} \wedge P_{19}) \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*
(17) $(P_9 \wedge P_{10}) \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*
(18) $(P_{36} \wedge P_{37} \wedge P_{40}) \to P_{25}$ — would give: *Justification is by faith alone*
(19) $(P_{20} \wedge P_{21}) \to P_{22}$ — would give: *James 2:24 is compatible with Paul, using 'justify' in a different sense*
(20) $(P_1 \wedge P_4 \wedge P_5) \to P_{27}$ — would give: *Salvation is by grace, a gift and not wages owed*
(21) $(P_1 \wedge P_4 \wedge P_5 \wedge P_{22} \wedge P_{24}) \to P_{28}$ — would give: *Salvation is not by works: no work is its ground*
(22) $P_{25} \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*
(23) $(P_{26} \wedge P_1) \to P_{29}$ — would give: *Salvation is received through faith*

$\vdash P_{27} \wedge P_{28}$ — at issue: $P_{27}$ *Salvation is by grace, a gift and not wages owed;* $P_{28}$ *Salvation is not by works: no work is its ground*

*Grounded in scripture alone:* John 3:16–18, 3:36, 5:24, 20:31 — eternal life through believing in the Son.

**paulineStrandOnTheCritics** — Pauline strand alone, on variegated nomism
Paul's strand alone, on the critics' account of Judaism (Gathercole; Carson, O'Brien and Seifrid). The reading of "works of the law" is derived from their denial of Sanders' account, not assumed, and the other three strands are left out. The question: on that history, does Paul alone reach sola fide?

(1) $P_8$ — *Galatians opposes requiring circumcision, besides faith, for justification*
(2) $P_7$ — *In Galatians 2:16 'faith of Christ' (  X  ) means our faith in Christ*
(3) $\neg P_{31}$ — denied: *Second Temple Judaism: in by grace, staying in by works*
(4) $P_8$ — *Galatians opposes requiring circumcision, besides faith, for justification*

(5) $P_1$ — *Ephesians 2:8–9 teaches salvation by grace through faith, not of works*
(6) $P_2$ — *Romans 3:28 teaches justification by faith apart from works of the law*
(7) $P_3$ — *Galatians 2:16 teaches that no one is justified by works of the law*
(8) $P_4$ — *Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes*
(9) $P_5$ — *Titus 3:5 teaches that God saved us not by works done in righteousness*
(10) $P_{17}$ — *Luke 7:50 — Jesus says 'your faith has saved you' after declaring sins forgiven*
(11) $P_9$ — *Acts 15:9–11 — Peter: hearts cleansed by faith; saved through grace*
(12) $P_{20}$ — *James 2:14–26 targets a barren faith — mere assent — not Paul's doctrine*
(13) $P_{21}$ — *Good works are the fruit and evidence of saving faith, not its ground*
(14) $P_{24}$ — *Scripture does not contradict itself*
(15) $(P_2 \wedge P_3 \wedge P_8 \wedge P_7 \wedge P_6) \to P_{25}$ — would give: *Justification is by faith alone*
(16) $(\neg P_{31} \wedge P_8) \to P_6$ — would give: *Paul's 'works of the law' means human works in general, not boundary markers*
(17) $(P_{20} \wedge P_{21}) \to P_{22}$ — would give: *James 2:24 is compatible with Paul, using 'justify' in a different sense*
(18) $(P_1 \wedge P_4 \wedge P_5) \to P_{27}$ — would give: *Salvation is by grace, a gift and not wages owed*
(19) $(P_1 \wedge P_4 \wedge P_5 \wedge P_{22} \wedge P_{24}) \to P_{28}$ — would give: *Salvation is not by works: no work is its ground*
(20) $P_{25} \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*
(21) $(P_{26} \wedge P_1) \to P_{29}$ — would give: *Salvation is received through faith*
$\vdash$ $P_{27} \wedge P_{28} \wedge P_{29}$ — at issue: $P_{27}$ *Salvation is by grace, a gift and not wages owed;* $P_{28}$ *Salvation is not by works: no work is its ground;* $P_{29}$ *Salvation is received through faith*

*No premise here rests on scripture alone.*

**`paulineStrandOnSanders`** — Pauline strand alone, on covenantal nomism
The same on Sanders' account of Judaism.

(1) $P_8$ — *Galatians opposes requiring circumcision, besides faith, for justification*
(2) $P_7$ — *In Galatians 2:16 'faith of Christ' (  X  ) means our faith in Christ*
(3) $P_{31}$ — *Second Temple Judaism: in by grace, staying in by works*
(4) $P_1$ — *Ephesians 2:8–9 teaches salvation by grace through faith, not of works*
(5) $P_2$ — *Romans 3:28 teaches justification by faith apart from works of the law*
(6) $P_3$ — *Galatians 2:16 teaches that no one is justified by works of the law*
(7) $P_4$ — *Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes*
(8) $P_5$ — *Titus 3:5 teaches that God saved us not by works done in righteousness*
(9) $P_{17}$ — *Luke 7:50 — Jesus says 'your faith has saved you' after declaring sins forgiven*
(10) $P_9$ — *Acts 15:9–11 — Peter: hearts cleansed by faith; saved through grace*
(11) $P_{20}$ — *James 2:14–26 targets a barren faith — mere assent — not Paul's doctrine*
(12) $P_{21}$ — *Good works are the fruit and evidence of saving faith, not its ground*
(13) $P_{24}$ — *Scripture does not contradict itself*
(14) $(P_2 \wedge P_3 \wedge P_8 \wedge P_7 \wedge P_6) \to P_{25}$ — would give: *Justification is by faith alone*
(15) $P_{31} \to \neg P_6$ — would deny: *Paul's 'works of the law' means human works in general, not boundary markers*

(16) $(P_{20} \wedge P_{21}) \to P_{22}$ — would give: *James 2:24 is compatible with Paul, using 'justify' in a different sense*

(17) $(P_1 \wedge P_4 \wedge P_5) \to P_{27}$ — would give: *Salvation is by grace, a gift and not wages owed*

(18) $(P_1 \wedge P_4 \wedge P_5 \wedge P_{22} \wedge P_{24}) \to P_{28}$ — would give: *Salvation is not by works: no work is its ground*

(19) $P_{25} \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*

(20) $(P_{26} \wedge P_1) \to P_{29}$ — would give: *Salvation is received through faith*

$\vdash P_{27} \wedge P_{28} \wedge P_{29}$ — at issue: $P_{27}$ *Salvation is by grace, a gift and not wages owed;* $P_{28}$ *Salvation is not by works: no work is its ground;* $P_{29}$ *Salvation is received through faith*

*No premise here rests on scripture alone.*

**`reformedWithoutJamesHarmonisation`** — Reformed, minus the James harmonisation
The Reformed case without the premises that answer James.

(1) $P_8$ — *Galatians opposes requiring circumcision, besides faith, for justification*

(2) $P_6$ — *Paul's 'works of the law' means human works in general, not boundary markers*

(3) $P_7$ — *In Galatians 2:16 'faith of Christ' ( X ) means our faith in Christ*

(4) $P_{18}$ — *'Saved' ( ) at Luke 7:50 means saved from sin, not healed*

(5) $P_{19}$ — *Luke 7:47 — her love is the evidence of her forgiveness, not its ground*

(6) $P_{10}$ — *The yoke refused at Acts 15:10 is the whole law as a condition of salvation*

(7) $P_{36}$ — *John 6:28–29 — the work God requires is that you believe in him whom he sent*

(8) $P_{37}$ — *John 3:16–18, 3:36, 5:24, 20:31 — eternal life through believing in the Son*

(9) $P_{40}$ — *The believing of John 6:29 is trust, which brings nothing and receives Christ*

(10) $P_1$ — *Ephesians 2:8–9 teaches salvation by grace through faith, not of works*

(11) $P_2$ — *Romans 3:28 teaches justification by faith apart from works of the law*

(12) $P_3$ — *Galatians 2:16 teaches that no one is justified by works of the law*

(13) $P_4$ — *Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes*

(14) $P_5$ — *Titus 3:5 teaches that God saved us not by works done in righteousness*

(15) $P_{17}$ — *Luke 7:50 — Jesus says 'your faith has saved you' after declaring sins forgiven*

(16) $P_9$ — *Acts 15:9–11 — Peter: hearts cleansed by faith; saved through grace*

(17) $P_{24}$ — *Scripture does not contradict itself*

(18) $(P_2 \wedge P_3 \wedge P_8 \wedge P_7 \wedge P_6) \to P_{25}$ — would give: *Justification is by faith alone*

(19) $(P_{17} \wedge P_{18} \wedge P_{19}) \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*

(20) $(P_9 \wedge P_{10}) \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*

(21) $(P_{36} \wedge P_{37} \wedge P_{40}) \to P_{25}$ — would give: *Justification is by faith alone*

(22) $(P_1 \wedge P_4 \wedge P_5) \to P_{27}$ — would give: *Salvation is by grace, a gift and not wages owed*

(23) $(P_1 \wedge P_4 \wedge P_5 \wedge P_{22} \wedge P_{24}) \to P_{28}$ — would give: *Salvation is not by works: no work is its ground*

(24) $P_{25} \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*

(25) $(P_{26} \wedge P_1) \to P_{29}$ — would give: *Salvation is received through faith*

$\vdash P_{27} \wedge P_{28} \wedge P_{29}$ — at issue: $P_{27}$ *Salvation is by grace, a gift and not wages owed;* $P_{28}$ *Salvation is not by works: no work is its ground;* $P_{29}$ *Salvation is received through faith*

*Grounded in scripture alone:* John 3:16–18, 3:36, 5:24, 20:31 — eternal life through believing in the Son.

**`graceWithoutJamesHarmonisation`** — Grace alone, minus the James harmonisation
The same, asked only about the first part of the conclusion: is salvation by grace, with James 2:24 left unanswered?

(1) $P_8$ — *Galatians opposes requiring circumcision, besides faith, for justification*
(2) $P_6$ — *Paul's 'works of the law' means human works in general, not boundary markers*
(3) $P_7$ — *In Galatians 2:16 'faith of Christ' (  X  ) means our faith in Christ*
(4) $P_{18}$ — *'Saved' (  ) at Luke 7:50 means saved from sin, not healed*
(5) $P_{19}$ — *Luke 7:47 — her love is the evidence of her forgiveness, not its ground*
(6) $P_{10}$ — *The yoke refused at Acts 15:10 is the whole law as a condition of salvation*
(7) $P_{36}$ — *John 6:28–29 — the work God requires is that you believe in him whom he sent*
(8) $P_{37}$ — *John 3:16–18, 3:36, 5:24, 20:31 — eternal life through believing in the Son*
(9) $P_{40}$ — *The believing of John 6:29 is trust, which brings nothing and receives Christ*
(10) $P_1$ — *Ephesians 2:8–9 teaches salvation by grace through faith, not of works*
(11) $P_2$ — *Romans 3:28 teaches justification by faith apart from works of the law*
(12) $P_3$ — *Galatians 2:16 teaches that no one is justified by works of the law*
(13) $P_4$ — *Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes*
(14) $P_5$ — *Titus 3:5 teaches that God saved us not by works done in righteousness*
(15) $P_{17}$ — *Luke 7:50 — Jesus says 'your faith has saved you' after declaring sins forgiven*
(16) $P_9$ — *Acts 15:9–11 — Peter: hearts cleansed by faith; saved through grace*
(17) $P_{24}$ — *Scripture does not contradict itself*
(18) $(P_2 \wedge P_3 \wedge P_8 \wedge P_7 \wedge P_6) \to P_{25}$ — would give: *Justification is by faith alone*
(19) $(P_{17} \wedge P_{18} \wedge P_{19}) \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*
(20) $(P_9 \wedge P_{10}) \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*
(21) $(P_{36} \wedge P_{37} \wedge P_{40}) \to P_{25}$ — would give: *Justification is by faith alone*
(22) $(P_1 \wedge P_4 \wedge P_5) \to P_{27}$
(23) $(P_1 \wedge P_4 \wedge P_5 \wedge P_{22} \wedge P_{24}) \to P_{28}$ — would give: *Salvation is not by works: no work is its ground*
(24) $P_{25} \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*
(25) $(P_{26} \wedge P_1) \to P_{29}$ — would give: *Salvation is received through faith*
$\vdash P_{27}$ — at issue: *Salvation is by grace, a gift and not wages owed*

*Grounded in scripture alone:* John 3:16–18, 3:36, 5:24, 20:31 — eternal life through believing in the Son.

**`tridentineCase`** — Trent, against 'not by works'
Trent, as the argument it makes when set against the others. Justification is the renewal of the inward person; that renewal grows through good works; so works done in grace merit an increase of justification, and salvation is not apart from works. The premises are those of `tridentine`. The conclusion is what Trent holds against sola fide.

(1) $P_1$ — *Ephesians 2:8–9 teaches salvation by grace through faith, not of works*
(2) $P_2$ — *Romans 3:28 teaches justification by faith apart from works of the law*
(3) $P_3$ — *Galatians 2:16 teaches that no one is justified by works of the law*
(4) $P_5$ — *Titus 3:5 teaches that God saved us not by works done in righteousness*
(5) $P_{24}$ — *Scripture does not contradict itself*

(6) $P_{33}$ — *Justification is not remission of sins only, but renewal of the inward man*
(7) $P_{35}$ — *The inward renewal of the justified grows as they do good works in grace*
(8) $(P_{33} \wedge P_{35}) \to P_{32}$ — would give: *Works performed in grace merit an increase of justification*
(9) $P_{33} \to \neg P_{30}$ — would deny: *Justification is a verdict only: pardon and righteousness counted, not poured in*
(10) $P_{33} \to \neg P_{34}$ — would deny: *Justification and sanctification are inseparable but distinct*
(11) $P_{33} \to \neg P_{26}$ — would deny: *Faith is sufficient: whoever believes is saved*
(12) $P_{32} \to \neg P_{28}$
$\vdash \neg P_{28}$ — at issue, the denial of: *Salvation is not by works: no work is its ground*

*No premise here rests on scripture alone.*

### Paul's gospel, against Trent's definition

`galatianGospel` — Paul's gospel (Galatians 1), against justification as renewal
**Paul's gospel, against justification as renewal.** Galatians and 1 Corinthians read as one claim, that Christ's work is the whole ground. With the courtroom sense of "justify" and Romans 8:33–34, it concludes that justification is not the renewal of the inward person. That is the direct denial of Trent's definition (Session VI, ch. 7).

(1) $P_{44}$ — *Galatians 1:6–9: whoever preaches a gospel contrary to the one received is accursed*
(2) $P_{45}$ — *1 Corinthians 15:3: the gospel of first importance — Christ died for our sins*
(3) $P_{46}$ — *Galatians 2:21: if righteousness were through the law, Christ died for no purpose*
(4) $P_{47}$ — *Galatians 5:2–4: you who would be justified by the law are severed from Christ*
(5) $(P_{44} \wedge P_{45} \wedge P_{46} \wedge P_{47}) \to P_{58}$ — would give: *Christ's death for our sins is the whole ground of justification; to add to it is another gospel*
(6) $P_{48}$ — *Romans 8:33–34: it is God who justifies — who is to condemn?*
(7) $P_{49}$ — *In Paul, 'justify' (  ) is a verdict: to declare righteous*
(8) $(P_{58} \wedge P_{49} \wedge P_{48}) \to \neg P_{33}$
$\vdash \neg P_{33}$ — at issue, the denial of: *Justification is not remission of sins only, but renewal of the inward man*

*Grounded in scripture alone:* 1 Corinthians 15:3: the gospel of first importance — Christ died for our sins, Romans 8:33–34: it is God who justifies — who is to condemn?.

`romansFourOnTheWord` — Romans 4:3–8, on Paul's word (by the rule of least meaning)
**Romans 4, on what Paul's word means.** Paul explains the righteousness God counts to the ungodly as sin not counted. By the rule of least meaning, the verb he explains in that way does not also mean the renewal of the inward person. This reaches from one passage what the argument from the word reaches from usage.

(1) $P_{4}$ — *Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes*
(2) $P_{55}$ — *Romans 4:6–8: righteousness counted apart from works — sins forgiven, sin not counted*
(3) $P_{56}$ — *'Count' (  ) in Romans 4:3–11 is the language of an account: credited to one*
(4) $P_{51}$ — *A word contributes the least meaning its context requires; one occurrence does not carry the whole concept*

(5) $(P_4 \wedge P_{55} \wedge P_{56}) \rightarrow P_{57}$ — would give: *In Romans 4:6–8 Paul explains righteousness counted apart from works as sin not counted*

(6) $(P_{57} \wedge P_{51}) \rightarrow \neg P_{52}$

$\vdash \neg P_{52}$ — at issue, the denial of: *Paul's word 'justify' means the renewal of the inward man, not only a verdict*

*No premise here rests on scripture alone.*

`romansFourCase` — Romans 4:3–8, against justification as renewal

**Romans 4, against justification as renewal.** Paul explains the righteousness God counts to the ungodly as sin not counted. With the courtroom sense of the verb, justification is not the renewal of the inward person.

(1) $P_4$ — *Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes*

(2) $P_{55}$ — *Romans 4:6–8: righteousness counted apart from works — sins forgiven, sin not counted*

(3) $P_{56}$ — *'Count' ( ) in Romans 4:3–11 is the language of an account: credited to one*

(4) $P_{49}$ — *In Paul, 'justify' ( ) is a verdict: to declare righteous*

(5) $(P_4 \wedge P_{55} \wedge P_{56}) \rightarrow P_{57}$ — would give: *In Romans 4:6–8 Paul explains righteousness counted apart from works as sin not counted*

(6) $(P_{57} \wedge P_{49}) \rightarrow \neg P_{33}$

$\vdash \neg P_{33}$ — at issue, the denial of: *Justification is not remission of sins only, but renewal of the inward man*

*No premise here rests on scripture alone.*

### Paul's word, against justification as renewal

`lexicalCase` — Paul's word ( , by the rule of least meaning)

**Paul's word.** "Justify" ( ) is a courtroom word. Paul names renewal with words of its own. And a word contributes the least meaning its context requires. So Paul's "justify" does not mean the renewal of the inward person.

(1) $P_{49}$ — *In Paul, 'justify' ( ) is a verdict: to declare righteous*

(2) $P_{50}$ — *Paul names renewal with other words ( , ) and sets them beside 'justify'*

(3) $P_{51}$ — *A word contributes the least meaning its context requires; one occurrence does not carry the whole concept*

(4) $(P_{49} \wedge P_{50} \wedge P_{51}) \rightarrow \neg P_{52}$

$\vdash \neg P_{52}$ — at issue, the denial of: *Paul's word 'justify' means the renewal of the inward man, not only a verdict*

*Grounded in scripture alone:* Paul names renewal with other words ( , ) and sets them beside 'justify'.

### Results

`reformed_establishes`

**Grant the Reformed premises, and sola fide follows.** The premises are the texts all four strands read, the disputed reading each strand depends on, and the answer to James 2:24.

The argument is valid. It does not show that the premises are true. Each disputed reading is denied by a scholar cited on this page.

```
theorem reformed_establishes : Establishes reformed
-- axioms: propext, Quot.sound
```

**newPerspective_establishes**

**The New Perspective reaches the same conclusion.** Dunn and Wright reject the traditional reading of "works of the law" ( ). They do not reject justification by faith. Leave Paul's phrase to them, and sola fide still follows, from Jesus' words at Luke 7:50.

Winning the argument over "works of the law" does not defeat sola fide. It does not show that Dunn or Wright would put it this way, or that their reading of Paul is right. Their critics dispute the reading, not this result.

```
theorem newPerspective_establishes : Establishes newPerspective
-- axioms: propext, Quot.sound
```

**tridentineReading**

The Council of Trent's reading, written out. Works done in grace merit an increase of justification, so salvation is not apart from works. Justification renews the inward person, so it is not only a verdict and is not distinct from sanctification. And it is not had by faith alone: faith without charity does not suffice. Every text holds.

```
def tridentineReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.salvationNotByWorks => False
    | Claim.justificationIsForensicOnly => False
    | Claim.justificationDistinctFromSanctification => False
    | Claim.faithIsSufficient => False
    | Claim.justificationByFaithAlone => False
    | x => True
```

**tridentine_not_establishes**

**Trent's premises do not lead to sola fide.** They lead to the denial of its second part: on Trent's account salvation is not apart from works.

A reader who holds what Trent holds is not committed to sola fide, and the reading above shows a consistent way to hold it. It does not show that Trent is wrong, or right.

```
theorem tridentine_not_establishes : ¬Establishes tridentine
-- axioms: propext, Quot.sound
```

**worksOfLaw_not_load_bearing**

**The argument does not depend on the reading of "works of the law".** Remove the premise that Paul's phrase ( ) means works in general, keep everything else, and sola fide still follows by the other strands.

```
theorem worksOfLaw_not_load_bearing : Establishes reformedWithoutWorksOfLaw
-- axioms: propext, Quot.sound
```

**sozo_not_load_bearing**

**Nor on the reading of "saved" at Luke 7:50.** Remove the premise that the word there ( ) means saved and not healed, keep everything else, and sola fide still follows by the other strands.

```
theorem sozo_not_load_bearing : Establishes reformedWithoutSozo
-- axioms: propext, Quot.sound
```

`apostolic_strand_survives_paul_and_luke`

**Acts supplies "through faith" with the other strands' disputed readings left out.** Leave out the reading of "works of the law" in Paul, of "saved" in Luke 7:50, and of believing in John 6:29; that is, assume none of them either way. Keep what every strand shares: the verses on grace and works, and the answer to James. Sola fide still follows, with Peter's speech at Jerusalem (Acts 15:7–11) as the only route to faith.

Peter's strand does not lean on any of the other three disputes. It does not show that Peter's strand is beyond dispute, or that Acts 15 is the only text used. The strand rests on its own disputed reading, of the yoke at 15:10. The result's name is older than the strand from John; John's reading is left out as well.

```
theorem apostolic_strand_survives_paul_and_luke : Establishes
    reformedRestingOnActs
-- axioms: propext, Quot.sound
```

`johannine_strand_survives_the_other_three`

**John supplies "through faith" with the other strands' disputed readings left out.** Leave out the reading of "works of the law" in Paul, of "saved" in Luke 7:50, and of the yoke in Acts 15:10; that is, assume none of them either way. Keep what every strand shares: the verses on grace and works, and the answer to James. Sola fide still follows, with Jesus' answer in John 6:29 as the only route to faith: "This is the work of God, that you believe in him whom he has sent."

A reader who wins the disputes over Paul, Luke and Acts has not yet answered John. It does not show that John's strand is beyond dispute, or that John 6:29 is the only text used. Grace and "not by works" still come from the shared verses and the answer to James. The strand rests on reading that believing as trust, which Aquinas denies (`johannine_strand_rests_on_believing_as_trust`), and on a step from "eternal life through believing" to "justified by faith alone" that is rated `plausible`.

```
theorem johannine_strand_survives_the_other_three : Establishes
    reformedRestingOnJohn
-- axioms: propext, Quot.sound
```

`pistisChristou_not_load_bearing`

**Nor on "faith in Christ".** Grant Hays that the phrase in Galatians 2:16 ( X ) means Christ's own faithfulness and not our faith in him. Keep everything else. Sola fide still follows.

A reader who wins this point for Hays has cost the Reformed case its route through Paul, and not its conclusion. It does not show that the point is unimportant to Paul's strand. Within that strand everything depends on it; see `pistisChristou_jointly_load_bearing`.

```
theorem pistisChristou_not_load_bearing : Establishes subjectiveGenitive
-- axioms: propext, Quot.sound
```

`acts15Yoke_not_load_bearing`

**Nor on the yoke.** Grant Jervell that the yoke Peter refuses at Acts 15:10 is Israel's law laid on gentiles, and not the law as a condition of salvation. Keep everything else. Sola fide still follows, by Paul, by Luke 7:50 and by John.

```
theorem acts15Yoke_not_load_bearing : Establishes lawObservantLuke
-- axioms: propext, Quot.sound
```

**neitherLexicalReading**

A reading on which no strand's disputed premise holds. Paul's "works of the law" are the boundary markers. Jesus' "your faith has saved you" at Luke 7:50 is about healing. Peter's yoke is Israel's law laid on gentiles. And the believing of John 6:29 is not bare trust. Every text stands; faith is not said to be enough.

```
def neitherLexicalReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.worksOfLawMeansWorksGenerally => False
    | Claim.sozoIsSoteriological => False
    | Claim.acts15YokeIsLawAsCondition => False
    | Claim.johannineBelievingIsTrust => False
    | Claim.justificationByFaithAlone => False
    | Claim.faithIsSufficient => False
    | Claim.salvationThroughFaith => False
    | x => True
```

**lexical_premises_jointly_load_bearing**

**Sola fide fails to follow only when every strand loses its disputed reading.** Remove one disputed reading from each strand — "works of the law" as works in general from Paul, "saved" as salvation from Luke 7:50, the yoke as the law as a condition of salvation from Acts 15, believing as trust from John 6:29 — and keep everything else. Sola fide no longer follows. Remove fewer, and a strand that still has its reading reaches the conclusion.

So the argument, as encoded here, does not hang on the meaning of Paul's "works of the law". It hangs on that, *or* on Luke's "saved", *or* on Peter's yoke, *or* on John's "believe". Someone who denies sola fide has to answer all four. The same holds with "faith of Christ" ( X ) in place of "works of the law"; see `pistisChristou_jointly_load_bearing`.

It does not show that the four are independent in practice. A reader who takes "works of the law" as boundary markers will usually read Peter's yoke the same way. The result shows that four separate premises would each have to be denied. It does not show that four separate groups of scholars deny them.

```
theorem lexical_premises_jointly_load_bearing : ¬Establishes
    reformedWithoutEveryStrandsPremise
-- axioms: propext, Quot.sound
```

**neitherPistisNorSozoReading**

A reading on which Galatians 2:16 names Christ's own faithfulness and not faith in Christ, Jesus' "your faith has saved you" is about healing, Peter's yoke is Israel's law laid on gentiles, and the believing of John 6:29 is not bare trust.

```
def neitherPistisNorSozoReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.pistisChristouObjective => False
    | Claim.sozoIsSoteriological => False
```

```
    | Claim.acts15YokeIsLawAsCondition => False
    | Claim.johannineBelievingIsTrust => False
    | Claim.justificationByFaithAlone => False
    | Claim.faithIsSufficient => False
    | Claim.salvationThroughFaith => False
    | x => True
```

`pistisChristou_jointly_load_bearing`

**Within Paul's strand, "faith in Christ" is needed.** Deny that Galatians 2:16 speaks of our faith in Christ, and leave out the disputed reading of each of the other three strands. Keep the reading of "works of the law" as works in general, and keep Galatians as a letter against requiring circumcision. Sola fide no longer follows.

Excluding works is not yet *faith alone*. The verse must also name the believer's faith as the means, and on Hays's reading it does not. So Paul's strand rests on two disputed readings of one verse, and losing either costs it the conclusion.

```
theorem pistisChristou_jointly_load_bearing : ¬Establishes
    reformedWithoutPistisChristouSozoOrYoke
-- axioms: propext, Quot.sound
```

`authorship_not_load_bearing`

**The argument does not depend on who wrote the disputed letters.** Grant every critical conclusion: that Ephesians and Titus are not by Paul, and 1 and 2 Peter not by Peter. Sola fide still follows.

The argument reads these letters as Scripture, not as the testimony of a named apostle, so their authorship is not one of its premises. The proof shows this directly: it adds the four denials to the Reformed premises and uses none of them.

What this costs is stated at `criticalAuthorship`. The letters cannot then be used as evidence of what *Paul* meant by "works", which is why that premise rests on Romans.

```
theorem authorship_not_load_bearing : Establishes criticalAuthorship
-- axioms: propext, Quot.sound
```

`apocalypticReading`

The apocalyptic reading of Paul (Martyn, Campbell), written out. "Faith of Christ" is Christ's own faithfulness. "The righteousness of God" is God's act of rescue. Faith is not the condition on which a person is justified. Everything else it grants.

```
def apocalypticReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.pistisChristouObjective => False
    | Claim.justificationByFaithAlone => False
    | Claim.faithIsSufficient => False
    | Claim.salvationThroughFaith => False
    | x => True
```

`apocalyptic_not_establishes`

**The apocalyptic reading does not lead to sola fide.** It does not reach the third part of the conclusion, "through faith". Nothing it holds says that faith is enough, and it denies the faith alone from which Paul's strand would derive that.

What it does reach is stated as a result of its own, `apocalyptic_establishes_grace_not_works`.

```
theorem apocalyptic_not_establishes : ¬Establishes apocalyptic
-- axioms: propext, Quot.sound
```

`apocalyptic_establishes_grace_not_works`

**The apocalyptic reading keeps grace, and "not by works".** If "the righteousness of God" is God's act of rescue, then salvation is a gift that depends on nothing a person does. So the reading reaches the first two parts of the conclusion by its own route.

This places its disagreement with the Reformed reading exactly. They differ over *through faith*. They do not differ over grace or over works.

```
theorem apocalyptic_establishes_grace_not_works : Establishes
    apocalypticOnGraceAndWorks
-- axioms: propext, Quot.sound
```

`grace_and_works_rest_on_no_lexical_premise`

**Grace, and "not by works", depend on none of the disputed readings.** Remove all of them: both of Paul's, Luke's "saved", the yoke in Acts and believing as trust in John. The first two parts of the conclusion still follow, from the verses that say "not of works" in as many words and from the answer to James.

So the disputed readings decide one thing: whether the texts that exclude works also name faith as the means. They do not decide whether works are excluded.

```
theorem grace_and_works_rest_on_no_lexical_premise : Establishes
    graceAndWorksWithoutAnyLexicalPremise
-- axioms: propext, Quot.sound
```

`forensic_justification_not_load_bearing`

**The argument does not depend on justification being only a verdict.** Grant the Finnish reading of Luther (Mannermaa): justification is not a declaration and nothing more, because Christ himself is present in faith. Sola fide still follows. The proof adds that one denial to the Reformed premises and uses nothing else.

On what justification *is*, Mannermaa stands with Trent against the Reformed account. On sola fide he stands with the Reformed against Trent. So denying the verdict-only account does not by itself deny sola fide. What Trent's objection needs is narrower: that justification includes the sanctification that grows through works (`trent_objection_rests_on_its_definition`).

```
theorem forensic_justification_not_load_bearing : Establishes finnish
-- axioms: propext, Quot.sound
```

`critics_carry_the_pauline_strand`

**On the critics' account of Judaism, Paul alone reaches sola fide.** Gathercole and others deny that Judaism in Paul's day was simply "in by grace, staying in by obedience". Grant them that, keep Galatians as a letter against requiring circumcision, and leave Luke, Acts and John out. Sola fide follows from Paul, and the reading of "works of the law" as works in general is derived and not assumed.

```
theorem critics_carry_the_pauline_strand : Establishes
    paulineStrandOnTheCritics
-- axioms: propext, Quot.sound
```

**sandersReading**
Sanders' account, with only Paul to go on. Judaism taught entry by grace and staying in by obedience, so "works of the law" are not works in general, and Paul's strand does not reach faith alone.

```
def sandersReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.worksOfLawMeansWorksGenerally => False
    | Claim.sozoIsSoteriological => False
    | Claim.acts15YokeIsLawAsCondition => False
    | Claim.justificationByFaithAlone => False
    | Claim.faithIsSufficient => False
    | Claim.salvationThroughFaith => False
    | x => True
```

**sanders_costs_the_pauline_strand**
**On Sanders' account, Paul alone does not.** Grant Sanders his account of Judaism and Dunn his inference from it, and "works of the law" does not mean works in general. Leave Luke, Acts and John out, and sola fide does not follow from Paul.

Taken with `critics_carry_the_pauline_strand`, this shows where the dispute over "works of the law" lies: in a question about first-century Judaism, which has to be answered before the question about Paul's Greek.

```
theorem sanders_costs_the_pauline_strand : ¬Establishes paulineStrandOnSanders
-- axioms: propext, Quot.sound
```

**jamesUnharmonisedReading**
A reading on which James 2:24, "justified by works and not by faith alone", stands against Paul with no answer given.

```
def jamesUnharmonisedReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.james2_24Compatible => False
    | Claim.salvationNotByWorks => False
    | x => True
```

**james_harmonisation_is_load_bearing**
**The argument depends on answering James.** Remove the two premises that reconcile James 2:24 with Paul, keep everything else, and sola fide no longer follows.

So a case for sola fide that does not deal with James 2:24 is incomplete: its conclusion does not follow from what it has said.

```
theorem james_harmonisation_is_load_bearing : ¬Establishes
    reformedWithoutJamesHarmonisation
-- axioms: propext, Quot.sound
```

`grace_needs_no_answer_to_james`
**Grace does not depend on answering James.** Remove the answer to James, and "salvation is by grace" still follows, from Ephesians 2:8, Romans 4:4–5 and Titus 3:5.

James 2:24 bears on *not by works*, the part of the conclusion it appears to contradict, and on nothing else.

```
theorem grace_needs_no_answer_to_james : Establishes
    graceWithoutJamesHarmonisation
-- axioms: propext, Quot.sound
```

### Can the premises be true together?

Anything follows from premises that contradict each other. So a position that "establishes" its conclusion only because its premises could never all be true would show nothing, and every other check would still pass. For each position with a result saying its conclusion follows, a reading is named below on which all its premises hold.

A position with a result saying its conclusion does *not* follow needs no such check. The reading that shows the conclusion failing already makes every premise true.

These are checks on the encoding, not claims about justification, so they are not listed among the main results.

`everythingHoldsReading`
The reading on which every claim in this argument holds at once. It shows that the positions built only from affirmations do not contradict themselves.

```
def everythingHoldsReading : Valuation Claim :=
  fun x => True
```

`reformed_is_satisfiable`
The Reformed premises can all be true together. Without this, "sola fide follows from them" would be empty: anything follows from premises that contradict each other.

```
theorem reformed_is_satisfiable : Satisfiable reformed.premises
-- axioms: propext, Quot.sound
```

`newPerspectiveOwnReading`
The New Perspective's own reading. Paul's "works of the law" are the boundary markers and not works in general, and justification is by faith all the same. It also holds that faith is the only means and that justification is a verdict, so it denies Trent's account of baptism as the instrument and of justification as including sanctification.

```
def newPerspectiveOwnReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.paulsJustifyDenotesRenewal => False
    | Claim.rev22_11BeJustifiedStill => False
    | Claim.sir18_22BeJustifiedToDeath => False
    | Claim.jamesUsesDikaioAsPaul => False
    | Claim.worksOfLawMeansWorksGenerally => False
    | Claim.baptismIsInstrumentalCause => False
    | Claim.justificationIncludesSanctification => False
    | x => True
```

**newPerspective_is_satisfiable**
The New Perspective's premises can all be true together.

```
theorem newPerspective_is_satisfiable : Satisfiable newPerspective.premises
-- axioms: propext, Quot.sound
```

**subjectiveGenitiveReading**
Hays's reading: "faith of Christ" is Christ's own faithfulness, and everything else in the Reformed case holds.

```
def subjectiveGenitiveReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.pistisChristouObjective => False
    | x => True
```

**subjectiveGenitive_is_satisfiable**
That position can be held without contradiction, so `pistisChristou_not_load_bearing` is not empty.

```
theorem subjectiveGenitive_is_satisfiable : Satisfiable
    subjectiveGenitive.premises
-- axioms: propext, Quot.sound
```

**lawObservantLukeReading**
Jervell's reading: the yoke is Israel's law for gentiles, and everything else in the Reformed case holds.

```
def lawObservantLukeReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.acts15YokeIsLawAsCondition => False
    | x => True
```

**lawObservantLuke_is_satisfiable**
That position can be held without contradiction, so `acts15Yoke_not_load_bearing` is not empty.

```
theorem lawObservantLuke_is_satisfiable : Satisfiable
    lawObservantLuke.premises
-- axioms: propext, Quot.sound
```

**criticalAuthorshipReading**
The critical view of authorship: none of the four disputed letters is by the apostle whose name it bears, and everything else holds.

```
def criticalAuthorshipReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.ephesiansIsPauline => False
    | Claim.titusIsPauline => False
    | Claim.firstPeterIsPetrine => False
    | Claim.secondPeterIsPetrine => False
    | x => True
```

**criticalAuthorship_is_satisfiable**
That position can be held without contradiction, so `authorship_not_load_bearing` is not empty.

```
theorem criticalAuthorship_is_satisfiable : Satisfiable
    criticalAuthorship.premises
-- axioms: propext, Quot.sound
```

**reformedWithoutWorksOfLaw_is_satisfiable**
The Reformed premises without the reading of "works of the law" can all be true together, so `works OfLaw_not_load_bearing` is not empty.

```
theorem reformedWithoutWorksOfLaw_is_satisfiable : Satisfiable
    reformedWithoutWorksOfLaw.premises
-- axioms: propext, Quot.sound
```

**reformedWithoutSozo_is_satisfiable**
And the same without the reading of "saved" at Luke 7:50.

```
theorem reformedWithoutSozo_is_satisfiable : Satisfiable
    reformedWithoutSozo.premises
-- axioms: propext, Quot.sound
```

**reformedRestingOnActs_is_satisfiable**
The package resting on Acts can be held without contradiction, so `apostolic_strand_survives_paul_and_luke` is not true merely because its premises could never all hold.

```
theorem reformedRestingOnActs_is_satisfiable : Satisfiable
    reformedRestingOnActs.premises
-- axioms: propext, Quot.sound
```

**reformedRestingOnJohn_is_satisfiable**
And so can the package resting on John, so `johannine_strand_survives_the_other_three` is not empty either.

```
theorem reformedRestingOnJohn_is_satisfiable : Satisfiable
    reformedRestingOnJohn.premises
-- axioms: propext, Quot.sound
```

**apocalypticOnGraceAndWorks_is_satisfiable**
The apocalyptic reading, asked about grace and works, can be held without contradiction.

```
theorem apocalypticOnGraceAndWorks_is_satisfiable : Satisfiable
    apocalypticOnGraceAndWorks.premises
-- axioms: propext, Quot.sound
```

**graceAndWorksWithoutAnyLexicalPremise_is_satisfiable**
With every disputed reading removed, the premises can still all be true together.

```
theorem graceAndWorksWithoutAnyLexicalPremise_is_satisfiable : Satisfiable
    graceAndWorksWithoutAnyLexicalPremise.premises
-- axioms: propext, Quot.sound
```

**finnishReading**
Mannermaa's reading: justification is not only a verdict, and everything else holds.

```
def finnishReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.justificationIsForensicOnly => False
    | x => True
```

**finnish_is_satisfiable**
That position can be held without contradiction, so `forensic_justification_not_load_bearing` is not empty.

```
theorem finnish_is_satisfiable : Satisfiable finnish.premises
-- axioms: propext, Quot.sound
```

**criticsReading**
The critics' reading (Gathercole): Judaism in Paul's day was not simply "in by grace, staying in by obedience", and everything else holds. Faith is the only means and justification is a verdict, so this reading denies Trent's account of baptism as the instrument and of justification as including sanctification.

```
def criticsReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.paulsJustifyDenotesRenewal => False
    | Claim.rev22_11BeJustifiedStill => False
    | Claim.sir18_22BeJustifiedToDeath => False
    | Claim.jamesUsesDikaioAsPaul => False
    | Claim.secondTempleCovenantalNomism => False
    | Claim.baptismIsInstrumentalCause => False
    | Claim.justificationIncludesSanctification => False
    | x => True
```

**paulineStrandOnTheCritics_is_satisfiable**
That position can be held without contradiction, so `critics_carry_the_pauline_strand` is not empty.

```
theorem paulineStrandOnTheCritics_is_satisfiable : Satisfiable
    paulineStrandOnTheCritics.premises
-- axioms: propext, Quot.sound
```

**graceWithoutJamesHarmonisation_is_satisfiable**
With the answer to James removed, the premises asked about grace can still all be true together, so `grace_needs_no_answer_to_james` is not empty.

```
theorem graceWithoutJamesHarmonisation_is_satisfiable : Satisfiable
    graceWithoutJamesHarmonisation.premises
-- axioms: propext, Quot.sound
```

### John: "this is the work of God, that you believe"

The day after the feeding of the five thousand, the crowd finds Jesus across the lake and asks him a question about works:

> "What must we do, to be doing the works of God?" Jesus answered them, "This is the work of God, that you believe in him whom he has sent" (John 6:28–29).

The question is about works, and the answer is believing. This is the fourth strand of sola fide, and John says the same thing elsewhere. Whoever believes in the Son has eternal life and does not come into judgement (3:16–18, 3:36, 5:24), and the Gospel gives this as its own purpose: "that by believing you may have life in his name" (20:31).

#### What both sides grant, and where they part

Nobody in this dispute denies the verse. They differ on what its believing is.

- **Calvin** reads it as trust. Christ calls faith a work only loosely: faith "brings nothing to God, but, on the contrary, places man before God as empty and poor, that he may be filled with Christ". It is "a passive work, to which no reward can be paid".
- **Aquinas** reads it as faith formed by charity, that is, faith made alive by love. He takes Paul to distinguish faith "only from external works", so that believing is itself an inward work. To believe *in* him, as the goal one moves toward, "is proper to faith living through the love of charity", and such faith "is the principle of all our good works" (*Super Ioannem* 6, lect. 3, n. 901). The Council of Trent describes justifying faith the same way: without hope and charity, faith "neither unites man perfectly with Christ, nor makes him a living member of His body" (Session VI, ch. 7).

So this strand has the shape of the other three: texts everyone accepts, and one reading on which the conclusion turns. On Calvin's reading John supplies faith alone without the readings the other strands depend on (`johannine_strand_establishes`). On Aquinas's it does not (`johannine_strand_rests_on_believing_as_trust`).

#### John has no word for "justify"

Paul's verb for "justify" ( ) does not occur in John's Gospel. So the strand has to step from "eternal life through believing" to "justified by faith alone", and that step is an inference, not the meaning of a word. It is cited to Calvin, whose comment on 6:29 speaks of the righteousness faith receives from Christ. It is rated `plausible`. No cited source accepts the strand's premises and rejects the step, but no cited source argues the step at length either.

#### Luther's answer to Aquinas

Luther, in his own lectures on Galatians, answers the reading Aquinas gives of John 6:29. He names "the scholastics", not Aquinas; the faith formed by charity that he attacks is the reading Aquinas gives. On 3:11: "The scholastics misconstrue this passage by saying: 'The just shall live by faith, if it is a working faith, or a faith formed and performed by charitable works.' … To speak of formed or unformed faith, a sort of double faith, is contrary to the Scriptures." On 3:12: "Does not the Law command charity? … If the law requires charity, charity is part of the Law and not of faith."

His argument runs: love is what the law commands, and "the law is not of faith" (Galatians 3:12), so a faith that justifies because love forms it would justify by the law after all.

The argument is encoded as a line of its own (`lutherLine`). Its two starting points are ones Aquinas accepts: the text of Galatians 3:11–12, and that love of God and neighbour is what the law commands (Deuteronomy 6:5). The step from them is Luther's. Grant the step, and Aquinas's reading of John 6:29 falls (`luther_answers_aquinas_from_galatians`). Without the step the texts do not exclude his reading (`luther_answer_rests_on_his_step`). The step is rated `disputed`, because Aquinas accepts both starting points and rejects the conclusion. His reason for rejecting it is not yet cited here.

Two limits. Removing Aquinas's reading does not establish Calvin's: "not formed by charity" is a weaker claim than "trust". And the Catholic reply rests on Galatians 5:6, "faith working through love", which Trent cites (Session VI, ch. 7). How Luther and Calvin read that verse is not yet encoded.

Calvin makes a neighbouring argument in the *Institutes* (III.xi.19), against those who "pretend that the works excluded are ceremonial, not moral works". He cites Galatians 3:10 and 3:12 and concludes that "the whole Law is spoken of when the power of justifying is denied to it". That answers those who say Paul excludes only ceremonial works. Aquinas does not say that. He says believing is an inward work, formed by love. So Luther's argument, and not Calvin's, is the one that addresses him.

### Where the strand stands in the whole dispute

The strand is one of the four strands of the Reformed case, and John's case, Aquinas's and Luther's are parties to the sola fide dispute. Three things are checked.

- **John supplies "through faith" without the other three strands.** Leave out the disputed readings in Paul, Luke and Acts. Keep what every strand shares: the verses on grace and works, and the answer to James. Sola fide still follows, with John 6:28–29 as the only route to faith (`johannine_strand_survives_the_other_three`).
- **John's disputed reading is not one the whole case depends on.** Grant Aquinas his reading of 6:29, keep the other three strands, and sola fide still follows (`believing_as_trust_not_load_bearing`).
- **John's case is not forced, and neither is any rival.** John's case and Aquinas's each defeat the other, that is, each contradicts the other and neither is better supported. So do Aquinas's and Luther's, John's and Trent's, and John's and the apocalyptic reading's. Each pair is a tie, because each side rests on a premise rated `disputed`.

### John 3:36: "whoever does not obey the Son"

Three chapters on, John sets two words side by side that a reader of this debate cannot pass over:

> "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" (John 3:36).

The verse sets *not obeying* against *believing*. Does believing, in John, include obeying? And if it does, can faith alone be what saves? The record points two ways, one on the word and one on the doctrine.

The Greek for "does not obey" ( ) is read by the commentators cited here as unbelief seen in what it does. Westcott: "believeth not] disobeyeth. Disbelief is regarded in its activity." Calvin's comment takes the clause of "all who do not believe in Christ". Among modern commentators, Ridderbos: "'Disobeys' serves as a description of 'unbelief'". Carson takes the verb as "disobeys", and adds that "failure to trust him is as much disobedience as unbelief". No source has been found that argues from this word that believing includes obeying.

The doctrine is another matter. Chrysostom, preaching on this verse, does deny that believing is enough: "'Is it then enough,' saith one, 'to believe on the Son, that one may have eternal life?' By no means." He does not argue from the word. He argues from Jesus' saying in Matthew 7:21, "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven", and concludes: "though a man believe rightly on the Father, the Son, and the Holy Ghost, yet if he lead not a right life, his faith will avail nothing towards his salvation" (*Homilies on John* 31).

Chrysostom's argument is written out as starting points, a step and a conclusion (`chrysostom Line`). Its starting points are two texts every reader here accepts. The step from them to "faith does not suffice" is his. Three things are checked.

- Granted his step, his conclusion follows (`chrysostom_reads_john3_36_against_faith_alone`).
- The wording of the two texts does not settle it. One consistent reading holds both texts and that faith suffices; another holds both and that it does not (`john3_36_leaves_faiths_sufficiency_open`).
- His conclusion, written out as "faith does not suffice", and John's strand cannot both be held (`chrysostom_cannot_be_held_with_johns_case`). Whether the faith he means is the faith the Reformers mean is a further question, noted at that result.

The step is rated `disputed`. Calvin accepts both texts and denies the conclusion: he reads the doing of Matthew 7:21 as including faith, and good works as what follows faith. Among modern readers Chrysostom has company: Stanley holds that "Endurance is a condition for final salvation", and reads Matthew 7:21 so.

Chrysostom's case is heard in the main sola fide debate, and so is the Reformed answer to it (below). His conclusion is general, so there he meets every case that concludes that faith suffices: Paul's, Luke's, Peter's and John's, and the Reformed answer. Each of those meets him in return, and every one of the ties is between positions rated `disputed`. He does not meet the arguments about Paul's word or Paul's gospel, and he contradicts no verse of Paul's (`chrysostom_grants_the_pauline_texts`).

The standard lexicon (BDAG) on the word has not been read, and neither have the commentaries of Brown, Schnackenburg and Barrett.

### The Reformed answer: obedience is sanctification

The Reformed do not deny what Chrysostom's texts say. Whoever does not obey the Son shall not see life (John 3:36), and only the one who does the will of the Father enters the kingdom (Matthew 7:21). They deny what he concludes from them.

On their reading the obedience these texts require is sanctification: the life of good works, inward and outward, that follows faith as its fruit and its evidence. It is necessary, for a faith that bears no such fruit is dead. But it is not the ground of justification, and it is not a second thing added to faith as its means. Modern Reformed and evangelical scholars put each part of this.

- On John 3:36, Ridderbos: "'Disobeys' serves as a description of 'unbelief'". Carson: "failure to trust him is as much disobedience as unbelief".
- On Matthew 7:21, Morris: "This is not salvation by works: the contrast is not between merit and grace, but between profession and way of life."
- On the place of works, Schreiner: "the works necessary for justification aren't the basis for salvation and in that sense don't contribute to salvation. They are the necessary evidence for and fruit of salvation." And: "the necessity of good works doesn't contradict sola fide" (p. 55). Hoekema: good works "must not be thought of as meritorious ... Yet they are necessary". Murray: "It is living faith that justifies".

Westminster says the same: good works "are the fruits and evidences of a true and lively faith" (XVI.2), and the sanctification of the justified is distinct from their justification (XIII.1, XI.1). So, read whole, John 3:36 says what its first half says in terms: "Whoever believes in the Son has eternal life."

The reading is written out as a line of its own (`sanctificationLine`), and heard in the main debate as the Reformed answer to Chrysostom. It is rated `disputed`. Chrysostom accepts both texts and reads them the other way, and so does a modern reader: Stanley holds that "Endurance is a condition for final salvation", and reads Matthew 7:21 as making doing the Father's will a condition and not only its evidence. The commentaries above were read through their e-book editions, so they are cited by verse and not by page.

### How this is checked

### The lines

**`aquinasOnFormedFaith`**
Aquinas's step: faith made alive by love is not bare trust. Rated `consensus`: Calvin accepts it, since the trust he means is exactly a faith that brings nothing. The two divide over the premise, not the step.

```
def aquinasOnFormedFaith : Source :=
  {
    primary :=
      Reference.work aquinasJohn
        (Bib.Locus.sectionRef "cap. 6, lect. 3, n. 901"),
    tradition := Tradition.romanCatholic, confidence := Confidence.consensus }
```

**`thomistLine`** — Faith formed by charity (Aquinas on John 6:29)
**Aquinas's line of argument.** The believing of 6:29 is faith made alive by love, and so not the bare trust that John's strand needs. The denial is derived from Aquinas's own reading of the verse, not assumed.

(1) $P_{41}$ — *The believing of John 6:29 is faith living through charity, the source of works*
(2) $P_{41} \to \neg P_{40}$
$\vdash \neg P_{40}$ — at issue, the denial of: *The believing of John 6:29 is trust, which brings nothing and receives Christ*

### The packages

**`johannineCase`** — Sola fide from John (6:28–29)
Sola fide from John alone: John's line, with the premises and closing steps every Reformed strand shares.

(1) $P_{36}$ — *John 6:28–29 — the work God requires is that you believe in him whom he sent*
(2) $P_{37}$ — *John 3:16–18, 3:36, 5:24, 20:31 — eternal life through believing in the Son*
(3) $P_{40}$ — *The believing of John 6:29 is trust, which brings nothing and receives Christ*
(4) $P_{1}$ — *Ephesians 2:8–9 teaches salvation by grace through faith, not of works*
(5) $P_{2}$ — *Romans 3:28 teaches justification by faith apart from works of the law*
(6) $P_{3}$ — *Galatians 2:16 teaches that no one is justified by works of the law*
(7) $P_{4}$ — *Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes*
(8) $P_{5}$ — *Titus 3:5 teaches that God saved us not by works done in righteousness*
(9) $P_{17}$ — *Luke 7:50 — Jesus says 'your faith has saved you' after declaring sins forgiven*
(10) $P_{9}$ — *Acts 15:9–11 — Peter: hearts cleansed by faith; saved through grace*
(11) $P_{20}$ — *James 2:14–26 targets a barren faith — mere assent — not Paul's doctrine*
(12) $P_{21}$ — *Good works are the fruit and evidence of saving faith, not its ground*
(13) $P_{24}$ — *Scripture does not contradict itself*
(14) $(P_{36} \wedge P_{37} \wedge P_{40}) \to P_{25}$ — would give: *Justification is by faith alone*
(15) $(P_{20} \wedge P_{21}) \to P_{22}$ — would give: *James 2:24 is compatible with Paul, using 'justify' in a different sense*
(16) $(P_{1} \wedge P_{4} \wedge P_{5}) \to P_{27}$ — would give: *Salvation is by grace, a gift and not wages owed*
(17) $(P_{1} \wedge P_{4} \wedge P_{5} \wedge P_{22} \wedge P_{24}) \to P_{28}$ — would give: *Salvation is not by works: no work is its ground*
(18) $P_{25} \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*
(19) $(P_{26} \wedge P_{1}) \to P_{29}$ — would give: *Salvation is received through faith*
$\vdash$ $P_{27} \wedge P_{28} \wedge P_{29}$ — at issue: $P_{27}$ *Salvation is by grace, a gift and not wages owed;* $P_{28}$ *Salvation is not by works: no work is its ground;* $P_{29}$ *Salvation is received through faith*

*Grounded in scripture alone:* John 3:16–18, 3:36, 5:24, 20:31 — eternal life through believing in the Son.

**`thomistOnJohn`** — Aquinas on John 6:29 (faith formed by charity)
Aquinas on John: every text John's strand reads, and every shared premise, with the believing read as faith formed by charity. This is the rival John's strand was written against.

(1) $P_{36}$ — *John 6:28–29 — the work God requires is that you believe in him whom he sent*
(2) $P_{37}$ — *John 3:16–18, 3:36, 5:24, 20:31 — eternal life through believing in the Son*
(3) $P_{41}$ — *The believing of John 6:29 is faith living through charity, the source of works*
(4) $P_{1}$ — *Ephesians 2:8–9 teaches salvation by grace through faith, not of works*
(5) $P_{2}$ — *Romans 3:28 teaches justification by faith apart from works of the law*
(6) $P_{3}$ — *Galatians 2:16 teaches that no one is justified by works of the law*
(7) $P_{4}$ — *Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes*
(8) $P_{5}$ — *Titus 3:5 teaches that God saved us not by works done in righteousness*
(9) $P_{17}$ — *Luke 7:50 — Jesus says 'your faith has saved you' after declaring sins forgiven*
(10) $P_{9}$ — *Acts 15:9–11 — Peter: hearts cleansed by faith; saved through grace*

(11) $P_{20}$ — *James 2:14–26 targets a barren faith — mere assent — not Paul's doctrine*

(12) $P_{21}$ — *Good works are the fruit and evidence of saving faith, not its ground*

(13) $P_{24}$ — *Scripture does not contradict itself*

(14) $(P_{36} \wedge P_{37} \wedge P_{40}) \to P_{25}$ — would give: *Justification is by faith alone*

(15) $P_{41} \to \neg P_{40}$ — would deny: *The believing of John 6:29 is trust, which brings nothing and receives Christ*

(16) $(P_{20} \wedge P_{21}) \to P_{22}$ — would give: *James 2:24 is compatible with Paul, using 'justify' in a different sense*

(17) $(P_1 \wedge P_4 \wedge P_5) \to P_{27}$ — would give: *Salvation is by grace, a gift and not wages owed*

(18) $(P_1 \wedge P_4 \wedge P_5 \wedge P_{22} \wedge P_{24}) \to P_{28}$ — would give: *Salvation is not by works: no work is its ground*

(19) $P_{25} \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*

(20) $(P_{26} \wedge P_1) \to P_{29}$ — would give: *Salvation is received through faith*

$\vdash P_{27} \wedge P_{28} \wedge P_{29}$ — at issue: $P_{27}$ *Salvation is by grace, a gift and not wages owed;* $P_{28}$ *Salvation is not by works: no work is its ground;* $P_{29}$ *Salvation is received through faith*

*Grounded in scripture alone:* John 3:16–18, 3:36, 5:24, 20:31 — eternal life through believing in the Son.

### Results

`johannine_strand_establishes`

**John's strand, argued alone, delivers sola fide.** Grant that the believing of 6:29 is trust, and the work God requires is believing, which earns nothing. Sola fide then follows without the readings Paul's, Luke's and Peter's strands depend on.

It does not show that John 6:29 is the only text used. Grace and "not by works" come from the verses every strand shares and from the answer to James.

```
theorem johannine_strand_establishes : Establishes johannineCase
-- axioms: propext, Quot.sound
```

`thomistReading`

Aquinas's reading, written out. Every text holds. The believing of 6:29 is faith made alive by love, so it is not bare trust; justification is not by faith alone; and faith without charity does not suffice. Grace and "not by works" still hold: Aquinas excludes outward works, and grants that faith is God's gift.

```
def thomistReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.johannineBelievingIsTrust => False
    | Claim.justificationByFaithAlone => False
    | Claim.faithIsSufficient => False
    | Claim.salvationThroughFaith => False
    | x => True
```

`johannine_strand_rests_on_believing_as_trust`

**John's strand depends on reading believing as trust.** Grant Aquinas every text the strand reads, and read their believing as he does, faith made alive by love, and sola fide no longer follows.

So John's Gospel, like Paul's Galatians and Luke 7:50, reaches the conclusion only through a reading: here, of what it is to believe *in* him.

```
theorem johannine_strand_rests_on_believing_as_trust : ¬Establishes
    thomistOnJohn
-- axioms: propext, Quot.sound
```

**`reformedGrantingAquinasOnJohn`** — Reformed, granting Aquinas on John 6:29
The Reformed case with Aquinas granted his reading of John 6:29: the believing is faith formed by charity, and so not bare trust. The other three strands are kept whole.

(1) $P_8$ — *Galatians opposes requiring circumcision, besides faith, for justification*
(2) $P_6$ — *Paul's 'works of the law' means human works in general, not boundary markers*
(3) $P_7$ — *In Galatians 2:16 'faith of Christ' (  X  ) means our faith in Christ*
(4) $P_{18}$ — *'Saved' (  ) at Luke 7:50 means saved from sin, not healed*
(5) $P_{19}$ — *Luke 7:47 — her love is the evidence of her forgiveness, not its ground*
(6) $P_{10}$ — *The yoke refused at Acts 15:10 is the whole law as a condition of salvation*
(7) $P_{36}$ — *John 6:28–29 — the work God requires is that you believe in him whom he sent*
(8) $P_{37}$ — *John 3:16–18, 3:36, 5:24, 20:31 — eternal life through believing in the Son*
(9) $P_{41}$ — *The believing of John 6:29 is faith living through charity, the source of works*
(10) $P_1$ — *Ephesians 2:8–9 teaches salvation by grace through faith, not of works*
(11) $P_2$ — *Romans 3:28 teaches justification by faith apart from works of the law*
(12) $P_3$ — *Galatians 2:16 teaches that no one is justified by works of the law*
(13) $P_4$ — *Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes*
(14) $P_5$ — *Titus 3:5 teaches that God saved us not by works done in righteousness*
(15) $P_{17}$ — *Luke 7:50 — Jesus says 'your faith has saved you' after declaring sins forgiven*
(16) $P_9$ — *Acts 15:9–11 — Peter: hearts cleansed by faith; saved through grace*
(17) $P_{20}$ — *James 2:14–26 targets a barren faith — mere assent — not Paul's doctrine*
(18) $P_{21}$ — *Good works are the fruit and evidence of saving faith, not its ground*
(19) $P_{24}$ — *Scripture does not contradict itself*
(20) $(P_2 \wedge P_3 \wedge P_8 \wedge P_7 \wedge P_6) \to P_{25}$ — would give: *Justification is by faith alone*
(21) $(P_{17} \wedge P_{18} \wedge P_{19}) \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*
(22) $(P_9 \wedge P_{10}) \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*
(23) $(P_{36} \wedge P_{37} \wedge P_{40}) \to P_{25}$ — would give: *Justification is by faith alone*
(24) $P_{41} \to \neg P_{40}$ — would deny: *The believing of John 6:29 is trust, which brings nothing and receives Christ*
(25) $(P_{20} \wedge P_{21}) \to P_{22}$ — would give: *James 2:24 is compatible with Paul, using 'justify' in a different sense*
(26) $(P_1 \wedge P_4 \wedge P_5) \to P_{27}$ — would give: *Salvation is by grace, a gift and not wages owed*
(27) $(P_1 \wedge P_4 \wedge P_5 \wedge P_{22} \wedge P_{24}) \to P_{28}$ — would give: *Salvation is not by works: no work is its ground*

(28) $P_{25} \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*

(29) $(P_{26} \wedge P_1) \to P_{29}$ — would give: *Salvation is received through faith*

$\vdash P_{27} \wedge P_{28} \wedge P_{29}$ — at issue: $P_{27}$ *Salvation is by grace, a gift and not wages owed;* $P_{28}$ *Salvation is not by works: no work is its ground;* $P_{29}$ *Salvation is received through faith*

*Grounded in scripture alone:* John 3:16–18, 3:36, 5:24, 20:31 — eternal life through believing in the Son.

`believing_as_trust_not_load_bearing`

**The reading of believing as trust is not one the whole case depends on.** Grant Aquinas that the believing of John 6:29 is faith formed by charity, keep Paul, Luke and Acts as the Reformed read them, and sola fide still follows.

Losing the argument over John 6:29 costs the Reformed case one strand and not its conclusion. It does not show that Aquinas would accept the rest. He would not, and the package is not his position; it is the Reformed case with one concession made.

```
theorem believing_as_trust_not_load_bearing : Establishes
    reformedGrantingAquinasOnJohn
-- axioms: propext, Quot.sound
```

`concedingJohnReading`

The Reformed reading with one concession: the believing of John 6:29 is not bare trust, and everything else holds.

```
def concedingJohnReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.johannineBelievingIsTrust => False
    | x => True
```

`reformedGrantingAquinasOnJohn_is_satisfiable`

That package can be held without contradiction, so `believing_as_trust_not_load_bearing` is not true merely because its premises could never all hold.

```
theorem reformedGrantingAquinasOnJohn_is_satisfiable : Satisfiable
    reformedGrantingAquinasOnJohn.premises
-- axioms: propext, Quot.sound
```

`johannineCase_is_satisfiable`

John's case can be held without contradiction, so `johannine_strand_establishes` is not true merely because its premises could never all hold.

```
theorem johannineCase_is_satisfiable : Satisfiable johannineCase.premises
-- axioms: propext, Quot.sound
```

### Luther's answer

`lutherOnGalatiansThree`

Luther's step, on Galatians 3:11–12: the law commands love, and the law is not of faith, so faith formed by charity would justify by the law. Rated `disputed`: Aquinas accepts both starting points, the text and that the law commands love, and denies the conclusion, holding that the faith which justifies is formed by charity.

```
def lutherOnGalatiansThree : Source :=
  {
    primary :=
      Reference.work lutherGalatians
        (Bib.Locus.adLoc { book := Book.galatians, chapter := 3, verse := 12 }),
    supporting :=
      [Reference.work lutherGalatians
          (Bib.Locus.adLoc
            { book := Book.galatians, chapter := 3, verse := 11 })],
    tradition := Tradition.reformedProtestant,
    confidence := Confidence.disputed }
```

**`lutherLine`** — Luther on Galatians 3:11–12 (against faith formed by charity)
**Luther's line of argument.** From Galatians 3:11–12 and the law's command of love to the denial of Aquinas's reading: the believing that justifies is not faith formed by charity, since love is what the law commands and the law is not of faith.

(1) $P_{42}$ — *Galatians 3:11–12 — none is justified by the law; the law is not of faith*
(2) $P_{43}$ — *Love of God and neighbour is what the law commands*
(3) $(P_{42} \wedge P_{43}) \to \neg P_{41}$
$\vdash \neg P_{41}$ — at issue, the denial of: *The believing of John 6:29 is faith living through charity, the source of works*

**`lutherOnGalatians`** — Luther on Galatians 3:11–12 (against faith formed by charity)
Luther's answer to Aquinas as a position: what Aquinas grants, with Luther's step, against reading the believing of 6:29 as faith formed by charity.

(1) $P_{42}$ — *Galatians 3:11–12 — none is justified by the law; the law is not of faith*
(2) $P_{43}$ — *Love of God and neighbour is what the law commands*
(3) $(P_{42} \wedge P_{43}) \to \neg P_{41}$
$\vdash \neg P_{41}$ — at issue, the denial of: *The believing of John 6:29 is faith living through charity, the source of works*

*No premise here rests on scripture alone.*

**`galatiansTextsAlone`** — Galatians 3:11–12 and the law's command of love, without Luther's step
The same starting points without Luther's step: Galatians 3:11–12, and that the law commands love.

(1) $P_{42}$ — *Galatians 3:11–12 — none is justified by the law; the law is not of faith*
(2) $P_{43}$ — *Love of God and neighbour is what the law commands*
$\vdash \neg P_{41}$ — at issue, the denial of: *The believing of John 6:29 is faith living through charity, the source of works*

*No premise here rests on scripture alone.*

**`luther_answers_aquinas_from_galatians`**
**Luther answers Aquinas from Galatians 3.** Grant what Aquinas grants, Galatians 3:11–12 and that the law commands love, and grant Luther's step. Then the believing of John 6:29 is not faith formed by charity: a faith that justified because love formed it would justify by the law, and the law is not of faith.

It does not show that Calvin's reading is thereby established. It removes Aquinas's reading, and only if the step is granted.

```
theorem luther_answers_aquinas_from_galatians : Establishes lutherOnGalatians
-- axioms: propext, Quot.sound
```

`luther_answer_rests_on_his_step`

**Luther's answer depends on his step.** The texts alone do not exclude Aquinas's reading. On Aquinas's reading Galatians 3:11–12 holds, the law commands love, and the believing of 6:29 is faith formed by charity. What decides it is whether faith formed by charity counts as justification "by the law". That is Luther's step, and Aquinas denies it.

```
theorem luther_answer_rests_on_his_step : ¬Establishes galatiansTextsAlone
-- axioms: propext, Quot.sound
```

`lutherReading`

The Reformed reading, on which the believing of John 6:29 is not faith formed by charity, and everything else holds.

```
def lutherReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.johannineBelievingIsFormedByCharity => False
    | x => True
```

`lutherOnGalatians_is_satisfiable`

Luther's position can be held without contradiction, so `luther_answers_aquinas_from_galatians` is not true merely because its premises could never all hold.

```
theorem lutherOnGalatians_is_satisfiable : Satisfiable
    lutherOnGalatians.premises
-- axioms: propext, Quot.sound
```

`whyLutherAnswersAquinas`

**Why Luther's answer stands against Aquinas.** Everything turns on Luther's step: from Galatians 3:11–12 and the law's command of love, the believing that justifies is not faith formed by charity. With the two texts accepted, Aquinas's reading of John 6:29 cannot keep its one distinctive premise, that the believing is formed by charity.

Unlike the Reformed distinction against Trent, this step is part of Luther's own case: without it, the texts do not deliver his conclusion. So the answer is exactly as strong as the step, which is rated `disputed`. The step is Luther's, and the texts are accepted by both sides.

**Why *Luther on Galatians 3:11–12 (against faith formed by charity)* stands against *Aquinas on John 6:29 (faith formed by charity).***

- **The crux:** $(P_{42} \wedge P_{43}) \to \neg P_{41}$, a premise of *Luther on Galatians 3:11–12 (against faith formed by charity).*
- **What it does:** its conclusion does not follow without it.

- **Granted:** $P_{42}$, $P_{43}$, which the break also needs.
- **Where the rival breaks:** $P_{41}$ cannot be held together with $(P_{42} \wedge P_{43}) \to \neg P_{41}$ and $P_{42}$, $P_{43}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - $P_{42}$ Galatians 3:11–12 — none is justified by the law; the law is not of faith — *consensus*: Gal 3:11-12; [107, ad loc. Gal 3:11]
  - $P_{43}$ Love of God and neighbour is what the law commands — *consensus*: Deut 6:5; Matt 22:37-40; [107, ad loc. Gal 3:12]
  - the step itself — *disputed*: [107, ad loc. Gal 3:12]; [107, ad loc. Gal 3:11]

**`chrysostomOnJohnThreeThirtySix`**
Chrysostom's step, in Homily 31 on John: from John 3:36 and Matthew 7:21 to "faith alone is not sufficient to salvation". Stanley, a modern reader, holds works "a condition to final salvation" in the Synoptic Gospels, Matthew 7:21 among the texts. Rated `disputed`: Calvin accepts both texts and denies the conclusion, and so do the modern Reformed readers cited for the answer.

```
def chrysostomOnJohnThreeThirtySix : Source :=
  {
    primary :=
      Reference.work chrysostomHomiliesJohn
        (Bib.Locus.sectionRef "Homily 31, §1"),
    supporting := [Reference.work stanleyDidJesusTeach],
    tradition := Tradition.easternOrthodox, confidence := Confidence.disputed }
```

**`chrysostomLine`** — Chrysostom on John 3:36 (believing is not enough without a right life)
**Chrysostom's line.** From "whoever does not obey the Son shall not see life" (John 3:36) and "not everyone who says to me, 'Lord, Lord'" (Matthew 7:21) to the conclusion that believing does not suffice without a right life.

(1) $P_{38}$ — *John 3:36 — whoever believes has life; whoever does not obey shall not see life*
(2) $P_{62}$ — *Matthew 7:21–23 — the criterion at the judgment is doing the Father's will, not profession or mighty works*
(3) $(P_{38} \wedge P_{62}) \to \neg P_{26}$
$\vdash \neg P_{26}$ — at issue, the denial of: *Faith is sufficient: whoever believes is saved*

**`chrysostomOnJohn`** — Chrysostom on John 3:36 (believing is not enough without a right life)
Chrysostom's argument as a position: the two texts, with his step.

(1) $P_{38}$ — *John 3:36 — whoever believes has life; whoever does not obey shall not see life*
(2) $P_{62}$ — *Matthew 7:21–23 — the criterion at the judgment is doing the Father's will, not profession or mighty works*
(3) $(P_{38} \wedge P_{62}) \to \neg P_{26}$
$\vdash \neg P_{26}$ — at issue, the denial of: *Faith is sufficient: whoever believes is saved*

*No premise here rests on scripture alone.*

`chrysostom_reads_john3_36_against_faith_alone`
**Granted his step, Chrysostom's conclusion follows.** From John 3:36 and Matthew 7:21, read as he reads them, believing does not suffice for salvation without a right life.

His argument is valid, and its premises are two texts nobody here disputes. It does not show that the step is sound. Calvin accepts both texts and denies it, so the step is rated `disputed`.

```
theorem chrysostom_reads_john3_36_against_faith_alone : Establishes
    chrysostomOnJohn
-- axioms: propext, Quot.sound
```

`chrysostomOnJohn_is_satisfiable`
Chrysostom's position can be held without contradiction, on Aquinas's reading, where every text holds and faith without charity does not suffice. So `chrysostom_reads_john3_36_against_faith_alone` is not true merely because its premises could never all hold.

```
theorem chrysostomOnJohn_is_satisfiable : Satisfiable
    chrysostomOnJohn.premises
-- axioms: propext, Quot.sound
```

`john3_36_leaves_faiths_sufficiency_open`
**The wording of John 3:36 and Matthew 7:21 leaves open whether faith suffices.** One consistent reading holds both texts and that faith suffices: the Reformed one, on which not obeying the Son is refusing to believe him. Another holds both texts and that faith does not suffice: Chrysostom's and Aquinas's.

Neither side can settle the question by pointing at the words. It does not show that the two readings are equally good. That is a matter for the sources, and the page reports what they say.

```
theorem john3_36_leaves_faiths_sufficiency_open : Independent [p
    Claim.john3_36WhoeverDoesNotObey, p Claim.matthew7_21_23DoingTheWill] (p
    Claim.faithIsSufficient)
-- axioms: propext, Quot.sound
```

`johnWithChrysostom`
John's strand and Chrysostom's argument, held together: every premise of each.

(1) $P_{36}$ — *John 6:28–29 — the work God requires is that you believe in him whom he sent*
(2) $P_{37}$ — *John 3:16–18, 3:36, 5:24, 20:31 — eternal life through believing in the Son*
(3) $P_{40}$ — *The believing of John 6:29 is trust, which brings nothing and receives Christ*
(4) $P_{1}$ — *Ephesians 2:8–9 teaches salvation by grace through faith, not of works*
(5) $P_{2}$ — *Romans 3:28 teaches justification by faith apart from works of the law*
(6) $P_{3}$ — *Galatians 2:16 teaches that no one is justified by works of the law*
(7) $P_{4}$ — *Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes*
(8) $P_{5}$ — *Titus 3:5 teaches that God saved us not by works done in righteousness*
(9) $P_{17}$ — *Luke 7:50 — Jesus says 'your faith has saved you' after declaring sins forgiven*
(10) $P_{9}$ — *Acts 15:9–11 — Peter: hearts cleansed by faith; saved through grace*
(11) $P_{20}$ — *James 2:14–26 targets a barren faith — mere assent — not Paul's doctrine*
(12) $P_{21}$ — *Good works are the fruit and evidence of saving faith, not its ground*

(13) $P_{24}$ — *Scripture does not contradict itself*

(14) $(P_{36} \wedge P_{37} \wedge P_{40}) \to P_{25}$ — would give: *Justification is by faith alone*

(15) $(P_{20} \wedge P_{21}) \to P_{22}$ — would give: *James 2:24 is compatible with Paul, using 'justify' in a different sense*

(16) $(P_1 \wedge P_4 \wedge P_5) \to P_{27}$ — would give: *Salvation is by grace, a gift and not wages owed*

(17) $(P_1 \wedge P_4 \wedge P_5 \wedge P_{22} \wedge P_{24}) \to P_{28}$ — would give: *Salvation is not by works: no work is its ground*

(18) $P_{25} \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*

(19) $(P_{26} \wedge P_1) \to P_{29}$ — would give: *Salvation is received through faith*

(20) $P_{38}$ — *John 3:36 — whoever believes has life; whoever does not obey shall not see life*

(21) $P_{62}$ — *Matthew 7:21–23 — the criterion at the judgment is doing the Father's will, not profession or mighty works*

(22) $(P_{38} \wedge P_{62}) \to \neg P_{26}$ — would deny: *Faith is sufficient: whoever believes is saved*

`chrysostom_cannot_be_held_with_johns_case`

**Chrysostom's conclusion and John's strand cannot both be held.** John's strand concludes that justification is by faith alone, and so that faith suffices. Chrysostom concludes that it does not. No consistent reading holds every premise of both.

A reader has to choose between Calvin's reading of John and Chrysostom's conclusion as written out here. It does not claim which to choose. Each rests on a step rated `disputed`.

Nor does it claim that the faith Chrysostom speaks of, right belief without a right life, is the faith the Reformers say justifies. His conclusion is written out here as "faith does not suffice". A reader who takes him to deny only what James calls dead faith (see the section on James) need not choose.

```
theorem chrysostom_cannot_be_held_with_johns_case : ¬Satisfiable
    johnWithChrysostom
-- axioms: propext, Classical.choice, Quot.sound
```

`obedienceAsFruitSource`

The step of the Reformed answer: from John 3:36 and Matthew 7:21, with the obedience they require read as sanctification, to "faith suffices". Schreiner: "the necessity of good works doesn't contradict sola fide" (p. 55). Calvin on 3:36: "He shows that enjoyment consists in faith." Rated `disputed`: Chrysostom accepts both texts and denies that believing suffices, and Stanley holds works a condition of final salvation.

```
def obedienceAsFruitSource : Source :=
  {
    primary :=
      Reference.work schreinerJustificationByWorks (Bib.Locus.pages 55 55),
    supporting :=
      [Reference.work calvinJohn (Bib.Locus.adLoc Scripture.john3_36),
        Reference.work westminsterConfession (Bib.Locus.sectionRef "XVI.2"),
        Reference.work westminsterConfession (Bib.Locus.sectionRef "XIII.1")],
    tradition := Tradition.reformedProtestant,
    confidence := Confidence.disputed }
```

`sanctificationLine` — Obedience as sanctification (the Reformed answer on John 3:36)

**The Reformed answer to Chrysostom, as a line.** John 3:36 and Matthew 7:21 are accepted as they stand. The obedience they require is read as sanctification, the fruit of faith. So they add

no condition to faith, and the first half of John 3:36 holds as it is written: whoever believes has eternal life.

(1) $P_{38}$ — *John 3:36 — whoever believes has life; whoever does not obey shall not see life*
(2) $P_{62}$ — *Matthew 7:21–23 — the criterion at the judgment is doing the Father's will, not profession or mighty works*
(3) $P_{39}$ — *The obedience of John 3:36 and Matthew 7:21 is sanctification, the fruit of faith*
(4) $(P_{38} \wedge P_{62} \wedge P_{39}) \rightarrow P_{26}$
$\vdash P_{26}$ — at issue: *Faith is sufficient: whoever believes is saved*

## Where Trent parts from Paul

When teachers in Galatia added circumcision to the gospel, Paul answered with a whole letter. A different gospel is no gospel, he wrote, and whoever preaches it is accursed (1:6–9). Then, at the heart of the letter:

> "If righteousness were through the law, then Christ died for no purpose" (Galatians 2:21).

Whoever would be justified by the law is "severed from Christ" (5:2–4). The gospel itself is the one Paul received and handed on, that "Christ died for our sins" (1 Corinthians 15:3).

Fifteen centuries later the Council of Trent defined justification this way:

> "not remission of sins merely, but also the sanctification and renewal of the inward man" (Session VI, ch. 7).

Where exactly do Trent and Paul part? First, what Trent can accept; then the one step it denies; then what the checking found.

### What Trent can accept

Trent can accept every text above. It can also accept that Paul's verb "justify" ( ) is a courtroom word, a verdict: scholars across the traditions read it so, the standard lexicon of New Testament Greek (BDAG), Morris, Moo, Irons, Wright, and the Catholic scholar Fitzmyer among them (`dikaioIsForensic`, rated `wellSupported`). The *Joint Declaration on the Doctrine of Justification* (1999), signed by the Catholic Church, confesses that God "no longer imputes to them their sin" (§22). It does not speak to the sense of the verb.

### What Trent denies

Trent denies one step, which the Westminster Confession states (XI.1): that a verdict given on the ground of Christ's finished work leaves no room for the renewal worked in us to be part of justification. A modern Catholic text says the same as Trent. The same paragraph of the *Joint Declaration* holds that forgiveness and the love the Spirit brings about are "not to be separated", and its Annex defines justification as "forgiveness of sins and being made righteous" (Annex 2 A). Gorman reads the verdict as a word that does what it says and changes the person.

### Where they part

The checking finds that the whole disagreement is that one step, and that what the step contradicts in Trent is its definition, and nothing else (`whereTrentPartsFromPaul`).

This does not show that the step is true. It shows that the step is the whole of the disagreement. Grant it, and Trent's definition cannot stand. Deny it, and Paul's gospel, as written out here, does not reach Trent's definition at all.

### How this is checked

### The gospel line holds together

`galatianGospelReading`
Paul's gospel as this line reads it: every text true, Christ's work the whole ground, the verdict a courtroom one, and justification not the renewal of the inward person.

```
def galatianGospelReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.justificationIncludesSanctification => False
    | x => True
```

`galatianGospel_establishes`
**Paul's gospel, read this way, denies Trent's definition.** From Galatians 1:6–9, 2:21, 5:2–4 and 1 Corinthians 15:3, read as one claim, with "justify" ( ) as a courtroom word: justification is not the renewal of the inward person.

It does not show that the reading is beyond dispute. Two of its steps are rated `disputed`, and Trent accepts every text.

```
theorem galatianGospel_establishes : Establishes galatianGospel
-- axioms: propext, Quot.sound
```

`galatianGospel_is_satisfiable`
The gospel line's premises can all be true together.

```
theorem galatianGospel_is_satisfiable : Satisfiable galatianGospel.premises
-- axioms: propext, Quot.sound
```

### What Trent can accept

`jointDeclarationReading`
Trent's position with two things added: what the *Joint Declaration* confesses, that God no longer counts sin against the justified (§22); and that Paul's verb is a courtroom word, as the scholars cited on it read it. Every text of the gospel line holds. Justification still includes renewal, faith without charity does not suffice, and justification is not by faith alone.

Having granted that the verb is a courtroom word, this reading does not also hold that Paul's verb means renewal: the two exclude each other (`TestimonyArguments.Meanings.SolaFide.joins`). Of the other pairs of claims that exclude each other, it holds the Greek text of Revelation 22:11 and Sirach 18:22, and that James uses "justify" as Paul does.

```
def jointDeclarationReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.paulsJustifyDenotesRenewal => False
    | Claim.rev22_11BeJustifiedStill => False
    | Claim.sir18_22BeJustifiedToDeath => False
    | Claim.james2_24Compatible => False
    | Claim.salvationNotByWorks => False
    | Claim.justificationIsForensicOnly => False
    | Claim.justificationDistinctFromSanctification => False
    | Claim.faithIsSufficient => False
    | Claim.justificationByFaithAlone => False
    | x => True
```

`trent_grants_the_gospel_texts`

**Trent can accept every text of the gospel line.** Nothing Trent holds denies that Christ died for our sins, that righteousness through the law would make his death needless, or that another gospel is accursed.

```
theorem trent_grants_the_gospel_texts : Grants tridentineCase ( [p
    Claim.galatians1_6_9, p Claim.firstCorinthians15_3, p Claim.galatians2_21,
    p Claim.galatians5_2_4, p Claim.romans8_33_34])
-- axioms: propext, Quot.sound
```

`trent_grants_the_forensic_sense`

**Trent's case can be held together with the verdict sense of Paul's verb.** Nothing in Trent's case denies that "justify" is a courtroom word. The meaning of the word is not where they part.

It does not show that Trent or the *Joint Declaration* teaches the verdict sense. The Declaration confesses that God no longer counts sin (§22), and does not speak to the sense of the verb. This result says only that the two can be held together.

```
theorem trent_grants_the_forensic_sense : Grants tridentineCase (p
    Claim.dikaioIsForensic)
-- axioms: propext, Quot.sound
```

### Where Trent parts from Paul

`whereTrentPartsFromPaul`

**Where Trent parts from Paul.** At one step: if justification is God's verdict on the ground of Christ's finished work, then the renewal of the inward person is no part of it (`verdictExcludes Renewal`; Westminster XI.1).

What that step contradicts in Trent is its definition, justification "not remission of sins merely, but also the sanctification and renewal of the inward man" (Session VI, ch. 7), and nothing else: not Trent's account of merit, and not its reading of works.

The contradiction needs the gospel line's starting points as well: the four texts, the reading of them, Romans 8:33–34 and the courtroom sense of the verb. Trent can accept every one of those (`trent_grants_the_gospel_texts`, `trent_grants_the_forensic_sense`). It is the step that Trent denies, with the *Joint Declaration*: forgiveness and renewal are "not to be separated".

**Why *Paul's gospel (Galatians 1), against justification as renewal* stands against *Trent, against 'not by works'*.**

- **The crux:** $(P_{58} \wedge P_{49} \wedge P_{48}) \rightarrow \neg P_{33}$, a premise of *Paul's gospel (Galatians 1), against justification as renewal*.
- **What it does:** its conclusion does not follow without it.
- **Granted:** $P_{44}$, $P_{45}$, $P_{46}$, $P_{47}$, $(P_{44} \wedge P_{45} \wedge P_{46} \wedge P_{47}) \rightarrow P_{58}$, $P_{48}$, $P_{49}$, which the break also needs.
- **Where the rival breaks:** $P_{33}$ cannot be held together with $(P_{58} \wedge P_{49} \wedge P_{48}) \rightarrow \neg P_{33}$ and $P_{44}$, $P_{45}$, $P_{46}$, $P_{47}$, $(P_{44} \wedge P_{45} \wedge P_{46} \wedge P_{47}) \rightarrow P_{58}$, $P_{48}$, $P_{49}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - $P_{44}$ Galatians 1:6–9: whoever preaches a gospel contrary to the one received is accursed — *consensus*: Gal 1:6-9; [124, ad loc. Gal 1:6]
  - $P_{45}$ 1 Corinthians 15:3: the gospel of first importance — Christ died for our sins — *consensus*: 1 Cor 15:3
  - $P_{46}$ Galatians 2:21: if righteousness were through the law, Christ died for no purpose — *consensus*: Gal 2:21; [124, ad loc. Gal 2:21]
  - $P_{47}$ Galatians 5:2–4: you who would be justified by the law are severed from Christ — *consensus*: Gal 5:2-4; [124, ad loc. Gal 5:2]
  - $P_{58}$ Christ's death for our sins is the whole ground of justification; to add to it is another gospel — *disputed*: [193, XI.1]; Gal 2:21; [124, ad loc. Gal 2:21]; [150, Epistle to Diognetus 9]
  - $P_{48}$ Romans 8:33–34: it is God who justifies — who is to condemn? — *consensus*: Rom 8:33-34
  - $P_{49}$ In Paul, 'justify' ( ) is a verdict: to declare righteous — *well supported*: [14, s.v. ]; [125]; [122, p. 80]; [82]; [197]; [58, ad loc. Rom 3:24]
  - the step itself — *disputed*: [124, ad loc. Gal 1:6]; [193, XI.1]; *disputed*: [193, XI.1]; [32, III.xi.2]; [125]

## What Trent means by justification

The last chapter found that Trent and Paul part at one step (`whereTrentPartsFromPaul`). What lies on Trent's side of that step is its definition:

> justification is "not remission of sins merely, but also the sanctification and renewal of the inward man" (Session VI, ch. 7).

The Westminster Confession denies it (XI.1). But the definition can be taken in two ways, as a claim about a word or as a claim about what God does, and each way meets a different objection.

**Taken as a claim about Paul's word**

On this reading the definition says that "justify" ( ), in Paul, means the renewal of the inward person. Trent invites it. Chapter 8 of the decree sets out how "the Apostle's" words, justified "by faith and freely", are to be understood, and chapter 7 of the decree says that the justified "are not only reputed, but are truly called, and are, just". So read, the definition is a claim about a word, and it meets an answer about the word. The verb is a courtroom word. Paul has other words for renewal and sets them beside it (Titus 3:5–7; 1 Corinthians 6:11). And a word contributes the least meaning its context requires (Joos; Silva). To read renewal into the verdict from the doctrine is what Barr called "illegitimate totality transfer". Romans 4 gives the same answer from one passage: Paul explains the righteousness God counts to the ungodly as sin not counted, and by the same rule the verb he explains in that way does not also mean renewal. Every step of that answer is rated above `disputed`.

**Why Trent would take it so**

The council read Paul in the Latin it had declared "authentic" (Session IV), and in Latin "justify" (*iustificare*) had meant "to make righteous" since Augustine: "what else does the phrase 'being justified' signify than being made righteous" (*On the Spirit and the Letter* 26.45). McGrath traces that inheritance through the medieval West. So this way of taking the definition has a starting point of its own, that Augustine explained the word so, which is rated `consensus` because he did. It then needs a step from the Latin explanation to the Greek word, and that step is where it fails. An explanation in one language does not settle what a word means in another, and the argument from usage says what the Greek word means in Paul (`whereTheLatinReadingFalls`).

**Taken as a claim about what God does**

On this reading the definition says that when God justifies he also renews: pardon and renewal given together, "not to be separated", as the *Joint Declaration* (§22) confesses. No argument about the word reaches it. It can be held with everything the argument from usage says about "justify", and Calvin himself grants that justification and sanctification cannot be separated. What still divides Trent from Paul is the step found in the last chapter: that a verdict on Christ's finished work excludes renewal from justification (`whereTrentPartsFromPaul`). That step is `disputed`.

Romans 4 leads to the same place by another way, and does not raise the rating. God "justifies the ungodly" (4:5), and the blessing of righteousness counted apart from works is sin not counted (4:6–8). Read with the courtroom sense of the verb, what is counted to the ungodly is not a righteousness worked in them. Trent can accept every word (`trent_grants_romans_four`), and Augustine reads the same verse the other way: God justifies the ungodly "that he may become a godly one" (*On the Spirit and the Letter* 26.45). So the step is `disputed`, as the step from Galatians is, and Romans 4 adds a second argument at the same rating. So read, Trent is met by Paul from Galatians and from Romans 4, and each has to be answered (`whereRomansFourMeets WhatGodDoes`). The two arguments are not wholly separate: both start from the courtroom sense of the verb, so a reader who denies that sense denies both.

The two are put together and checked in one result (`whatTrentsDefinitionClaims`). Each way of taking the definition is fair, since Trent read either way can still be held without contradiction, and each is answered. The first cannot be held with what Paul's word means: it fails three times, each at a step rated `wellSupported`. The second is untouched by anything about the word, and conflicts with Paul's gospel and with Romans 4, each time at a step rated `disputed`. So a reader

who grants that step rejects the definition taken that way, and a reader who denies it need not. Which way Trent means it is not something this chapter decides.

One premise, that Paul has his own words for renewal (`paulNamesRenewalOtherwise`), is cited to Scripture alone: it says what the texts say and no more.

### How this is checked

### The argument from Paul's word holds together

`lexicalReading`
The reading on which the argument from Paul's word holds: every word as that argument takes it, and "justify" meaning the verdict and not renewal.

```
def lexicalReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.paulsJustifyDenotesRenewal => False
    | x => True
```

`lexicalCase_establishes`
**Paul's "justify" ( ) does not mean the renewal of the inward person.** This follows from three things: the verb is a courtroom word; Paul has other words for renewal; and a word contributes the least meaning its context requires.

It does not claim anything about what God does when he justifies. It is a result about a word.

```
theorem lexicalCase_establishes : Establishes lexicalCase
-- axioms: propext, Quot.sound
```

`lexicalCase_is_satisfiable`
The premises of the argument from Paul's word can all be true together.

```
theorem lexicalCase_is_satisfiable : Satisfiable lexicalCase.premises
-- axioms: propext, Quot.sound
```

### Two ways of taking Trent's definition

`trentReadsPaulsWord`
Taking Trent's definition as a claim about Paul's word, and taking Paul's word as the Latin West did. Trent's chapter 8 sets out how "the Apostle's" words are to be understood, and chapter 7 says the justified are "not only reputed, but are truly called, and are, just". The council read Paul in the Latin it had declared "authentic" (Session IV), where "justify" (*iustificare*) had meant "to make righteous" since Augustine. McGrath traces that inheritance. Rated `disputed`: whether the council defines the word or the reality is itself argued, and the step from the Latin explanation to the Greek word is what the argument from Paul's word denies.

```
def trentReadsPaulsWord : Source :=
  {
    primary :=
      Reference.work tannerDecrees
        (Bib.Locus.sectionRef
          "Trent, Session VI (1547), Decree on Justification, ch. 8"),
```

```
    supporting :=
      [Reference.work tannerDecrees
          (Bib.Locus.sectionRef
            "Trent, Session VI (1547), Decree on Justification, ch. 7"),
        Reference.work npnfAugustineAntiPelagian
          (Bib.Locus.sectionRef "On the Spirit and the Letter, ch. 45 (26.45)"),
        Reference.work mcgrathIustitiaDei],
    tradition := Tradition.romanCatholic, confidence := Confidence.disputed }
```

**`trentReadsGrace`**
Taking Trent's definition as a claim about what God does in justifying. In the *Joint Declaration*, forgiveness and the renewal the Spirit brings about are two sides of God's gracious action, "not to be separated" (§22). Rated `disputed`, for the same reason as the other way of taking it.

```
def trentReadsGrace : Source :=
  {
    primary :=
      Reference.work jointDeclarationJustification (Bib.Locus.sectionRef "§22"),
    supporting :=
      [Reference.work tannerDecrees
          (Bib.Locus.sectionRef
            "Trent, Session VI (1547), Decree on Justification, ch. 7")],
    tradition := Tradition.romanCatholic, confidence := Confidence.disputed }
```

**`trentOnPaulsWord`**
Trent's definition, **taken as a claim about what Paul's word means**, and resting, as the Latin West did, on Augustine's explanation: "being justified" is "being made righteous".

```
def trentOnPaulsWord : Reading Claim :=
  { name := "as what Paul's word means",
    commits := p Claim.paulsJustifyDenotesRenewal,
    grounds :=
      [p Claim.augustineReadsJustifyAsMakeRighteous,
        p Claim.augustineReadsJustifyAsMakeRighteous
          p Claim.paulsJustifyDenotesRenewal],
    source := trentReadsPaulsWord }
```

**`trentOnWhatGodDoes`**
Trent's definition, **taken as a claim about what God does in justifying**.

```
def trentOnWhatGodDoes : Reading Claim :=
  { name := "as what God does in justifying",
    commits := p Claim.justifyingGraceRenews,
    source := trentReadsGrace }
```

**`tridentineOnPaulsWord`** — Trent, against 'not by works', read as what Paul's word means
Trent, with its definition taken as a claim about Paul's word.

(1) $P_1$ — *Ephesians 2:8–9 teaches salvation by grace through faith, not of works*
(2) $P_2$ — *Romans 3:28 teaches justification by faith apart from works of the law*
(3) $P_3$ — *Galatians 2:16 teaches that no one is justified by works of the law*

(4) $P_5$ — *Titus 3:5 teaches that God saved us not by works done in righteousness*
(5) $P_{24}$ — *Scripture does not contradict itself*
(6) $P_{33}$ — *Justification is not remission of sins only, but renewal of the inward man*
(7) $P_{35}$ — *The inward renewal of the justified grows as they do good works in grace*
(8) $(P_{33} \wedge P_{35}) \to P_{32}$ — would give: *Works performed in grace merit an increase of justification*
(9) $P_{33} \to \neg P_{30}$ — would deny: *Justification is a verdict only: pardon and righteousness counted, not poured in*
(10) $P_{33} \to \neg P_{34}$ — would deny: *Justification and sanctification are inseparable but distinct*
(11) $P_{33} \to \neg P_{26}$ — would deny: *Faith is sufficient: whoever believes is saved*
(12) $P_{32} \to \neg P_{28}$
(13) $P_{54}$ — *Augustine explains "being justified" as "being made righteous", and the Latin West read iustificare so*
(14) $P_{54} \to P_{52}$ — would give: *Paul's word 'justify' means the renewal of the inward man, not only a verdict*
(15) $P_{33} \to P_{52}$ — would give: *Paul's word 'justify' means the renewal of the inward man, not only a verdict*

$\vdash \neg P_{28}$ — at issue, the denial of: *Salvation is not by works: no work is its ground*

*No premise here rests on scripture alone.*

**`tridentineOnWhatGodDoes`** — Trent, against 'not by works', read as what God does in justifying Trent, with its definition taken as a claim about what God does.

(1) $P_1$ — *Ephesians 2:8–9 teaches salvation by grace through faith, not of works*
(2) $P_2$ — *Romans 3:28 teaches justification by faith apart from works of the law*
(3) $P_3$ — *Galatians 2:16 teaches that no one is justified by works of the law*
(4) $P_5$ — *Titus 3:5 teaches that God saved us not by works done in righteousness*
(5) $P_{24}$ — *Scripture does not contradict itself*
(6) $P_{33}$ — *Justification is not remission of sins only, but renewal of the inward man*
(7) $P_{35}$ — *The inward renewal of the justified grows as they do good works in grace*
(8) $(P_{33} \wedge P_{35}) \to P_{32}$ — would give: *Works performed in grace merit an increase of justification*
(9) $P_{33} \to \neg P_{30}$ — would deny: *Justification is a verdict only: pardon and righteousness counted, not poured in*
(10) $P_{33} \to \neg P_{34}$ — would deny: *Justification and sanctification are inseparable but distinct*
(11) $P_{33} \to \neg P_{26}$ — would deny: *Faith is sufficient: whoever believes is saved*
(12) $P_{32} \to \neg P_{28}$
(13) $P_{33} \to P_{53}$ — would give: *When God justifies, he also renews: pardon and renewal are given together, not to be separated*

$\vdash \neg P_{28}$ — at issue, the denial of: *Salvation is not by works: no work is its ground*

*No premise here rests on scripture alone.*

**`tridentineOnPaulsWord_establishes`**
Trent, taken as a claim about Paul's word, still concludes what Trent concludes: taking the definition one way only adds premises.

```
theorem tridentineOnPaulsWord_establishes : Establishes tridentineOnPaulsWord
```

```
-- axioms: propext, Quot.sound
```

`trentOnPaulsWordReading`
Trent's position, taking Paul's word as it does: "justify" means making just, and not a verdict only; justification includes renewal; faith without charity does not suffice; and justification is not by faith alone.

```
def trentOnPaulsWordReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.salvationNotByWorks => False
    | Claim.justificationIsForensicOnly => False
    | Claim.justificationDistinctFromSanctification => False
    | Claim.faithIsSufficient => False
    | Claim.justificationByFaithAlone => False
    | Claim.dikaioIsForensic => False
    | x => True
```

`tridentineOnPaulsWord_is_satisfiable`
**Trent, taken as a claim about Paul's word, can be held without contradiction.** So this branch of the question is a fair one: the position does not refute itself.

```
theorem tridentineOnPaulsWord_is_satisfiable : Satisfiable
    tridentineOnPaulsWord.premises
-- axioms: propext, Quot.sound
```

`trentGrantsTheWordReading`
Trent taken as a claim about what God does, with everything the argument from Paul's word says accepted: the verb a courtroom word, Paul's own words for renewal, the rule of least meaning, and "justify" not meaning renewal. God, in justifying, also renews.

```
def trentGrantsTheWordReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.salvationNotByWorks => False
    | Claim.justificationIsForensicOnly => False
    | Claim.justificationDistinctFromSanctification => False
    | Claim.faithIsSufficient => False
    | Claim.justificationByFaithAlone => False
    | Claim.paulsJustifyDenotesRenewal => False
    | x => True
```

`tridentineOnWhatGodDoes_is_satisfiable`
**Trent, taken as a claim about what God does, can be held without contradiction.**

```
theorem tridentineOnWhatGodDoes_is_satisfiable : Satisfiable
    tridentineOnWhatGodDoes.premises
-- axioms: propext, Quot.sound
```

`lexical_case_does_not_reach_what_god_does`
**The argument from Paul's word does not reach Trent's definition taken as a claim about what God does.** Taken that way, Trent's position can be held together with every premise of the argument. The rule of least meaning governs what Paul's word says, and this way of taking the definition says nothing about the word.

```
theorem lexical_case_does_not_reach_what_god_does : Satisfiable
    (lexicalCase.premises ++ tridentineOnWhatGodDoes.premises)
-- axioms: propext, Quot.sound
```

### Where each fails

`whereTrentsWordReadingFalls`
**Why Paul's word stands against Trent taken as a claim about it.** Everything turns on one step: with the courtroom sense, Paul's own words for renewal and the rule of least meaning, "justify" does not mean renewal. What that contradicts is Trent's definition together with this way of taking it, and nothing else in Trent. Every link is rated above `disputed`.

**Why *Paul's word (  , by the rule of least meaning)* stands against *Trent, against 'not by works', read as what Paul's word means.***

- **The crux:** $(P_{49} \wedge P_{50} \wedge P_{51}) \rightarrow \neg P_{52}$, a premise of *Paul's word (  , by the rule of least meaning).*
- **What it does:** its conclusion does not follow without it.
- **Granted:** $P_{49}$, $P_{50}$, $P_{51}$, which the break also needs.
- **Where the rival breaks:** $P_{33}$, $P_{33} \rightarrow P_{52}$ cannot be held together with $(P_{49} \wedge P_{50} \wedge P_{51}) \rightarrow \neg P_{52}$ and $P_{49}$, $P_{50}$, $P_{51}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - $P_{49}$ In Paul, 'justify' (  ) is a verdict: to declare righteous — *well supported*: [14, s.v.  ]; [125]; [122, p. 80]; [82]; [197]; [58, ad loc. Rom 3:24]
  - $P_{50}$ Paul names renewal with other words (  ,  ) and sets them beside 'justify' — *consensus*: Titus 3:5-7; Rom 12:2; Rom 6:19-22; 1 Cor 6:11
  - $P_{51}$ A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — *well supported*: [164]; [90]; [11]
  - the step itself — *well supported*: [164]; [122, p. 80]; [11]

`whereTheLatinReadingFalls`
**Why Paul's word stands against the Latin reading of it.** The same step, and a second contradiction in the same branch. Trent rests its reading of Paul's word on Augustine's explanation, and what fails is the step from that explanation to what the Greek word means. That Augustine explained it so is not in question; it is rated `consensus`. But a Latin explanation does not settle what the Greek word means in Paul, and the courtroom sense, Paul's own words for renewal and the rule of least meaning say it does not mean renewal.

**Why *Paul's word (  , by the rule of least meaning)* stands against *Trent, against 'not by works', read as what Paul's word means.***

- **The crux:** $(P_{49} \wedge P_{50} \wedge P_{51}) \rightarrow \neg P_{52}$, a premise of *Paul's word (  , by the rule of least meaning)*.
- **What it does:** its conclusion does not follow without it.
- **Granted:** $P_{49}$, $P_{50}$, $P_{51}$, which the break also needs.
- **Where the rival breaks:** $P_{54}$, $P_{54} \rightarrow P_{52}$ cannot be held together with $(P_{49} \wedge P_{50} \wedge P_{51}) \rightarrow \neg P_{52}$ and $P_{49}$, $P_{50}$, $P_{51}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - $P_{49}$ In Paul, 'justify' (  ) is a verdict: to declare righteous — *well supported*: [14, s.v.  ]; [125]; [122, p. 80]; [82]; [197]; [58, ad loc. Rom 3:24]
  - $P_{50}$ Paul names renewal with other words (  ,  ) and sets them beside 'justify' — *consensus*: Titus 3:5-7; Rom 12:2; Rom 6:19-22; 1 Cor 6:11
  - $P_{51}$ A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — *well supported*: [164]; [90]; [11]
  - the step itself — *well supported*: [164]; [122, p. 80]; [11]

`whereTrentsGraceReadingFalls`
**Why Paul's gospel stands against Trent taken as a claim about what God does.** The same step as `whereTrentPartsFromPaul`, and the same contradiction: from a verdict on Christ's finished work to "renewal is no part of justification", against Trent's definition. Taken this way, that step is all that divides them, and it is rated `disputed`.

**Why *Paul's gospel (Galatians 1), against justification as renewal* stands against *Trent, against 'not by works', read as what God does in justifying.***

- **The crux:** $(P_{58} \wedge P_{49} \wedge P_{48}) \rightarrow \neg P_{33}$, a premise of *Paul's gospel (Galatians 1), against justification as renewal*.
- **What it does:** its conclusion does not follow without it.
- **Granted:** $P_{44}$, $P_{45}$, $P_{46}$, $P_{47}$, $(P_{44} \wedge P_{45} \wedge P_{46} \wedge P_{47}) \rightarrow P_{58}$, $P_{48}$, $P_{49}$, which the break also needs.
- **Where the rival breaks:** $P_{33}$ cannot be held together with $(P_{58} \wedge P_{49} \wedge P_{48}) \rightarrow \neg P_{33}$ and $P_{44}$, $P_{45}$, $P_{46}$, $P_{47}$, $(P_{44} \wedge P_{45} \wedge P_{46} \wedge P_{47}) \rightarrow P_{58}$, $P_{48}$, $P_{49}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - $P_{44}$ Galatians 1:6–9: whoever preaches a gospel contrary to the one received is accursed — *consensus*: Gal 1:6-9; [124, ad loc. Gal 1:6]
  - $P_{45}$ 1 Corinthians 15:3: the gospel of first importance — Christ died for our sins — *consensus*: 1 Cor 15:3

- $P_{46}$ Galatians 2:21: if righteousness were through the law, Christ died for no purpose — *consensus*: Gal 2:21; [124, ad loc. Gal 2:21]
- $P_{47}$ Galatians 5:2–4: you who would be justified by the law are severed from Christ — *consensus*: Gal 5:2-4; [124, ad loc. Gal 5:2]
- $P_{58}$ Christ's death for our sins is the whole ground of justification; to add to it is another gospel — *disputed*: [193, XI.1]; Gal 2:21; [124, ad loc. Gal 2:21]; [150, Epistle to Diognetus 9]
- $P_{48}$ Romans 8:33–34: it is God who justifies — who is to condemn? — *consensus*: Rom 8:33-34
- $P_{49}$ In Paul, 'justify' ( ) is a verdict: to declare righteous — *well supported*: [14, s.v. ]; [125]; [122, p. 80]; [82]; [197]; [58, ad loc. Rom 3:24]
- the step itself — *disputed*: [124, ad loc. Gal 1:6]; [193, XI.1]; *disputed*: [193, XI.1]; [32, III.xi.2]; [125]

**Romans 4**

`romansFourCase_establishes`
**Romans 4, read this way, denies Trent's definition.** Paul explains the righteousness God counts to the ungodly as sin not counted. With the courtroom sense of the verb, renewal is no part of justification.

It does not show that the reading is beyond dispute. Augustine accepts the same verses and reads them the other way, so the step is rated `disputed`.

```
theorem romansFourCase_establishes : Establishes romansFourCase
-- axioms: propext, Quot.sound
```

`romansFourCase_is_satisfiable`
The premises of the argument from Romans 4 can all be true together, on the reading given for Paul's gospel.

```
theorem romansFourCase_is_satisfiable : Satisfiable romansFourCase.premises
-- axioms: propext, Quot.sound
```

`romansFourOnTheWord_establishes`
**Romans 4, read by the rule of least meaning, shows what Paul's word means.** The verb Paul explains as sin not counted does not also mean the renewal of the inward person.

```
theorem romansFourOnTheWord_establishes : Establishes romansFourOnTheWord
-- axioms: propext, Quot.sound
```

`romansFourOnTheWord_is_satisfiable`
The premises of that argument can all be true together, on the reading given for the argument from Paul's word.

```
theorem romansFourOnTheWord_is_satisfiable : Satisfiable
    romansFourOnTheWord.premises
-- axioms: propext, Quot.sound
```

`trent_grants_romans_four`
**Trent can accept every word of Romans 4:5–8**, as Augustine does: God justifies the ungodly, and the blessing is sin not counted. The texts are accepted on both sides. The reading of them is not.

```
theorem trent_grants_romans_four : Grants tridentineCase ( [p
    Claim.romans4_4_5, p Claim.romans4_6_8])
-- axioms: propext, Quot.sound
```

`romans_four_on_the_word_does_not_reach_what_god_does`
**Romans 4, read for Paul's word, does not reach Trent's definition taken as a claim about what God does.** Taken that way, Trent's position can be held with every premise of the argument. The argument says what the counting is, and this way of taking the definition says nothing about the word.

```
theorem romans_four_on_the_word_does_not_reach_what_god_does : Satisfiable
    (romansFourOnTheWord.premises ++ tridentineOnWhatGodDoes.premises)
-- axioms: propext, Quot.sound
```

`whereRomansFourMeetsTheWordReading`
**Why Romans 4 stands against Trent taken as a claim about Paul's word.** Everything turns on the step from Paul's explanation, that the righteousness counted to the ungodly is sin not counted, by the rule of least meaning, to "the verb does not also mean renewal". What it contradicts is Trent's definition taken this way. Every link is rated `wellSupported` or better. It arrives from one passage where the argument from usage arrives from the word.

**Why *Romans 4:3–8, on Paul's word (by the rule of least meaning)* stands against *Trent, against 'not by works', read as what Paul's word means.***

- **The crux:** $(P_{57} \wedge P_{51}) \to \neg P_{52}$, a premise of *Romans 4:3–8, on Paul's word (by the rule of least meaning)*.
- **What it does:** its conclusion does not follow without it.
- **Granted:** $P_4$, $P_{55}$, $P_{56}$, $P_{51}$, $(P_4 \wedge P_{55} \wedge P_{56}) \to P_{57}$, which the break also needs.
- **Where the rival breaks:** $P_{33}$, $P_{33} \to P_{52}$ cannot be held together with $(P_{57} \wedge P_{51}) \to \neg P_{52}$ and $P_4$, $P_{55}$, $P_{56}$, $P_{51}$, $(P_4 \wedge P_{55} \wedge P_{56}) \to P_{57}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - $P_4$ Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes — *well supported*: Rom 4:4-5; [32, III.xi.18]
  - $P_{55}$ Romans 4:6–8: righteousness counted apart from works — sins forgiven, sin not counted — *consensus*: Rom 4:6-8; [122, ad loc. Rom 4:6]
  - $P_{56}$ 'Count' ( ) in Romans 4:3–11 is the language of an account: credited to one — *well supported*: [14, s.v. ]; [122, ad loc. Rom 4:3]
  - $P_{51}$ A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — *well supported*: [164]; [90]; [11]

- $P_{57}$ In Romans 4:6–8 Paul explains righteousness counted apart from works as sin not counted — *well supported*: [122, ad loc. Rom 4:6]; Rom 4:6-8
- the step itself — *well supported*: [122, ad loc. Rom 4:6]; [14, s.v. ]; *well supported*: [164]; [122, p. 80]; [11]

`whereRomansFourMeetsWhatGodDoes`
**Why Romans 4 stands against Trent taken as a claim about what God does.** Everything turns on the step from Paul's explanation, with the courtroom sense of the verb, to "renewal is no part of justification". It contradicts Trent's definition and nothing else.

The step is rated `disputed`, as the step from Galatians is. Augustine accepts the same verses and reads them the other way: God justifies the ungodly "that he may become a godly one". So taken this way, Trent is met by Paul twice, from Galatians and from Romans 4, each time at a `disputed` step. The two arguments share one starting point, the courtroom sense of the verb.

**Why *Romans 4:3–8, against justification as renewal* stands against *Trent, against 'not by works', read as what God does in justifying.***

- **The crux:** $(P_{57} \wedge P_{49}) \rightarrow \neg P_{33}$, a premise of *Romans 4:3–8, against justification as renewal*.
- **What it does:** its conclusion does not follow without it.
- **Granted:** $P_4$, $P_{55}$, $P_{56}$, $P_{49}$, $(P_4 \wedge P_{55} \wedge P_{56}) \rightarrow P_{57}$, which the break also needs.
- **Where the rival breaks:** $P_{33}$ cannot be held together with $(P_{57} \wedge P_{49}) \rightarrow \neg P_{33}$ and $P_4$, $P_{55}$, $P_{56}$, $P_{49}$, $(P_4 \wedge P_{55} \wedge P_{56}) \rightarrow P_{57}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - $P_4$ Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes — *well supported*: Rom 4:4-5; [32, III.xi.18]
  - $P_{55}$ Romans 4:6–8: righteousness counted apart from works — sins forgiven, sin not counted — *consensus*: Rom 4:6-8; [122, ad loc. Rom 4:6]
  - $P_{56}$ 'Count' ( ) in Romans 4:3–11 is the language of an account: credited to one — *well supported*: [14, s.v. ]; [122, ad loc. Rom 4:3]
  - $P_{49}$ In Paul, 'justify' ( ) is a verdict: to declare righteous — *well supported*: [14, s.v. ]; [125]; [122, p. 80]; [82]; [197]; [58, ad loc. Rom 3:24]
  - $P_{57}$ In Romans 4:6–8 Paul explains righteousness counted apart from works as sin not counted — *well supported*: [122, ad loc. Rom 4:6]; Rom 4:6-8
  - the step itself — *well supported*: [122, ad loc. Rom 4:6]; [14, s.v. ]; *disputed*: [122, ad loc. Rom 4:5]; [193, XI.1]

**The two put together**

`whatTrentsDefinitionClaims`
**What Trent's definition claims, taken both ways.** The definition is that justification is the sanctification and renewal of the inward person.

*Taken as a claim about what Paul's word means*, namely that "justify" ( ) means that renewal, it cannot be held with the evidence for what the word means. It fails three times, each

at a step rated `wellSupported`: against the argument from usage, as Trent states the definition; against the same argument, at the Latin explanation this reading rests on ("being justified" as "being made righteous"); and against Romans 4 read for the word.

*Taken as a claim about what God does in justifying*, namely that he also renews, nothing about the word reaches it: neither the argument from usage nor Romans 4 read for the word. It conflicts with Paul twice, each time at a step rated `disputed`: with his gospel in Galatians, at the step `whereTrentPartsFromPaul` names, and with Romans 4, at the reading of "justifies the ungodly". A reader who grants those steps rejects the definition taken this way. A reader who denies them need not. Augustine does, and so does the *Joint Declaration*'s Annex, which defines justification as "forgiveness of sins and being made righteous" (Annex 2 A).

Each way of taking it is fair: Trent's position, taken either way, can still be held without contradiction.

**Every reading of $P_{33}$, answered.** *Trent, against 'not by works'* holds $P_{33}$. It is read 2 ways here, and each reading is checked; none can be left out.

**1. Read as what Paul's word means.** The claim commits *Trent, against 'not by works'* to $P_{52}$ — so read by [169, Trent, Session VI (1547), Decree on Justification, ch. 8]; [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [156, On the Spirit and the Letter, ch. 45 (26.45)]; [115] (*disputed*). It rests the reading on $P_{54}$, $P_{54} \to P_{52}$.

Against *Paul's word ( , by the rule of least meaning)*, it cannot be held. Where it breaks:

**Why *Paul's word ( , by the rule of least meaning)* stands against *Trent, against 'not by works', read as what Paul's word means.***

- **The crux:** $(P_{49} \land P_{50} \land P_{51}) \to \neg P_{52}$, a premise of *Paul's word ( , by the rule of least meaning)*.
- **What it does:** its conclusion does not follow without it.
- **Granted:** $P_{49}$, $P_{50}$, $P_{51}$, which the break also needs.
- **Where the rival breaks:** $P_{33}$, $P_{33} \to P_{52}$ cannot be held together with $(P_{49} \land P_{50} \land P_{51}) \to \neg P_{52}$ and $P_{49}$, $P_{50}$, $P_{51}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - $P_{49}$ In Paul, 'justify' ( ) is a verdict: to declare righteous — *well supported*: [14, s.v. ]; [125]; [122, p. 80]; [82]; [197]; [58, ad loc. Rom 3:24]
  - $P_{50}$ Paul names renewal with other words ( , ) and sets them beside 'justify' — *consensus*: Titus 3:5-7; Rom 12:2; Rom 6:19-22; 1 Cor 6:11
  - $P_{51}$ A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — *well supported*: [164]; [90]; [11]
  - the step itself — *well supported*: [164]; [122, p. 80]; [11]

Against *Paul's word ( , by the rule of least meaning)*, it cannot be held. Where it breaks:

**Why *Paul's word (  , by the rule of least meaning)* stands against *Trent, against 'not by works', read as what Paul's word means.***

- **The crux:** $(P_{49} \wedge P_{50} \wedge P_{51}) \rightarrow \neg P_{52}$, a premise of *Paul's word (  , by the rule of least meaning).*
- **What it does:** its conclusion does not follow without it.
- **Granted:** $P_{49}$, $P_{50}$, $P_{51}$, which the break also needs.
- **Where the rival breaks:** $P_{54}$, $P_{54} \rightarrow P_{52}$ cannot be held together with $(P_{49} \wedge P_{50} \wedge P_{51}) \rightarrow \neg P_{52}$ and $P_{49}$, $P_{50}$, $P_{51}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - $P_{49}$ In Paul, 'justify' (  ) is a verdict: to declare righteous — *well supported*: [14, s.v.  ]; [125]; [122, p. 80]; [82]; [197]; [58, ad loc. Rom 3:24]
  - $P_{50}$ Paul names renewal with other words (  ,  ) and sets them beside 'justify' — *consensus*: Titus 3:5-7; Rom 12:2; Rom 6:19-22; 1 Cor 6:11
  - $P_{51}$ A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — *well supported*: [164]; [90]; [11]
  - the step itself — *well supported*: [164]; [122, p. 80]; [11]

Against *Romans 4:3–8, on Paul's word (by the rule of least meaning)*, it cannot be held. Where it breaks:

**Why *Romans 4:3–8, on Paul's word (by the rule of least meaning)* stands against *Trent, against 'not by works', read as what Paul's word means.***

- **The crux:** $(P_{57} \wedge P_{51}) \rightarrow \neg P_{52}$, a premise of *Romans 4:3–8, on Paul's word (by the rule of least meaning).*
- **What it does:** its conclusion does not follow without it.
- **Granted:** $P_4$, $P_{55}$, $P_{56}$, $P_{51}$, $(P_4 \wedge P_{55} \wedge P_{56}) \rightarrow P_{57}$, which the break also needs.
- **Where the rival breaks:** $P_{33}$, $P_{33} \rightarrow P_{52}$ cannot be held together with $(P_{57} \wedge P_{51}) \rightarrow \neg P_{52}$ and $P_4$, $P_{55}$, $P_{56}$, $P_{51}$, $(P_4 \wedge P_{55} \wedge P_{56}) \rightarrow P_{57}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - $P_4$ Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes — *well supported*: Rom 4:4-5; [32, III.xi.18]
  - $P_{55}$ Romans 4:6–8: righteousness counted apart from works — sins forgiven, sin not counted — *consensus*: Rom 4:6-8; [122, ad loc. Rom 4:6]
  - $P_{56}$ 'Count' (  ) in Romans 4:3–11 is the language of an account: credited to one — *well supported*: [14, s.v.  ]; [122, ad loc. Rom 4:3]
  - $P_{51}$ A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — *well supported*: [164]; [90]; [11]

- $P_{57}$ In Romans 4:6–8 Paul explains righteousness counted apart from works as sin not counted — *well supported*: [122, ad loc. Rom 4:6]; Rom 4:6-8
- the step itself — *well supported*: [122, ad loc. Rom 4:6]; [14, s.v. ]; *well supported*: [164]; [122, p. 80]; [11]

**2. Read as what God does in justifying.** The claim commits *Trent, against 'not by works'* to $P_{53}$ — so read by [108, §22]; [169, Trent, Session VI (1547), Decree on Justification, ch. 7] (*disputed*).

Against *Paul's word ( , by the rule of least meaning)*, it is not reached: *Paul's word ( , by the rule of least meaning)* holds, and can be held together with it.

Against *Romans 4:3–8, on Paul's word (by the rule of least meaning)*, it is not reached: *Romans 4:3–8, on Paul's word (by the rule of least meaning)* holds, and can be held together with it.

Against *Paul's gospel (Galatians 1), against justification as renewal*, it cannot be held. Where it breaks:

**Why *Paul's gospel (Galatians 1), against justification as renewal* stands against *Trent, against 'not by works', read as what God does in justifying.***

- **The crux:** $(P_{58} \wedge P_{49} \wedge P_{48}) \rightarrow \neg P_{33}$, a premise of *Paul's gospel (Galatians 1), against justification as renewal*.
- **What it does:** its conclusion does not follow without it.
- **Granted:** $P_{44}$, $P_{45}$, $P_{46}$, $P_{47}$, $(P_{44} \wedge P_{45} \wedge P_{46} \wedge P_{47}) \rightarrow P_{58}$, $P_{48}$, $P_{49}$, which the break also needs.
- **Where the rival breaks:** $P_{33}$ cannot be held together with $(P_{58} \wedge P_{49} \wedge P_{48}) \rightarrow \neg P_{33}$ and $P_{44}$, $P_{45}$, $P_{46}$, $P_{47}$, $(P_{44} \wedge P_{45} \wedge P_{46} \wedge P_{47}) \rightarrow P_{58}$, $P_{48}$, $P_{49}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - $P_{44}$ Galatians 1:6–9: whoever preaches a gospel contrary to the one received is accursed — *consensus*: Gal 1:6-9; [124, ad loc. Gal 1:6]
  - $P_{45}$ 1 Corinthians 15:3: the gospel of first importance — Christ died for our sins — *consensus*: 1 Cor 15:3
  - $P_{46}$ Galatians 2:21: if righteousness were through the law, Christ died for no purpose — *consensus*: Gal 2:21; [124, ad loc. Gal 2:21]
  - $P_{47}$ Galatians 5:2–4: you who would be justified by the law are severed from Christ — *consensus*: Gal 5:2-4; [124, ad loc. Gal 5:2]
  - $P_{58}$ Christ's death for our sins is the whole ground of justification; to add to it is another gospel — *disputed*: [193, XI.1]; Gal 2:21; [124, ad loc. Gal 2:21]; [150, Epistle to Diognetus 9]
  - $P_{48}$ Romans 8:33–34: it is God who justifies — who is to condemn? — *consensus*: Rom 8:33-34
  - $P_{49}$ In Paul, 'justify' ( ) is a verdict: to declare righteous — *well supported*: [14, s.v. ]; [125]; [122, p. 80]; [82]; [197]; [58, ad loc. Rom 3:24]
  - the step itself — *disputed*: [124, ad loc. Gal 1:6]; [193, XI.1]; *disputed*: [193, XI.1]; [32, III.xi.2]; [125]

Against *Romans 4:3–8, against justification as renewal*, it cannot be held. Where it breaks:

**Why *Romans 4:3–8, against justification as renewal* stands against *Trent, against 'not by works', read as what God does in justifying.***

- **The crux:** $(P_{57} \wedge P_{49}) \rightarrow \neg P_{33}$, a premise of *Romans 4:3–8, against justification as renewal*.
- **What it does:** its conclusion does not follow without it.
- **Granted:** $P_4$, $P_{55}$, $P_{56}$, $P_{49}$, $(P_4 \wedge P_{55} \wedge P_{56}) \rightarrow P_{57}$, which the break also needs.
- **Where the rival breaks:** $P_{33}$ cannot be held together with $(P_{57} \wedge P_{49}) \rightarrow \neg P_{33}$ and $P_4$, $P_{55}$, $P_{56}$, $P_{49}$, $(P_4 \wedge P_{55} \wedge P_{56}) \rightarrow P_{57}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - $P_4$ Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes — *well supported*: Rom 4:4-5; [32, III.xi.18]
  - $P_{55}$ Romans 4:6–8: righteousness counted apart from works — sins forgiven, sin not counted — *consensus*: Rom 4:6-8; [122, ad loc. Rom 4:6]
  - $P_{56}$ 'Count' ( ) in Romans 4:3–11 is the language of an account: credited to one — *well supported*: [14, s.v. ]; [122, ad loc. Rom 4:3]
  - $P_{49}$ In Paul, 'justify' ( ) is a verdict: to declare righteous — *well supported*: [14, s.v. ]; [125]; [122, p. 80]; [82]; [197]; [58, ad loc. Rom 3:24]
  - $P_{57}$ In Romans 4:6–8 Paul explains righteousness counted apart from works as sin not counted — *well supported*: [122, ad loc. Rom 4:6]; Rom 4:6-8
  - the step itself — *well supported*: [122, ad loc. Rom 4:6]; [14, s.v. ]; *disputed*: [122, ad loc. Rom 4:5]; [193, XI.1]

### Does justification have degrees?

Trent's decree on justification has a chapter "On the increase of Justification received". The justified, it says,

> "through the observance of the commandments of God and of the Church, faith co-operating with good works, increase in that justice which they have received through the grace of Christ, and are still further justified" (Session VI, ch. 10).

Canon 24 condemns anyone who says that good works are "merely the fruits and signs of Justification obtained, but not a cause of the increase thereof".

The Reformed answer is short, and it starts in a courtroom.

> "If there is a dispute between men and they come into court and the judges decide between them, acquitting the innocent and condemning the guilty" (Deuteronomy 25:1).

> "He who justifies the wicked and he who condemns the righteous are both alike an abomination to the LORD" (Proverbs 17:15).

Paul uses the same pair of words of God: "It is God who justifies. Who is to condemn?" (Romans 8:33–34). A judge's verdict acquits or condemns. Nobody leaves a courtroom more acquitted than the man beside him, and nobody is acquitted a little now and more later. So if justification is a verdict, it has no degrees, and there is no "increase of justification" for works to cause.

### Who has said so

Calvin answered Trent's decree within the year, in his *Antidote*. Of the council's account of justification he wrote: "I maintain that it is one, and simple, and is wholly included in the gratuitous acceptance of God" (p. 116). And of canon 24: "whosoever asserts that works have the effect of increasing justification, understands neither what is the meaning of justification nor its cause" (p. 158). Turretin, more than a century later, gave a whole question of his *Institutes* to the point (Topic XVI, question 10): justification is perfect, so that in itself it neither grows nor shrinks. James Buchanan put it in English in 1867: justification is "an act, too, which is completed at once, and not a work which is gradually accomplished by successive acts", and "there is no second Justification, properly so called" (p. 251).

Two limits on the courtroom picture. Wright and Dunn speak of a present and a future justification, a verdict given now and affirmed at the last judgment. That is a verdict given twice, not a verdict that grows, and the step here claims only that a verdict has no degrees, not that it is given once. And not every picture of a divine court has two outcomes: the Talmud's three books, for the wholly righteous, the wholly wicked and those in between (Rosh Hashanah 16b), has three. Those readers do not grant Romans 8:33–34 as Paul reads it, and are not counted against the step.

### Where the argument has to go

The courtroom texts settle what a verdict is. They do not settle whether justification is *only* a verdict, and that is where Trent stands. For Trent, justification is "not remission of sins merely, but also the sanctification and renewal of the inward man" (ch. 7), and a renewal can grow. So the argument from the courtroom reaches Trent only with the Reformed definition beside it, that justification is a verdict and nothing more (Westminster XI.1).

The checking bears this out in three results.

- **Granted the Reformed definition, justification has no degrees**, and works cannot increase it (`verdictOnDegrees_establishes`, `no_degrees_denies_the_increase`).
- **Trent can grant every courtroom text, and that a verdict has no degrees.** Its increase of justification still stands, because for Trent justification is more than a verdict (`trent_grants_that_verdicts_have_no_degrees`).
- **So the two part at one claim: whether justification is only a verdict.** Add that claim to Trent's position, and it can no longer be held (`degrees_turn_on_the_definition`). The courtroom texts alone leave the question open (`courtroom_texts_leave_degrees_open`).

So the argument that justification has no degrees is sound, and it is no stronger than the definition it rests on. The chapter "What Trent means by justification" weighs that definition. What this chapter adds is the reason the Reformers cared about it: on their definition, Trent's increase has nothing to increase.

### What this does not show

It does not show that the justified do not grow. Both sides hold that the renewal of the justified grows through good works (`renewalGrowsThroughGoodWorks`). The Reformed call that growth sanctification, as the Westminster Larger Catechism does when it sets the two side by side (Q. 77): justification "doth equally free all believers from the revenging wrath of God, and that perfectly in this life"; sanctification "is neither equal in all, nor in this life perfect in any, but growing up to perfection". What the courtroom argument denies is that the growth is an increase of *justification*.

### How this is checked

### Trent's increase, written out first

`increaseMeansDegreesSource`
The step from an increase of justification to degrees of it. An increase is more of something, so if works merit an increase of justification, justification admits of more and less. Rated `consensus`: it is what the word "increase" says, and both sides read Trent's chapter 10 so.

```
def increaseMeansDegreesSource : Source :=
  { primary := Reference.work waterworthTrent (Bib.Locus.page 37),
    supporting := [Reference.work calvinAntidote (Bib.Locus.page 158)],
    tradition := Tradition.romanCatholic, confidence := Confidence.consensus }
```

`increaseMeansDegreesLine` — Trent's increase, as degrees
**An increase of justification means degrees of it.** If works merit an increase of justification, then justification has degrees.

(1) $P_{32}$ — *Works performed in grace merit an increase of justification*
(2) $P_{32} \to P_{109}$
$\vdash$ $P_{109}$ — at issue: *Justification has degrees: the justified are still further justified*

`trentOnDegrees` — Trent, on the increase of justification
**Trent, on degrees of justification.** Justification is the renewal of the inward man, the renewal grows through good works, so good works increase justification (ch. 10, canon 24), and justification has degrees.

(1) $P_{33}$ — *Justification is not remission of sins only, but renewal of the inward man*
(2) $P_{35}$ — *The inward renewal of the justified grows as they do good works in grace*
(3) $(P_{33} \wedge P_{35}) \to P_{32}$ — would give: *Works performed in grace merit an increase of justification*
(4) $P_{32} \to P_{109}$
$\vdash$ $P_{109}$ — at issue: *Justification has degrees: the justified are still further justified*

*No premise here rests on scripture alone.*

### The courtroom answer

`courtroomSource`
The step from the courtroom texts to "a verdict has no degrees". Judges acquit or condemn (Deuteronomy 25:1; Proverbs 17:15), and God's justifying is set against condemning in the same way (Romans 8:33–34). Cited to Buchanan (p. 251), with Calvin's *Antidote* (p. 116) and Turretin (XVI, q. 10).

```
def courtroomSource : Source :=
  { primary := Reference.work buchananJustification (Bib.Locus.page 251),
    supporting :=
      [Reference.work calvinAntidote (Bib.Locus.page 116),
        Reference.work turretinInstitutes2
          (Bib.Locus.sectionRef "Topic XVI, q. 10")],
    tradition := Tradition.reformedProtestant,
    confidence := Confidence.wellSupported }
```

`courtroomLine` — The courtroom (Deuteronomy 25:1; Proverbs 17:15; Romans 8:33–34)
**The courtroom line.** From Deuteronomy 25:1, Proverbs 17:15 and Romans 8:33–34, a verdict acquits or condemns and has no degrees.

(1) $P_{110}$ — *Deuteronomy 25:1, Proverbs 17:15: judges acquit the innocent and condemn the guilty*
(2) $P_{48}$ — *Romans 8:33–34: it is God who justifies — who is to condemn?*
(3) $(P_{110} \wedge P_{48}) \to P_{111}$
$\vdash$ $P_{111}$ — at issue: *A verdict acquits or condemns, and has no degrees*

`noDegreesSource`
The step from "justification is a verdict only" and "a verdict has no degrees" to "justification has no degrees". Calvin against canon 24 (*Antidote*, p. 158), and Turretin (XVI, q. 10).

```
def noDegreesSource : Source :=
  { primary := Reference.work calvinAntidote (Bib.Locus.page 158),
    supporting :=
      [Reference.work turretinInstitutes2
          (Bib.Locus.sectionRef "Topic XVI, q. 10")],
    tradition := Tradition.reformedProtestant,
    confidence := Confidence.wellSupported }
```

`noDegreesLine` — A verdict only, so no degrees
**No degrees.** If justification is a verdict and nothing more, and a verdict has no degrees, then justification has none.

(1) $P_{30}$ — *Justification is a verdict only: pardon and righteousness counted, not poured in*
(2) $P_{111}$ — *A verdict acquits or condemns, and has no degrees*
(3) $(P_{30} \wedge P_{111}) \to \neg P_{109}$
$\vdash$ $\neg P_{109}$ — at issue, the denial of: *Justification has degrees: the justified are still further justified*

`verdictOnDegrees` — Justification as a verdict, which has no degrees
**The Reformed position on degrees.** The courtroom texts, that a verdict has no degrees, and the Reformed definition, that justification is a verdict only. So justification has no degrees. It also holds what an increase means, so that it can say what it denies of Trent.

(1) $P_{110}$ — *Deuteronomy 25:1, Proverbs 17:15: judges acquit the innocent and condemn the guilty*
(2) $P_{48}$ — *Romans 8:33–34: it is God who justifies — who is to condemn?*
(3) $(P_{110} \wedge P_{48}) \to P_{111}$ — would give: *A verdict acquits or condemns, and has no degrees*
(4) $P_{30}$ — *Justification is a verdict only: pardon and righteousness counted, not poured in*
(5) $(P_{30} \wedge P_{111}) \to \neg P_{109}$
(6) $P_{32} \to P_{109}$ — would give: *Justification has degrees: the justified are still further justified*
$\vdash$ $\neg P_{109}$ — at issue, the denial of: *Justification has degrees: the justified are still further justified*

*Grounded in scripture alone:* Romans 8:33–34: it is God who justifies — who is to condemn?.

`verdictAgainstIncrease` — Justification as a verdict, against the increase
**The same position, against Trent's increase.** It concludes what canon 24 condemns: good works do not merit an increase of justification.

(1) $P_{110}$ — *Deuteronomy 25:1, Proverbs 17:15: judges acquit the innocent and condemn the guilty*
(2) $P_{48}$ — *Romans 8:33–34: it is God who justifies — who is to condemn?*
(3) $(P_{110} \wedge P_{48}) \to P_{111}$ — would give: *A verdict acquits or condemns, and has no degrees*
(4) $P_{30}$ — *Justification is a verdict only: pardon and righteousness counted, not poured in*
(5) $(P_{30} \wedge P_{111}) \to \neg P_{109}$ — would deny: *Justification has degrees: the justified are still further justified*
(6) $P_{32} \to P_{109}$ — would give: *Justification has degrees: the justified are still further justified*
$\vdash \neg P_{32}$ — at issue, the denial of: *Works performed in grace merit an increase of justification*

*Grounded in scripture alone:* Romans 8:33–34: it is God who justifies — who is to condemn?.

### The readings

`verdictOnDegreesReading`
The Reformed reading: every courtroom text holds, a verdict has no degrees, justification is a verdict only, and so it has no degrees and nothing increases it. Trent's definition does not hold.

```
def verdictOnDegreesReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.justificationHasDegrees => False
    | Claim.worksMeritIncreaseOfJustification => False
    | Claim.justificationIncludesSanctification => False
    | x => True
```

`trentOnDegreesReading`
Trent's reading, granting the courtroom texts and that a verdict has no degrees: justification is more than a verdict, so its increase stands.

```
def trentOnDegreesReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.justificationIsForensicOnly => False
    | x => True
```

### Results

`verdictOnDegrees_establishes`
**Granted the Reformed definition, justification has no degrees.** From the courtroom texts, a verdict acquits or condemns and has no degrees; justification is a verdict and nothing more; so it has no degrees.

It does not show that justification is only a verdict. That is the Reformed definition, and Trent denies it.

```
theorem verdictOnDegrees_establishes : Establishes verdictOnDegrees
-- axioms: propext, Quot.sound
```

`verdictOnDegrees_is_satisfiable`
The Reformed position on degrees can be held without contradiction.

```
theorem verdictOnDegrees_is_satisfiable : Satisfiable
    verdictOnDegrees.premises
-- axioms: propext, Quot.sound
```

`no_degrees_denies_the_increase`
**On the same premises, works do not merit an increase of justification.** This is what canon 24 condemns, reached from the courtroom and the Reformed definition.

It does not show that the justified do not grow. Both sides hold that the renewal of the justified grows; the Reformed call it sanctification.

```
theorem no_degrees_denies_the_increase : Establishes verdictAgainstIncrease
-- axioms: propext, Quot.sound
```

`verdictAgainstIncrease_is_satisfiable`
The same premises, so the same reading shows they can be held together.

```
theorem verdictAgainstIncrease_is_satisfiable : Satisfiable
    verdictAgainstIncrease.premises
-- axioms: propext, Quot.sound
```

`trentOnDegrees_establishes`
**Trent's increase follows from its own premises.** Justification is the renewal of the inward man, the renewal grows through good works, and so justification increases and has degrees.

It does not show that Trent's definition is right. The Westminster Confession denies it (XI.1).

```
theorem trentOnDegrees_establishes : Establishes trentOnDegrees
-- axioms: propext, Quot.sound
```

`trentOnDegrees_is_satisfiable`
Trent's position on degrees can be held without contradiction.

```
theorem trentOnDegrees_is_satisfiable : Satisfiable trentOnDegrees.premises
-- axioms: propext, Quot.sound
```

`trent_grants_that_verdicts_have_no_degrees`
**Trent can grant every courtroom text, and that a verdict has no degrees.** Its position on the increase of justification can be held together with Deuteronomy 25:1, Proverbs 17:15, Romans 8:33–34 and the step from them to "a verdict has no degrees". For Trent justification is more than a verdict, so a verdict's having no degrees does not touch it.

It does not show that Trent says verdicts have no degrees. The result says only that nothing in its position denies it.

```
theorem trent_grants_that_verdicts_have_no_degrees : Satisfiable
    (trentOnDegrees.premises ++ courtroomLine.premises)
-- axioms: propext, Quot.sound
```

`degrees_turn_on_the_definition`
**The two part at one claim: whether justification is only a verdict.** Add to Trent's position that a verdict has no degrees, that justification is a verdict only, and the step from those two to "no degrees", and it can no longer be held. Together with `trent_grants_that_verdicts_have_no_degrees`, this puts the whole disagreement about degrees at the Reformed definition.

It does not claim which side is right about the definition. That is weighed in the chapter "What Trent means by justification".

```
theorem degrees_turn_on_the_definition : ¬Satisfiable (trentOnDegrees.premises
    ++ [p Claim.justificationIsForensicOnly, p Claim.verdictAdmitsNoDegrees,
    noDegreesLine.step])
-- axioms: propext, Classical.choice, Quot.sound
```

`courtroom_texts_leave_degrees_open`
**The courtroom texts alone leave the question open.** Deuteronomy 25:1, Proverbs 17:15 and Romans 8:33–34 are kept alike by the Reformed reading, on which justification has no degrees, and by Trent's, on which it has. What decides between them is the definition, not the texts.

```
theorem courtroom_texts_leave_degrees_open : Independent [p
    Claim.deut25_1JudgesAcquitOrCondemn, p Claim.romans8_33_34] (p
    Claim.justificationHasDegrees)
-- axioms: propext, Quot.sound
```

## James 2:24: "not by faith alone"

> "You see that a person is justified by works and not by faith alone" (James 2:24).

Few verses have been argued over more in this debate. Trent read it as teaching the increase of justification. The justified, says the decree,

> "increase in that justice which they have received ... and are still further justified, as it is written; He that is just, let him be justified still; and again, Be not afraid to be justified even to death; and also, Do you see that by works a man is justified, and not by faith only" (Session VI, ch. 10).

Canon 24 condemns anyone who says good works "are merely the fruits and signs of Justification obtained, but not a cause of the increase thereof". This chapter weighs that reading, the three texts the decree cites for it, and the Reformed reply.

### Two ways of taking Trent's reading

Trent's claim about James 2:24 can be taken two ways, and each meets different evidence.

- **As a claim about James's word.** "Justified" ( ) in James *means* the increase of the justice already received: being made more just. Then it meets the evidence about the word. Outside Paul, the word declares, acquits or vindicates: "wisdom is justified by her deeds" (Matthew 11:19, ESV), where "deeds" translates , the word James uses for "works". James uses it of Abraham offering Isaac (Genesis 22), long after "Abraham believed God, and it was counted to him as righteousness" (James 2:23, quoting Genesis 15:6), and of Rahab. And a word contributes the least meaning its context requires.

- **As a claim about what works do.** James's "justified" is a verdict, and the works it is "by" are a cause of that verdict's increase, not only its fruit (canon 24). Nothing about the word bears on this. It meets the Reformed reading, on which the works are evidence of a living faith, and at that point each side rests on its own confession.

### The other two texts Trent cites

Two of Trent's three texts read differently in the Latin Trent quotes and in the Greek.

"He that is just, let him be justified still" is the Latin Vulgate's wording (*iustificetur adhuc*) at Revelation 22:11. The Greek, as modern critical editions print it, says "let the righteous still do righteousness", and the Catholic Church's own English translation gives "The righteous must still do right". The printed Textus Receptus of the sixteenth century reads "let him be justified still" ( ), as the Latin does; the critical editions and the Byzantine Majority Text do not.

"Be not afraid to be justified even to death" is the Vulgate's Sirach 18:22. The Greek does have the verb "to be justified" ( ), but in a sentence about vows: "let nothing hinder you from paying a vow in due time, and do not wait until death to be justified". The Catholic Church's own translation renders the clause "do not wait until death to fulfill them". So the Latin and the Greek share "until death ... to be justified". They differ in the rest: the Latin has "pray always" and "be not afraid", where the Greek has "pay a vow" and "do not wait".

Pius XII teaches that the original text, "written by the inspired author himself, has more authority and greater weight than any even the very best translation" (*Divino Afflante Spiritu* §16). Westminster says the same (I.8). So taken as claims about what the inspired authors wrote, the two Latin readings cannot be defended.

Pius XII does not say that a Latin reading absent from the original is an error. Of the Vulgate as a whole he says the opposite. As the Church understands it, it is "free from any error whatsoever in matters of faith and morals", and its authority is "juridical", that is, a matter of the Church's approval, and not a claim about the original wording (§21). Taken that way, Trent's "as it is written" at these two verses quotes the Church's approved Latin and not the inspired author's words, and is consistent with everything Pius XII says (the chapter "Trent's two Latin texts"). What it then rests on is the Church's authority. Pius XII himself asks that a doctrine taught in this way be confirmed from the original texts (§22), and at these two verses the originals do not confirm it.

### The phrase "faith alone"

James 2:24 is the one place in the New Testament where the phrase occurs, and it is often cited as denying *sola fide* in so many words. The faith James says does not justify is the faith he calls dead (2:17, 2:26). Trent reads it so: faith "unless hope and charity be added thereto ... For which reason it is most truly said, that Faith without works is dead" (Session VI, ch. 7). The Westminster Confession, a Reformed confession of 1647, says the faith that alone justifies "is no dead faith, but worketh by love" (Westminster XI.2). So the phrase James denies is not the formula the Reformers affirm (`jamesFaithLine`). This answers an argument from the phrase. It does not answer James's "by works", which is the question above.

### The words used here

These are the words of the first chapter, which "Weighing the positions" uses too. One position **defeats** another when it contradicts something the other rests on, concludes or derives, and is not the weaker. A position is **forced** when it must be accepted however every tie is settled. It **can be**

**defended** when some consistent set of positions includes it and answers every attack. It **cannot be defended** when none does.

### What the debate decides

- **Forced** (`james_words_prevail`). James's "justified" does not mean the increase of justice. The faith James 2:24 denies is not the Reformers' faith. Revelation 22:11, in the critical Greek text, does not say "be justified still". Sirach 18:22 in Greek does not say "be not afraid to be justified even to death".
- **Cannot be defended.** Trent's reading of James's word (`trent_on_james_word_indefensible`), and its use of Revelation 22:11 (`trent_on_revelation_indefensible`) and Sirach 18:22 (`trent_on_sirach_indefensible`) as texts for the increase of justification.
- **Can be defended, and not forced.** Trent's reading of what works do (`trent_on_works_defensible`, `trent_on_works_not_forced`), and, against it, the Reformed reconciliation of James with Paul. Whether works are only the fruit of justification is contested at the ratings the sources were given, before they are recomputed under the three standards (`works Contested`). Trent's reading of the texts that promise a reward (chapter 16, `trentReward Line`) meets the Reformed reconciliation in the same way. It also meets Westminster's reading of the same texts (`westminsterRewardLine`), which denies that the reward is given to merits. When only evidence anyone can check is counted, neither of Trent's readings of what works do stands as an objection, and the Reformed reconciliation is forced (the chapter "Why each step is rated as it is").
- **Cannot be defended, at the ratings the sources were given.** The reading on which James's word means renewal because Paul's does (`renewalWordLine`). The argument from James's word defeats it. When a tradition's own teaching is allowed to count as an objection, it does stand as one, and then the question is contested (the chapter "Why each step is rated as it is"). It also meets the Reformed reconciliation, and the two defeat each other: the reconciliation says James's word does not have Paul's sense, and this reading says it does.

So of the three texts chapter 10 cites, one is left: James 2:24, taken as a claim about what works do before God. Each reading of the three that rests on what a word or a verse *says* cannot be defended. Trent's reading of the reward texts (chapter 16) can also be defended. No other text was weighed here. What remains is a claim about God's verdict, and there these pages cannot choose.

### A rating that was lowered, against the Reformed side

The premise that works are the fruit of faith and not its ground (`worksAreFruitNotGround`) was rated `wellSupported` while no position here denied it. In this debate Trent's reading of what works do denies it, and the rating decides who prevails. So the rating was re-examined. Canon 24 condemns exactly that claim. As a premise it is now `disputed`. Left at `wellSupported`, it would have made Trent's reading impossible to defend, and that verdict would have come from the rating and not from the evidence.

As a step (`fruitLine`), its rating is now worked out and not simply assigned (the chapter "Why each step is rated as it is"). Its support is `wellSupported`: the *Joint Declaration* confesses works to be fruits (§37) and not the basis of justification (§25). On whether works contribute anything further, it records the sides apart: Catholics hold that good works "contribute to growth in grace" (§38). Each of Trent's two objections to it rests, at one claim, on the council's own word. So the

step stands when only checkable evidence counts, and is `disputed` when a tradition's teaching counts. This debate weighs the Reformed reconciliation at its weakest link in any case: that James is attacking a barren faith is rated `disputed` (`jamesHarmonySource`).

### What each position rests on

`james_warrants` lists, for each position, the claims it makes on someone's word alone. Each of Trent's five readings rests on Trent's word: four at the reading itself, and the reading of the reward texts at the claim that the reward is given to merits. The reading through Paul rests on Trent's word at one claim, that James uses the word as Paul does. The two readings of the Greek rest, at "the original text outweighs any translation", on the word of Pius XII and of Westminster. Both sides accept it, so it decides the matter between them. It is still a claim taken on authority. The argument from James's word, the argument about James's faith, and the Reformed reconciliation rest on nothing but Scripture and evidence. This is reported beside the verdicts and does not affect them.

### Westminster's texts for "fruit, not ground"

The Reformed reconciliation does not assume that works are the fruit of faith and not its ground. It derives it (`fruitLine`) from the texts the Westminster Assembly gave as proofs. Good works "are the fruits and evidences of a true and lively faith" (XVI.2: James 2:18, 22; Ephesians 2:10; Romans 6:22). And "we cannot by our best works merit" (XVI.5: Ephesians 2:8–9; Luke 17:10).

Trent accepts the texts, and the word "fruit": its chapter 16 is headed "On the fruit of Justification, that is, on the merit of good works", and canon 24 condemns only those who call works "*merely* the fruits and signs". The disagreement is whether the fruit is also merit. Trent's own answer, that the reward the texts promise is given to merits, is a claim it makes on its own word ("we must believe", chapter 16).

So the Reformed reconciliation now rests on Scripture and not on the Confession's word. In this debate, at the ratings the sources were given, whether works are only fruit is still contested (`worksContested`). When only checkable evidence counts, it is not (the chapter "Why each step is rated as it is").

### What has been re-examined, and what has not

The steps in the argument from James's word and the argument about James's faith are cited at `wellSupported`.

The rating of the step about the word is now worked out as well (the chapter "Why each step is rated as it is"). The strongest known objection to it is the reading that takes James's word as Paul's and Paul's as renewal (`renewalWordLine`). That reading accepts the step's starting points and argues for the opposite conclusion. But one of its own starting points, that James uses the word as Paul does, rests on Trent's word alone. So the step stands at `wellSupported` when only checkable evidence counts, and is `disputed` when a tradition's teaching counts. This debate weighs it at its cited rating, the first of these. A scholar, verified, who holds that James's word is Paul's would make that objection stand either way, and the step `disputed` either way.

The step about James's faith has no objection written down here beyond Howell's, which states the opposite without arguing it (`TestimonyArguments.Articles.Howell2003`). A fuller search across the Catholic commentaries on James is still to be done.

### How this is checked

### How each step is rated

`jamesLexicalSource`
The step from three things to "James's 'justified' does not mean the increase of justice": how the word ( ) is used outside Paul, how James himself uses it, and the rule of least meaning. Its rating has yet to be re-examined.

```
def jamesLexicalSource : Source :=
  {
    primary :=
      Reference.work mooJames
        (Bib.Locus.adLoc { book := Book.james, chapter := 2, verse := 21 }),
    supporting :=
      [Reference.work silvaBiblicalWords, Reference.work barrSemantics],
    tradition := Tradition.christianHistoricalGrammatical,
    confidence := Confidence.wellSupported }
```

`jamesFaithSource`
The step from James 2:14–26, the dead faith it names, and what the Reformers' formula means, to "the faith James 2:24 denies is not the Reformers' faith". Its rating has yet to be re-examined.

```
def jamesFaithSource : Source :=
  {
    primary :=
      Reference.work mooJames
        (Bib.Locus.adLoc { book := Book.james, chapter := 2, verse := 24 }),
    supporting :=
      [Reference.work westminsterConfession (Bib.Locus.sectionRef "XI.2")],
    tradition := Tradition.christianHistoricalGrammatical,
    confidence := Confidence.wellSupported }
```

`trentIncreaseSource`
Trent's reading of its three texts as teaching the increase of justification (Session VI, ch. 10). Rated `disputed`: the Reformed accept the texts and deny that they teach it.

```
def trentIncreaseSource : Source :=
  {
    primary :=
      Reference.work tannerDecrees
        (Bib.Locus.sectionRef "Trent, Session VI (1547), ch. 10"),
    tradition := Tradition.romanCatholic, confidence := Confidence.disputed }
```

`trentWorksSource`
Trent's reading of what works do (Session VI, canon 24), applied to "by works" in James 2:24. Rated `disputed`: the Reformed accept James's words and read the works as evidence, not cause.

```
def trentWorksSource : Source :=
  {
    primary :=
      Reference.work tannerDecrees
        (Bib.Locus.sectionRef "Trent, Session VI (1547), canon 24"),
    tradition := Tradition.romanCatholic, confidence := Confidence.disputed }
```

**`textualSource`**
The step from what the original text says, and the principle that it outweighs any translation, to "the inspired text does not say what the Latin says". Rated `wellSupported`: Pius XII (*Divino Afflante Spiritu* §16) and Westminster (I.8) both make the original the measure of a translation, and no reader was found who accepts both and holds that the inspired author wrote what only the Latin has.

```
def textualSource : Source :=
  {
    primary :=
      Reference.work divinoAfflanteSpiritu (Bib.Locus.sectionRef "§16"),
    supporting := [Reference.work sblgnt, Reference.work nabre],
    tradition := Tradition.christianHistoricalGrammatical,
    confidence := Confidence.wellSupported }
```

**`jamesHarmonySource`**
The step in the Reformed reconciliation: from "James attacks a barren faith" and "works are the fruit of saving faith" to "James 2:24 does not contradict Paul". Rated `disputed`: Trent accepts James's words and reads the works as a cause of the increase of justification (Session VI, ch. 10, canon 24).

```
def jamesHarmonySource : Source :=
  {
    primary :=
      Reference.work mooJames
        (Bib.Locus.adLoc { book := Book.james, chapter := 2, verse := 24 }),
    supporting :=
      [Reference.work Bib.calvinInstitutes
          (Bib.Locus.sectionRef "III.xvii.11")],
    tradition := Tradition.reformedProtestant,
    confidence := Confidence.disputed }
```

**`trentRewardSource`**
Trent's step from the texts that promise a reward, and the reward as given to merits, to "works are not merely fruit". Eternal life is "a reward to be faithfully rendered to their good works and merits" (Session VI, ch. 16), and the good works of the justified truly merit it (canon 32). Rated `disputed`: Westminster accepts that God rewards the good works of believers, and holds the reward to be of grace, given to works accepted in Christ and not earned by them (XVI.5, XVI.6).

```
def trentRewardSource : Source :=
  {
    primary :=
      Reference.work tannerDecrees
        (Bib.Locus.sectionRef "Trent, Session VI (1547), ch. 16, canon 32"),
    supporting :=
      [Reference.work westminsterConfession
          (Bib.Locus.sectionRef "XVI.5, XVI.6")],
    tradition := Tradition.romanCatholic, confidence := Confidence.disputed }
```

**`renewalWordSource`**
The step in the reading that takes James's word through Paul's: from Paul's "justify" as renewal, James's word as Paul's, and James's "justified by works" coming after Genesis 15:6, to "James's

'justified' means the increase of justice" (Trent, Session VI, ch. 10). Rated `disputed`: the argument from James's word accepts James's words and denies the conclusion.

```
def renewalWordSource : Source :=
  {
    primary :=
      Reference.work tannerDecrees
        (Bib.Locus.sectionRef "Trent, Session VI (1547), ch. 10"),
    supporting := [Reference.work vanLandinghamJudgment],
    tradition := Tradition.romanCatholic, confidence := Confidence.disputed }
```

**`westminsterRewardSource`**
Westminster's step from the texts it gives as proofs to "the reward is not given to merits". God does not forget the work of believers (Hebrews 6:10, a proof of XVI.6, and one of Trent's own four texts). When they have done all, they are unworthy servants who have done only their duty (Luke 17:10, XVI.5). To one who works, wages are counted as due, and to one who believes, as a gift (Romans 4:4–5, XVI.5). And their sacrifices are acceptable to God through Jesus Christ (1 Peter 2:5, XVI.6). So God "is pleased to accept and reward" works accepted in his Son, and the reward is of grace, not merit (XVI.5, XVI.6). Rated `disputed`: Trent accepts these texts and holds the reward to be given to merits (Session VI, ch. 16, canon 32).

```
def westminsterRewardSource : Source :=
  {
    primary :=
      Reference.work westminsterConfession
        (Bib.Locus.sectionRef "XVI.5, XVI.6"),
    tradition := Tradition.reformedProtestant,
    confidence := Confidence.disputed }
```

### The lines of argument

**`jamesLexicalLine`** — James's word ( , by the rule of least meaning)
**James's word**, read by the rule of least meaning. Outside Paul, "justify" ( ) declares, acquits or vindicates. James uses it of Abraham at Genesis 22, after Genesis 15:6 had been spoken, and of Rahab. And a word contributes the least meaning its context requires. So James's "justified" does not mean the increase of justice.

(1) $P_{85}$ — *Outside Paul, 'justify' ( ) declares or vindicates; it does not mean making righteous*
(2) $P_{84}$ — *James 2:21–25: Abraham justified by works at Genesis 22, fulfilling Genesis 15:6; Rahab justified by works*
(3) $P_{51}$ — *A word contributes the least meaning its context requires; one occurrence does not carry the whole concept*
(4) $(P_{85} \wedge P_{84} \wedge P_{51}) \to \neg P_{86}$
$\vdash \neg P_{86}$ — at issue, the denial of: *James's 'justified' ( ) means the increase of the justice received*

`jamesFaithLine` — James's faith (the faith James calls dead)
**James's faith.** The faith that James 2:24 says does not justify is the faith apart from works that he calls dead. The faith the Reformers say alone justifies is no dead faith. So the phrase James denies is not the formula they affirm.

(1) $P_{83}$ — *James 2:14–26: faith without works cannot save, and is dead (2:17, 2:26)*
(2) $P_{87}$ — *The faith alone that James 2:24 denies justifies is the dead faith of 2:14–26*
(3) $P_{88}$ — *The faith the Reformers say alone justifies is no dead faith, but works by love*
(4) $(P_{83} \land P_{87} \land P_{88}) \to P_{89}$
$\vdash P_{89}$ — at issue: *The faith James 2:24 denies justifies is not the faith of the Reformers' formula*

`catholicJamesWordLine` — James 2:24, read for the increase of justification
**Trent's reading of James's word**: "justified by works" is the increase of the justice received, so James 2:24 teaches the increase of justification.

(1) $P_{23}$ — *James 2:24 says a person is justified by works and not by faith alone*
(2) $P_{84}$ — *James 2:21–25: Abraham justified by works at Genesis 22, fulfilling Genesis 15:6; Rahab justified by works*
(3) $P_{86}$ — *James's 'justified' (  ) means the increase of the justice received*
(4) $(P_{23} \land P_{84} \land P_{86}) \to P_{90}$
$\vdash P_{90}$ — at issue: *Scripture teaches an increase of justification by good works*

`catholicJamesWorksLine` — James 2:24, read by canon 24
**Trent's reading of what works do**, applied to James 2:24: the works by which a person is justified are a cause of the increase, so they are not merely fruit and evidence.

(1) $P_{23}$ — *James 2:24 says a person is justified by works and not by faith alone*
(2) $P_{84}$ — *James 2:21–25: Abraham justified by works at Genesis 22, fulfilling Genesis 15:6; Rahab justified by works*
(3) $P_{91}$ — *Good works are a cause of the increase of justification, not merely its fruits*
(4) $(P_{23} \land P_{84} \land P_{91}) \to \neg P_{21}$
$\vdash \neg P_{21}$ — at issue, the denial of: *Good works are the fruit and evidence of saving faith, not its ground*

`trentRevelationLine` — Revelation 22:11, as Trent quotes it
**Trent's Revelation 22:11**: "He that is just, let him be justified still".

(1) $P_{92}$ — *Revelation 22:11 says: he that is just, let him be justified still*
(2) $P_{92} \to P_{90}$
$\vdash P_{90}$ — at issue: *Scripture teaches an increase of justification by good works*

`trentSirachLine` — Sirach 18:22, as Trent quotes it
**Trent's Sirach 18:22**: "Be not afraid to be justified even to death".

(1) $P_{94}$ — *Sirach 18:22 says: be not afraid to be justified even to death*
(2) $P_{94} \to P_{90}$
$\vdash P_{90}$ — at issue: *Scripture teaches an increase of justification by good works*

`revelationTextLine` — Revelation 22:11, in the Greek
**Revelation 22:11 in Greek.** The verse says "let the righteous still do righteousness". The original outweighs any translation. So its inspired text does not say "be justified still".

(1) $P_{93}$ — *The Greek of Revelation 22:11 says: let the righteous still do righteousness*
(2) $P_{96}$ — *The original text, written by the inspired author, outweighs any translation: a reading it lacks is not his word*
(3) $(P_{93} \wedge P_{96}) \rightarrow \neg P_{92}$
$\vdash \neg P_{92}$ — at issue, the denial of: *Revelation 22:11 says: he that is just, let him be justified still*

`sirachTextLine` — Sirach 18:22, in the Greek
**Sirach 18:22 in Greek.** The verse is about paying a vow promptly, and says "do not wait until death to be justified". The original outweighs any translation. So its inspired text does not say what the Latin says, "be not afraid to be justified even to death".

(1) $P_{95}$ — *The Greek of Sirach 18:22 is about paying a vow: do not wait until death to be justified*
(2) $P_{96}$ — *The original text, written by the inspired author, outweighs any translation: a reading it lacks is not his word*
(3) $(P_{95} \wedge P_{96}) \rightarrow \neg P_{94}$
$\vdash \neg P_{94}$ — at issue, the denial of: *Sirach 18:22 says: be not afraid to be justified even to death*

`trentRewardLine` — The reward of works (Trent, Session VI, ch. 16)
**The reward of works, as Trent reads it.** God rewards the labour of believers (1 Corinthians 15:58, Hebrews 6:10, Hebrews 10:35, 2 Timothy 4:8). The reward is given to those works as merits (chapter 16, canon 32). So works are not merely the fruit of justification. The second premise is stated as Trent states it. The texts say "reward"; that the reward is given to merits is the council's own claim, introduced with "we must believe".

(1) $P_{105}$ — *1 Cor 15:58; Heb 6:10; 10:35; 2 Tim 4:8: God rewards the labor of believers*
(2) $P_{107}$ — *The reward God renders to the works of the justified is rendered to them as merits*
(3) $(P_{105} \wedge P_{107}) \rightarrow \neg P_{21}$
$\vdash \neg P_{21}$ — at issue, the denial of: *Good works are the fruit and evidence of saving faith, not its ground*

`renewalWordLine` — James's word, read through Paul's (the renewal reading)
**James's word, read through Paul's.** Paul's "justify" ( ) means the renewal of the inward person, as Augustine explained it and as VanLandingham argues from the lexicon. James uses the word as Paul does. And James says Abraham was justified by works at Genesis 22, after Genesis 15:6 had been spoken. So James's "justified" means the increase of the justice received.

This is the strongest reading of the word against the argument from James's usage that has been found: it argues for the increase from Paul's word, and does not merely state it.

(1) $P_{52}$ — *Paul's word 'justify' means the renewal of the inward man, not only a verdict*
(2) $P_{106}$ — *James's 'justify' ( ) has the sense Paul's has: the justification of Romans and Galatians*
(3) $P_{84}$ — *James 2:21–25: Abraham justified by works at Genesis 22, fulfilling Genesis 15:6; Rahab justified by works*
(4) $(P_{52} \wedge P_{106} \wedge P_{84}) \rightarrow P_{86}$
$\vdash P_{86}$ — at issue: *James's 'justified' ( ) means the increase of the justice received*

`westminsterRewardLine` — The reward of works, of grace (Westminster XVI.5, XVI.6)
**The reward of works, as Westminster reads it** (XVI.5, XVI.6). God rewards the labour of believers, Hebrews 6:10 among the texts. Having done all, they are unworthy servants who have done only their duty (Luke 17:10). Wages are counted as due to one who works, and as a gift to one who believes (Romans 4:4–5). And their sacrifices are acceptable to God through Jesus Christ (1 Peter 2:5). So the reward is not given to their works as merits. Every premise is a text, and Westminster gives each as a proof of these sections. What is Westminster's own is the step, a reading of the texts, rated `disputed`.

(1) $P_{105}$ — *1 Cor 15:58; Heb 6:10; 10:35; 2 Tim 4:8: God rewards the labor of believers*
(2) $P_{104}$ — *Luke 17:10: having done all that was commanded, we are unworthy servants*
(3) $P_{4}$ — *Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes*
(4) $P_{108}$ — *1 Peter 2:5: spiritual sacrifices acceptable to God through Jesus Christ*
(5) $(P_{105} \wedge P_{104} \wedge P_{4} \wedge P_{108}) \rightarrow \neg P_{107}$
⊢ $\neg P_{107}$ — at issue, the denial of: *The reward God renders to the works of the justified is rendered to them as merits*

### The positions

`jamesLexicalCase` — James's word ( , by the rule of least meaning)
James's word: "justified" in James does not mean the increase of justice.

(1) $P_{85}$ — *Outside Paul, 'justify' ( ) declares or vindicates; it does not mean making righteous*
(2) $P_{84}$ — *James 2:21–25: Abraham justified by works at Genesis 22, fulfilling Genesis 15:6; Rahab justified by works*
(3) $P_{51}$ — *A word contributes the least meaning its context requires; one occurrence does not carry the whole concept*
(4) $(P_{85} \wedge P_{84} \wedge P_{51}) \rightarrow \neg P_{86}$
⊢ $\neg P_{86}$ — at issue, the denial of: *James's 'justified' ( ) means the increase of the justice received*

*Grounded in scripture alone:* James 2:21–25: Abraham justified by works at Genesis 22, fulfilling Genesis 15:6; Rahab justified by works.

`jamesFaithCase` — James's faith (the faith James calls dead)
James's faith: the phrase James denies is not the Reformers' formula.

(1) $P_{83}$ — *James 2:14–26: faith without works cannot save, and is dead (2:17, 2:26)*
(2) $P_{87}$ — *The faith alone that James 2:24 denies justifies is the dead faith of 2:14–26*
(3) $P_{88}$ — *The faith the Reformers say alone justifies is no dead faith, but works by love*
(4) $(P_{83} \wedge P_{87} \wedge P_{88}) \rightarrow P_{89}$
⊢ $P_{89}$ — at issue: *The faith James 2:24 denies justifies is not the faith of the Reformers' formula*

*No premise here rests on scripture alone.*

`fruitSource`
Westminster's reading of its proof texts: from Ephesians 2:8–10, James 2:18–22, Romans 6:22 and Luke 17:10 to "works are the fruit and evidence of saving faith, not its ground" (XVI.2, XVI.5).

This rates how well the step is **supported**, and it is `wellSupported`. The Reformed confess it. The Lutheran World Federation and the Catholic Church confess two parts of it together: good

works "follow justification and are its fruits" (§37), and "whatever in the justified precedes or follows the free gift of faith is neither the basis of justification nor merits it" (§25, *Joint Declaration*).

They do not confess that works are *only* fruit. The Declaration records the Catholic understanding that good works "contribute to growth in grace, so that the righteousness that comes from God is preserved and communion with Christ is deepened" (§38). That is the point canon 24 makes, and it is weighed as Trent's objection, not as part of this step's support.

Whether an objection brings the step down is worked out separately (the chapter "Why each step is rated as it is"). Trent objects twice: in canon 24, and in chapter 16's reading of the reward texts. When a tradition's teaching counts, both stand, and the step is `disputed`. When only checkable evidence counts, neither does, because each rests at one claim on the council's word.

```
def fruitSource : Source :=
  {
    primary :=
      Reference.work westminsterConfession
        (Bib.Locus.sectionRef "XVI.2, XVI.5"),
    supporting :=
      [Reference.work jointDeclarationJustification
          (Bib.Locus.sectionRef "§§25, 37; see §38")],
    tradition := Tradition.reformedProtestant,
    confidence := Confidence.wellSupported }
```

**`fruitLine`** — Works as fruit (Westminster XVI.2, XVI.5, and its proofs)
**Works as fruit, from Westminster's proof texts.** "Not a result of works", and "created in Christ Jesus for good works" (Ephesians 2:8–10). Faith shown by works (James 2:18, 22). "The fruit you get leads to sanctification" (Romans 6:22). "We are unworthy servants; we have only done what was our duty" (Luke 17:10). So works are the fruit and evidence of saving faith, not its ground.

(1) $P_{1}$ — *Ephesians 2:8–9 teaches salvation by grace through faith, not of works*
(2) $P_{101}$ — *Ephesians 2:10: created in Christ Jesus for good works, after 'not a result of works'*
(3) $P_{102}$ — *James 2:18, 22: I will show you my faith by my works; faith completed by works*
(4) $P_{103}$ — *Romans 6:22: the fruit you get leads to sanctification, and its end is eternal life*
(5) $P_{104}$ — *Luke 17:10: having done all that was commanded, we are unworthy servants*
(6) $(P_{1} \wedge P_{101} \wedge P_{102} \wedge P_{103} \wedge P_{104}) \rightarrow P_{21}$
$\vdash P_{21}$ — at issue: *Good works are the fruit and evidence of saving faith, not its ground*

**`jamesHarmonyCase`** — Harmonisation of James 2:24
The Reformed reconciliation of James with Paul: James is attacking a barren faith, and works are the fruit of saving faith and not its ground. The second point is derived from Westminster's proof texts, not assumed. The line here is `jamesLine` with "fruit, not ground" taken from `fruitLine`.

(1) $P_{1}$ — *Ephesians 2:8–9 teaches salvation by grace through faith, not of works*
(2) $P_{101}$ — *Ephesians 2:10: created in Christ Jesus for good works, after 'not a result of works'*
(3) $P_{102}$ — *James 2:18, 22: I will show you my faith by my works; faith completed by works*
(4) $P_{103}$ — *Romans 6:22: the fruit you get leads to sanctification, and its end is eternal life*
(5) $P_{104}$ — *Luke 17:10: having done all that was commanded, we are unworthy servants*
(6) $P_{20}$ — *James 2:14–26 targets a barren faith — mere assent — not Paul's doctrine*

(7) $(P_1 \wedge P_{101} \wedge P_{102} \wedge P_{103} \wedge P_{104}) \rightarrow P_{21}$ — would give: *Good works are the fruit and evidence of saving faith, not its ground*

(8) $(P_{20} \wedge P_{21}) \rightarrow P_{22}$

$\vdash P_{22}$ — at issue: *James 2:24 is compatible with Paul, using 'justify' in a different sense*

*No premise here rests on scripture alone.*

**`catholicJamesOnTheWord`** — James 2:24, read for the increase of justification
Trent on James's word: James 2:24 teaches the increase of justification, because that is what James's "justified" means.

(1) $P_{23}$ — *James 2:24 says a person is justified by works and not by faith alone*

(2) $P_{84}$ — *James 2:21–25: Abraham justified by works at Genesis 22, fulfilling Genesis 15:6; Rahab justified by works*

(3) $P_{86}$ — *James's 'justified' (  ) means the increase of the justice received*

(4) $(P_{23} \wedge P_{84} \wedge P_{86}) \rightarrow P_{90}$

$\vdash P_{90}$ — at issue: *Scripture teaches an increase of justification by good works*

*Grounded in scripture alone:* James 2:21–25: Abraham justified by works at Genesis 22, fulfilling Genesis 15:6; Rahab justified by works.

**`catholicJamesOnWorks`** — James 2:24, read by canon 24
Trent on what works do: the works of James 2:24 are a cause of the increase of justification, not merely its fruit.

(1) $P_{23}$ — *James 2:24 says a person is justified by works and not by faith alone*

(2) $P_{84}$ — *James 2:21–25: Abraham justified by works at Genesis 22, fulfilling Genesis 15:6; Rahab justified by works*

(3) $P_{91}$ — *Good works are a cause of the increase of justification, not merely its fruits*

(4) $(P_{23} \wedge P_{84} \wedge P_{91}) \rightarrow \neg P_{21}$

$\vdash \neg P_{21}$ — at issue, the denial of: *Good works are the fruit and evidence of saving faith, not its ground*

*Grounded in scripture alone:* James 2:21–25: Abraham justified by works at Genesis 22, fulfilling Genesis 15:6; Rahab justified by works.

**`trentOnRevelation`** — Revelation 22:11, as Trent quotes it
Trent on Revelation 22:11.

(1) $P_{92}$ — *Revelation 22:11 says: he that is just, let him be justified still*

(2) $P_{92} \rightarrow P_{90}$

$\vdash P_{90}$ — at issue: *Scripture teaches an increase of justification by good works*

*No premise here rests on scripture alone.*

**`trentOnSirach`** — Sirach 18:22, as Trent quotes it
Trent on Sirach 18:22.

(1) $P_{94}$ — *Sirach 18:22 says: be not afraid to be justified even to death*

(2) $P_{94} \rightarrow P_{90}$

$\vdash P_{90}$ — at issue: *Scripture teaches an increase of justification by good works*

*No premise here rests on scripture alone.*

**revelationTextCase** — Revelation 22:11, in the Greek
What Revelation 22:11 says, in the Greek.

(1) $P_{93}$ — *The Greek of Revelation 22:11 says: let the righteous still do righteousness*
(2) $P_{96}$ — *The original text, written by the inspired author, outweighs any translation: a reading it lacks is not his word*
(3) $(P_{93} \wedge P_{96}) \rightarrow \neg P_{92}$
⊢ $\neg P_{92}$ — at issue, the denial of: *Revelation 22:11 says: he that is just, let him be justified still*

*No premise here rests on scripture alone.*

**sirachTextCase** — Sirach 18:22, in the Greek
What Sirach 18:22 says, in the Greek.

(1) $P_{95}$ — *The Greek of Sirach 18:22 is about paying a vow: do not wait until death to be justified*
(2) $P_{96}$ — *The original text, written by the inspired author, outweighs any translation: a reading it lacks is not his word*
(3) $(P_{95} \wedge P_{96}) \rightarrow \neg P_{94}$
⊢ $\neg P_{94}$ — at issue, the denial of: *Sirach 18:22 says: be not afraid to be justified even to death*

*No premise here rests on scripture alone.*

**trentOnReward** — The reward of works (Trent, Session VI, ch. 16)
Trent on the reward of works: what God rewards is not merely fruit.

(1) $P_{105}$ — *1 Cor 15:58; Heb 6:10; 10:35; 2 Tim 4:8: God rewards the labor of believers*
(2) $P_{107}$ — *The reward God renders to the works of the justified is rendered to them as merits*
(3) $(P_{105} \wedge P_{107}) \rightarrow \neg P_{21}$
⊢ $\neg P_{21}$ — at issue, the denial of: *Good works are the fruit and evidence of saving faith, not its ground*

*No premise here rests on scripture alone.*

**westminsterOnReward** — The reward of works, of grace (Westminster XVI.5, XVI.6)
Westminster on the reward of works: the reward is of grace, and is not given to merits.

(1) $P_{105}$ — *1 Cor 15:58; Heb 6:10; 10:35; 2 Tim 4:8: God rewards the labor of believers*
(2) $P_{104}$ — *Luke 17:10: having done all that was commanded, we are unworthy servants*
(3) $P_{4}$ — *Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes*
(4) $P_{108}$ — *1 Peter 2:5: spiritual sacrifices acceptable to God through Jesus Christ*
(5) $(P_{105} \wedge P_{104} \wedge P_{4} \wedge P_{108}) \rightarrow \neg P_{107}$
⊢ $\neg P_{107}$ — at issue, the denial of: *The reward God renders to the works of the justified is rendered to them as merits*

*No premise here rests on scripture alone.*

**`renewalOnTheWord`** — James's word, read through Paul's (the renewal reading)
The reading through Paul: James's "justified" means the increase of justice, because Paul's word means renewal and James's is Paul's.

(1) $P_{52}$ — *Paul's word 'justify' means the renewal of the inward man, not only a verdict*
(2) $P_{106}$ — *James's 'justify' (  ) has the sense Paul's has: the justification of Romans and Galatians*
(3) $P_{84}$ — *James 2:21–25: Abraham justified by works at Genesis 22, fulfilling Genesis 15:6; Rahab justified by works*
(4) $(P_{52} \wedge P_{106} \wedge P_{84}) \to P_{86}$
$\vdash P_{86}$ — at issue: *James's 'justified' (  ) means the increase of the justice received*

*Grounded in scripture alone:* James 2:21–25: Abraham justified by works at Genesis 22, fulfilling Genesis 15:6; Rahab justified by works.

### Each position holds together and reaches its conclusion

**`reformedJamesReading`**
**The Reformed reading of James.** Every text as it stands. James's "justified" a declaration and not an increase. The faith James denies not the Reformers' faith. Trent's Latin readings of Revelation 22:11 and Sirach 18:22 not what the verses say. And the reward of works not given to them as merits.

```
def reformedJamesReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.jamesJustifyDenotesIncrease => False
    | Claim.worksCauseIncreaseOfJustification => False
    | Claim.rev22_11BeJustifiedStill => False
    | Claim.sir18_22BeJustifiedToDeath => False
    | Claim.scriptureTeachesIncreaseOfJustification => False
    | Claim.rewardRenderedToMerits => False
    | x => True
```

**`tridentineJamesReading`**
**Trent's reading of James.** Every text as Trent reads it: James's "justified" the increase of justice, its works a cause of that increase and not merely fruit, and Revelation 22:11 and Sirach 18:22 as the Latin has them.

```
def tridentineJamesReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.worksAreFruitNotGround => False
    | x => True
```

**`jamesLexicalCase_establishes`**
The argument from James's word reaches its conclusion.

```
theorem jamesLexicalCase_establishes : Establishes jamesLexicalCase
-- axioms: propext, Quot.sound
```

**jamesLexicalCase_is_satisfiable**
The argument from James's word can be held without contradiction.

```
theorem jamesLexicalCase_is_satisfiable : Satisfiable
    jamesLexicalCase.premises
-- axioms: propext, Quot.sound
```

**jamesFaithCase_establishes**
The argument about James's faith reaches its conclusion.

```
theorem jamesFaithCase_establishes : Establishes jamesFaithCase
-- axioms: propext, Quot.sound
```

**jamesFaithCase_is_satisfiable**
The argument about James's faith can be held without contradiction.

```
theorem jamesFaithCase_is_satisfiable : Satisfiable jamesFaithCase.premises
-- axioms: propext, Quot.sound
```

**jamesHarmonyCase_establishes**
The Reformed reconciliation reaches its conclusion.

```
theorem jamesHarmonyCase_establishes : Establishes jamesHarmonyCase
-- axioms: propext, Quot.sound
```

**jamesHarmonyCase_is_satisfiable**
The Reformed reconciliation can be held without contradiction.

```
theorem jamesHarmonyCase_is_satisfiable : Satisfiable
    jamesHarmonyCase.premises
-- axioms: propext, Quot.sound
```

**catholicJamesOnTheWord_establishes**
Trent on James's word reaches its conclusion.

```
theorem catholicJamesOnTheWord_establishes : Establishes
    catholicJamesOnTheWord
-- axioms: propext, Quot.sound
```

**catholicJamesOnTheWord_is_satisfiable**
Trent on James's word can be held without contradiction.

```
theorem catholicJamesOnTheWord_is_satisfiable : Satisfiable
    catholicJamesOnTheWord.premises
-- axioms: propext, Quot.sound
```

**catholicJamesOnWorks_establishes**
Trent on what works do reaches its conclusion.

```
theorem catholicJamesOnWorks_establishes : Establishes catholicJamesOnWorks
-- axioms: propext, Quot.sound
```

**catholicJamesOnWorks_is_satisfiable**
Trent on what works do can be held without contradiction.

```
theorem catholicJamesOnWorks_is_satisfiable : Satisfiable
    catholicJamesOnWorks.premises
-- axioms: propext, Quot.sound
```

**trentOnRevelation_establishes**
Trent on Revelation 22:11 reaches its conclusion.

```
theorem trentOnRevelation_establishes : Establishes trentOnRevelation
-- axioms: propext, Quot.sound
```

**trentOnRevelation_is_satisfiable**
Trent on Revelation 22:11 can be held without contradiction.

```
theorem trentOnRevelation_is_satisfiable : Satisfiable
    trentOnRevelation.premises
-- axioms: propext, Quot.sound
```

**trentOnSirach_establishes**
Trent on Sirach 18:22 reaches its conclusion.

```
theorem trentOnSirach_establishes : Establishes trentOnSirach
-- axioms: propext, Quot.sound
```

**trentOnSirach_is_satisfiable**
Trent on Sirach 18:22 can be held without contradiction.

```
theorem trentOnSirach_is_satisfiable : Satisfiable trentOnSirach.premises
-- axioms: propext, Quot.sound
```

**revelationTextCase_establishes**
The Greek of Revelation 22:11 reaches its conclusion.

```
theorem revelationTextCase_establishes : Establishes revelationTextCase
-- axioms: propext, Quot.sound
```

**revelationTextCase_is_satisfiable**
The Greek of Revelation 22:11 can be held without contradiction.

```
theorem revelationTextCase_is_satisfiable : Satisfiable
    revelationTextCase.premises
-- axioms: propext, Quot.sound
```

**sirachTextCase_establishes**
The Greek of Sirach 18:22 reaches its conclusion.

```
theorem sirachTextCase_establishes : Establishes sirachTextCase
-- axioms: propext, Quot.sound
```

**sirachTextCase_is_satisfiable**
The Greek of Sirach 18:22 can be held without contradiction.

```
theorem sirachTextCase_is_satisfiable : Satisfiable sirachTextCase.premises
-- axioms: propext, Quot.sound
```

**trentOnReward_establishes**
Trent on the reward of works reaches its conclusion.

```
theorem trentOnReward_establishes : Establishes trentOnReward
-- axioms: propext, Quot.sound
```

**trentOnReward_is_satisfiable**
Trent on the reward of works can be held without contradiction.

```
theorem trentOnReward_is_satisfiable : Satisfiable trentOnReward.premises
-- axioms: propext, Quot.sound
```

**westminsterOnReward_establishes**
Westminster on the reward of works reaches its conclusion.

```
theorem westminsterOnReward_establishes : Establishes westminsterOnReward
-- axioms: propext, Quot.sound
```

**westminsterOnReward_is_satisfiable**
Westminster on the reward of works can be held without contradiction.

```
theorem westminsterOnReward_is_satisfiable : Satisfiable
    westminsterOnReward.premises
-- axioms: propext, Quot.sound
```

**renewalOnTheWord_establishes**
The reading through Paul reaches its conclusion.

```
theorem renewalOnTheWord_establishes : Establishes renewalOnTheWord
-- axioms: propext, Quot.sound
```

**renewalOnTheWord_is_satisfiable**
The reading through Paul can be held without contradiction.

```
theorem renewalOnTheWord_is_satisfiable : Satisfiable
    renewalOnTheWord.premises
-- axioms: propext, Quot.sound
```

### How strong each position is

**`jamesLexicalCase_strength`**
The argument from James's word rests on nothing rated below `wellSupported`.

```
theorem jamesLexicalCase_strength : jamesLexicalCase.strength = 2
-- axioms: propext
```

**`jamesFaithCase_strength`**
The argument about James's faith rests on nothing rated below `wellSupported`.

```
theorem jamesFaithCase_strength : jamesFaithCase.strength = 2
-- axioms: propext
```

**`jamesHarmonyCase_strength`**
The Reformed reconciliation rests on its reading of what James is attacking, and on works as fruit and not ground. Both are `disputed`.

```
theorem jamesHarmonyCase_strength : jamesHarmonyCase.strength = 0
-- axioms: propext
```

**`catholicJamesOnTheWord_strength`**
Trent on James's word rests on its reading of the word, rated `disputed`.

```
theorem catholicJamesOnTheWord_strength : catholicJamesOnTheWord.strength = 0
-- axioms: propext
```

**`catholicJamesOnWorks_strength`**
Trent on what works do rests on canon 24, rated `disputed`.

```
theorem catholicJamesOnWorks_strength : catholicJamesOnWorks.strength = 0
-- axioms: propext
```

**`trentOnRevelation_strength`**
Trent on Revelation 22:11 rests on the Latin reading, rated `disputed`.

```
theorem trentOnRevelation_strength : trentOnRevelation.strength = 0
-- axioms: propext
```

**`trentOnSirach_strength`**
Trent on Sirach 18:22 rests on the Latin reading, rated `disputed`.

```
theorem trentOnSirach_strength : trentOnSirach.strength = 0
-- axioms: propext
```

**`revelationTextCase_strength`**
The Greek of Revelation 22:11 rests on nothing below `wellSupported`.

```
theorem revelationTextCase_strength : revelationTextCase.strength = 2
-- axioms: propext
```

**sirachTextCase_strength**
The Greek of Sirach 18:22 rests on nothing below `wellSupported`.

```
theorem sirachTextCase_strength : sirachTextCase.strength = 2
-- axioms: propext
```

**trentOnReward_strength**
Trent on the reward of works rests on its reading of the texts, rated `disputed`.

```
theorem trentOnReward_strength : trentOnReward.strength = 0
-- axioms: propext
```

**westminsterOnReward_strength**
Westminster on the reward rests on its reading of the texts, rated `disputed`.

```
theorem westminsterOnReward_strength : westminsterOnReward.strength = 0
-- axioms: propext
```

**renewalOnTheWord_strength**
The reading through Paul rests on Paul's word as renewal, rated `disputed`.

```
theorem renewalOnTheWord_strength : renewalOnTheWord.strength = 0
-- axioms: propext
```

### The debate

**jamesPartyNode**
The premises each position argues from.

```
def jamesPartyNode : JamesParty → ArgumentPackage Claim
```

**jamesDispute**
The debate over James 2:24 and the increase of justification. For every position heard: its premises can be held without contradiction, its conclusion follows from them, and every step it uses is rated. Each position's weakest link is `wellSupported` for the readings of the words and the texts, and the bottom for the rest.

```
def jamesDispute : Dispute Claim JamesParty :=
  { node := jamesPartyNode,
    consistent := jamesDispute._proof_1,
    sound := jamesDispute._proof_2,
    rated := jamesDispute._proof_15 }
```

**jamesDispute_defeats**
**Who defeats whom**, for all 144 pairs.

The argument from James's word defeats Trent's reading of that word, and the reply fails. It defeats the reading through Paul too, whose reply fails for the same reason: it rests on Paul's word as renewal, rated `disputed`, against an argument rated `wellSupported`.

The Greek of Revelation 22:11 and of Sirach 18:22 defeat Trent's Latin readings of them, and the replies fail.

The Reformed reconciliation and each of Trent's readings of what works do defeat each other: canon 24's, and chapter 16's from the reward texts. Westminster's reading of the reward texts and chapter 16's defeat each other: each denies what the other holds about merit, and both rest on a reading rated `disputed`.

The Reformed reconciliation and the reading through Paul defeat each other through what their claims mean. The reconciliation holds that James 2:24 does not contradict Paul, which says James's word does not have Paul's sense; the other holds that it does (`TestimonyArguments.Meanings.SolaFide.joins`). Both rest on a reading rated `disputed`.

Nothing else. In particular, nothing here contradicts the argument about James's faith. And the argument from James's word does not bear on Trent's reading of what works do, which accepts the word and makes a claim about God's verdict.

Every answer is worked out from the positions' premises and checked by machine.

```
theorem jamesDispute_defeats :  (i j : JamesParty), jamesDispute.defeats i j
     (i, j)  [(JamesParty.lexical, JamesParty.trentOnTheWord),
    (JamesParty.harmony, JamesParty.trentOnWorks), (JamesParty.trentOnWorks,
    JamesParty.harmony), (JamesParty.revelationText,
    JamesParty.trentOnRevelation), (JamesParty.sirachText,
    JamesParty.trentOnSirach), (JamesParty.harmony, JamesParty.trentOnReward),
    (JamesParty.trentOnReward, JamesParty.harmony), (JamesParty.lexical,
    JamesParty.renewalOnTheWord), (JamesParty.westminsterOnReward,
    JamesParty.trentOnReward), (JamesParty.trentOnReward,
    JamesParty.westminsterOnReward), (JamesParty.harmony,
    JamesParty.renewalOnTheWord), (JamesParty.renewalOnTheWord,
    JamesParty.harmony)]
-- axioms: propext, Classical.choice, Quot.sound
```

### What the debate decides

`jamesWordsUnanswered`
How far the debate can be settled. Nothing defeats the argument from James's word, the argument about James's faith, or the Greek of the two verses, so those are accepted first, and nothing joins them. Trent's readings of James's word, of Revelation 22:11 and of Sirach 18:22 each have an attacker that remains: the one that defeats it. The Reformed reconciliation and Trent's reading of what works do have each other.

### What the dispute forces is exactly *James's word ( , by the rule of least meaning)*, *James's faith (the faith James calls dead)*, *Revelation 22:11, in the Greek*, *Sirach 18:22, in the Greek*.

- Stage 1: *James's word ( , by the rule of least meaning)*, *James's faith (the faith James calls dead)*, *Revelation 22:11, in the Greek*, *Sirach 18:22, in the Greek*.
  - *James's word ( , by the rule of least meaning)* is defeated by nothing.
  - *James's faith (the faith James calls dead)* is defeated by nothing.
  - *Revelation 22:11, in the Greek* is defeated by nothing.
  - *Sirach 18:22, in the Greek* is defeated by nothing.
- Nothing else is forced:

  - *James 2:24, read by canon 24* defeats *Harmonisation of James 2:24*, and nothing forced defeats *James 2:24, read by canon 24*.
  - *James's word ( , by the rule of least meaning)* defeats *James 2:24, read for the increase of justification*, and nothing forced defeats *James's word ( , by the rule of least meaning)*.
  - *Harmonisation of James 2:24* defeats *James 2:24, read by canon 24*, and nothing forced defeats *Harmonisation of James 2:24*.
  - *Revelation 22:11, in the Greek* defeats *Revelation 22:11, as Trent quotes it*, and nothing forced defeats *Revelation 22:11, in the Greek*.
  - *Sirach 18:22, in the Greek* defeats *Sirach 18:22, as Trent quotes it*, and nothing forced defeats *Sirach 18:22, in the Greek*.
  - *Harmonisation of James 2:24* defeats *The reward of works (Trent, Session VI, ch. 16)*, and nothing forced defeats *Harmonisation of James 2:24*.
  - *James's word ( , by the rule of least meaning)* defeats *James's word, read through Paul's (the renewal reading)*, and nothing forced defeats *James's word ( , by the rule of least meaning)*.
  - *The reward of works (Trent, Session VI, ch. 16)* defeats *The reward of works, of grace (Westminster XVI.5, XVI.6)*, and nothing forced defeats *The reward of works (Trent, Session VI, ch. 16)*.

**What this rests on.** The reasons state 8 defeats and 60 absences of defeat, each a cell of the defeat table, `jamesDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *James's word ( , by the rule of least meaning)*, weakest at *well supported*:
  - Outside Paul, 'justify' ( ) declares or vindicates; it does not mean making righteous — [14, s.v. ]; Deut 25:1; Matt 11:19; Luke 7:35; [2, ad loc. Matt 11:19]
  - A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — [164]; [90]; [11]
  - an inference step — [123, ad loc. Jas 2:21]; [164]; [11]
- *James's faith (the faith James calls dead)*, weakest at *well supported*:
  - The faith alone that James 2:24 denies justifies is the dead faith of 2:14–26 — Jas 2:14-26; [169, Trent, Session VI (1547), ch. 7]; [123, ad loc. Jas 2:24]
  - an inference step — [123, ad loc. Jas 2:24]; [193, XI.2]
- *Harmonisation of James 2:24*, weakest at *disputed*:
  - an inference step — [123, ad loc. Jas 2:24]; [32, III.xvii.11]
- *James 2:24, read for the increase of justification*, weakest at *disputed*:
  - James's 'justified' ( ) means the increase of the justice received — [169, Trent, Session VI (1547), ch. 10]
  - an inference step — [169, Trent, Session VI (1547), ch. 10]

- *James 2:24, read by canon 24*, weakest at *disputed*:
  - Good works are a cause of the increase of justification, not merely its fruits — [169, Trent, Session VI (1547), canon 24]
  - an inference step — [169, Trent, Session VI (1547), canon 24]
- *Revelation 22:11, as Trent quotes it*, weakest at *disputed*:
  - Revelation 22:11 says: he that is just, let him be justified still — [169, Trent, Session VI (1547), ch. 10]
  - an inference step — [169, Trent, Session VI (1547), ch. 10]
- *Sirach 18:22, as Trent quotes it*, weakest at *disputed*:
  - Sirach 18:22 says: be not afraid to be justified even to death — [169, Trent, Session VI (1547), ch. 10]
  - an inference step — [169, Trent, Session VI (1547), ch. 10]
- *Revelation 22:11, in the Greek*, weakest at *well supported*:
  - an inference step — [143, §16]; [79]; [175]
- *Sirach 18:22, in the Greek*, weakest at *well supported*:
  - The Greek of Sirach 18:22 is about paying a vow: do not wait until death to be justified — [168, ad loc. Sir 18:22]; [175, Sirach 18:22]
  - an inference step — [143, §16]; [79]; [175]
- *The reward of works (Trent, Session VI, ch. 16)*, weakest at *disputed*:
  - The reward God renders to the works of the justified is rendered to them as merits — [169, Trent, Session VI (1547), ch. 16; canon 32]; [50]
  - an inference step — [169, Trent, Session VI (1547), ch. 16, canon 32]; [193, XVI.5, XVI.6]
- *James's word, read through Paul's (the renewal reading)*, weakest at *disputed*:
  - Paul's word 'justify' means the renewal of the inward man, not only a verdict — [169, Trent, Session VI (1547), Decree on Justification, chs. 7–8]; [177]
  - James's 'justify' ( ) has the sense Paul's has: the justification of Romans and Galatians — [169, Trent, Session VI (1547), ch. 10]
  - an inference step — [169, Trent, Session VI (1547), ch. 10]; [177]
- *The reward of works, of grace (Westminster XVI.5, XVI.6)*, weakest at *disputed*:
  - an inference step — [193, XVI.5, XVI.6]

`james_words_prevail`

**What James's words say, and what the Greek of Trent's other two texts says, prevails outright.** Exactly four positions are forced. James's "justified" ( ) does not mean the increase of justice. The faith James 2:24 denies is not the faith of the Reformers' formula. Revelation 22:11,

in the critical Greek text, does not say "be justified still". And Sirach 18:22, in Greek, does not say "be not afraid to be justified even to death". Nothing in the debate answers any of them.

It does not show that James 2:24 agrees with Paul, or that works are not a cause of the increase of justification. Neither is forced. Nor that the Greek of Sirach 18:22 lacks the word "justified": it has it, in a sentence about vows.

```
theorem james_words_prevail : Framework.grounded jamesDispute.defeats =
    {JamesParty.lexical, JamesParty.faith, JamesParty.revelationText,
    JamesParty.sirachText}
-- axioms: propext, Classical.choice, Quot.sound
```

`trentOnTheWordAnswered`
Why Trent's reading of James's word cannot be defended: the argument from James's word defeats it, and nothing defeats that argument.

***James 2:24, read for the increase of justification* cannot be defended: no admissible position holds it.**

- *James's word (  , by the rule of least meaning)* defeats *James 2:24, read for the increase of justification*, and nothing defeats *James's word (  , by the rule of least meaning)*.

**What this rests on.** The reasons state 1 defeat and 12 absences of defeat, each a cell of the defeat table, `jamesDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *James's word (  , by the rule of least meaning)*, weakest at *well supported*:
  - Outside Paul, 'justify' (  ) declares or vindicates; it does not mean making righteous — [14, s.v.  ]; Deut 25:1; Matt 11:19; Luke 7:35; [2, ad loc. Matt 11:19]
  - A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — [164]; [90]; [11]
  - an inference step — [123, ad loc. Jas 2:21]; [164]; [11]
- *James 2:24, read for the increase of justification*, weakest at *disputed*:
  - James's 'justified' (  ) means the increase of the justice received — [169, Trent, Session VI (1547), ch. 10]
  - an inference step — [169, Trent, Session VI (1547), ch. 10]
- *James's faith (the faith James calls dead)*, weakest at *well supported*:
  - The faith alone that James 2:24 denies justifies is the dead faith of 2:14–26 — Jas 2:14-26; [169, Trent, Session VI (1547), ch. 7]; [123, ad loc. Jas 2:24]
  - an inference step — [123, ad loc. Jas 2:24]; [193, XI.2]
- *Harmonisation of James 2:24*, weakest at *disputed*:
  - an inference step — [123, ad loc. Jas 2:24]; [32, III.xvii.11]
- *James 2:24, read by canon 24*, weakest at *disputed*:

  - Good works are a cause of the increase of justification, not merely its fruits — [169, Trent, Session VI (1547), canon 24]
  - an inference step — [169, Trent, Session VI (1547), canon 24]

- *Revelation 22:11, as Trent quotes it*, weakest at *disputed*:
  - Revelation 22:11 says: he that is just, let him be justified still — [169, Trent, Session VI (1547), ch. 10]
  - an inference step — [169, Trent, Session VI (1547), ch. 10]

- *Sirach 18:22, as Trent quotes it*, weakest at *disputed*:
  - Sirach 18:22 says: be not afraid to be justified even to death — [169, Trent, Session VI (1547), ch. 10]
  - an inference step — [169, Trent, Session VI (1547), ch. 10]

- *Revelation 22:11, in the Greek*, weakest at *well supported*:
  - an inference step — [143, §16]; [79]; [175]

- *Sirach 18:22, in the Greek*, weakest at *well supported*:
  - The Greek of Sirach 18:22 is about paying a vow: do not wait until death to be justified — [168, ad loc. Sir 18:22]; [175, Sirach 18:22]
  - an inference step — [143, §16]; [79]; [175]

- *The reward of works (Trent, Session VI, ch. 16)*, weakest at *disputed*:
  - The reward God renders to the works of the justified is rendered to them as merits — [169, Trent, Session VI (1547), ch. 16; canon 32]; [50]
  - an inference step — [169, Trent, Session VI (1547), ch. 16, canon 32]; [193, XVI.5, XVI.6]

- *James's word, read through Paul's (the renewal reading)*, weakest at *disputed*:
  - Paul's word 'justify' means the renewal of the inward man, not only a verdict — [169, Trent, Session VI (1547), Decree on Justification, chs. 7–8]; [177]
  - James's 'justify' ( ) has the sense Paul's has: the justification of Romans and Galatians — [169, Trent, Session VI (1547), ch. 10]
  - an inference step — [169, Trent, Session VI (1547), ch. 10]; [177]

- *The reward of works, of grace (Westminster XVI.5, XVI.6)*, weakest at *disputed*:
  - an inference step — [193, XVI.5, XVI.6]

`trent_on_james_word_indefensible`
**Trent's reading of James's word cannot be defended.** If "justified by works" in James 2:24 is taken to mean the increase of the justice received, being made more just, it cannot be defended in this debate. Outside Paul the word declares, acquits or vindicates. James uses it of Abraham at Genesis 22, after Genesis 15:6 had been spoken, and of Rahab. And nothing in James's setting requires a second, inward sense. The step from that evidence to "the word does not mean the increase of justice" is rated `wellSupported`. The reading rests on Trent's word alone.

It does not show that works are no cause of the increase of justification. That is a claim about God's verdict, not about James's word, and it is weighed separately (`trent_on_works_defensible`).

```
theorem trent_on_james_word_indefensible :   (S : Set JamesParty),
    Framework.Admissible jamesDispute.defeats S → JamesParty.trentOnTheWord
    S
-- axioms: propext, Classical.choice, Quot.sound
```

`trentOnRevelationAnswered`
Why Trent's Revelation 22:11 cannot be defended: the Greek defeats it, and nothing defeats the Greek.

***Revelation 22:11, as Trent quotes it* cannot be defended: no admissible position holds it.**

- *Revelation 22:11, in the Greek* defeats *Revelation 22:11, as Trent quotes it*, and nothing defeats *Revelation 22:11, in the Greek*.

**What this rests on.** The reasons state 1 defeat and 12 absences of defeat, each a cell of the defeat table, `jamesDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Revelation 22:11, in the Greek*, weakest at *well supported*:
  - an inference step — [143, §16]; [79]; [175]
- *Revelation 22:11, as Trent quotes it*, weakest at *disputed*:
  - Revelation 22:11 says: he that is just, let him be justified still — [169, Trent, Session VI (1547), ch. 10]
  - an inference step — [169, Trent, Session VI (1547), ch. 10]
- *James's word (  , by the rule of least meaning)*, weakest at *well supported*:
  - Outside Paul, 'justify' (  ) declares or vindicates; it does not mean making righteous — [14, s.v.  ]; Deut 25:1; Matt 11:19; Luke 7:35; [2, ad loc. Matt 11:19]
  - A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — [164]; [90]; [11]
  - an inference step — [123, ad loc. Jas 2:21]; [164]; [11]
- *James's faith (the faith James calls dead)*, weakest at *well supported*:
  - The faith alone that James 2:24 denies justifies is the dead faith of 2:14–26 — Jas 2:14-26; [169, Trent, Session VI (1547), ch. 7]; [123, ad loc. Jas 2:24]
  - an inference step — [123, ad loc. Jas 2:24]; [193, XI.2]
- *Harmonisation of James 2:24*, weakest at *disputed*:
  - an inference step — [123, ad loc. Jas 2:24]; [32, III.xvii.11]

- *James 2:24, read for the increase of justification*, weakest at *disputed*:
  - James's 'justified' ( ) means the increase of the justice received — [169, Trent, Session VI (1547), ch. 10]
  - an inference step — [169, Trent, Session VI (1547), ch. 10]
- *James 2:24, read by canon 24*, weakest at *disputed*:
  - Good works are a cause of the increase of justification, not merely its fruits — [169, Trent, Session VI (1547), canon 24]
  - an inference step — [169, Trent, Session VI (1547), canon 24]
- *Sirach 18:22, as Trent quotes it*, weakest at *disputed*:
  - Sirach 18:22 says: be not afraid to be justified even to death — [169, Trent, Session VI (1547), ch. 10]
  - an inference step — [169, Trent, Session VI (1547), ch. 10]
- *Sirach 18:22, in the Greek*, weakest at *well supported*:
  - The Greek of Sirach 18:22 is about paying a vow: do not wait until death to be justified — [168, ad loc. Sir 18:22]; [175, Sirach 18:22]
  - an inference step — [143, §16]; [79]; [175]
- *The reward of works (Trent, Session VI, ch. 16)*, weakest at *disputed*:
  - The reward God renders to the works of the justified is rendered to them as merits — [169, Trent, Session VI (1547), ch. 16; canon 32]; [50]
  - an inference step — [169, Trent, Session VI (1547), ch. 16, canon 32]; [193, XVI.5, XVI.6]
- *James's word, read through Paul's (the renewal reading)*, weakest at *disputed*:
  - Paul's word 'justify' means the renewal of the inward man, not only a verdict — [169, Trent, Session VI (1547), Decree on Justification, chs. 7–8]; [177]
  - James's 'justify' ( ) has the sense Paul's has: the justification of Romans and Galatians — [169, Trent, Session VI (1547), ch. 10]
  - an inference step — [169, Trent, Session VI (1547), ch. 10]; [177]
- *The reward of works, of grace (Westminster XVI.5, XVI.6)*, weakest at *disputed*:
  - an inference step — [193, XVI.5, XVI.6]

`trent_on_revelation_indefensible`

**Trent's Revelation 22:11 cannot be defended as a text for the increase of justification.** "He that is just, let him be justified still" is the Latin Vulgate's wording (*iustificetur adhuc*). The Greek, as modern editions print it and as the Catholic Church's own translation gives it, says "the righteous must still do right". And the original, "written by the inspired author himself", outweighs any translation (*Divino Afflante Spiritu* §16).

It does not show that Trent's citation is an error of doctrine. Taken as Pius XII takes Trent's decree on the Vulgate, as a reading the Church approves and holds free from error in faith, it is consistent with all he says, and rests on the Church's authority and not on the inspired text (the chapter "Trent's two Latin texts").

```
theorem trent_on_revelation_indefensible :   (S : Set JamesParty),
    Framework.Admissible jamesDispute.defeats S → JamesParty.trentOnRevelation
      S
-- axioms: propext, Classical.choice, Quot.sound
```

**`trentOnSirachAnswered`**
Why Trent's Sirach 18:22 cannot be defended: the Greek defeats it, and nothing defeats the Greek.

***Sirach 18:22, as Trent quotes it* cannot be defended: no admissible position holds it.**

- *Sirach 18:22, in the Greek* defeats *Sirach 18:22, as Trent quotes it*, and nothing defeats *Sirach 18:22, in the Greek*.

**What this rests on.** The reasons state 1 defeat and 12 absences of defeat, each a cell of the defeat table, `jamesDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Sirach 18:22, in the Greek*, weakest at *well supported*:
  - The Greek of Sirach 18:22 is about paying a vow: do not wait until death to be justified — [168, ad loc. Sir 18:22]; [175, Sirach 18:22]
  - an inference step — [143, §16]; [79]; [175]
- *Sirach 18:22, as Trent quotes it*, weakest at *disputed*:
  - Sirach 18:22 says: be not afraid to be justified even to death — [169, Trent, Session VI (1547), ch. 10]
  - an inference step — [169, Trent, Session VI (1547), ch. 10]
- *James's word (  , by the rule of least meaning)*, weakest at *well supported*:
  - Outside Paul, 'justify' (  ) declares or vindicates; it does not mean making righteous — [14, s.v.  ]; Deut 25:1; Matt 11:19; Luke 7:35; [2, ad loc. Matt 11:19]
  - A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — [164]; [90]; [11]
  - an inference step — [123, ad loc. Jas 2:21]; [164]; [11]
- *James's faith (the faith James calls dead)*, weakest at *well supported*:
  - The faith alone that James 2:24 denies justifies is the dead faith of 2:14–26 — Jas 2:14-26; [169, Trent, Session VI (1547), ch. 7]; [123, ad loc. Jas 2:24]
  - an inference step — [123, ad loc. Jas 2:24]; [193, XI.2]
- *Harmonisation of James 2:24*, weakest at *disputed*:
  - an inference step — [123, ad loc. Jas 2:24]; [32, III.xvii.11]
- *James 2:24, read for the increase of justification*, weakest at *disputed*:
  - James's 'justified' (  ) means the increase of the justice received — [169, Trent, Session VI (1547), ch. 10]

  - an inference step — [169, Trent, Session VI (1547), ch. 10]

- *James 2:24, read by canon 24*, weakest at *disputed*:
  - Good works are a cause of the increase of justification, not merely its fruits — [169, Trent, Session VI (1547), canon 24]
  - an inference step — [169, Trent, Session VI (1547), canon 24]

- *Revelation 22:11, as Trent quotes it*, weakest at *disputed*:
  - Revelation 22:11 says: he that is just, let him be justified still — [169, Trent, Session VI (1547), ch. 10]
  - an inference step — [169, Trent, Session VI (1547), ch. 10]

- *Revelation 22:11, in the Greek*, weakest at *well supported*:
  - an inference step — [143, §16]; [79]; [175]

- *The reward of works (Trent, Session VI, ch. 16)*, weakest at *disputed*:
  - The reward God renders to the works of the justified is rendered to them as merits — [169, Trent, Session VI (1547), ch. 16; canon 32]; [50]
  - an inference step — [169, Trent, Session VI (1547), ch. 16, canon 32]; [193, XVI.5, XVI.6]

- *James's word, read through Paul's (the renewal reading)*, weakest at *disputed*:
  - Paul's word 'justify' means the renewal of the inward man, not only a verdict — [169, Trent, Session VI (1547), Decree on Justification, chs. 7–8]; [177]
  - James's 'justify' ( ) has the sense Paul's has: the justification of Romans and Galatians — [169, Trent, Session VI (1547), ch. 10]
  - an inference step — [169, Trent, Session VI (1547), ch. 10]; [177]

- *The reward of works, of grace (Westminster XVI.5, XVI.6)*, weakest at *disputed*:
  - an inference step — [193, XVI.5, XVI.6]

`trent_on_sirach_indefensible`

**Trent's Sirach 18:22 cannot be defended as what the verse says.** "Be not afraid to be justified even to death" is the Vulgate's verse. The Greek, in a sentence about paying vows, says "do not wait until death to be justified", and the Catholic Church's own translation renders that "do not wait until death to fulfill them". Whether Sirach is Scripture is not in question here: the verdict holds on Trent's own list of the biblical books.

It does not show that the Greek has no "be justified". It has the verb. What it lacks is the Latin's "be not afraid ... even to death", the words in which Trent reads continued growth in justice.

```
theorem trent_on_sirach_indefensible :  (S : Set JamesParty),
    Framework.Admissible jamesDispute.defeats S → JamesParty.trentOnSirach  S
-- axioms: propext, Classical.choice, Quot.sound
```

`trentOnWorksStands`

Why Trent's reading of what works do can be defended: it answers the one position that attacks it, the Reformed reconciliation.

***James 2:24, read by canon 24* is accepted on some resolution.**

- A position holding *James's word ( , by the rule of least meaning)*, *James's faith (the faith James calls dead)*, *James 2:24, read by canon 24*, *Revelation 22:11, in the Greek*, *Sirach 18:22, in the Greek* can be held.
- None of *James's word ( , by the rule of least meaning)*, *James's faith (the faith James calls dead)*, *James 2:24, read by canon 24*, *Revelation 22:11, in the Greek*, *Sirach 18:22, in the Greek* defeats another, and each attack on them is answered from among them:
  - *Harmonisation of James 2:24* defeats *James 2:24, read by canon 24*, and *James 2:24, read by canon 24* defeats *Harmonisation of James 2:24*.

**What this rests on.** The reasons state 2 defeats and 59 absences of defeat, each a cell of the defeat table, `jamesDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *James's word ( , by the rule of least meaning)*, weakest at *well supported*:
  - Outside Paul, 'justify' ( ) declares or vindicates; it does not mean making righteous — [14, s.v. ]; Deut 25:1; Matt 11:19; Luke 7:35; [2, ad loc. Matt 11:19]
  - A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — [164]; [90]; [11]
  - an inference step — [123, ad loc. Jas 2:21]; [164]; [11]
- *James's faith (the faith James calls dead)*, weakest at *well supported*:
  - The faith alone that James 2:24 denies justifies is the dead faith of 2:14–26 — Jas 2:14-26; [169, Trent, Session VI (1547), ch. 7]; [123, ad loc. Jas 2:24]
  - an inference step — [123, ad loc. Jas 2:24]; [193, XI.2]
- *James 2:24, read by canon 24*, weakest at *disputed*:
  - Good works are a cause of the increase of justification, not merely its fruits — [169, Trent, Session VI (1547), canon 24]
  - an inference step — [169, Trent, Session VI (1547), canon 24]
- *Revelation 22:11, in the Greek*, weakest at *well supported*:
  - an inference step — [143, §16]; [79]; [175]
- *Sirach 18:22, in the Greek*, weakest at *well supported*:
  - The Greek of Sirach 18:22 is about paying a vow: do not wait until death to be justified — [168, ad loc. Sir 18:22]; [175, Sirach 18:22]
  - an inference step — [143, §16]; [79]; [175]
- *Harmonisation of James 2:24*, weakest at *disputed*:
  - an inference step — [123, ad loc. Jas 2:24]; [32, III.xvii.11]
- *James 2:24, read for the increase of justification*, weakest at *disputed*:

  - James's 'justified' ( ) means the increase of the justice received — [169, Trent, Session VI (1547), ch. 10]
  - an inference step — [169, Trent, Session VI (1547), ch. 10]

- *Revelation 22:11, as Trent quotes it*, weakest at *disputed*:
  - Revelation 22:11 says: he that is just, let him be justified still — [169, Trent, Session VI (1547), ch. 10]
  - an inference step — [169, Trent, Session VI (1547), ch. 10]

- *Sirach 18:22, as Trent quotes it*, weakest at *disputed*:
  - Sirach 18:22 says: be not afraid to be justified even to death — [169, Trent, Session VI (1547), ch. 10]
  - an inference step — [169, Trent, Session VI (1547), ch. 10]

- *The reward of works (Trent, Session VI, ch. 16)*, weakest at *disputed*:
  - The reward God renders to the works of the justified is rendered to them as merits — [169, Trent, Session VI (1547), ch. 16; canon 32]; [50]
  - an inference step — [169, Trent, Session VI (1547), ch. 16, canon 32]; [193, XVI.5, XVI.6]

- *James's word, read through Paul's (the renewal reading)*, weakest at *disputed*:
  - Paul's word 'justify' means the renewal of the inward man, not only a verdict — [169, Trent, Session VI (1547), Decree on Justification, chs. 7–8]; [177]
  - James's 'justify' ( ) has the sense Paul's has: the justification of Romans and Galatians — [169, Trent, Session VI (1547), ch. 10]
  - an inference step — [169, Trent, Session VI (1547), ch. 10]; [177]

- *The reward of works, of grace (Westminster XVI.5, XVI.6)*, weakest at *disputed*:
  - an inference step — [193, XVI.5, XVI.6]

`trent_on_works_defensible`
**Trent's reading of what works do can be defended**, together with the argument from James's word, the argument about James's faith, and the Greek of both verses. It accepts that James's "justified" is a verdict, and holds that the works by which James says a person is justified are a cause of that verdict's increase and not merely its fruit. The Reformed reconciliation denies this, and the debate cannot choose: at that point each side rests on its own confession, rated `disputed`.

It does not show that works are a cause of the increase. The reading is not forced (`trent_on_works_not_forced`).

```
theorem trent_on_works_defensible : Framework.CredulouslyAccepted
    jamesDispute.defeats JamesParty.trentOnWorks
-- axioms: propext, Classical.choice, Quot.sound
```

`trentOnWorksAnswered`
Why it is not forced: a set of positions that can be defended includes the Reformed reconciliation, which defeats it.

***James 2:24, read by canon 24* is not accepted on every resolution.**

- A position holding *James's word ( , by the rule of least meaning)*, *James's faith (the faith James calls dead)*, *Harmonisation of James 2:24*, *Revelation 22:11, in the Greek*, *Sirach 18:22, in the Greek* can be held, and it holds *Harmonisation of James 2:24*; *Harmonisation of James 2:24* conflicts with *James 2:24, read by canon 24*: *Harmonisation of James 2:24* defeats *James 2:24, read by canon 24*, and *James 2:24, read by canon 24* defeats *Harmonisation of James 2:24*.
- None of *James's word ( , by the rule of least meaning)*, *James's faith (the faith James calls dead)*, *Harmonisation of James 2:24*, *Revelation 22:11, in the Greek*, *Sirach 18:22, in the Greek* defeats another, and each attack on them is answered from among them:
  - *James 2:24, read by canon 24* defeats *Harmonisation of James 2:24*, and *Harmonisation of James 2:24* defeats *James 2:24, read by canon 24*.
  - *The reward of works (Trent, Session VI, ch. 16)* defeats *Harmonisation of James 2:24*, and *Harmonisation of James 2:24* defeats *The reward of works (Trent, Session VI, ch. 16)*.
  - *James's word, read through Paul's (the renewal reading)* defeats *Harmonisation of James 2:24*, and *James's word ( , by the rule of least meaning)* defeats *James's word, read through Paul's (the renewal reading)*.

**What this rests on.** The reasons state 6 defeats and 57 absences of defeat, each a cell of the defeat table, `jamesDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Harmonisation of James 2:24*, weakest at *disputed*:
  - an inference step — [123, ad loc. Jas 2:24]; [32, III.xvii.11]
- *James 2:24, read by canon 24*, weakest at *disputed*:
  - Good works are a cause of the increase of justification, not merely its fruits — [169, Trent, Session VI (1547), canon 24]
  - an inference step — [169, Trent, Session VI (1547), canon 24]
- *James's word ( , by the rule of least meaning)*, weakest at *well supported*:
  - Outside Paul, 'justify' ( ) declares or vindicates; it does not mean making righteous — [14, s.v. ]; Deut 25:1; Matt 11:19; Luke 7:35; [2, ad loc. Matt 11:19]
  - A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — [164]; [90]; [11]
  - an inference step — [123, ad loc. Jas 2:21]; [164]; [11]
- *James's faith (the faith James calls dead)*, weakest at *well supported*:
  - The faith alone that James 2:24 denies justifies is the dead faith of 2:14–26 — Jas 2:14-26; [169, Trent, Session VI (1547), ch. 7]; [123, ad loc. Jas 2:24]
  - an inference step — [123, ad loc. Jas 2:24]; [193, XI.2]

- *Revelation 22:11, in the Greek*, weakest at *well supported*:
  - an inference step — [143, §16]; [79]; [175]
- *Sirach 18:22, in the Greek*, weakest at *well supported*:
  - The Greek of Sirach 18:22 is about paying a vow: do not wait until death to be justified — [168, ad loc. Sir 18:22]; [175, Sirach 18:22]
  - an inference step — [143, §16]; [79]; [175]
- *James 2:24, read for the increase of justification*, weakest at *disputed*:
  - James's 'justified' ( ) means the increase of the justice received — [169, Trent, Session VI (1547), ch. 10]
  - an inference step — [169, Trent, Session VI (1547), ch. 10]
- *Revelation 22:11, as Trent quotes it*, weakest at *disputed*:
  - Revelation 22:11 says: he that is just, let him be justified still — [169, Trent, Session VI (1547), ch. 10]
  - an inference step — [169, Trent, Session VI (1547), ch. 10]
- *Sirach 18:22, as Trent quotes it*, weakest at *disputed*:
  - Sirach 18:22 says: be not afraid to be justified even to death — [169, Trent, Session VI (1547), ch. 10]
  - an inference step — [169, Trent, Session VI (1547), ch. 10]
- *The reward of works (Trent, Session VI, ch. 16)*, weakest at *disputed*:
  - The reward God renders to the works of the justified is rendered to them as merits — [169, Trent, Session VI (1547), ch. 16; canon 32]; [50]
  - an inference step — [169, Trent, Session VI (1547), ch. 16, canon 32]; [193, XVI.5, XVI.6]
- *James's word, read through Paul's (the renewal reading)*, weakest at *disputed*:
  - Paul's word 'justify' means the renewal of the inward man, not only a verdict — [169, Trent, Session VI (1547), Decree on Justification, chs. 7–8]; [177]
  - James's 'justify' ( ) has the sense Paul's has: the justification of Romans and Galatians — [169, Trent, Session VI (1547), ch. 10]
  - an inference step — [169, Trent, Session VI (1547), ch. 10]; [177]
- *The reward of works, of grace (Westminster XVI.5, XVI.6)*, weakest at *disputed*:
  - an inference step — [193, XVI.5, XVI.6]

`trent_on_works_not_forced`

**Nor is it forced.** A consistent set of positions that answers every attack holds the Reformed reconciliation, with the arguments from James's word and James's faith, and cannot hold Trent's reading of what works do with it.

```
theorem trent_on_works_not_forced : ¬Framework.SkepticallyAccepted
    jamesDispute.defeats JamesParty.trentOnWorks
-- axioms: propext, Classical.choice, Quot.sound
```

**`harmonyStands`**
Why the Reformed reconciliation can be defended: it answers Trent's reading of what works do.

***Harmonisation of James 2:24* is accepted on some resolution.**

- A position holding *James's word (  , by the rule of least meaning)*, *James's faith (the faith James calls dead)*, *Harmonisation of James 2:24*, *Revelation 22:11, in the Greek*, *Sirach 18:22, in the Greek* can be held.
- None of *James's word (  , by the rule of least meaning)*, *James's faith (the faith James calls dead)*, *Harmonisation of James 2:24*, *Revelation 22:11, in the Greek*, *Sirach 18:22, in the Greek* defeats another, and each attack on them is answered from among them:
  - *James 2:24, read by canon 24* defeats *Harmonisation of James 2:24*, and *Harmonisation of James 2:24* defeats *James 2:24, read by canon 24*.
  - *The reward of works (Trent, Session VI, ch. 16)* defeats *Harmonisation of James 2:24*, and *Harmonisation of James 2:24* defeats *The reward of works (Trent, Session VI, ch. 16)*.
  - *James's word, read through Paul's (the renewal reading)* defeats *Harmonisation of James 2:24*, and *James's word (  , by the rule of least meaning)* defeats *James's word, read through Paul's (the renewal reading)*.

**What this rests on.** The reasons state 6 defeats and 57 absences of defeat, each a cell of the defeat table, `jamesDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *James's word (  , by the rule of least meaning)*, weakest at *well supported*:
  - Outside Paul, 'justify' (  ) declares or vindicates; it does not mean making righteous — [14, s.v.  ]; Deut 25:1; Matt 11:19; Luke 7:35; [2, ad loc. Matt 11:19]
  - A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — [164]; [90]; [11]
  - an inference step — [123, ad loc. Jas 2:21]; [164]; [11]
- *James's faith (the faith James calls dead)*, weakest at *well supported*:
  - The faith alone that James 2:24 denies justifies is the dead faith of 2:14–26 — Jas 2:14-26; [169, Trent, Session VI (1547), ch. 7]; [123, ad loc. Jas 2:24]
  - an inference step — [123, ad loc. Jas 2:24]; [193, XI.2]
- *Harmonisation of James 2:24*, weakest at *disputed*:
  - an inference step — [123, ad loc. Jas 2:24]; [32, III.xvii.11]
- *Revelation 22:11, in the Greek*, weakest at *well supported*:

  - an inference step — [143, §16]; [79]; [175]

- *Sirach 18:22, in the Greek*, weakest at *well supported*:
  - The Greek of Sirach 18:22 is about paying a vow: do not wait until death to be justified — [168, ad loc. Sir 18:22]; [175, Sirach 18:22]
  - an inference step — [143, §16]; [79]; [175]

- *James 2:24, read for the increase of justification*, weakest at *disputed*:
  - James's 'justified' ( ) means the increase of the justice received — [169, Trent, Session VI (1547), ch. 10]
  - an inference step — [169, Trent, Session VI (1547), ch. 10]

- *James 2:24, read by canon 24*, weakest at *disputed*:
  - Good works are a cause of the increase of justification, not merely its fruits — [169, Trent, Session VI (1547), canon 24]
  - an inference step — [169, Trent, Session VI (1547), canon 24]

- *Revelation 22:11, as Trent quotes it*, weakest at *disputed*:
  - Revelation 22:11 says: he that is just, let him be justified still — [169, Trent, Session VI (1547), ch. 10]
  - an inference step — [169, Trent, Session VI (1547), ch. 10]

- *Sirach 18:22, as Trent quotes it*, weakest at *disputed*:
  - Sirach 18:22 says: be not afraid to be justified even to death — [169, Trent, Session VI (1547), ch. 10]
  - an inference step — [169, Trent, Session VI (1547), ch. 10]

- *The reward of works (Trent, Session VI, ch. 16)*, weakest at *disputed*:
  - The reward God renders to the works of the justified is rendered to them as merits — [169, Trent, Session VI (1547), ch. 16; canon 32]; [50]
  - an inference step — [169, Trent, Session VI (1547), ch. 16, canon 32]; [193, XVI.5, XVI.6]

- *James's word, read through Paul's (the renewal reading)*, weakest at *disputed*:
  - Paul's word 'justify' means the renewal of the inward man, not only a verdict — [169, Trent, Session VI (1547), Decree on Justification, chs. 7–8]; [177]
  - James's 'justify' ( ) has the sense Paul's has: the justification of Romans and Galatians — [169, Trent, Session VI (1547), ch. 10]
  - an inference step — [169, Trent, Session VI (1547), ch. 10]; [177]

- *The reward of works, of grace (Westminster XVI.5, XVI.6)*, weakest at *disputed*:
  - an inference step — [193, XVI.5, XVI.6]

`harmony_holds_fruit`
The Reformed reconciliation derives, from Westminster's proof texts, that works are the fruit of faith and not its ground.

```
theorem harmony_holds_fruit : Entails (jamesDispute.node
    JamesParty.harmony).premises (p Claim.worksAreFruitNotGround)
-- axioms: propext, Classical.choice, Quot.sound
```

`trentOnWorks_denies_fruit`
Trent's reading of what works do denies that.

```
theorem trentOnWorks_denies_fruit : Entails (jamesDispute.node
    JamesParty.trentOnWorks).premises ( p Claim.worksAreFruitNotGround)
-- axioms: propext, Classical.choice, Quot.sound
```

`worksContested`
**Whether works are only the fruit of justification is contested, and the weighing confirms it.** The Reformed reconciliation holds it. Trent's reading of James 2:24 by canon 24 denies it. Each can be defended, and neither is forced. So the rating `disputed` on that premise (`worksAreFruitNotGround`) agrees with what the weighing finds.

```
def worksContested : Contested jamesDispute (p Claim.worksAreFruitNotGround) :=
  { holder := JamesParty.harmony,
    denier := JamesParty.trentOnWorks,
    holds := harmony_holds_fruit,
    denies := trentOnWorks_denies_fruit,
    holderDefensible := worksContested._proof_1,
    denierDefensible := trent_on_works_defensible }
```

### What each position rests on

`james_warrants`
**Where each position rests on someone's word alone.**

Trent's reading of the reward texts rests on the council's word at one claim: that the reward is given to merits. The reading through Paul rests on Trent's word at one claim: that James's "justified" is Paul's. For Paul's word as renewal it has VanLandingham's argument from the lexicon.

Each of Trent's other four readings rests on Trent's word at the reading itself. The two readings of the Greek rest on the word of Pius XII and of Westminster alike, at the principle that the original outweighs any translation.

The argument from James's word, the argument about James's faith, and the Reformed reconciliation, which now derives "fruit, not ground" from Westminster's proof texts, rest on nothing but Scripture and evidence.

```
theorem james_warrants : jamesLexicalCase.restingOnAuthority = []
    jamesFaithCase.restingOnAuthority = []
    jamesHarmonyCase.restingOnAuthority = []
    catholicJamesOnTheWord.restingOnAuthority =
    [Claim.jamesJustifyDenotesIncrease]
    catholicJamesOnWorks.restingOnAuthority =
    [Claim.worksCauseIncreaseOfJustification]
    trentOnRevelation.restingOnAuthority = [Claim.rev22_11BeJustifiedStill]
```

```
    trentOnSirach.restingOnAuthority = [Claim.sir18_22BeJustifiedToDeath]
    revelationTextCase.restingOnAuthority = [Claim.originalTextDecides]
    sirachTextCase.restingOnAuthority = [Claim.originalTextDecides]
    trentOnReward.restingOnAuthority = [Claim.rewardRenderedToMerits]
    renewalOnTheWord.restingOnAuthority = [Claim.jamesUsesDikaioAsPaul]
    westminsterOnReward.restingOnAuthority = []
-- axioms: propext
```

## Abraham, counted righteous

Paul's chief witness for justification by faith is not a verse of his own but a sentence from the story of Abraham:

> "And he believed the LORD, and he counted it to him as righteousness" (Genesis 15:6).

Paul quotes it in Romans 4 and in Galatians 3. And he presses a point of timing:

> "How then was it counted to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised" (Romans 4:10).

### What happens next in Genesis 15

The rest of the chapter is a covenant ceremony, and it is a strange one. God tells Abram to cut animals in two and lay the halves opposite each other. Then:

> "As the sun was going down, a deep sleep fell on Abram. And behold, dreadful and great darkness fell upon him" (Genesis 15:12).

> "When the sun had gone down and it was dark, behold, a smoking fire pot and a flaming torch passed between these pieces" (Genesis 15:17).

Jeremiah shows what walking between the pieces meant. Those who broke a covenant would be made "like the calf that they cut in two and passed between its parts" (Jeremiah 34:18): whoever passed through called that fate down on himself if he broke his word. In Genesis 15 only the fire and the torch pass through, and Abram is asleep. The letter to the Hebrews draws the conclusion: "when God made a promise to Abraham, since he had no one greater by whom to swear, he swore by himself" (Hebrews 6:13).

On this reading the covenant binds God alone, and nothing Abram does is a condition of the promise that was counted to him. Reformed readers of the covenants read it so: O. Palmer Robertson and Meredith Kline, and Gordon Wenham in his commentary on Genesis. Moshe Weinfeld, comparing the covenants of the ancient Near East, set the covenant with Abraham beside the royal grants that a king gave and did not take back. None of the four has been read for this chapter, so each is cited as a whole.

Weinfeld also gives the strongest reason to doubt the step. For him, as Gary Knoppers quotes him, a grant is "a reward for loyalty and good deeds already performed", and he ties Abraham's to Genesis 26:5. Knoppers himself argues that the division is overdrawn, and in the other direction: "Land grants are not predominantly unconditional." So his critique does not help the step; but he adds that "Continuing or future loyalty can be assumed or stipulated, even though the basic promise may be unaffected by (dis)loyalty". The next sections test whether Weinfeld's reason reaches the step.

### The other way of reading Abraham

Genesis does not stop at chapter 15. When Abraham has offered Isaac, the angel of the LORD says:

> "By myself I have sworn, declares the LORD, because you have done this and have not withheld your son, your only son, I will surely bless you" (Genesis 22:16–17).

And to Isaac: the blessing comes "because Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws" (Genesis 26:5).

Jewish writers before Paul read Genesis 15:6 in the light of Genesis 22. 1 Maccabees asks, in the Catholic Church's own translation (NABRE):

> "Was not Abraham found faithful in trial, and it was credited to him as righteousness?" (1 Maccabees 2:52).

Sirach says that "when tested [he] was found loyal" (44:20). The same translation cross-refers the first to Genesis 15:6 and to Genesis 22, and glosses the second as "Abraham's willingness to sacrifice his son Isaac". On this reading the righteousness counted to Abraham is tied to his obedience under testing. James draws on the same story: Abraham was "justified by works when he offered up his son Isaac on the altar" (James 2:21).

These are not books of the Protestant canon, and nothing here treats them as Scripture. They are witnesses to how Abraham was read in Paul's day, which is why Paul argues as he does in Romans 4.

### Does Weinfeld's grant reach what was counted?

Set Weinfeld's argument out step by step:

- the covenant of Genesis 15 is a royal grant, one-sided;
- a grant rewarded loyalty already shown;
- the blessing came "because you have obeyed my voice" (Genesis 22:18; 26:5);
- so the grant to Abraham rewarded his obedience.

Every line may be true, and the step from Genesis 15 still stands. The step is about something else: what was counted to Abraham as righteousness at 15:6, and whether anything he did was its condition. A grant is not a counting. Weinfeld's premises are kept alike by a reading on which Abraham was counted righteous without works and by one on which he was not, so they decide nothing about it (`weinfeld_leaves_the_counting_open`). To reach the step, the argument needs one more premise: that what was counted at 15:6 was credited for Abraham's obedience. Weinfeld, as he has been read here, does not state it, so his objection does not dissent from the step at all (`weinfeld_does_not_reach_the_counting`). Treating "the grant rewarded his obedience" as if it said "his righteousness was credited for his obedience" runs two different claims together.

Abraham Kuruvilla, writing in 2012, takes the same "because" further. He grants that "faithlessness characterized Abraham's response to God" in the Hagar episode, and holds that in Genesis 22, "Contingent upon his obedience, every aspect of the earlier promises to Abraham is now 'augmented and guaranteed'". He answers Calvin, who read the oath as "nothing more than confirmation". But his contingency, too, is of the blessing sworn in Genesis 22, and he calls it "more like an unexpected

bonus, which, of course, is what grace is all about". It does not reach what was counted at 15:6 (`kuruvilla_does_not_reach_the_counting`). R. W. L. Moberly, as Kuruvilla quotes him, puts the point exactly: "It is not that divine promise has become contingent upon Abraham's obedience, but that Abraham's obedience has been incorporated into the divine promise."

**The missing premise, where it is stated**

1 Maccabees states it. "Was not Abraham found faithful in trial, and it was credited to him as righteousness?" reads the counting of Genesis 15:6 as credited for the testing of Genesis 22. With that premise, the argument does deny the step, and it is an argument and not a bare disagreement (`maccabees_unstruck_counts`).

But Genesis reads otherwise, and in plain words. It counts Abram's believing at 15:6:

> "And he believed the LORD, and he counted it to him as righteousness" (Genesis 15:6).

And it places the testing later: "After these things God tested Abraham" (Genesis 22:1). The counting came first, decades before Mount Moriah. In between, Abraham and Sarah took matters into their own hands with Hagar (Genesis 16), and God still confirmed the covenant to him (Genesis 17). Paul argues from the same kind of order about circumcision (Romans 4:10), and Calvin made this very argument against reading James 2 as the ground of Genesis 15:6: "The imputation of righteousness which Moses mentions, preceded more than thirty years the work by which they would have Abraham to have been justified." No published reader was found who argues from the Hagar episode in particular; that part of the argument is made here, from the texts. So the reading 1 Maccabees gives Genesis 15:6 is refuted by what Genesis reads, and with it struck, 1 Maccabees no longer dissents from the step (`genesis_strikes_the_maccabees_reading`). What remains true in it is that Abraham was found faithful when tested. James says the same, and calls that testing the fulfilment of the earlier verse: "and the Scripture was fulfilled that says, 'Abraham believed God, and it was counted to him as righteousness'" (James 2:23).

**What the checking finds**

- **Read from the ceremony, Abraham was counted righteous with no work as a condition** (`genesisFifteen_establishes`).
- **Read from his testing, he was not** (`secondTempleAbraham_establishes`), but only through the reading of 15:6 that Genesis refutes.
- **The texts of Genesis 15 and 22, quoted alone, do not decide** (`genesis_leaves_abraham_open`): it takes the order of the narrative to strike the other reading.
- **No dissent found survives, so the step stands at `wellSupported` under every standard** (`abraham_step_ratings`). The rating is worked out, not assigned: it would fall again if a verified reader argued that the counting of 15:6 was conditioned on Abraham's obedience in a way the order of Genesis does not refute, for example on his leaving Haran (Genesis 12:4). Hebrews calls that obedience itself an act of faith: "By faith Abraham obeyed when he was called" (Hebrews 11:8).

The Reformed answer to Genesis 22 is the answer this library already gives to James: Abraham's offering of Isaac shows the faith that was counted to him, years before. And the chapter "Does justification have degrees?" adds a reason of its own. If justification is a verdict, which has no degrees,

then James's "justified" at Genesis 22 cannot mean the *increase* of the justice Abraham already had (`no_degrees_answers_james_on_abraham`). That reason rests, as before, on the Reformed definition of justification, which Trent denies.

### What this does not show

Some readers press a further question. Scott Hahn and Paul Williamson read Genesis 15, 17 and 22 as stages of one relationship, so that "the promise" may name the one-sided oath of Genesis 15 or the promise as Genesis 22 and Hebrews 6 give it, sworn after the test. Hahn takes the second: the covenant Paul means in Galatians 3:17 is "the Abrahamic covenant in its final form, as ratified most solemnly by God's oath after the Aqedah", and "the binding of Isaac ... merits from God a covenant oath to bless the [the nations] through Abraham's 'seed'". But what he says the binding of Isaac merited is the oath and the blessing of the nations, not the righteousness counted at 15:6, which he does not discuss in what was read of him; he even calls that oath "unilaterally" sworn. So on either reading of "the promise", nothing reaches what was counted (`hahn_does_not_reach_the_counting`). Jeffrey Niehaus, who reads one covenant cut in Genesis 15, says so in terms: Abraham is the father of "those who, like him, would be justified by faith without circumcision (as in Genesis 15)", and the works that followed "showed that his faith was real". Williamson's own text has not been read, and he is not encoded.

It does not show that Abraham's obedience did not matter. Every reader cited here holds that it did. The question is whether it was the condition of the righteousness counted to him at Genesis 15:6, or its fruit. Nor does it show that Trent denies the reading of the ceremony: Trent holds that "none of those things which precede justification, whether faith or works, merit the grace itself of justification" (Session VI, ch. 8). Its disagreement is over what follows.

### How this is checked

#### The reading tied to Genesis 22, written out first

`secondTempleOnAbrahamSource`
The Second Temple reading's step: Abraham was "found faithful in trial, and it was credited to him as righteousness" (1 Maccabees 2:52, NABRE), so the counting of Genesis 15:6 is tied to his obedience in Genesis 22, and was not without works. Rated `disputed`: Paul accepts Genesis 15:6 and argues the opposite from its timing (Romans 4:10).

```
def secondTempleOnAbrahamSource : Source :=
  {
    primary :=
      Reference.work nabre
        (Bib.Locus.adLoc
          { book := Book.firstMaccabees, chapter := 2, verse := 52 }),
    supporting :=
      [Reference.work nabre
          (Bib.Locus.adLoc
            { book := Book.sirach, chapter := 44, verse := 20 })],
    tradition := Tradition.secondTempleJewish,
    confidence := Confidence.disputed }
```

`secondTempleAbrahamLine` — Abraham found faithful when tested (1 Maccabees 2:52; Sirach 44:20)
**Abraham, read from his testing.** From Genesis 15:6 and 22:16–18, with 1 Maccabees 2:52 and Sirach 44:20, and the reading 1 Maccabees gives Genesis 15:6, that what was counted was credited for his faithfulness when tested, the righteousness counted to Abraham is tied to his obedience.

(1) $P_{112}$ — *Genesis 15:6: Abram believed the LORD, and he counted it to him as righteousness*
(2) $P_{117}$ — *Genesis 22:16–18, 26:5: blessed because Abraham obeyed*
(3) $P_{118}$ — *1 Maccabees 2:52, Sirach 44:20: Abraham found faithful in trial, and it was credited to him as righteousness*
(4) $P_{121}$ — *The righteousness counted at Genesis 15:6 was credited for Abraham's faithfulness when tested*
(5) $(P_{112} \wedge P_{117} \wedge P_{118} \wedge P_{121}) \to \neg P_{116}$
$\vdash \neg P_{116}$ — at issue, the denial of: *Abraham was counted righteous on believing, with no work as a condition*

`secondTempleAbraham` — Abraham, counted righteous when tested
**The reading tied to Genesis 22**, as a position.

(1) $P_{112}$ — *Genesis 15:6: Abram believed the LORD, and he counted it to him as righteousness*
(2) $P_{117}$ — *Genesis 22:16–18, 26:5: blessed because Abraham obeyed*
(3) $P_{118}$ — *1 Maccabees 2:52, Sirach 44:20: Abraham found faithful in trial, and it was credited to him as righteousness*
(4) $P_{121}$ — *The righteousness counted at Genesis 15:6 was credited for Abraham's faithfulness when tested*
(5) $(P_{112} \wedge P_{117} \wedge P_{118} \wedge P_{121}) \to \neg P_{116}$
$\vdash \neg P_{116}$ — at issue, the denial of: *Abraham was counted righteous on believing, with no work as a condition*

*No premise here rests on scripture alone.*

### The reading of the ceremony

`genesisFifteenSource`
The Reformed step: Abraham believed and it was counted to him (Genesis 15:6), before he was circumcised (Romans 4:10), and the covenant that followed bound God alone (15:12–17). So nothing he did was a condition of what was counted to him. Its support is Paul's own argument from the same verse and its timing (Romans 4:3–12), rated `wellSupported`. The rating the page gives is worked out from the dissents found against it (`abraham_step_ratings`).

```
def genesisFifteenSource : Source
```

**genesisFifteenLine** — Abraham, counted righteous before the covenant's sign (Genesis 15; Romans 4)
**Abraham, read from the ceremony.** From Genesis 15:6, Romans 4:10, the ceremony of Genesis 15:12–17 and the reading of it as God's oath alone, Abraham was counted righteous with no work as a condition.

(1) $P_{112}$ — *Genesis 15:6: Abram believed the LORD, and he counted it to him as righteousness*
(2) $P_{114}$ — *Romans 4:10: righteousness was counted to Abraham before he was circumcised*
(3) $P_{113}$ — *Genesis 15:12, 17: Abram asleep; a fire pot and a torch pass between the pieces*
(4) $P_{115}$ — *The covenant of Genesis 15 binds God alone, by an oath on himself*
(5) $(P_{112} \wedge P_{114} \wedge P_{113} \wedge P_{115}) \to P_{116}$
$\vdash$ $P_{116}$ — at issue: *Abraham was counted righteous on believing, with no work as a condition*

**genesisFifteen** — Abraham, counted righteous by God's oath alone
**The reading of the ceremony**, as a position.

(1) $P_{112}$ — *Genesis 15:6: Abram believed the LORD, and he counted it to him as righteousness*
(2) $P_{114}$ — *Romans 4:10: righteousness was counted to Abraham before he was circumcised*
(3) $P_{113}$ — *Genesis 15:12, 17: Abram asleep; a fire pot and a torch pass between the pieces*
(4) $P_{115}$ — *The covenant of Genesis 15 binds God alone, by an oath on himself*
(5) $(P_{112} \wedge P_{114} \wedge P_{113} \wedge P_{115}) \to P_{116}$
$\vdash$ $P_{116}$ — at issue: *Abraham was counted righteous on believing, with no work as a condition*

*No premise here rests on scripture alone.*

### Genesis 22, and degrees

**jamesIncreaseMeansDegreesSource**
The step from James's word to degrees: if James's "justified" at Genesis 22 means the increase of the justice Abraham already had, then justification has degrees. Rated **consensus**: it is what "increase" says.

```
def jamesIncreaseMeansDegreesSource : Source :=
  { primary := Reference.work waterworthTrent (Bib.Locus.page 37),
    tradition := Tradition.romanCatholic, confidence := Confidence.consensus }
```

**jamesIncreaseMeansDegreesLine** — James's increase, as degrees
**James's increase, as degrees.** If James's "justified" means an increase of justice, justification has degrees.

(1) $P_{86}$ — *James's 'justified' (  ) means the increase of the justice received*
(2) $P_{86} \to P_{109}$
$\vdash$ $P_{109}$ — at issue: *Justification has degrees: the justified are still further justified*

`verdictOnJamesIncrease` — Justification as a verdict, on James at Genesis 22
**The verdict position, on James at Genesis 22.** The Reformed position on degrees, with what an increase in James's word would mean. It concludes that James's "justified" does not mean an increase of justice.

(1) $P_{110}$ — *Deuteronomy 25:1, Proverbs 17:15: judges acquit the innocent and condemn the guilty*
(2) $P_{48}$ — *Romans 8:33–34: it is God who justifies — who is to condemn?*
(3) $(P_{110} \wedge P_{48}) \to P_{111}$ — would give: *A verdict acquits or condemns, and has no degrees*
(4) $P_{30}$ — *Justification is a verdict only: pardon and righteousness counted, not poured in*
(5) $(P_{30} \wedge P_{111}) \to \neg P_{109}$ — would deny: *Justification has degrees: the justified are still further justified*
(6) $P_{32} \to P_{109}$ — would give: *Justification has degrees: the justified are still further justified*
(7) $P_{86} \to P_{109}$ — would give: *Justification has degrees: the justified are still further justified*
$\vdash \neg P_{86}$ — at issue, the denial of: *James's 'justified' (  ) means the increase of the justice received*

*Grounded in scripture alone:* Romans 8:33–34: it is God who justifies — who is to condemn?.

### The readings

`genesisFifteenReading`
The reading of the ceremony: every text holds, the covenant binds God alone, and Abraham was counted righteous with no work as a condition. The reading tied to his testing, from 1 Maccabees and Sirach, is not held.

```
def genesisFifteenReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.abrahamFoundFaithfulWhenTested => False
    | Claim.countingWasForTheTesting => False
    | Claim.justificationHasDegrees => False
    | Claim.worksMeritIncreaseOfJustification => False
    | Claim.jamesJustifyDenotesIncrease => False
    | Claim.justificationIncludesSanctification => False
    | x => True
```

`secondTempleAbrahamReading`
The reading tied to Genesis 22: every text holds, and the righteousness counted to Abraham is tied to his testing. The reading of the ceremony as God's oath alone is not held.

```
def secondTempleAbrahamReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.abrahamCountedRighteousWithoutWorks => False
    | Claim.gen15CovenantIsGodsOathAlone => False
    | x => True
```

### Results

`genesisFifteen_establishes`
**Read from the ceremony, Abraham was counted righteous with no work as a condition.** Genesis 15:6, Romans 4:10, the ceremony of Genesis 15:12–17, and the reading of it as God's oath alone.

It does not show that the reading of the ceremony is beyond dispute. It is rated `disputed`, and Genesis 22 is read the other way.

```
theorem genesisFifteen_establishes : Establishes genesisFifteen
-- axioms: propext, Quot.sound
```

**`genesisFifteen_is_satisfiable`**
The reading of the ceremony can be held without contradiction.

```
theorem genesisFifteen_is_satisfiable : Satisfiable genesisFifteen.premises
-- axioms: propext, Quot.sound
```

**`secondTempleAbraham_establishes`**
**Read from his testing, Abraham was not counted righteous without works.** Genesis 15:6 and 22:16–18, with 1 Maccabees 2:52 and Sirach 44:20.

It does not show that 1 Maccabees or Sirach is Scripture. They are witnesses to how Abraham was read before Paul.

```
theorem secondTempleAbraham_establishes : Establishes secondTempleAbraham
-- axioms: propext, Quot.sound
```

**`secondTempleAbraham_is_satisfiable`**
The reading tied to Genesis 22 can be held without contradiction.

```
theorem secondTempleAbraham_is_satisfiable : Satisfiable
    secondTempleAbraham.premises
-- axioms: propext, Quot.sound
```

**`genesis_leaves_abraham_open`**
**The texts of Genesis alone do not decide.** Genesis 15:6, the ceremony of 15:12–17, and Genesis 22:16–18 are kept alike by the reading of the ceremony, on which Abraham was counted righteous with no work as a condition, and by the reading tied to his testing, on which he was not.

```
theorem genesis_leaves_abraham_open : Independent [p
    Claim.gen15_6AbramBelieved, p Claim.gen15_17GodAlonePasses, p
    Claim.gen22_16BecauseYouObeyed] (p
    Claim.abrahamCountedRighteousWithoutWorks)
-- axioms: propext, Quot.sound
```

**`no_degrees_answers_james_on_abraham`**
**If justification has no degrees, James's "justified" at Genesis 22 is not an increase.** On the Reformed position on degrees, Abraham's being "justified by works when he offered up his son Isaac" (James 2:21) cannot mean the increase of the justice he already had. That leaves the Reformed reading of James's word, "shown to be righteous".

It does not show that justification has no degrees. That rests on the Reformed definition, which Trent denies (`degrees_turn_on_the_definition`).

```
theorem no_degrees_answers_james_on_abraham : Establishes
    verdictOnJamesIncrease
-- axioms: propext, Quot.sound
```

**`verdictOnJamesIncrease_is_satisfiable`**
The verdict position on James at Genesis 22 can be held without contradiction.

```
theorem verdictOnJamesIncrease_is_satisfiable : Satisfiable
    verdictOnJamesIncrease.premises
-- axioms: propext, Quot.sound
```

### Weinfeld's grant, and the bridge it would need

**`weinfeldGrantSource`**
Weinfeld's step: the covenant of Genesis 15 is a grant, a grant rewards loyalty already shown, and Genesis 22:18 and 26:5 give the blessing "because" Abraham obeyed. So the grant rewarded his obedience. Rated `disputed`: Knoppers argues that Weinfeld's division of grants from treaties is overdrawn.

```
def weinfeldGrantSource : Source :=
  { primary := Reference.work weinfeldCovenantOfGrant (Bib.Locus.page 185),
    tradition := Tradition.criticalScholarship,
    confidence := Confidence.disputed }
```

**`weinfeldGrantLine`** — Abraham's covenant as a royal grant (Weinfeld)
**Weinfeld's grant.** From the reading of Genesis 15 as one-sided, what a grant was, and Genesis 22:18 and 26:5, the grant to Abraham rewarded his obedience.

(1) $P_{115}$ — *The covenant of Genesis 15 binds God alone, by an oath on himself*
(2) $P_{119}$ — *A royal grant rewarded loyalty already shown*
(3) $P_{117}$ — *Genesis 22:16–18, 26:5: blessed because Abraham obeyed*
(4) $(P_{115} \wedge P_{119} \wedge P_{117}) \to P_{120}$
$\vdash P_{120}$ — at issue: *The grant to Abraham rewarded his obedience (Genesis 22:18; 26:5)*

**`weinfeldOnAbraham`** — Weinfeld, on Abraham's grant
**Weinfeld, on Abraham**, as his own claims carry him: the grant to Abraham rewarded his obedience.

(1) $P_{115}$ — *The covenant of Genesis 15 binds God alone, by an oath on himself*
(2) $P_{119}$ — *A royal grant rewarded loyalty already shown*
(3) $P_{117}$ — *Genesis 22:16–18, 26:5: blessed because Abraham obeyed*
(4) $(P_{115} \wedge P_{119} \wedge P_{117}) \to P_{120}$
$\vdash P_{120}$ — at issue: *The grant to Abraham rewarded his obedience (Genesis 22:18; 26:5)*

*No premise here rests on scripture alone.*

**`weinfeldWithWorksReading`**
Weinfeld's reading, with the counting of Genesis 15:6 tied to Abraham's works: the grant rewarded his obedience, and he was not counted righteous without works.

```
def weinfeldWithWorksReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.abrahamCountedRighteousWithoutWorks => False
    | x => True
```

`weinfeldWithFaithReading`
Weinfeld's reading, with the counting of Genesis 15:6 left as the text gives it: the grant rewarded his obedience, and what was counted at 15:6 was his believing, with no work as its condition.

```
def weinfeldWithFaithReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.countingWasForTheTesting => False
    | x => True
```

`genesisReadsTheOrder`
**What Genesis reads**: Genesis 15:6 counts Abram's believing as righteousness, and the testing comes afterwards, "after these things" (Genesis 22:1). So what was counted at 15:6 was not credited for the faithfulness of Genesis 22. Paul argues from the same order in Romans 4:10, of circumcision.

```
def genesisReadsTheOrder : Refutation Claim
```

### Kuruvilla on the Aqedah

`kuruvillaSource`
Kuruvilla's step: the oath of Genesis 22:16–18 is sworn "because you have done this" and "because you have obeyed my voice", so the blessing it swears is augmented because of Abraham's obedience. Rated `disputed`: Calvin accepts the text and reads the oath as "nothing more than confirmation".

```
def kuruvillaSource : Source :=
  { primary := Reference.work kuruvillaAqedah (Bib.Locus.page 507),
    tradition := Tradition.christianHistoricalGrammatical,
    confidence := Confidence.disputed }
```

`kuruvillaLine` — The blessing of Genesis 22, augmented for obedience (Kuruvilla)
**The Aqedah's blessing, augmented for obedience** (Kuruvilla).

(1) $P_{112}$ — *Genesis 15:6: Abram believed the LORD, and he counted it to him as righteousness*
(2) $P_{117}$ — *Genesis 22:16–18, 26:5: blessed because Abraham obeyed*
(3) $(P_{112} \wedge P_{117}) \to P_{122}$
$\vdash$ $P_{122}$ — at issue: *The blessing of Genesis 22:16–18 was augmented because of Abraham's obedience*

`kuruvillaOnTheAqedah` — Kuruvilla, on the Aqedah
**Kuruvilla, on the Aqedah**: the blessing of Genesis 22 was augmented because of Abraham's obedience.

(1) $P_{112}$ — *Genesis 15:6: Abram believed the LORD, and he counted it to him as righteousness*
(2) $P_{117}$ — *Genesis 22:16–18, 26:5: blessed because Abraham obeyed*
(3) $(P_{112} \wedge P_{117}) \to P_{122}$
$\vdash$ $P_{122}$ — at issue: *The blessing of Genesis 22:16–18 was augmented because of Abraham's obedience*

*No premise here rests on scripture alone.*

`kuruvillaAssessment`
**Kuruvilla, against the step from Genesis 15.** He grants Genesis 15:6 and reads the oath of Genesis 22 as a reward for obedience. His claims reach the augmented blessing, and say nothing of the condition of what was counted at 15:6.

**Dissent.** *Kuruvilla, The Aqedah*, against *Abraham, counted righteous before the covenant's sign (Genesis 15; Romans 4)*. **Not a critique.** Not a critique of this step: it does not deny what the step concludes.

- Under the evidence standard: not credible.
- Under the tradition standard: not credible.
- Under the Scripture standard: not credible.

### Hahn on the oath of Genesis 22

`hahnSource`
Hahn's step: the oath of Genesis 22:16–18 is sworn "because you have done this" and "because you have obeyed my voice", so the oath to bless the nations was merited by the binding of Isaac. Rated `disputed`: Calvin accepts the text and reads the oath as "nothing more than confirmation".

```
def hahnSource : Source :=
  { primary := Reference.work hahnCovenantOathAqedah (Bib.Locus.page 93),
    tradition := Tradition.romanCatholic, confidence := Confidence.disputed }
```

`hahnLine` — The oath of Genesis 22, merited by the binding of Isaac (Hahn)
**The oath of the Aqedah, merited** (Hahn).

(1) $P_{112}$ — *Genesis 15:6: Abram believed the LORD, and he counted it to him as righteousness*
(2) $P_{117}$ — *Genesis 22:16–18, 26:5: blessed because Abraham obeyed*
(3) $(P_{112} \wedge P_{117}) \to P_{123}$
$\vdash P_{123}$ — at issue: *The oath of Genesis 22:16–18 was merited by the binding of Isaac*

`hahnOnTheOath` — Hahn, on the oath of Genesis 22
**Hahn, on the oath of Genesis 22**: the binding of Isaac merited the oath to bless the nations.

(1) $P_{112}$ — *Genesis 15:6: Abram believed the LORD, and he counted it to him as righteousness*
(2) $P_{117}$ — *Genesis 22:16–18, 26:5: blessed because Abraham obeyed*
(3) $(P_{112} \wedge P_{117}) \to P_{123}$
$\vdash P_{123}$ — at issue: *The oath of Genesis 22:16–18 was merited by the binding of Isaac*

*No premise here rests on scripture alone.*

`hahnAssessment`
**Hahn, against the step from Genesis 15.** He reads the covenant Paul means as the oath sworn after the binding of Isaac, which the binding of Isaac merited. His claims reach the oath of Genesis 22, and say nothing of the condition of what was counted at 15:6.

**Dissent.** *Hahn, Covenant, Oath, and the Aqedah*, against *Abraham, counted righteous before the covenant's sign (Genesis 15; Romans 4)*. **Not a critique.** Not a critique of this step: it does not deny what the step concludes.

- Under the evidence standard: not credible.
- Under the tradition standard: not credible.

- Under the Scripture standard: not credible.

`hahn_does_not_reach_the_counting`
**Hahn does not dissent from the step from Genesis 15**, under any standard. What he says the binding of Isaac merited is the oath of Genesis 22 and the blessing of the nations it swears, not the righteousness counted at 15:6. It does not show that Hahn would accept the step: in what was read of him he does not discuss Genesis 15:6.

```
theorem hahn_does_not_reach_the_counting :   (s : Standard), ¬Dissent.Credible
    s hahnAssessment.dissent
-- axioms: propext, Classical.choice, Quot.sound
```

`weinfeldAssessment`
**Weinfeld, against the step from Genesis 15.** As his own claims carry him, he does not deny the step. He reaches the grant, and says nothing of what was counted at 15:6. Every claim he asserts is Scripture or the evidence of the ancient grants, so he would meet the evidence and tradition standards, if he denied the step.

**Dissent.** *Weinfeld, The Covenant of Grant*, against *Abraham, counted righteous before the covenant's sign (Genesis 15; Romans 4)*. **Not a critique.** Not a critique of this step: it does not deny what the step concludes.

- Under the evidence standard: not credible.
- Under the tradition standard: not credible.
- Under the Scripture standard: not credible; it rests on what the standard does not accept: A royal grant rewarded loyalty already shown.

`maccabeesUnstruckAssessment`
**1 Maccabees, against the step from Genesis 15, before anything is struck.** It denies the step, through its reading of Genesis 15:6: that what was counted was credited for Abraham's faithfulness when tested. Every claim it asserts is a text or a reading of one, so it is an argument under the evidence and tradition standards. Under the Scripture standard it is not: 1 Maccabees is not Scripture in the canon these chapters read, and neither is its reading of Genesis 15:6.

**Dissent.** *1 Maccabees 2:52, unstruck*, against *Abraham, counted righteous before the covenant's sign (Genesis 15; Romans 4)*. **A critique.** A critique: it can be held with the step's grounds, and it argues its denial by a step of its own.

- Under the evidence standard: credible.
- Under the tradition standard: credible.
- Under the Scripture standard: not credible; it rests on what the standard does not accept: 1 Maccabees 2:52, Sirach 44:20: Abraham found faithful in trial, and it was credited to him as righteousness; The righteousness counted at Genesis 15:6 was credited for Abraham's faithfulness when tested.

`maccabeesAssessment`
**1 Maccabees, against the step from Genesis 15**, with what Genesis reads struck: the reading that the counting of 15:6 was credited for the testing, which Genesis places "after these things" (22:1).

**Dissent.** *1 Maccabees 2:52*, against *Abraham, counted righteous before the covenant's sign (Genesis 15; Romans 4)*. **Not a critique.** Not a critique of this step: with the claims the texts refute struck, what remains does not deny what the step concludes.

- Struck, because the text reads otherwise: The righteousness counted at Genesis 15:6 was credited for Abraham's faithfulness when tested. Genesis 15:6 counts Abram's believing as righteousness; the testing comes "after these things" (Genesis 22:1).
- Under the evidence standard: not credible.
- Under the tradition standard: not credible.
- Under the Scripture standard: not credible; it rests on what the standard does not accept: 1 Maccabees 2:52, Sirach 44:20: Abraham found faithful in trial, and it was credited to him as righteousness.

`weinfeld_leaves_the_counting_open`
**Weinfeld's grant leaves the counting open.** His premises, that Genesis 15 is a one-sided grant, that a grant rewarded loyalty already shown, and that the blessing came "because" Abraham obeyed, are kept alike by a reading on which Abraham was counted righteous without works and by one on which he was not. What they establish is the grant; what was counted at 15:6 is another claim.

It does not show that Weinfeld is wrong about the grant. It may well have rewarded Abraham's obedience. The result says that, even so, nothing follows about the condition of what was counted to him.

```
theorem weinfeld_leaves_the_counting_open : Independent
    weinfeldOnAbraham.premises (p Claim.abrahamCountedRighteousWithoutWorks)
-- axioms: propext, Quot.sound
```

`weinfeld_reaches_the_grant`
**Weinfeld's grant reaches its own conclusion.** On his premises, the grant to Abraham rewarded his obedience.

```
theorem weinfeld_reaches_the_grant : Establishes weinfeldOnAbraham
-- axioms: propext, Quot.sound
```

`weinfeldOnAbraham_is_satisfiable`
Weinfeld's premises can be held without contradiction.

```
theorem weinfeldOnAbraham_is_satisfiable : Satisfiable
    weinfeldOnAbraham.premises
-- axioms: propext, Quot.sound
```

`weinfeld_does_not_reach_the_counting`
**Weinfeld does not dissent from the step from Genesis 15**, under any standard. His claims do not deny it: they reach the grant, not the counting.

It does not show that Weinfeld would agree with the step. A reader who adds that what was counted at 15:6 was credited for Abraham's obedience would deny it; that is what 1 Maccabees does.

```
theorem weinfeld_does_not_reach_the_counting :   (s : Standard),
    ¬Dissent.Credible s weinfeldAssessment.dissent
-- axioms: propext, Classical.choice, Quot.sound
```

`maccabees_unstruck_counts`
**Unstruck, 1 Maccabees is an argument against the step**, under the evidence and tradition standards: it reads Genesis 15:6 as credited for the testing, and from that denies that Abraham was counted righteous without works.

```
theorem maccabees_unstruck_counts : Dissent.Credible Standard.evidence
    maccabeesUnstruckAssessment.dissent   Dissent.Credible Standard.tradition
    maccabeesUnstruckAssessment.dissent
-- axioms: propext, Classical.choice, Quot.sound
```

`genesis_strikes_the_maccabees_reading`
**Genesis strikes the reading 1 Maccabees needs, and then it no longer dissents.** Genesis counts Abram's believing at 15:6 and places the testing "after these things" (22:1). With the reading that the counting was credited for the testing struck, nothing in 1 Maccabees' position denies the step, under any standard.

It does not show that 1 Maccabees says nothing true of Abraham. He was found faithful when tested. What the text refutes is only that the counting of 15:6 was credited for it.

```
theorem genesis_strikes_the_maccabees_reading :
    maccabeesAssessment.findings.struck = [Claim.countingWasForTheTesting]
    (s : Standard), ¬Dissent.Credible s maccabeesAssessment.dissent
-- axioms: propext, Classical.choice, Quot.sound
```

`kuruvilla_does_not_reach_the_counting`
**Kuruvilla does not dissent from the step from Genesis 15**, under any standard. His claims reach the blessing of Genesis 22, augmented for obedience, and say nothing of the condition of what was counted at 15:6.

It does not show that Kuruvilla is wrong about Genesis 22. Calvin reads the oath as "nothing more than confirmation", and Kuruvilla answers him; that disagreement is about the blessing of Genesis 22, not the counting of 15:6.

```
theorem kuruvilla_does_not_reach_the_counting :   (s : Standard),
    ¬Dissent.Credible s kuruvillaAssessment.dissent
-- axioms: propext, Classical.choice, Quot.sound
```

`genesisFifteenStep`
**The step from Genesis 15, with the dissents found against it**: Weinfeld's grant, Kuruvilla on the Aqedah, Hahn on its oath, and 1 Maccabees, the strongest known, which alone denies the step.

**The rating, computed.** *Abraham, counted righteous before the covenant's sign (Genesis 15; Romans 4)* is cited at *well supported* (Rom 4:3-12; [27, ad loc. Gen 22:15]; [23, ad loc. Jas 2:23]; [133, 260–263]; [152]; [96]). Dissents encoded: *Weinfeld, The Covenant of Grant*, *1 Maccabees 2:52*, *Kuruvilla, The Aqedah*, *Hahn, Covenant, Oath, and the Aqedah*. The strongest known: *1 Maccabees 2:52*.

- Under the evidence standard: **well supported** — every encoded dissent fails a check, the strongest known among them, so the step's support stands.
- Under the tradition standard: **well supported** — every encoded dissent fails a check, the strongest known among them, so the step's support stands.
- Under the Scripture standard: **well supported** — every encoded dissent fails a check, the strongest known among them, so the step's support stands.

`abraham_step_ratings`
**The step from Genesis 15 stands at `wellSupported` under every standard.** No dissent found survives its checks. Weinfeld's, Kuruvilla's and Hahn's do not deny the step: they reach the grant, and the blessing and the oath of Genesis 22, not the counting of 15:6. 1 Maccabees denies it only through its reading of Genesis 15:6, which Genesis itself refutes by its order.

It does not show that no reader could dissent. A verified reader who argued that the counting of 15:6 was conditioned on Abraham's obedience without tying it to the later testing, for example on his leaving Haran (Genesis 12:4), would be a new dissent, and the rating would be worked out again. Hahn's *Kinship by Covenant* and Williamson's books have not been read.

```
theorem abraham_step_ratings : genesisFifteenStep.ratings =
    [(Standard.evidence, Computed.stands Confidence.wellSupported),
    (Standard.tradition, Computed.stands Confidence.wellSupported),
    (Standard.scriptural, Computed.stands Confidence.wellSupported)]
-- axioms: propext
```

## Trent's two Latin texts

Two of the three texts Trent cites for the increase of justification read differently in the Latin Trent quotes and in the Greek (the chapter "James 2:24"). "He that is just, let him be justified still" is Revelation 22:11 in the Latin Vulgate; the Greek, as the critical editions print it, says "let the righteous still do righteousness". "Be not afraid to be justified even to death" is Sirach 18:22 in the Vulgate; the Greek has "to be justified" too, but in a sentence about paying vows: "do not wait until death to be justified". Trent introduces both with "as it is written" (Session VI, ch. 10), having declared the Vulgate "authentic" for "public lectures, disputations, sermons and expositions" (Session IV).

In 1943 Pius XII urged Catholic scholars back to the Hebrew and the Greek. The original text, he wrote in *Divino Afflante Spiritu*,

> "written by the inspired author himself, has more authority and greater weight than any even the very best translation" (§16).

Four centuries earlier, Trent had taught the increase of justification from two verses whose Latin reads differently from the Greek. Do the pope and the council contradict each other? The answer here is drawn from Rome's own documents and nothing else: the council's decree, the pope's letter, and the Catholic Church's own translation of the Greek.

### The answer depends on what "as it is written" claims

**Taken as a claim about what the inspired authors wrote**, it cannot be held together with Pius XII. He teaches that the original text, "written by the inspired author himself, has

more authority and greater weight than any even the very best translation" (§16). The original of Revelation 22:11, as the Church's own translation gives it, says "the righteous must still do right", not "be justified still". Those commitments cannot all be true together (`trent_as_the_inspired_text_contradicts_pius`, which is checked for Revelation 22:11). Every one of them is Rome's.

**Taken as Pius XII takes Trent's decree on the Vulgate**, there is no contradiction. Pius XII denies that going back to the originals "in any way derogates" from Trent (§20). The Vulgate's authority is "juridical", a matter of the Church's approval, and not a claim about the original wording. And the Vulgate, "in the sense in which the Church has understood and understands it", is "free from any error whatsoever in matters of faith and morals" and "may be quoted safely ... in disputations" (§21). Taken that way, Trent quotes the Church's approved Latin, not the inspired authors' words, and everything Rome says can be held together (`pius_reading_is_consistent`).

**What the consistent way of taking it costs.** It moves the support for the two texts from the inspired authors to the Church: the claims that carry it rest on Rome's word alone (`pius_reading_rests_on_authority`). And Pius XII asks that a doctrine taught from the Vulgate be confirmed from the original texts (§22), which at these two verses do not confirm it (`pius_finds_no_confirmation`). So of the three texts chapter 10 cites, only James 2:24 is left to confirm the doctrine from the originals. It is weighed in the chapter "James 2:24".

### What this does not show

It does not show that Rome contradicts itself. Trent does not say which way its "as it is written" is meant, and Pius XII supplies the way on which there is no contradiction. The first contradicts Pius XII. The second makes the two texts an appeal to the Church's authority, which Pius XII himself asks to be confirmed from the originals, and the originals do not confirm it.

Nor does it show that the doctrine is false. Pius XII holds the Vulgate free from error in faith because Rome holds the doctrine true on other grounds. This section is about what these two texts can bear.

### How this is checked

#### Taken as the inspired text

`romeOnTheInspiredText`

**Rome's own commitments, with Trent's citation taken as the inspired text.** Trent's "as it is written" at Revelation 22:11, as a claim about what its author wrote. The Greek, as the Catholic Church's own translation gives it. Pius XII's principle that the original outweighs any translation. And the step from the last two to "the inspired text does not say 'be justified still'".

(1) $P_{92}$ — *Revelation 22:11 says: he that is just, let him be justified still*

(2) $P_{93}$ — *The Greek of Revelation 22:11 says: let the righteous still do righteousness*

(3) $P_{96}$ — *The original text, written by the inspired author, outweighs any translation: a reading it lacks is not his word*

(4) $(P_{93} \wedge P_{96}) \rightarrow \neg P_{92}$ — would deny: *Revelation 22:11 says: he that is just, let him be justified still*

`trent_as_the_inspired_text_contradicts_pius`

**Trent's Revelation 22:11, taken as what its inspired author wrote, cannot be held together with Pius XII.** The original "has more authority and greater weight than any even the very best translation" (*Divino Afflante Spiritu* §16). The original of Revelation 22:11, as the Catholic Church's own translation gives it, says "the righteous must still do right". With those two,

the claim that the inspired author wrote "let him be justified still" cannot be true. Every premise is Rome's own.

It does not show that Trent meant its citation that way. Taken as Pius XII takes Trent's use of the Vulgate, there is no contradiction (`pius_reading_is_consistent`).

```
theorem trent_as_the_inspired_text_contradicts_pius : ¬Satisfiable
    romeOnTheInspiredText
-- axioms: propext, Classical.choice, Quot.sound
```

### Taken as Pius XII takes the Vulgate

**`piusConfirmationSource`**
Pius XII's step. A doctrine taught from the Vulgate is to be confirmed from the original texts (§22). The original of Revelation 22:11 has no "be justified". The Greek of Sirach 18:22 has it, but says "do not wait until death to be justified" of paying a vow, not "be not afraid to be justified even to death". So these two texts do not confirm the doctrine from the originals. Rated `wellSupported`: it is Pius XII's own requirement, applied to texts whose originals the Church's own translation gives.

```
def piusConfirmationSource : Source :=
  {
    primary :=
      Reference.work divinoAfflanteSpiritu (Bib.Locus.sectionRef "§22"),
    supporting := [Reference.work nabre], tradition := Tradition.romanCatholic,
    confidence := Confidence.wellSupported }
```

**`piusOnTrentsVulgate`** — Pius XII, on Trent's Vulgate
**Rome's own position on the two Latin texts, taken as Pius XII takes Trent.** Trent quotes the Vulgate as the Church's approved text. The Vulgate is free from error in faith and morals. The original outweighs any translation, and the originals of the two verses do not say what the Latin says. A doctrine taught from the Vulgate is to be confirmed from the originals. The conclusion: the two texts do not confirm the increase of justification from the originals.

(1) $P_{98}$ — *Trent quotes the Vulgate's Revelation 22:11 and Sirach 18:22 as juridically authentic, not as the inspired authors' words*
(2) $P_{97}$ — *The Vulgate, as the Church understands it, is free from error in faith and morals: its authenticity is juridical*
(3) $P_{96}$ — *The original text, written by the inspired author, outweighs any translation: a reading it lacks is not his word*
(4) $P_{93}$ — *The Greek of Revelation 22:11 says: let the righteous still do righteousness*
(5) $P_{95}$ — *The Greek of Sirach 18:22 is about paying a vow: do not wait until death to be justified*
(6) $P_{99}$ — *A doctrine taught from the Vulgate is to be confirmed from the original texts*
(7) $(P_{93} \wedge P_{96}) \to \neg P_{92}$ — would deny: *Revelation 22:11 says: he that is just, let him be justified still*
(8) $(P_{95} \wedge P_{96}) \to \neg P_{94}$ — would deny: *Sirach 18:22 says: be not afraid to be justified even to death*
(9) $(P_{99} \wedge \neg P_{92} \wedge \neg P_{94}) \to \neg P_{100}$
$\vdash \neg P_{100}$ — at issue, the denial of: *Revelation 22:11 and Sirach 18:22 confirm the increase of justification from the original texts*

*No premise here rests on scripture alone.*

`piusReading`

**Rome's position, as Pius XII takes Trent.** The Vulgate is the Church's approved text and free from error in faith. Trent quotes it as such. The originals of the two verses do not say what the Latin says, and outweigh any translation. So the two texts do not confirm the doctrine from the originals. Everything else is as Trent holds it.

```
def piusReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.rev22_11BeJustifiedStill => False
    | Claim.sir18_22BeJustifiedToDeath => False
    | Claim.latinTextsConfirmedFromOriginals => False
    | Claim.worksAreFruitNotGround => False
    | x => True
```

`pius_reading_is_consistent`

**Taken as Pius XII takes Trent's decree on the Vulgate, Rome is consistent.** All of this can be held together: Trent quoting the Vulgate as the Church's approved text; the Vulgate free from error in faith and morals; the original outweighing any translation; the Greek of the two verses as the Church's own translation gives it; and the requirement that a doctrine taught from the Vulgate be confirmed from the originals.

```
theorem pius_reading_is_consistent : Satisfiable piusOnTrentsVulgate.premises
-- axioms: propext, Quot.sound
```

`pius_finds_no_confirmation`

**By Pius XII's own teaching, the two Latin texts do not confirm the increase of justification from the originals.** He asks that a doctrine taught from the Vulgate be confirmed from the original texts (§22). The original of Revelation 22:11 has no "be justified". The Greek of Sirach 18:22 has the verb, in a sentence about paying a vow before death, and not the Latin's "be not afraid ... even to death". So of the three texts chapter 10 cites, only James 2:24 is left to confirm the doctrine from the originals.

It does not show that the Greek of Sirach 18:22 could not be read in Trent's favour. That would be a further argument about what its "be justified" means, and none is written down here.

```
theorem pius_finds_no_confirmation : Establishes piusOnTrentsVulgate
-- axioms: propext, Quot.sound
```

`pius_reading_rests_on_authority`

**Taken that way, the two texts rest on the Church's word.** The claims that carry Trent's citation are cited to Pius XII alone: that it quotes the Vulgate as the Church's approved text, and that the Vulgate is free from error in faith. So are the principle that the original outweighs any translation and the requirement of confirmation from the originals, though Westminster holds the principle too.

```
theorem pius_reading_rests_on_authority :
    piusOnTrentsVulgate.restingOnAuthority =
    [Claim.trentQuotesTheVulgateJuridically,
    Claim.vulgateFreeFromDoctrinalError, Claim.originalTextDecides,
    Claim.doctrineToBeConfirmedFromOriginals]
-- axioms: propext
```

### What Jesus' own words say about faith and works

The four witnesses include two sayings of Jesus, Luke 7:50 and John 6:29. But a reader who has followed Paul and Peter this far will want to hear more from Jesus himself. Three more passages are the ones each side cites.

#### Luke 18:9–14: the Pharisee and the tax collector

The Pharisee lists his fasting and his tithes. The tax collector stands far off, beats his breast, and prays, "God, be merciful to me, a sinner!" Then Jesus gives the verdict:

> "I tell you, this man went down to his house justified, rather than the other" (Luke 18:14).

It is Jesus' own teaching on justification and works, and it uses Paul's word, "justified" ( ).

Two things here are accepted on both sides. First, the word gives a verdict. No reader cited here takes "justified" at 18:14 as the inner renewal itself, and Calvin reads it as "to stand before God as if we were righteous". That is a verdict; it is not said to be *only* a verdict. Trent holds both that the justified are counted just and that they are made just (ch. 7), and that is where the parable and Trent part. Second, the tax collector brings no works that earn anything. Trent itself says that nothing that comes before justification, "whether faith or works", merits it (Session VI, ch. 8). So Trent's case is consistent with every word of the parable (`trent_grants_the_parable`), though the Council never refers to it.

What divides them is the step from the plea to "faith suffices". Trent never cites Luke 18. But it requires the dispositions it lists, namely fear, hope, beginning to love God, and penitence (ch. 6), and it condemns whoever says that nothing else is required to cooperate (canon 9). Read by those chapters, the tax collector's humility and contrition are dispositions his justification required, and not a plea that was enough alone. So the step is rated `disputed`, and Luke 18 meets Trent where Luke 7:50 does: at Trent's definition of justification (`whyLukeEighteenStandsAgainstTrent`).

The verdict sense at 18:14 is what the argument from Paul's word claims of "justify" in Paul, found in Jesus' own parable. It is not added to that argument. What a word means in Luke is evidence for what it means in Paul, not a premise of it, and that argument stands on its own sources.

#### Matthew 7:21–23: "Lord, Lord"

> "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."

And to those who prophesied in his name: "I never knew you." The passage does not mention faith, and gives doing the Father's will as the test. Rome reads it as condemning profession without obedience, with obedience a condition of entry in its own right. Calvin reads the doing as including faith, and "I never knew you" as meaning they were never united to Christ. Both are written down here as readings, each cited and each rated `disputed`. Neither is given as what the passage plainly says (`matthew7_leaves_the_ground_open`).

#### Matthew 19:16–22: the rich young man

> "If you would enter life, keep the commandments" (Matthew 19:17).

Trent quotes these words (Session VI, ch. 7). Rome reads them as the way to life, possible by grace (*Veritatis Splendor* 12). Calvin reads them as Christ answering on the law's own terms, so that the young man may see he has not kept it and turn to faith. Here too each reading is cited, and each is rated `disputed`.

### What the debate decides

Heard together, with Luke 7:50, Luke 18, Trent, and each reading of Matthew 7 and 19, nothing is forced (`jesus_words_force_nothing`). That is, nothing has to be accepted however the ties are settled. Every position is in a tie the debate cannot settle: each saying in Luke with Trent, and each reading of Matthew with its rival.

Heard without Trent, Luke 7:50 and Luke 18 are forced (`without_trent_luke_is_forced`). What is forced is that faith sufficed, not that faith alone saves. Matthew is still not forced. The rival readings of Matthew 7 and 19 conflict with each other and not with Luke.

Trent here is the same position as in the main debate, concluding that salvation is not apart from works. It meets Luke through its definition of justification, not through that conclusion. Rome's readings of Matthew reach the same conclusion without the definition, and so do not conflict with Luke (`luke_stands_with_rome_on_matthew`).

So Jesus' words do not settle the Reformation debate alone. Without Trent, Luke's two sayings stand. Matthew's are argued both ways, and the ratings cannot choose.

### What it depends on: two accounts of justification

Every tie between Luke and Trent here sets Luke's step, from the saying to "faith sufficed", rated `disputed`, against Trent's definition of justification together with the step from it to canon 9. Nothing else in Trent's case meets Luke (`whyLukeEighteenStandsAgainstTrent`, `whyTheDominicalCaseStandsAgainstTrent`). Trent accepts every word of the parable (`trent_grants_the_parable`). So the words do not divide them. What justification is does.

For the Reformers justification is a verdict: God declares the ungodly righteous, as a judge acquits. For Trent it is "not remission of sins merely, but also the sanctification and renewal of the inward man" (Session VI, ch. 7): the justified are not only counted just but made just.

What can be shown against that definition from the meaning of words in their setting is checked in `whatTrentsDefinitionClaims`, and it depends on how the definition is taken.

- **As a claim about the word**, that Paul's verb "justify" ( ) *means* renewal, it fails three times, each at a step rated `wellSupported`. It fails against the argument from usage: the verb is a courtroom word; Paul has other words for renewal and sets them beside it (Titus 3:5–7; 1 Corinthians 6:11); and a word contributes the least meaning its context requires. It fails at the Latin explanation it rests on, since "justify" (*iustificare*) as "make righteous" does not settle what the Greek word means. And it fails against Romans 4 read for the word. In the main debate, Trent taken this way cannot be defended (`trent_on_pauls_word_indefensible`). Luke 18 agrees with this without adding a fourth failure: no reader cited here takes "justified" at 18:14 as the renewal itself.

- **As a claim about what God does**, that when he justifies he also renews, nothing about the word reaches it. Taken this way, Trent can be held with every premise of the argument from usage (`lexical_case_does_not_reach_what_god_does`). It meets Paul (Galatians, Romans 4) and Luke only at steps rated `disputed`. A reader who grants those steps rejects it, and one who denies them, as Augustine and the *Joint Declaration* do, need not.

Which of the two Trent means is itself rated `disputed`, and the check does not decide it. In this debate Trent is heard as it states its definition, tied to neither, so the check changes no verdict above.

It does not show that logic refutes Rome. Trent's case can be held without contradiction taken either way. What the check shows is narrower, and it is as far as an argument from the meaning of words can go. The evidence about the word, rated `wellSupported`, tells against taking the definition as what the word means. Whether God's justifying act also includes renewal is something the word's meaning leaves open, and there the matter stands as the main debate leaves it: a tie at the `disputed` step that `whereTrentPartsFromPaul` names (`gospel_not_forced`).

This debate is kept apart from the main one. Adding its positions there would change what that section says about its own seventeen, and that change should be made and reported by itself.

### How strong each position is

A position's weakest link is the lowest-rated premise or step it rests on. An attack fails only when the position attacked is rated above its attacker at that link. The words of Luke 18 and its verdict are rated above `disputed`, but its step is not, and each reading of Matthew rests on a reading rated `disputed`. So here every weakest link is `disputed`, and every attack stands.

### What the debate decides

A few words recur. **Forced**: accepted however every tie is settled. **Can be defended**: included in some consistent set of positions that answers every attack on its members. **Not forced**: some such set leaves it out, which is not the same as false.

### How this is checked

#### Luke 18:9–14

`luke18ToSufficiency`
**From the parable to "faith suffices".** The tax collector brings no works, only a plea for mercy, and goes home justified, which is God's verdict. So what justified him was not his works but his trust in God's mercy: faith sufficed. Rated `disputed`: Trent accepts the text and the absence of works, and denies that the plea was enough alone (Session VI, ch. 6 and canon 9).

$(P_{59} \wedge P_{60} \wedge P_{61}) \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*

`luke18Line` — Luke 18:9–14 (the tax collector justified)
**Luke 18, as a line of argument**: from the parable, the verdict, and the plea without works, to "faith suffices".

(1) $P_{59}$ — *Luke 18:9–14 — the tax collector pleads for mercy and goes home justified, rather than the Pharisee who listed his works*
(2) $P_{60}$ — *'Justified' at Luke 18:14 is God's verdict: accepted as righteous before God*
(3) $P_{61}$ — *The tax collector brings no works that merit, only a humble and contrite plea for mercy*
(4) $(P_{59} \wedge P_{60} \wedge P_{61}) \to P_{26}$
$\vdash P_{26}$ — at issue: *Faith is sufficient: whoever believes is saved*

`luke18Case` — Luke 18:14: "this man went down to his house justified"
**Luke 18's case**: what the parable says, and no more. It claims that the tax collector's faith sufficed, not that faith *alone* saves. Luke 7:50 makes the same claim from a second saying.

(1) $P_{59}$ — *Luke 18:9–14 — the tax collector pleads for mercy and goes home justified, rather than the Pharisee who listed his works*
(2) $P_{60}$ — *'Justified' at Luke 18:14 is God's verdict: accepted as righteous before God*
(3) $P_{61}$ — *The tax collector brings no works that merit, only a humble and contrite plea for mercy*
(4) $(P_{59} \wedge P_{60} \wedge P_{61}) \rightarrow P_{26}$
$\vdash$ $P_{26}$ — at issue: *Faith is sufficient: whoever believes is saved*

*No premise here rests on scripture alone.*

### Matthew 7:21–23

`matthew7ToWorks`
The Catholic step from Matthew 7:21. If doing the Father's will is a condition of entering the kingdom in its own right, then salvation is not apart from works. Rated `disputed`: Calvin accepts the text and denies that the doing is more than the fruit of faith.

$(P_{62} \wedge P_{63}) \rightarrow \neg P_{28}$ — would deny: *Salvation is not by works: no work is its ground*

`matthew7ToFruit`
The Reformed step from Matthew 7:21. If doing the Father's will includes believing, and those rejected were never known, then the doing is the fruit of faith and not a condition of entry in its own right. Rated `disputed`: the *Catechism* accepts the text and reads it the other way.

$(P_{62} \wedge P_{64}) \rightarrow \neg P_{63}$ — would deny: *In Matthew 7:21–23, doing the Father's will is a condition of entering the kingdom in its own right, not only the fruit of faith*

`matthew7ObedienceLine` — Matthew 7:21–23, read as obedience a condition of entry
**Matthew 7:21–23, as Rome reads it**: doing the Father's will is a condition of entry in its own right, so salvation is not apart from works.

(1) $P_{62}$ — *Matthew 7:21–23 — the criterion at the judgment is doing the Father's will, not profession or mighty works*
(2) $P_{63}$ — *In Matthew 7:21–23, doing the Father's will is a condition of entering the kingdom in its own right, not only the fruit of faith*
(3) $(P_{62} \wedge P_{63}) \rightarrow \neg P_{28}$
$\vdash$ $\neg P_{28}$ — at issue, the denial of: *Salvation is not by works: no work is its ground*

`matthew7FaithLine` — Matthew 7:21–23, read as the doing including faith
**Matthew 7:21–23, as Calvin reads it**: the doing includes believing, so obedience is not a condition of entry in its own right.

(1) $P_{62}$ — *Matthew 7:21–23 — the criterion at the judgment is doing the Father's will, not profession or mighty works*
(2) $P_{64}$ — *In Matthew 7:21–23, doing the Father's will includes believing in Christ, and "I never knew you" means no union with him by faith*
(3) $(P_{62} \wedge P_{64}) \rightarrow \neg P_{63}$
⊢ $\neg P_{63}$ — at issue, the denial of: *In Matthew 7:21–23, doing the Father's will is a condition of entering the kingdom in its own right, not only the fruit of faith*

`matthew7ObedienceCase` — Matthew 7:21–23, read as obedience a condition of entry
Rome's reading of Matthew 7:21–23, as a position in the debate.

(1) $P_{62}$ — *Matthew 7:21–23 — the criterion at the judgment is doing the Father's will, not profession or mighty works*
(2) $P_{63}$ — *In Matthew 7:21–23, doing the Father's will is a condition of entering the kingdom in its own right, not only the fruit of faith*
(3) $(P_{62} \wedge P_{63}) \rightarrow \neg P_{28}$
⊢ $\neg P_{28}$ — at issue, the denial of: *Salvation is not by works: no work is its ground*

*No premise here rests on scripture alone.*

`matthew7FaithCase` — Matthew 7:21–23, read as the doing including faith
Calvin's reading of Matthew 7:21–23, as a position in the debate.

(1) $P_{62}$ — *Matthew 7:21–23 — the criterion at the judgment is doing the Father's will, not profession or mighty works*
(2) $P_{64}$ — *In Matthew 7:21–23, doing the Father's will includes believing in Christ, and "I never knew you" means no union with him by faith*
(3) $(P_{62} \wedge P_{64}) \rightarrow \neg P_{63}$
⊢ $\neg P_{63}$ — at issue, the denial of: *In Matthew 7:21–23, doing the Father's will is a condition of entering the kingdom in its own right, not only the fruit of faith*

*No premise here rests on scripture alone.*

### Matthew 19:16–22

`matthew19ToWorks`
The Catholic step from Matthew 19:17. If keeping the commandments is the way to life, then salvation is not apart from works. Rated `disputed`: Calvin accepts the text and denies that it is the way for any sinner.

$(P_{65} \wedge P_{66}) \rightarrow \neg P_{28}$ — would deny: *Salvation is not by works: no work is its ground*

**`matthew19ToLegalReply`**
The Reformed step from Matthew 19:17. If Christ answers on the law's own terms, to show the young man what he has not kept, then the commandments are not offered as the way to life. Rated `disputed`: *Veritatis Splendor* accepts the text and reads it as the way.

> $(P_{65} \wedge P_{67}) \to \neg P_{66}$ — would deny: *In Matthew 19:17, keeping the commandments is the way to life, made possible by grace*

**`matthew19WayLine`** — Matthew 19:17, read as the commandments the way to life
**Matthew 19:17, as Rome reads it**: the commandments are the way to life, so salvation is not apart from works.

(1) $P_{65}$ — *Matthew 19:17 — "If you would enter life, keep the commandments"*
(2) $P_{66}$ — *In Matthew 19:17, keeping the commandments is the way to life, made possible by grace*
(3) $(P_{65} \wedge P_{66}) \to \neg P_{28}$
$\vdash \neg P_{28}$ — at issue, the denial of: *Salvation is not by works: no work is its ground*

**`matthew19LegalLine`** — Matthew 19:17, read as the law exposing what he has not kept
**Matthew 19:17, as Calvin reads it**: a reply on the law's own terms, showing the young man what he has not kept.

(1) $P_{65}$ — *Matthew 19:17 — "If you would enter life, keep the commandments"*
(2) $P_{67}$ — *In Matthew 19:17, Christ answers on the law's own terms, so that the young man may see he has not kept it and turn to faith*
(3) $(P_{65} \wedge P_{67}) \to \neg P_{66}$
$\vdash \neg P_{66}$ — at issue, the denial of: *In Matthew 19:17, keeping the commandments is the way to life, made possible by grace*

**`matthew19WayCase`** — Matthew 19:17, read as the commandments the way to life
Rome's reading of Matthew 19:17, as a position in the debate.

(1) $P_{65}$ — *Matthew 19:17 — "If you would enter life, keep the commandments"*
(2) $P_{66}$ — *In Matthew 19:17, keeping the commandments is the way to life, made possible by grace*
(3) $(P_{65} \wedge P_{66}) \to \neg P_{28}$
$\vdash \neg P_{28}$ — at issue, the denial of: *Salvation is not by works: no work is its ground*

*No premise here rests on scripture alone.*

**`matthew19LegalCase`** — Matthew 19:17, read as the law exposing what he has not kept
Calvin's reading of Matthew 19:17, as a position in the debate.

(1) $P_{65}$ — *Matthew 19:17 — "If you would enter life, keep the commandments"*
(2) $P_{67}$ — *In Matthew 19:17, Christ answers on the law's own terms, so that the young man may see he has not kept it and turn to faith*
(3) $(P_{65} \wedge P_{67}) \to \neg P_{66}$
$\vdash \neg P_{66}$ — at issue, the denial of: *In Matthew 19:17, keeping the commandments is the way to life, made possible by grace*

*No premise here rests on scripture alone.*

### The two readings, written out

`romeOnJesusWordsReading`
Rome's reading of Jesus' words. In Matthew 7 obedience is a condition of entry in its own right. In Matthew 19 the commandments are the way to life. So salvation is not apart from works, and faith, without the dispositions and the charity Trent requires, does not suffice.

```
def romeOnJesusWordsReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.paulsJustifyDenotesRenewal => False
    | Claim.rev22_11BeJustifiedStill => False
    | Claim.sir18_22BeJustifiedToDeath => False
    | Claim.jamesUsesDikaioAsPaul => False
    | Claim.salvationNotByWorks => False
    | Claim.justificationIsForensicOnly => False
    | Claim.justificationDistinctFromSanctification => False
    | Claim.faithIsSufficient => False
    | Claim.justificationByFaithAlone => False
    | Claim.matthew7DoingIncludesBelieving => False
    | Claim.matthew19LawExposesInability => False
    | x => True
```

`calvinOnJesusWordsReading`
Calvin's reading of Jesus' words. In Matthew 7 the doing includes believing and is not a condition of entry in its own right. In Matthew 19 Christ replies on the law's own terms and does not give the way to life. In Luke the plea and the faith sufficed.

```
def calvinOnJesusWordsReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.matthew7ObedienceIsAGround => False
    | Claim.matthew19CommandmentsAreTheWayToLife => False
    | x => True
```

### What each position holds

`luke18Case_establishes`
**Luke 18 reaches "faith suffices"**, given its step.

```
theorem luke18Case_establishes : Establishes luke18Case
-- axioms: propext, Quot.sound
```

`luke18Case_is_satisfiable`
Luke 18's case can be held without contradiction.

```
theorem luke18Case_is_satisfiable : Satisfiable luke18Case.premises
-- axioms: propext, Quot.sound
```

`trent_grants_the_parable`
**Trent's case is consistent with every word of the parable.** Trent never cites Luke 18. But nothing in its decree denies that the tax collector pleaded for mercy, brought no works that earn

anything, and went home justified by God's verdict. Its case can be held with all of that, on Rome's reading, where faith without the dispositions does not suffice.

What Trent's case denies, when applied to the parable, is the step from it, not the text.

```
theorem trent_grants_the_parable : Grants tridentineCase ( [p
    Claim.luke18_9_14TaxCollectorJustified, p Claim.luke18JustifiedIsVerdict,
    p Claim.taxCollectorBringsNoWorks])
-- axioms: propext, Quot.sound
```

**matthew7ObedienceCase_establishes**
Rome's reading of Matthew 7 reaches its conclusion.

```
theorem matthew7ObedienceCase_establishes : Establishes matthew7ObedienceCase
-- axioms: propext, Quot.sound
```

**matthew7ObedienceCase_is_satisfiable**
Rome's reading of Matthew 7 can be held without contradiction.

```
theorem matthew7ObedienceCase_is_satisfiable : Satisfiable
    matthew7ObedienceCase.premises
-- axioms: propext, Quot.sound
```

**matthew7FaithCase_establishes**
Calvin's reading of Matthew 7 reaches its conclusion.

```
theorem matthew7FaithCase_establishes : Establishes matthew7FaithCase
-- axioms: propext, Quot.sound
```

**matthew7FaithCase_is_satisfiable**
Calvin's reading of Matthew 7 can be held without contradiction.

```
theorem matthew7FaithCase_is_satisfiable : Satisfiable
    matthew7FaithCase.premises
-- axioms: propext, Quot.sound
```

**matthew19WayCase_establishes**
Rome's reading of Matthew 19 reaches its conclusion.

```
theorem matthew19WayCase_establishes : Establishes matthew19WayCase
-- axioms: propext, Quot.sound
```

**matthew19WayCase_is_satisfiable**
Rome's reading of Matthew 19 can be held without contradiction.

```
theorem matthew19WayCase_is_satisfiable : Satisfiable
    matthew19WayCase.premises
-- axioms: propext, Quot.sound
```

**matthew19LegalCase_establishes**
Calvin's reading of Matthew 19 reaches its conclusion.

```
theorem matthew19LegalCase_establishes : Establishes matthew19LegalCase
-- axioms: propext, Quot.sound
```

`matthew19LegalCase_is_satisfiable`
Calvin's reading of Matthew 19 can be held without contradiction.

```
theorem matthew19LegalCase_is_satisfiable : Satisfiable
    matthew19LegalCase.premises
-- axioms: propext, Quot.sound
```

### What the texts leave open

`matthew7_leaves_the_ground_open`
**Matthew 7:21–23 leaves open whether obedience is a condition of entry in its own right.** Its words say that the test is doing the Father's will. They do not say that the doing is such a condition, and they do not say that it is only the fruit of faith. Both readings keep the words, and differ only in what they add to them.

```
theorem matthew7_leaves_the_ground_open : Independent [p
    Claim.matthew7_21_23DoingTheWill] (p Claim.matthew7ObedienceIsAGround)
-- axioms: propext, Quot.sound
```

`matthew19_leaves_the_way_open`
**Matthew 19:17 leaves open whether the commandments are the way to life.** "If you would enter life, keep the commandments" is kept alike by the reading on which it is the way, and by the reading on which it is a reply on the law's own terms.

```
theorem matthew19_leaves_the_way_open : Independent [p
    Claim.matthew19_17KeepTheCommandments] (p
    Claim.matthew19CommandmentsAreTheWayToLife)
-- axioms: propext, Quot.sound
```

### Why Luke 18 stands against Trent

`whyLukeEighteenStandsAgainstTrent`
**Why Luke 18 stands against Trent.** Everything turns on Luke 18's own step: from the parable, the verdict, and the plea without works, to "faith suffices".

Trent cannot hold that step. Two things in its case contradict it, and both are needed: its definition of justification as the renewal of the inward person (Session VI, ch. 7), and the step from that definition to denying that faith suffices (canon 9). Nothing else in Trent's case does. So Luke 18 meets Trent exactly where Luke 7:50 does (`whyTheDominicalCaseStandsAgainstTrent`): not over what the parable says, which Trent's case is consistent with, but over what justification is.

The dispositions of chapter 6 are why the step is rated `disputed`. They are not a premise of Trent's case here. What can be shown against Trent's definition from the meaning of the word, and what cannot, is checked in `whatTrentsDefinitionClaims`.

**Why *Luke 18:14: "this man went down to his house justified"* stands against *Trent, against 'not by works'*.**

- **The crux:** $(P_{59} \wedge P_{60} \wedge P_{61}) \to P_{26}$, a premise of *Luke 18:14: "this man went down to his house justified"*.
- **What it does:** its conclusion does not follow without it.
- **Granted:** $P_{59}$, $P_{60}$, $P_{61}$, which the break also needs.
- **Where the rival breaks:** $P_{33}$, $P_{33} \to \neg P_{26}$ cannot be held together with $(P_{59} \wedge P_{60} \wedge P_{61}) \to P_{26}$ and $P_{59}$, $P_{60}$, $P_{61}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - $P_{59}$ Luke 18:9–14 — the tax collector pleads for mercy and goes home justified, rather than the Pharisee who listed his works — *consensus*: Luke 18:9-14; [25, 201–207]
  - $P_{60}$ 'Justified' at Luke 18:14 is God's verdict: accepted as righteous before God — *well supported*: [25, 206–207]; Luke 18:14
  - $P_{61}$ The tax collector brings no works that merit, only a humble and contrite plea for mercy — *consensus*: Luke 18:9-14; [25, 206–207]; [44, 36]
  - the step itself — *disputed*: [44, 45]; [44, 33–34]

**`luke18Case_strength`**
Luke 18's case rests on a step Trent contests, so its weakest link is `disputed`.

```
theorem luke18Case_strength : luke18Case.strength = 0
-- axioms: propext
```

**`matthew7ObedienceCase_strength`**
Rome's reading of Matthew 7 rests on that reading, so its weakest link is `disputed`.

```
theorem matthew7ObedienceCase_strength : matthew7ObedienceCase.strength = 0
-- axioms: propext
```

**`matthew7FaithCase_strength`**
Calvin's reading of Matthew 7 rests on his, so its weakest link is `disputed`.

```
theorem matthew7FaithCase_strength : matthew7FaithCase.strength = 0
-- axioms: propext
```

**`matthew19WayCase_strength`**
Rome's reading of Matthew 19 rests on that reading, so its weakest link is `disputed`.

```
theorem matthew19WayCase_strength : matthew19WayCase.strength = 0
-- axioms: propext
```

**`matthew19LegalCase_strength`**
Calvin's reading of Matthew 19 rests on his, so its weakest link is `disputed`.

```
theorem matthew19LegalCase_strength : matthew19LegalCase.strength = 0
-- axioms: propext
```

### The debate over Jesus' words

`wordsPartyNode`
The premises each position argues from.

```
def wordsPartyNode : WordsParty → ArgumentPackage Claim :=
  fun x =>
    match x with
    | WordsParty.luke7 => dominicalCase
    | WordsParty.luke18 => luke18Case
    | WordsParty.trent => tridentineCase
    | WordsParty.matthew7Obedience => matthew7ObedienceCase
    | WordsParty.matthew7Faith => matthew7FaithCase
    | WordsParty.matthew19Way => matthew19WayCase
    | WordsParty.matthew19Legal => matthew19LegalCase
```

`jesusWordsDispute`
The debate over Jesus' words. For every position heard: its premises can be held without contradiction, its conclusion follows from them, and every step it uses is rated. Each position's weakest link is `disputed`.

```
def jesusWordsDispute : Dispute Claim WordsParty :=
  { node := wordsPartyNode,
    consistent := jesusWordsDispute._proof_1,
    sound := jesusWordsDispute._proof_2,
    rated := jesusWordsDispute._proof_10 }
```

`jesusWordsDispute_defeats`
**Who defeats whom**, for all 49 pairs: four ties, and nothing else. Luke 7:50 and Trent defeat each other, and so do Luke 18 and Trent, over Trent's definition of justification. Each reading of Matthew defeats its rival and is defeated in return. Every answer is worked out from the positions' premises and checked by machine.

```
theorem jesusWordsDispute_defeats :  (i j : WordsParty),
    jesusWordsDispute.defeats i j  (i, j)  [(WordsParty.luke7,
    WordsParty.trent), (WordsParty.trent, WordsParty.luke7),
    (WordsParty.luke18, WordsParty.trent), (WordsParty.trent,
    WordsParty.luke18), (WordsParty.matthew7Obedience,
    WordsParty.matthew7Faith), (WordsParty.matthew7Faith,
    WordsParty.matthew7Obedience), (WordsParty.matthew19Way,
    WordsParty.matthew19Legal), (WordsParty.matthew19Legal,
    WordsParty.matthew19Way)]
-- axioms: propext, Classical.choice, Quot.sound
```

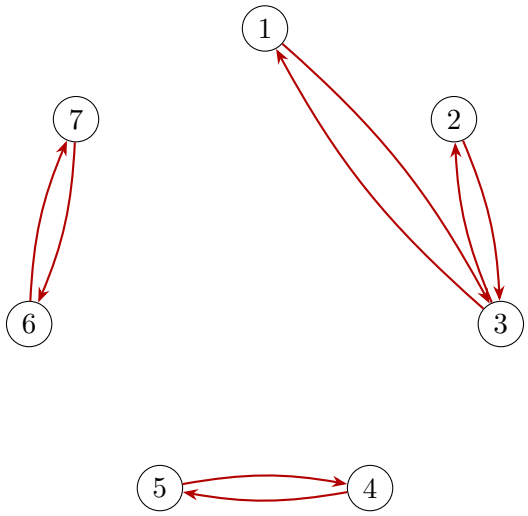
`jesusWordsDispute_supports`
**No position supports another, and no position's case is contained in another's**, in any of the 49 pairs. Every answer is worked out and checked by machine.

```
theorem jesusWordsDispute_supports :  (i j : WordsParty),
    ¬jesusWordsDispute.supports i j
-- axioms: propext, Classical.choice, Quot.sound
```

**jesusWordsDispute_partOf**
Each position's case contains itself and no other. Every answer is worked out and checked by machine.

```
theorem jesusWordsDispute_partOf :   (i j : WordsParty),
    jesusWordsDispute.partOf i j   i = j   (i, j)   []
-- axioms: propext, Classical.choice, Quot.sound
```

**jesusWordsMap**
The debate over Jesus' words drawn as a map: who defeats whom.




Solid: defeats. Dashed: supports. Dotted: one party's case is part of another's.

1. Luke 7:50: "your faith has saved you"
2. Luke 18:14: "this man went down to his house justified"
3. Trent, against 'not by works'
4. Matthew 7:21–23, read as obedience a condition of entry
5. Matthew 7:21–23, read as the doing including faith
6. Matthew 19:17, read as the commandments the way to life
7. Matthew 19:17, read as the law exposing what he has not kept

| From | To | Edge |
|---|---|---|
| 1 *Luke 7:50: "your faith has saved you"* | 3 *Trent, against 'not by works'* | defeats |
| 2 *Luke 18:14: "this man went down to his house justified"* | 3 *Trent, against 'not by works'* | defeats |
| 3 *Trent, against 'not by works'* | 1 *Luke 7:50: "your faith has saved you"* | defeats |

| From | To | Edge |
|---|---|---|
| 3 *Trent, against 'not by works'* | 2 *Luke 18:14: "this man went down to his house justified"* | defeats |
| 4 *Matthew 7:21–23, read as obedience a condition of entry* | 5 *Matthew 7:21–23, read as the doing including faith* | defeats |
| 5 *Matthew 7:21–23, read as the doing including faith* | 4 *Matthew 7:21–23, read as obedience a condition of entry* | defeats |
| 6 *Matthew 19:17, read as the commandments the way to life* | 7 *Matthew 19:17, read as the law exposing what he has not kept* | defeats |
| 7 *Matthew 19:17, read as the law exposing what he has not kept* | 6 *Matthew 19:17, read as the commandments the way to life* | defeats |

The defeats are the cells of `jesusWordsDispute_defeats`, the supports the cells of `jesusWords Dispute_supports` and the parts the cells of `jesusWordsDispute_partOf`, each computed from the parties' premises and checked by the kernel. The attacks derived through support and through parts are reported, not counted: every verdict is computed from the defeats alone. Every derived attack is already a defeat.

`lukeWithRomeOnMatthewReading`

**Rome's readings of Matthew can be held together with Luke's sayings.** One consistent reading holds Luke 7:50 and Luke 18, that faith sufficed, and Rome's readings of Matthew 7 and 19, that salvation is not apart from works. As written out here, "faith suffices" and "not apart from works" are different claims, and Luke's sayings make only the first. So whoever holds both is not contradicted by these texts. This reading takes neither of Trent's further claims: baptism as the instrument of justification, and justification as including sanctification.

```
def lukeWithRomeOnMatthewReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.paulsJustifyDenotesRenewal => False
    | Claim.rev22_11BeJustifiedStill => False
    | Claim.sir18_22BeJustifiedToDeath => False
    | Claim.jamesUsesDikaioAsPaul => False
    | Claim.salvationNotByWorks => False
    | Claim.matthew7DoingIncludesBelieving => False
    | Claim.matthew19LawExposesInability => False
    | Claim.baptismIsInstrumentalCause => False
    | Claim.justificationIncludesSanctification => False
    | x => True
```

`luke_stands_with_rome_on_matthew`

Luke's two sayings can be held together with Rome's readings of Matthew.

```
theorem luke_stands_with_rome_on_matthew : jesusWordsDispute.StandTogether
    [WordsParty.luke7, WordsParty.luke18, WordsParty.matthew7Obedience,
    WordsParty.matthew19Way]
-- axioms: propext, Classical.choice, Quot.sound
```

`jesusWordsSettleNothing`
Why nothing is forced: every position has an attacker. Luke 7:50 and Luke 18 each have Trent, Trent has Luke 7:50, and each reading of Matthew has its rival.

**Nothing prevails outright: every party is defeated by another.**

- *Trent, against 'not by works'* defeats *Luke 7:50: "your faith has saved you".*
- *Trent, against 'not by works'* defeats *Luke 18:14: "this man went down to his house justified".*
- *Luke 7:50: "your faith has saved you"* defeats *Trent, against 'not by works'* (`whyTheDominicalCaseStandsAgainstTrent`).
- *Matthew 7:21–23, read as the doing including faith* defeats *Matthew 7:21–23, read as obedience a condition of entry.*
- *Matthew 7:21–23, read as obedience a condition of entry* defeats *Matthew 7:21–23, read as the doing including faith.*
- *Matthew 19:17, read as the law exposing what he has not kept* defeats *Matthew 19:17, read as the commandments the way to life.*
- *Matthew 19:17, read as the commandments the way to life* defeats *Matthew 19:17, read as the law exposing what he has not kept.*

**What this rests on.** The reasons state 7 defeats and 0 absences of defeat, each a cell of the defeat table, `jesusWordsDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Trent, against 'not by works'*, weakest at *disputed*:
  - Justification is not remission of sins only, but renewal of the inward man — [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [169, Trent, Session VI (1547), canon 11]
- *Luke 7:50: "your faith has saved you"*, weakest at *disputed*:
  - Luke 7:47 — her love is the evidence of her forgiveness, not its ground — [110, ad loc. Luke 7:47]; [139, 54–54]; [98, Apology IV, on love and the fulfilling of the law: Luke 7:47–50]; Luke 7:41-43; Luke 7:47; Luke 7:47-50
  - an inference step — [169, Trent, Session VI (1547), canon 9]
- *Luke 18:14: "this man went down to his house justified"*, weakest at *disputed*:
  - an inference step — [44, 45]; [44, 33–34]
- *Matthew 7:21–23, read as the doing including faith*, weakest at *disputed*:
  - In Matthew 7:21–23, doing the Father's will includes believing in Christ, and "I never knew you" means no union with him by faith — [26, 367–368]
  - an inference step — [37, 2826]

- *Matthew 7:21–23, read as obedience a condition of entry*, weakest at *disputed*:
  - In Matthew 7:21–23, doing the Father's will is a condition of entering the kingdom in its own right, not only the fruit of faith — [37, 2826]; [37, 1821]
  - an inference step — [26, 367–368]
- *Matthew 19:17, read as the law exposing what he has not kept*, weakest at *disputed*:
  - In Matthew 19:17, Christ answers on the law's own terms, so that the young man may see he has not kept it and turn to faith — [25, 393–394]
  - an inference step — [80, 12]
- *Matthew 19:17, read as the commandments the way to life*, weakest at *disputed*:
  - In Matthew 19:17, keeping the commandments is the way to life, made possible by grace — [80, 12]; [37, 2052–2053]; [44, 35]
  - an inference step — [25, 394]

Why *Luke 7:50: "your faith has saved you"* defeats *Trent, against 'not by works'*, at the level of the claims: `whyTheDominicalCaseStandsAgainstTrent`.

`jesus_words_force_nothing`
**Heard together, Jesus' words force nothing.** Every position is in a tie the debate cannot settle: each saying in Luke with Trent, over what justification is, and each reading of Matthew with its rival. Every weakest link is `disputed`, so no rating breaks a tie.

It does not show that Jesus' words say nothing. Each position can be defended, and Trent accepts every word of Luke 18 (`trent_grants_the_parable`). What the debate cannot do is choose between readings rated alike.

```
theorem jesus_words_force_nothing : Framework.grounded
    jesusWordsDispute.defeats =
-- axioms: propext, Classical.choice, Quot.sound
```

`luke18StandsWithLuke7`
Why Luke 18 can be defended: it can be held with Luke 7:50 and with Rome's readings of Matthew, and Trent, its one attacker, is defeated from within that set, by Luke 7:50 and by Luke 18 itself.

***Luke 18:14: "this man went down to his house justified"* is accepted on some resolution.**

- A position holding *Luke 7:50: "your faith has saved you"*, *Luke 18:14: "this man went down to his house justified"*, *Matthew 7:21–23, read as obedience a condition of entry*, *Matthew 19:17, read as the commandments the way to life* can be held.
- None of *Luke 7:50: "your faith has saved you"*, *Luke 18:14: "this man went down to his house justified"*, *Matthew 7:21–23, read as obedience a condition of entry*, *Matthew 19:17, read as the commandments the way to life* defeats another, and each attack on them is answered from among them:
  - *Trent, against 'not by works'* defeats *Luke 7:50: "your faith has saved you"*, and *Luke 7:50: "your faith has saved you"* defeats *Trent, against 'not by works'* (`whyTheDominicalCaseStandsAgainstTrent`).

  - *Trent, against 'not by works'* defeats *Luke 18:14: "this man went down to his house justified"*, and *Luke 7:50: "your faith has saved you"* defeats *Trent, against 'not by works'* (`whyTheDominicalCaseStandsAgainstTrent`).
  - *Matthew 7:21–23, read as the doing including faith* defeats *Matthew 7:21–23, read as obedience a condition of entry*, and *Matthew 7:21–23, read as obedience a condition of entry* defeats *Matthew 7:21–23, read as the doing including faith*.
  - *Matthew 19:17, read as the law exposing what he has not kept* defeats *Matthew 19:17, read as the commandments the way to life*, and *Matthew 19:17, read as the commandments the way to life* defeats *Matthew 19:17, read as the law exposing what he has not kept*.

**What this rests on.** The reasons state 7 defeats and 24 absences of defeat, each a cell of the defeat table, `jesusWordsDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Luke 7:50: "your faith has saved you"*, weakest at *disputed*:
  - Luke 7:47 — her love is the evidence of her forgiveness, not its ground — [110, ad loc. Luke 7:47]; [139, 54–54]; [98, Apology IV, on love and the fulfilling of the law: Luke 7:47–50]; Luke 7:41-43; Luke 7:47; Luke 7:47-50
  - an inference step — [169, Trent, Session VI (1547), canon 9]
- *Luke 18:14: "this man went down to his house justified"*, weakest at *disputed*:
  - an inference step — [44, 45]; [44, 33–34]
- *Matthew 7:21–23, read as obedience a condition of entry*, weakest at *disputed*:
  - In Matthew 7:21–23, doing the Father's will is a condition of entering the kingdom in its own right, not only the fruit of faith — [37, 2826]; [37, 1821]
  - an inference step — [26, 367–368]
- *Matthew 19:17, read as the commandments the way to life*, weakest at *disputed*:
  - In Matthew 19:17, keeping the commandments is the way to life, made possible by grace — [80, 12]; [37, 2052–2053]; [44, 35]
  - an inference step — [25, 394]
- *Trent, against 'not by works'*, weakest at *disputed*:
  - Justification is not remission of sins only, but renewal of the inward man — [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [169, Trent, Session VI (1547), canon 11]
- *Matthew 7:21–23, read as the doing including faith*, weakest at *disputed*:
  - In Matthew 7:21–23, doing the Father's will includes believing in Christ, and "I never knew you" means no union with him by faith — [26, 367–368]
  - an inference step — [37, 2826]
- *Matthew 19:17, read as the law exposing what he has not kept*, weakest at *disputed*:

  - In Matthew 19:17, Christ answers on the law's own terms, so that the young man may see he has not kept it and turn to faith — [25, 393–394]
  - an inference step — [80, 12]

Why *Luke 7:50: "your faith has saved you"* defeats *Trent, against 'not by works'*, at the level of the claims: `whyTheDominicalCaseStandsAgainstTrent`.

`luke18_defensible`
**Luke 18 can be defended.** A consistent set of positions that answers every attack holds it, with Luke 7:50. Its only attacker is Trent, over Trent's definition of justification, and it defeats Trent in return. It does not conflict with either reading of Matthew. The set that holds it here holds Rome's readings of Matthew 7 and 19 as well (`luke_stands_with_rome_on_matthew`), and the set that holds Calvin's readings holds it too (`matthew7RomeAnsweredByCalvin`).

```
theorem luke18_defensible : Framework.CredulouslyAccepted
    jesusWordsDispute.defeats WordsParty.luke18
-- axioms: propext, Classical.choice, Quot.sound
```

`luke18AnsweredByTrent`
Why Luke 18 is not forced: a set of positions that can be defended includes Trent, and Trent defeats it.

***Luke 18:14: "this man went down to his house justified"* is not accepted on every resolution.**

- A position holding *Trent, against 'not by works'*, *Matthew 7:21–23, read as obedience a condition of entry*, *Matthew 19:17, read as the commandments the way to life* can be held, and it holds *Trent, against 'not by works'*; *Trent, against 'not by works'* conflicts with *Luke 18:14: "this man went down to his house justified"*: *Trent, against 'not by works'* defeats *Luke 18:14: "this man went down to his house justified"*, and *Luke 18:14: "this man went down to his house justified"* defeats *Trent, against 'not by works'* (`whyLukeEighteenStandsAgainstTrent`).
- None of *Trent, against 'not by works'*, *Matthew 7:21–23, read as obedience a condition of entry*, *Matthew 19:17, read as the commandments the way to life* defeats another, and each attack on them is answered from among them:
  - *Luke 7:50: "your faith has saved you"* defeats *Trent, against 'not by works'* (`whyTheDominicalCaseStandsAgainstTrent`), and *Trent, against 'not by works'* defeats *Luke 7:50: "your faith has saved you"*.
  - *Luke 18:14: "this man went down to his house justified"* defeats *Trent, against 'not by works'* (`whyLukeEighteenStandsAgainstTrent`), and *Trent, against 'not by works'* defeats *Luke 18:14: "this man went down to his house justified"*.
  - *Matthew 7:21–23, read as the doing including faith* defeats *Matthew 7:21–23, read as obedience a condition of entry*, and *Matthew 7:21–23, read as obedience a condition of entry* defeats *Matthew 7:21–23, read as the doing including faith*.
  - *Matthew 19:17, read as the law exposing what he has not kept* defeats *Matthew 19:17, read as the commandments the way to life*, and *Matthew 19:17, read as the commandments the way to life* defeats *Matthew 19:17, read as the law exposing what he has not kept*.

**What this rests on.** The reasons state 8 defeats and 17 absences of defeat, each a cell of the defeat table, `jesusWordsDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Trent, against 'not by works'*, weakest at *disputed*:
  - Justification is not remission of sins only, but renewal of the inward man — [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [169, Trent, Session VI (1547), canon 11]
- *Luke 18:14: "this man went down to his house justified"*, weakest at *disputed*:
  - an inference step — [44, 45]; [44, 33–34]
- *Matthew 7:21–23, read as obedience a condition of entry*, weakest at *disputed*:
  - In Matthew 7:21–23, doing the Father's will is a condition of entering the kingdom in its own right, not only the fruit of faith — [37, 2826]; [37, 1821]
  - an inference step — [26, 367–368]
- *Matthew 19:17, read as the commandments the way to life*, weakest at *disputed*:
  - In Matthew 19:17, keeping the commandments is the way to life, made possible by grace — [80, 12]; [37, 2052–2053]; [44, 35]
  - an inference step — [25, 394]
- *Luke 7:50: "your faith has saved you"*, weakest at *disputed*:
  - Luke 7:47 — her love is the evidence of her forgiveness, not its ground — [110, ad loc. Luke 7:47]; [139, 54–54]; [98, Apology IV, on love and the fulfilling of the law: Luke 7:47–50]; Luke 7:41-43; Luke 7:47; Luke 7:47-50
  - an inference step — [169, Trent, Session VI (1547), canon 9]
- *Matthew 7:21–23, read as the doing including faith*, weakest at *disputed*:
  - In Matthew 7:21–23, doing the Father's will includes believing in Christ, and "I never knew you" means no union with him by faith — [26, 367–368]
  - an inference step — [37, 2826]
- *Matthew 19:17, read as the law exposing what he has not kept*, weakest at *disputed*:
  - In Matthew 19:17, Christ answers on the law's own terms, so that the young man may see he has not kept it and turn to faith — [25, 393–394]
  - an inference step — [80, 12]

Why *Luke 18:14: "this man went down to his house justified"* defeats *Trent, against 'not by works'*, at the level of the claims: `whyLukeEighteenStandsAgainstTrent`. Why *Luke 7:50: "your faith has saved you"* defeats *Trent, against 'not by works'*, at the level of the claims: `whyTheDominicalCase StandsAgainstTrent`.

`luke18_not_forced`

**Nor is Luke 18 forced.** A consistent set of positions that answers every attack holds Trent, and cannot hold Luke 18 with it. What would decide it is the step from the plea to "faith suffices". That step is rated `disputed`, because Trent requires the dispositions of chapter 6 and condemns "nothing else is required" (canon 9). Behind the step is Trent's definition of justification (`whyLukeEighteenStandsAgainstTrent`).

```
theorem luke18_not_forced : ¬Framework.SkepticallyAccepted
    jesusWordsDispute.defeats WordsParty.luke18
-- axioms: propext, Classical.choice, Quot.sound
```

`matthew7RomeAnsweredByCalvin`

Why Rome's reading of Matthew 7 is not forced: a set of positions that can be defended includes Calvin's reading, which defeats Rome's.

***Matthew 7:21–23, read as obedience a condition of entry* is not accepted on every resolution.**

- A position holding *Luke 7:50: "your faith has saved you"*, *Luke 18:14: "this man went down to his house justified"*, *Matthew 7:21–23, read as the doing including faith*, *Matthew 19:17, read as the law exposing what he has not kept* can be held, and it holds *Matthew 7:21–23, read as the doing including faith*; *Matthew 7:21–23, read as the doing including faith* conflicts with *Matthew 7:21–23, read as obedience a condition of entry*: *Matthew 7:21–23, read as the doing including faith* defeats *Matthew 7:21–23, read as obedience a condition of entry*, and *Matthew 7:21–23, read as obedience a condition of entry* defeats *Matthew 7:21–23, read as the doing including faith*.
- None of *Luke 7:50: "your faith has saved you"*, *Luke 18:14: "this man went down to his house justified"*, *Matthew 7:21–23, read as the doing including faith*, *Matthew 19:17, read as the law exposing what he has not kept* defeats another, and each attack on them is answered from among them:
  - *Trent, against 'not by works'* defeats *Luke 7:50: "your faith has saved you"*, and *Luke 7:50: "your faith has saved you"* defeats *Trent, against 'not by works'* (`whyTheDominicalCaseStandsAgainstTrent`).
  - *Trent, against 'not by works'* defeats *Luke 18:14: "this man went down to his house justified"*, and *Luke 7:50: "your faith has saved you"* defeats *Trent, against 'not by works'* (`whyTheDominicalCaseStandsAgainstTrent`).
  - *Matthew 7:21–23, read as obedience a condition of entry* defeats *Matthew 7:21–23, read as the doing including faith*, and *Matthew 7:21–23, read as the doing including faith* defeats *Matthew 7:21–23, read as obedience a condition of entry*.
  - *Matthew 19:17, read as the commandments the way to life* defeats *Matthew 19:17, read as the law exposing what he has not kept*, and *Matthew 19:17, read as the law exposing what he has not kept* defeats *Matthew 19:17, read as the commandments the way to life*.

**What this rests on.** The reasons state 7 defeats and 24 absences of defeat, each a cell of the defeat table, `jesusWordsDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Matthew 7:21–23, read as the doing including faith*, weakest at *disputed*:
  - In Matthew 7:21–23, doing the Father's will includes believing in Christ, and "I never knew you" means no union with him by faith — [26, 367–368]
  - an inference step — [37, 2826]
- *Matthew 7:21–23, read as obedience a condition of entry*, weakest at *disputed*:
  - In Matthew 7:21–23, doing the Father's will is a condition of entering the kingdom in its own right, not only the fruit of faith — [37, 2826]; [37, 1821]
  - an inference step — [26, 367–368]
- *Luke 7:50: "your faith has saved you"*, weakest at *disputed*:
  - Luke 7:47 — her love is the evidence of her forgiveness, not its ground — [110, ad loc. Luke 7:47]; [139, 54–54]; [98, Apology IV, on love and the fulfilling of the law: Luke 7:47–50]; Luke 7:41-43; Luke 7:47; Luke 7:47-50
  - an inference step — [169, Trent, Session VI (1547), canon 9]
- *Luke 18:14: "this man went down to his house justified"*, weakest at *disputed*:
  - an inference step — [44, 45]; [44, 33–34]
- *Matthew 19:17, read as the law exposing what he has not kept*, weakest at *disputed*:
  - In Matthew 19:17, Christ answers on the law's own terms, so that the young man may see he has not kept it and turn to faith — [25, 393–394]
  - an inference step — [80, 12]
- *Trent, against 'not by works'*, weakest at *disputed*:
  - Justification is not remission of sins only, but renewal of the inward man — [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [169, Trent, Session VI (1547), canon 11]
- *Matthew 19:17, read as the commandments the way to life*, weakest at *disputed*:
  - In Matthew 19:17, keeping the commandments is the way to life, made possible by grace — [80, 12]; [37, 2052–2053]; [44, 35]
  - an inference step — [25, 394]

Why *Luke 7:50: "your faith has saved you"* defeats *Trent, against 'not by works'*, at the level of the claims: `whyTheDominicalCaseStandsAgainstTrent`.

`matthew7_rome_reading_not_forced`
**Rome's reading of Matthew 7 is not forced.** A consistent set of positions that answers every attack holds Calvin's reading, on which the doing includes believing and is not a condition of entry in its own right, and cannot hold Rome's with it.

```
theorem matthew7_rome_reading_not_forced : ¬Framework.SkepticallyAccepted
    jesusWordsDispute.defeats WordsParty.matthew7Obedience
-- axioms: propext, Classical.choice, Quot.sound
```

`matthew7CalvinAnsweredByRome`
Why Calvin's reading of Matthew 7 is not forced: a set of positions that can be defended includes Rome's reading, which defeats Calvin's.

***Matthew 7:21–23, read as the doing including faith* is not accepted on every resolution.**

- A position holding *Luke 7:50: "your faith has saved you"*, *Luke 18:14: "this man went down to his house justified"*, *Matthew 7:21–23, read as obedience a condition of entry*, *Matthew 19:17, read as the commandments the way to life* can be held, and it holds *Matthew 7:21–23, read as obedience a condition of entry*; *Matthew 7:21–23, read as obedience a condition of entry* conflicts with *Matthew 7:21–23, read as the doing including faith*: *Matthew 7:21–23, read as obedience a condition of entry* defeats *Matthew 7:21–23, read as the doing including faith*, and *Matthew 7:21–23, read as the doing including faith* defeats *Matthew 7:21–23, read as obedience a condition of entry*.
- None of *Luke 7:50: "your faith has saved you"*, *Luke 18:14: "this man went down to his house justified"*, *Matthew 7:21–23, read as obedience a condition of entry*, *Matthew 19:17, read as the commandments the way to life* defeats another, and each attack on them is answered from among them:
  - *Trent, against 'not by works'* defeats *Luke 7:50: "your faith has saved you"*, and *Luke 7:50: "your faith has saved you"* defeats *Trent, against 'not by works'* (`whyTheDominicalCaseStandsAgainstTrent`).
  - *Trent, against 'not by works'* defeats *Luke 18:14: "this man went down to his house justified"*, and *Luke 7:50: "your faith has saved you"* defeats *Trent, against 'not by works'* (`whyTheDominicalCaseStandsAgainstTrent`).
  - *Matthew 7:21–23, read as the doing including faith* defeats *Matthew 7:21–23, read as obedience a condition of entry*, and *Matthew 7:21–23, read as obedience a condition of entry* defeats *Matthew 7:21–23, read as the doing including faith*.
  - *Matthew 19:17, read as the law exposing what he has not kept* defeats *Matthew 19:17, read as the commandments the way to life*, and *Matthew 19:17, read as the commandments the way to life* defeats *Matthew 19:17, read as the law exposing what he has not kept*.

**What this rests on.** The reasons state 7 defeats and 24 absences of defeat, each a cell of the defeat table, `jesusWordsDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Matthew 7:21–23, read as obedience a condition of entry*, weakest at *disputed*:
  - In Matthew 7:21–23, doing the Father's will is a condition of entering the kingdom in its own right, not only the fruit of faith — [37, 2826]; [37, 1821]
  - an inference step — [26, 367–368]
- *Matthew 7:21–23, read as the doing including faith*, weakest at *disputed*:
  - In Matthew 7:21–23, doing the Father's will includes believing in Christ, and "I never knew you" means no union with him by faith — [26, 367–368]
  - an inference step — [37, 2826]

- *Luke 7:50: "your faith has saved you"*, weakest at *disputed*:
  - Luke 7:47 — her love is the evidence of her forgiveness, not its ground — [110, ad loc. Luke 7:47]; [139, 54–54]; [98, Apology IV, on love and the fulfilling of the law: Luke 7:47–50]; Luke 7:41-43; Luke 7:47; Luke 7:47-50
  - an inference step — [169, Trent, Session VI (1547), canon 9]
- *Luke 18:14: "this man went down to his house justified"*, weakest at *disputed*:
  - an inference step — [44, 45]; [44, 33–34]
- *Matthew 19:17, read as the commandments the way to life*, weakest at *disputed*:
  - In Matthew 19:17, keeping the commandments is the way to life, made possible by grace — [80, 12]; [37, 2052–2053]; [44, 35]
  - an inference step — [25, 394]
- *Trent, against 'not by works'*, weakest at *disputed*:
  - Justification is not remission of sins only, but renewal of the inward man — [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [169, Trent, Session VI (1547), canon 11]
- *Matthew 19:17, read as the law exposing what he has not kept*, weakest at *disputed*:
  - In Matthew 19:17, Christ answers on the law's own terms, so that the young man may see he has not kept it and turn to faith — [25, 393–394]
  - an inference step — [80, 12]

Why *Luke 7:50: "your faith has saved you"* defeats *Trent, against 'not by works'*, at the level of the claims: `whyTheDominicalCaseStandsAgainstTrent`.

`matthew7_calvin_reading_not_forced`
**Nor is Calvin's.** A consistent set of positions that answers every attack holds Rome's reading, on which obedience is a condition of entry, and cannot hold Calvin's with it. Between the two readings of Matthew 7 the debate chooses neither, as the passage itself does not (`matthew7_leaves_the_ground_open`).

```
theorem matthew7_calvin_reading_not_forced : ¬Framework.SkepticallyAccepted
    jesusWordsDispute.defeats WordsParty.matthew7Faith
-- axioms: propext, Classical.choice, Quot.sound
```

`matthew19RomeAnsweredByCalvin`
Why Rome's reading of Matthew 19 is not forced: a set of positions that can be defended includes Calvin's reading, which defeats Rome's.

***Matthew 19:17, read as the commandments the way to life* is not accepted on every resolution.**

- A position holding *Luke 7:50: "your faith has saved you"*, *Luke 18:14: "this man went down to his house justified"*, *Matthew 7:21–23, read as the doing including faith*, *Matthew 19:17, read as the law exposing what he has not kept* can be held, and it holds *Matthew 19:17, read as the law exposing what he has not kept*; *Matthew 19:17, read as the law exposing what he has not kept* conflicts with *Matthew 19:17, read as the commandments the way to life*: *Matthew 19:17, read as the law exposing what he has not kept* defeats *Matthew 19:17, read as the commandments the way to life*, and *Matthew 19:17, read as the commandments the way to life* defeats *Matthew 19:17, read as the law exposing what he has not kept.*
- None of *Luke 7:50: "your faith has saved you"*, *Luke 18:14: "this man went down to his house justified"*, *Matthew 7:21–23, read as the doing including faith*, *Matthew 19:17, read as the law exposing what he has not kept* defeats another, and each attack on them is answered from among them:
  - *Trent, against 'not by works'* defeats *Luke 7:50: "your faith has saved you"*, and *Luke 7:50: "your faith has saved you"* defeats *Trent, against 'not by works'* (`whyTheDominicalCaseStandsAgainstTrent`).
  - *Trent, against 'not by works'* defeats *Luke 18:14: "this man went down to his house justified"*, and *Luke 7:50: "your faith has saved you"* defeats *Trent, against 'not by works'* (`whyTheDominicalCaseStandsAgainstTrent`).
  - *Matthew 7:21–23, read as obedience a condition of entry* defeats *Matthew 7:21–23, read as the doing including faith*, and *Matthew 7:21–23, read as the doing including faith* defeats *Matthew 7:21–23, read as obedience a condition of entry.*
  - *Matthew 19:17, read as the commandments the way to life* defeats *Matthew 19:17, read as the law exposing what he has not kept*, and *Matthew 19:17, read as the law exposing what he has not kept* defeats *Matthew 19:17, read as the commandments the way to life.*

**What this rests on.** The reasons state 7 defeats and 24 absences of defeat, each a cell of the defeat table, `jesusWordsDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Matthew 19:17, read as the law exposing what he has not kept*, weakest at *disputed*:
  - In Matthew 19:17, Christ answers on the law's own terms, so that the young man may see he has not kept it and turn to faith — [25, 393–394]
  - an inference step — [80, 12]
- *Matthew 19:17, read as the commandments the way to life*, weakest at *disputed*:
  - In Matthew 19:17, keeping the commandments is the way to life, made possible by grace — [80, 12]; [37, 2052–2053]; [44, 35]
  - an inference step — [25, 394]
- *Luke 7:50: "your faith has saved you"*, weakest at *disputed*:

  - Luke 7:47 — her love is the evidence of her forgiveness, not its ground — [110, ad loc. Luke 7:47]; [139, 54–54]; [98, Apology IV, on love and the fulfilling of the law: Luke 7:47–50]; Luke 7:41-43; Luke 7:47; Luke 7:47-50
  - an inference step — [169, Trent, Session VI (1547), canon 9]

- *Luke 18:14: "this man went down to his house justified"*, weakest at *disputed*:
  - an inference step — [44, 45]; [44, 33–34]

- *Matthew 7:21–23, read as the doing including faith*, weakest at *disputed*:
  - In Matthew 7:21–23, doing the Father's will includes believing in Christ, and "I never knew you" means no union with him by faith — [26, 367–368]
  - an inference step — [37, 2826]

- *Trent, against 'not by works'*, weakest at *disputed*:
  - Justification is not remission of sins only, but renewal of the inward man — [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [169, Trent, Session VI (1547), canon 11]

- *Matthew 7:21–23, read as obedience a condition of entry*, weakest at *disputed*:
  - In Matthew 7:21–23, doing the Father's will is a condition of entering the kingdom in its own right, not only the fruit of faith — [37, 2826]; [37, 1821]
  - an inference step — [26, 367–368]

Why *Luke 7:50: "your faith has saved you"* defeats *Trent, against 'not by works'*, at the level of the claims: `whyTheDominicalCaseStandsAgainstTrent`.

`matthew19_rome_reading_not_forced`
**Rome's reading of Matthew 19 is not forced.** A consistent set of positions that answers every attack holds Calvin's reading, a reply on the law's own terms that shows the young man what he has not kept, and cannot hold Rome's with it.

```
theorem matthew19_rome_reading_not_forced : ¬Framework.SkepticallyAccepted
    jesusWordsDispute.defeats WordsParty.matthew19Way
-- axioms: propext, Classical.choice, Quot.sound
```

`matthew19CalvinAnsweredByRome`
Why Calvin's reading of Matthew 19 is not forced: a set of positions that can be defended includes Rome's reading, which defeats Calvin's.

***Matthew 19:17, read as the law exposing what he has not kept* is not accepted on every resolution.**

- A position holding *Luke 7:50: "your faith has saved you"*, *Luke 18:14: "this man went down to his house justified"*, *Matthew 7:21–23, read as obedience a condition of entry*, *Matthew 19:17, read as the commandments the way to life* can be held, and it holds *Matthew 19:17, read as the commandments the way to life*; *Matthew 19:17, read as the commandments the way to life* conflicts with *Matthew 19:17, read as the law exposing what he has not kept*: *Matthew 19:17,*

*read as the commandments the way to life* defeats *Matthew 19:17, read as the law exposing what he has not kept*, and *Matthew 19:17, read as the law exposing what he has not kept* defeats *Matthew 19:17, read as the commandments the way to life*.

- None of *Luke 7:50: "your faith has saved you"*, *Luke 18:14: "this man went down to his house justified"*, *Matthew 7:21–23, read as obedience a condition of entry*, *Matthew 19:17, read as the commandments the way to life* defeats another, and each attack on them is answered from among them:
  - *Trent, against 'not by works'* defeats *Luke 7:50: "your faith has saved you"*, and *Luke 7:50: "your faith has saved you"* defeats *Trent, against 'not by works'* (`whyTheDominicalCaseStandsAgainstTrent`).
  - *Trent, against 'not by works'* defeats *Luke 18:14: "this man went down to his house justified"*, and *Luke 7:50: "your faith has saved you"* defeats *Trent, against 'not by works'* (`whyTheDominicalCaseStandsAgainstTrent`).
  - *Matthew 7:21–23, read as the doing including faith* defeats *Matthew 7:21–23, read as obedience a condition of entry*, and *Matthew 7:21–23, read as obedience a condition of entry* defeats *Matthew 7:21–23, read as the doing including faith*.
  - *Matthew 19:17, read as the law exposing what he has not kept* defeats *Matthew 19:17, read as the commandments the way to life*, and *Matthew 19:17, read as the commandments the way to life* defeats *Matthew 19:17, read as the law exposing what he has not kept*.

**What this rests on.** The reasons state 7 defeats and 24 absences of defeat, each a cell of the defeat table, `jesusWordsDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Matthew 19:17, read as the commandments the way to life*, weakest at *disputed*:
  - In Matthew 19:17, keeping the commandments is the way to life, made possible by grace — [80, 12]; [37, 2052–2053]; [44, 35]
  - an inference step — [25, 394]
- *Matthew 19:17, read as the law exposing what he has not kept*, weakest at *disputed*:
  - In Matthew 19:17, Christ answers on the law's own terms, so that the young man may see he has not kept it and turn to faith — [25, 393–394]
  - an inference step — [80, 12]
- *Luke 7:50: "your faith has saved you"*, weakest at *disputed*:
  - Luke 7:47 — her love is the evidence of her forgiveness, not its ground — [110, ad loc. Luke 7:47]; [139, 54–54]; [98, Apology IV, on love and the fulfilling of the law: Luke 7:47–50]; Luke 7:41-43; Luke 7:47; Luke 7:47-50
  - an inference step — [169, Trent, Session VI (1547), canon 9]
- *Luke 18:14: "this man went down to his house justified"*, weakest at *disputed*:
  - an inference step — [44, 45]; [44, 33–34]
- *Matthew 7:21–23, read as obedience a condition of entry*, weakest at *disputed*:

  - In Matthew 7:21–23, doing the Father's will is a condition of entering the kingdom in its own right, not only the fruit of faith — [37, 2826]; [37, 1821]
  - an inference step — [26, 367–368]

- *Trent, against 'not by works'*, weakest at *disputed*:
  - Justification is not remission of sins only, but renewal of the inward man — [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [169, Trent, Session VI (1547), canon 11]

- *Matthew 7:21–23, read as the doing including faith*, weakest at *disputed*:
  - In Matthew 7:21–23, doing the Father's will includes believing in Christ, and "I never knew you" means no union with him by faith — [26, 367–368]
  - an inference step — [37, 2826]

Why *Luke 7:50: "your faith has saved you"* defeats *Trent, against 'not by works'*, at the level of the claims: `whyTheDominicalCaseStandsAgainstTrent`.

`matthew19_calvin_reading_not_forced`
**Nor is Calvin's.** A consistent set of positions that answers every attack holds Rome's reading, on which the commandments are the way to life, and cannot hold Calvin's with it. Between the two readings of Matthew 19 the debate chooses neither (`matthew19_leaves_the_way_open`).

```
theorem matthew19_calvin_reading_not_forced : ¬Framework.SkepticallyAccepted
    jesusWordsDispute.defeats WordsParty.matthew19Legal
-- axioms: propext, Classical.choice, Quot.sound
```

### Heard without Trent

`jesusWordsWithoutTrent`
Every position but Trent: Luke's two sayings, and both readings of each passage in Matthew.

```
def jesusWordsWithoutTrent : Dispute Claim { i // i   [WordsParty.trent] } :=
  jesusWordsDispute.restrict fun x => x   [WordsParty.trent]
```

`withoutTrentLukeSettles`
How the hearing is settled. With Trent not heard, nothing attacks Luke 7:50 or Luke 18, so both are accepted first. Nothing joins them, because each reading of Matthew still has its rival.

**What the dispute forces is exactly *Luke 7:50: "your faith has saved you"*, *Luke 18:14: "this man went down to his house justified"*.**

- Stage 1: *Luke 7:50: "your faith has saved you"*, *Luke 18:14: "this man went down to his house justified"*.
  - *Luke 7:50: "your faith has saved you"* is defeated by nothing.
  - *Luke 18:14: "this man went down to his house justified"* is defeated by nothing.

- Nothing else is forced:

  - *Matthew 7:21–23, read as the doing including faith* defeats *Matthew 7:21–23, read as obedience a condition of entry*, and nothing forced defeats *Matthew 7:21–23, read as the doing including faith*.
  - *Matthew 7:21–23, read as obedience a condition of entry* defeats *Matthew 7:21–23, read as the doing including faith*, and nothing forced defeats *Matthew 7:21–23, read as obedience a condition of entry*.
  - *Matthew 19:17, read as the law exposing what he has not kept* defeats *Matthew 19:17, read as the commandments the way to life*, and nothing forced defeats *Matthew 19:17, read as the law exposing what he has not kept*.
  - *Matthew 19:17, read as the commandments the way to life* defeats *Matthew 19:17, read as the law exposing what he has not kept*, and nothing forced defeats *Matthew 19:17, read as the commandments the way to life*.

**What this rests on.** The reasons state 4 defeats and 20 absences of defeat, each a cell of the defeat table, `jesusWordsDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Luke 7:50: "your faith has saved you"*, weakest at *disputed*:
  - Luke 7:47 — her love is the evidence of her forgiveness, not its ground — [110, ad loc. Luke 7:47]; [139, 54–54]; [98, Apology IV, on love and the fulfilling of the law: Luke 7:47–50]; Luke 7:41-43; Luke 7:47; Luke 7:47-50
  - an inference step — [169, Trent, Session VI (1547), canon 9]
- *Luke 18:14: "this man went down to his house justified"*, weakest at *disputed*:
  - an inference step — [44, 45]; [44, 33–34]
- *Matthew 7:21–23, read as obedience a condition of entry*, weakest at *disputed*:
  - In Matthew 7:21–23, doing the Father's will is a condition of entering the kingdom in its own right, not only the fruit of faith — [37, 2826]; [37, 1821]
  - an inference step — [26, 367–368]
- *Matthew 7:21–23, read as the doing including faith*, weakest at *disputed*:
  - In Matthew 7:21–23, doing the Father's will includes believing in Christ, and "I never knew you" means no union with him by faith — [26, 367–368]
  - an inference step — [37, 2826]
- *Matthew 19:17, read as the commandments the way to life*, weakest at *disputed*:
  - In Matthew 19:17, keeping the commandments is the way to life, made possible by grace — [80, 12]; [37, 2052–2053]; [44, 35]
  - an inference step — [25, 394]
- *Matthew 19:17, read as the law exposing what he has not kept*, weakest at *disputed*:
  - In Matthew 19:17, Christ answers on the law's own terms, so that the young man may see he has not kept it and turn to faith — [25, 393–394]

– an inference step — [80, 12]

`without_trent_luke_is_forced`
**Without Trent, Luke's two sayings are forced, and Matthew is not.** With Trent not heard, nothing attacks "your faith has saved you" or the tax collector justified. That faith suffices is forced twice, from Jesus' own words. The readings of Matthew 7 and 19 still tie, each with its rival, because they conflict with each other and not with Luke.

It does not show that faith *alone* is forced. Luke's sayings claim that faith sufficed, not that nothing else is a condition. Rome's readings of Matthew, which say that salvation is not apart from works, can be held with them (`luke_stands_with_rome_on_matthew`).

```
theorem without_trent_luke_is_forced : Framework.grounded
    jesusWordsWithoutTrent.defeats = Solver.toSet (Witness.listSub (fun x => x
      [WordsParty.trent]) [WordsParty.luke7, WordsParty.luke18])
-- axioms: propext, Classical.choice, Quot.sound
```

## Is baptism how we are justified?

When Trent lists the causes of justification, it names baptism among them:

> "the instrumental cause is the sacrament of baptism, which is the sacrament of faith, without which (faith) no man was ever justified" (Session VI, ch. 7).

The "without which" refers to faith, not to baptism, as the translator Waterworth's bracket shows. The Reformed hold baptism to be Christ's own ordinance, a sign and seal of the covenant of grace (Westminster XXVIII.1), and faith to be "the alone instrument of justification" (XI.2). So the question this chapter takes is a plain one: does the New Testament make water baptism the instrument that justifies?

A reminder of the ratings. A step is `disputed` when a cited reader accepts its starting points and denies its conclusion. It is `wellSupported` when no such reader was found. It is `consensus` when every side accepts it.

### Three things called baptism

"Baptism" names three things in the New Testament. Each is a separate claim here, so that no argument slides from one to another unnoticed.

- **Water.** John's baptism, and the one Christ commands (Matthew 28:19; Acts 2:38). Trent's instrumental cause is *this* one. It is not a "commandment of men", since Jesus commands it, so the argument from Mark 7 against human tradition (in the sola scriptura argument) does not apply to it as such. The disagreement is over the role Trent gives it.
- **The Spirit.** "He will baptize you with the Holy Spirit." In Acts the Spirit comes after the water (Samaria, 8:14–17) and before it (Cornelius, 10:44–48).
- **"And fire"** (Matthew 3:11; Luke 3:16). Gregory Nazianzen reads the fire as judgement, the chaff burned. Calvin reads it as purification. Cyril of Jerusalem reads it as Pentecost's tongues "as of fire". All three readings are written down, and none is chosen: the text does not settle between them (`the_baptist_leaves_the_fire_open` and the two results after it).

### What Trent's claim says

Trent qualifies its own claim. Justification "cannot be effected, without the laver of regeneration, **or the desire thereof**" (ch. 4). So the claim can be taken two ways, and `whatTrentsInstrumentalCauseClaims` answers both.

- **Taken so that the washing itself is necessary for salvation.** This is Feeney's reading: desire may justify, but "It is now: Baptism of Water, or damnation!" No reader was found who holds the water itself necessary for *justification*; Feeney too grants that desire justifies. Taken Feeney's way, the claim cannot be held together with the thief promised paradise unbaptised (Luke 23:43), read as Augustine reads him. Nor can it be held with Rome's own teaching that the desire "assures them the salvation" (Catechism 1259). Both steps are `wellSupported`.
- **Taken as "baptism or the desire for it"**, Trent's own words. The thief does not count against this. What it meets is a question the desire raises. Where only the desire is present, what justifies is not the washing, since the desire "brings about the fruits of Baptism without being a sacrament" (Catechism 1258). Then what is the instrument, and how does it differ from faith? The Reformed answer is that the instrument is faith, and the sacrament is not. Aquinas accepts the premises and denies that: the desire is a desire *for* the sacrament, and when the sacrament follows it gives "a yet greater fulness of grace". So the step is `disputed`.

Neither way of taking the claim is ruled out by what is argued here. The first is answered by texts and teaching that Rome itself holds. The second stands at a disputed step, where the question is whether the desire is faith under another name.

### John 3:5

> "Unless one is born of water and the Spirit, he cannot enter the kingdom of God" (John 3:5).

Trent cites this verse in chapter 4, and Session VII condemns whoever "wrests, to some sort of metaphor" its water. `whatJohnThreeFiveMeans` takes the four readings of "water" that are on record.

- Baptismal water: Trent, and most early Christian writers, as Calvin reports.
- Natural birth: Oliver.
- The cleansing promised in Ezekiel 36:25–27: Carson.
- The Spirit's own cleansing, with "water and Spirit" naming one thing: Calvin.

What can be taken more than one way here is the verse, not Trent. Trent argues from the verse to water baptism, and each reading is a reading of the verse's "water". Only the baptismal reading leaves Trent's step standing. The other three each rule it out, at a step rated `wellSupported`.

The baptismal reading cannot be held together with Calvin's. The step from Calvin's reading is `wellSupported`, but his reading itself is `disputed`, and Trent condemns it. Even on the baptismal reading Trent's step stays `disputed`: Calvin accepts the verse and denies that it requires water baptism. Which reading is right is not decided here.

### Acts gives both orders

In Samaria the water comes first and the Spirit after. At Caesarea the Spirit comes first and the water after. The Reformed argue from this that the Spirit is not tied to the water; Calvin on Acts 10:47: "the Spirit is not included in baptism". Rome says as much in its own words: "God has bound salvation to the sacrament of Baptism, but he himself is not bound by his sacraments" (Catechism 1257).

So that God is not bound to the water is accepted on both sides (`trent_grants_god_is_not_bound`). It is not a point won by the Reformed. Calvin's further claim, that the Spirit is not included in the sign, is not what Rome accepts. What remains in dispute is the first half of the Catechism's sentence, that God has bound salvation to the sacrament, and Trent's further claim that the sacrament is the instrument of justification, which is the question above.

### How this is checked

### Trent's claim, and two ways of taking it

`trentOnBaptism` — Trent: baptism the instrumental cause of justification
**Trent's instrumental cause**, as Trent states it: water baptism is the instrumental cause of justification.

(1) $P_{68}$ — *Water baptism is the instrumental cause of justification*
⊢ $P_{68}$ — at issue: *Water baptism is the instrumental cause of justification*

*No premise here rests on scripture alone.*

`feeneyReadsTrent`
Taking the instrumental cause so that the washing itself is necessary for salvation. This is Feeney's reading. Rated `disputed`: Rome's own teaching denies it (Catechism 1258–1260).

```
def feeneyReadsTrent : Source :=
  { primary := Reference.work feeneyBreadOfLife,
    tradition := Tradition.romanCatholic, confidence := Confidence.disputed }
```

`trentReadsItsOwnClaim`
Taking the instrumental cause as Trent's chapter 4 qualifies it: the laver of regeneration, or the desire for it. Rated `consensus`, since it is what Trent says.

```
def trentReadsItsOwnClaim : Source :=
  { primary := Reference.work waterworthTrent (Bib.Locus.page 32),
    tradition := Tradition.romanCatholic, confidence := Confidence.consensus }
```

`asTheWaterItself`
The instrumental cause, **taken so that the washing itself is necessary for salvation**.

```
def asTheWaterItself : Reading Claim :=
  { name := "so that the washing itself is necessary for salvation",
    commits := p Claim.waterItselfNecessaryForSalvation,
    source := feeneyReadsTrent }
```

`asBaptismOrItsDesire`
The instrumental cause, **taken as baptism or the desire for it**.

```
def asBaptismOrItsDesire : Reading Claim :=
  { name := "as baptism or the desire of it",
    commits := p Claim.baptismOrItsDesire,
    source := trentReadsItsOwnClaim }
```

**`trentOnTheWaterItself`** — Trent: baptism the instrumental cause of justification, read so that the washing itself is necessary for salvation
Trent's instrumental cause, taken so that the washing itself is necessary.

(1) $P_{68}$ — *Water baptism is the instrumental cause of justification*
(2) $P_{68} \to P_{69}$ — would give: *The washing itself is necessary for salvation, though desire may justify*
$\vdash$ $P_{68}$ — at issue: *Water baptism is the instrumental cause of justification*

*No premise here rests on scripture alone.*

**`trentOnBaptismOrDesire`** — Trent: baptism the instrumental cause of justification, read as baptism or the desire of it
Trent's instrumental cause, taken as baptism or the desire for it.

(1) $P_{68}$ — *Water baptism is the instrumental cause of justification*
(2) $P_{68} \to P_{70}$ — would give: *Justification cannot be effected without the laver of regeneration, or the desire thereof*
$\vdash$ $P_{68}$ — at issue: *Water baptism is the instrumental cause of justification*

*No premise here rests on scripture alone.*

### What each is set against

**`thiefToNotNecessary`**
From the thief to "the washing is not necessary": he was promised paradise unbaptised, and his case bears on salvation under the Gospel.

$(P_{72} \wedge P_{73}) \to \neg P_{69}$ — would deny: *The washing itself is necessary for salvation, though desire may justify*

**`thiefCase`** — The thief on the cross (Luke 23:43), read with Augustine
**The thief on the cross**, as Augustine reads him: the washing itself is not necessary for salvation.

(1) $P_{72}$ — *Luke 23:43 — the thief, unbaptised, is promised paradise*
(2) $P_{73}$ — *The thief's case bears on salvation under the Gospel*
(3) $(P_{72} \wedge P_{73}) \to \neg P_{69}$
$\vdash$ $\neg P_{69}$ — at issue, the denial of: *The washing itself is necessary for salvation, though desire may justify*

*No premise here rests on scripture alone.*

**`desireToNotNecessary`**
From what the desire brings to "the washing is not necessary".

$P_{71} \to \neg P_{69}$ — would deny: *The washing itself is necessary for salvation, though desire may justify*

`desireCase` — The desire for baptism (Catechism 1258–1259)
**Rome's own teaching on the desire**: it brings about the fruits of baptism, so the washing itself is not necessary for salvation.

(1) $P_{71}$ — *The desire for baptism brings about its fruits without being a sacrament*
(2) $P_{71} \to \neg P_{69}$
⊢ $\neg P_{69}$ — at issue, the denial of: *The washing itself is necessary for salvation, though desire may justify*

*No premise here rests on scripture alone.*

`desireToNotTheInstrument`
The Reformed step from the desire. If justification needs only the laver or the desire for it, and the desire alone brings the fruits of baptism without the sacrament, then the sacrament is not the instrument of justification. Held by Westminster (XXVIII.5; XI.2). Rated `disputed`, because Aquinas accepts the starting points and denies the conclusion.

$(P_{70} \wedge P_{71}) \to \neg P_{68}$ — would deny: *Water baptism is the instrumental cause of justification*

`reformedOnTheDesire` — What justifies where only the desire is present
**The question the desire raises.** Where only the desire is present, what justifies is not the washing, so the washing is not the instrument. This is the Reformed answer to Trent taken in its own words.

(1) $P_{70}$ — *Justification cannot be effected without the laver of regeneration, or the desire thereof*
(2) $P_{71}$ — *The desire for baptism brings about its fruits without being a sacrament*
(3) $(P_{70} \wedge P_{71}) \to \neg P_{68}$
⊢ $\neg P_{68}$ — at issue, the denial of: *Water baptism is the instrumental cause of justification*

*No premise here rests on scripture alone.*

### The positions, written out

`romeOnBaptismReading`
Rome's position. Baptism is the instrumental cause. The desire for it brings its fruits. The thief is saved. God is not bound to his sacraments. The water of John 3:5 is baptismal. And the washing itself is not necessary for salvation. Since baptism is a means of justification, faith is not the only means; and since justification includes sanctification, it is not a verdict only.

```
def romeOnBaptismReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.paulsJustifyDenotesRenewal => False
    | Claim.rev22_11BeJustifiedStill => False
    | Claim.sir18_22BeJustifiedToDeath => False
    | Claim.jamesUsesDikaioAsPaul => False
    | Claim.waterItselfNecessaryForSalvation => False
    | Claim.john3_5WaterIsNaturalBirth => False
    | Claim.john3_5WaterIsEzekielsCleansing => False
    | Claim.john3_5WaterIsTheSpiritsCleansing => False
    | Claim.justificationByFaithAlone => False
```

```
    | Claim.justificationIsForensicOnly => False
    | x => True
```

**feeneyReading**
A consistent way of holding Feeney's reading: baptism is the instrumental cause, and the washing itself is necessary for salvation. It has to deny that the thief's case bears on the Gospel, and that the desire brings the fruits that save. The first denial is what his reading requires; it is not a sentence quoted from him. With Trent, it denies that faith is the only means of justification, and that justification is a verdict only.

```
def feeneyReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.thiefBearsOnTheGospel => False
    | Claim.desireBringsFruitsWithoutTheSacrament => False
    | Claim.john3_5WaterIsNaturalBirth => False
    | Claim.john3_5WaterIsEzekielsCleansing => False
    | Claim.john3_5WaterIsTheSpiritsCleansing => False
    | Claim.justificationByFaithAlone => False
    | Claim.justificationIsForensicOnly => False
    | x => True
```

**reformedOnBaptismReading**
The Reformed position. Faith is the instrument, and baptism is not. Justification is the remission of sins, not sanctification. The desire brings the fruits, the thief is saved, and God is not bound to water. The water of John 3:5 is the Spirit's own cleansing, and the verse does not require water baptism.

```
def reformedOnBaptismReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.baptismIsInstrumentalCause => False
    | Claim.waterItselfNecessaryForSalvation => False
    | Claim.john3_5RequiresWaterBaptism => False
    | Claim.john3_5WaterIsBaptism => False
    | Claim.justificationIncludesSanctification => False
    | x => True
```

### Each position holds together

**trentOnBaptism_establishes**
Trent's claim follows from its premises, trivially, since its one premise is the claim itself. This records the position. It does not argue for it.

```
theorem trentOnBaptism_establishes : Establishes trentOnBaptism
-- axioms: propext
```

**trentOnBaptism_is_satisfiable**
Trent's instrumental cause, as stated, can be held without contradiction.

```
theorem trentOnBaptism_is_satisfiable : Satisfiable trentOnBaptism.premises
-- axioms: propext, Quot.sound
```

`trentOnTheWaterItself_is_satisfiable`
**The first way of taking it is fair.** By itself, Trent taken Feeney's way contradicts nothing, so it is not a position invented to be knocked down.

```
theorem trentOnTheWaterItself_is_satisfiable : Satisfiable
    trentOnTheWaterItself.premises
-- axioms: propext, Quot.sound
```

`trentOnBaptismOrDesire_is_satisfiable`
**The second is fair too.** Trent taken in its own words can be held without contradiction.

```
theorem trentOnBaptismOrDesire_is_satisfiable : Satisfiable
    trentOnBaptismOrDesire.premises
-- axioms: propext, Quot.sound
```

`thiefCase_establishes`
**Grant that the thief was promised paradise unbaptised, and that his case bears on the Gospel. It follows that the washing itself is not necessary for salvation.**

```
theorem thiefCase_establishes : Establishes thiefCase
-- axioms: propext, Quot.sound
```

`thiefCase_is_satisfiable`
The thief's case can be held without contradiction.

```
theorem thiefCase_is_satisfiable : Satisfiable thiefCase.premises
-- axioms: propext, Quot.sound
```

`desireCase_establishes`
**Grant Rome's own teaching that the desire brings the fruits of baptism, and the same follows.**

```
theorem desireCase_establishes : Establishes desireCase
-- axioms: propext, Quot.sound
```

`desireCase_is_satisfiable`
The desire's case can be held without contradiction.

```
theorem desireCase_is_satisfiable : Satisfiable desireCase.premises
-- axioms: propext, Quot.sound
```

`reformedOnTheDesire_establishes`
**The Reformed answer reaches its conclusion**, given its step: the sacrament is not the instrument of justification.

```
theorem reformedOnTheDesire_establishes : Establishes reformedOnTheDesire
-- axioms: propext, Quot.sound
```

`reformedOnTheDesire_is_satisfiable`
The Reformed answer can be held without contradiction.

```
theorem reformedOnTheDesire_is_satisfiable : Satisfiable
    reformedOnTheDesire.premises
-- axioms: propext, Quot.sound
```

`the_thief_does_not_reach_the_desire`
**The thief does not count against Trent taken in its own words.** Trent's instrumental cause, as baptism or the desire for it, can be held with everything the thief's case says: the thief had the desire, and the desire saves.

```
theorem the_thief_does_not_reach_the_desire : Satisfiable (thiefCase.premises
    ++ trentOnBaptismOrDesire.premises)
-- axioms: propext, Quot.sound
```

### Where each fails

`whereTheThiefMeetsFeeney`
**Why the thief stands against Feeney's reading.** Everything turns on the step from the thief: he was promised paradise unbaptised, and his case bears on the Gospel, so the washing itself is not necessary for salvation. What that contradicts is Trent's claim taken Feeney's way, and nothing else.

**Why *The thief on the cross (Luke 23:43), read with Augustine* stands against *Trent: baptism the instrumental cause of justification, read so that the washing itself is necessary for salvation.***

- **The crux:** $(P_{72} \wedge P_{73}) \to \neg P_{69}$, a premise of *The thief on the cross (Luke 23:43), read with Augustine*.
- **What it does:** its conclusion does not follow without it.
- **Granted:** $P_{72}$, $P_{73}$, which the break also needs.
- **Where the rival breaks:** $P_{68}$, $P_{68} \to P_{69}$ cannot be held together with $(P_{72} \wedge P_{73}) \to \neg P_{69}$ and $P_{72}$, $P_{73}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - $P_{72}$ Luke 23:43 — the thief, unbaptised, is promised paradise — *consensus*: Luke 23:43; [155, On Baptism IV.23.31]
  - $P_{73}$ The thief's case bears on salvation under the Gospel — *well supported*: [155, On Baptism IV.22.30–23.31]; [8, III q.66 a.11]
  - the step itself — *well supported*: [155, On Baptism IV.23.31]; [8, III q.66 a.11]

`whereTheDesireMeetsFeeney`
**Why Rome's own teaching stands against Feeney's reading.** Everything turns on the step from what the desire brings: if the desire brings about the fruits of baptism, the washing itself is not necessary for salvation. Feeney denies the starting point. Whoever accepts it, as the Catechism does, cannot hold his reading.

**Why *The desire for baptism (Catechism 1258–1259)* stands against *Trent: baptism the instrumental cause of justification, read so that the washing itself is necessary for salvation.***

- **The crux:** $P_{71} \to \neg P_{69}$, a premise of *The desire for baptism (Catechism 1258–1259)*.
- **What it does:** its conclusion does not follow without it.
- **Granted:** $P_{71}$, which the break also needs.
- **Where the rival breaks:** $P_{68}$, $P_{68} \to P_{69}$ cannot be held together with $P_{71} \to \neg P_{69}$ and $P_{71}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - $P_{71}$ The desire for baptism brings about its fruits without being a sacrament — *consensus*: [37, 1258]; [8, III q.69 a.4 ad 2]
  - the step itself — *well supported*: [37, 1259]

`whereTheDesireMeetsTrent`
**Why the Reformed answer stands against Trent taken in its own words.** Everything turns on the step from the desire: where the desire alone brings the fruits, what justifies is not the washing, so the washing is not the instrument. What that contradicts is the instrumental cause itself. The step is rated `disputed`: Aquinas accepts that the desire brings grace, and holds that it does so as a desire for the sacrament, which then gives a fuller grace.

**Why *What justifies where only the desire is present* stands against *Trent: baptism the instrumental cause of justification, read as baptism or the desire of it.***

- **The crux:** $(P_{70} \wedge P_{71}) \to \neg P_{68}$, a premise of *What justifies where only the desire is present*.
- **What it does:** its conclusion does not follow without it.
- **Granted:** $P_{70}$, $P_{71}$, which the break also needs.
- **Where the rival breaks:** $P_{68}$ cannot be held together with $(P_{70} \wedge P_{71}) \to \neg P_{68}$ and $P_{70}$, $P_{71}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - $P_{70}$ Justification cannot be effected without the laver of regeneration, or the desire thereof — *consensus*: [44, 32]; [8, III q.68 a.2]
  - $P_{71}$ The desire for baptism brings about its fruits without being a sacrament — *consensus*: [37, 1258]; [8, III q.69 a.4 ad 2]
  - the step itself — *disputed*: [193, XXVIII.5]; [193, XI.2]; *disputed*: [8, III q.69 a.4 ad 2]

`whatTrentsInstrumentalCauseClaims`
**What Trent's instrumental cause claims, taken both ways.**

*Taken so that the washing itself is necessary for salvation*, Feeney's reading, it cannot be held with the thief as Augustine reads him, nor with Rome's own teaching that the desire brings the fruits of baptism. Each fails at a step rated `wellSupported`. Both answers are Catholic ones.

*Taken in Trent's own words*, baptism or the desire for it, the thief does not count against it. It cannot be held with the Reformed answer, that where only the desire is present what justifies is not the washing. But that step is `disputed`, by Aquinas.

Each way of taking it is fair. By itself it contradicts nothing, so it is not a position invented to be knocked down. It fails only when joined to what the positions set against it hold.

**Every reading of $P_{68}$, answered.** *Trent: baptism the instrumental cause of justification* holds $P_{68}$. It is read 2 ways here, and each reading is checked; none can be left out.

**1. Read so that the washing itself is necessary for salvation.** The claim commits *Trent: baptism the instrumental cause of justification* to $P_{69}$ — so read by [57] (*disputed*).

Against *The thief on the cross (Luke 23:43), read with Augustine*, it cannot be held. Where it breaks:

**Why *The thief on the cross (Luke 23:43), read with Augustine* stands against *Trent: baptism the instrumental cause of justification, read so that the washing itself is necessary for salvation.***

- **The crux:** $(P_{72} \wedge P_{73}) \rightarrow \neg P_{69}$, a premise of *The thief on the cross (Luke 23:43), read with Augustine*.
- **What it does:** its conclusion does not follow without it.
- **Granted:** $P_{72}$, $P_{73}$, which the break also needs.
- **Where the rival breaks:** $P_{68}$, $P_{68} \rightarrow P_{69}$ cannot be held together with $(P_{72} \wedge P_{73}) \rightarrow \neg P_{69}$ and $P_{72}$, $P_{73}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - $P_{72}$ Luke 23:43 — the thief, unbaptised, is promised paradise — *consensus*: Luke 23:43; [155, On Baptism IV.23.31]
  - $P_{73}$ The thief's case bears on salvation under the Gospel — *well supported*: [155, On Baptism IV.22.30–23.31]; [8, III q.66 a.11]
  - the step itself — *well supported*: [155, On Baptism IV.23.31]; [8, III q.66 a.11]

Against *The desire for baptism (Catechism 1258–1259)*, it cannot be held. Where it breaks:

**Why *The desire for baptism (Catechism 1258–1259)* stands against *Trent: baptism the instrumental cause of justification, read so that the washing itself is necessary for salvation.***

- **The crux:** $P_{71} \rightarrow \neg P_{69}$, a premise of *The desire for baptism (Catechism 1258–1259)*.
- **What it does:** its conclusion does not follow without it.
- **Granted:** $P_{71}$, which the break also needs.
- **Where the rival breaks:** $P_{68}$, $P_{68} \rightarrow P_{69}$ cannot be held together with $P_{71} \rightarrow \neg P_{69}$ and $P_{71}$; each is needed for the break, and without the crux they stand.

- **What this rests on:**
  - $P_{71}$ The desire for baptism brings about its fruits without being a sacrament — *consensus*: [37, 1258]; [8, III q.69 a.4 ad 2]
  - the step itself — *well supported*: [37, 1259]

**2. Read as baptism or the desire of it.** The claim commits *Trent: baptism the instrumental cause of justification* to $P_{70}$ — so read by [44, 32] (*consensus*).

Against *The thief on the cross (Luke 23:43), read with Augustine*, it is not reached: *The thief on the cross (Luke 23:43), read with Augustine* holds, and can be held together with it.

Against *What justifies where only the desire is present*, it cannot be held. Where it breaks:

**Why *What justifies where only the desire is present* stands against *Trent: baptism the instrumental cause of justification, read as baptism or the desire of it.***

- **The crux:** $(P_{70} \wedge P_{71}) \to \neg P_{68}$, a premise of *What justifies where only the desire is present.*
- **What it does:** its conclusion does not follow without it.
- **Granted:** $P_{70}$, $P_{71}$, which the break also needs.
- **Where the rival breaks:** $P_{68}$ cannot be held together with $(P_{70} \wedge P_{71}) \to \neg P_{68}$ and $P_{70}$, $P_{71}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - $P_{70}$ Justification cannot be effected without the laver of regeneration, or the desire thereof — *consensus*: [44, 32]; [8, III q.68 a.2]
  - $P_{71}$ The desire for baptism brings about its fruits without being a sacrament — *consensus*: [37, 1258]; [8, III q.69 a.4 ad 2]
  - the step itself — *disputed*: [193, XXVIII.5]; [193, XI.2]; *disputed*: [8, III q.69 a.4 ad 2]

### John 3:5

`johnThreeFiveToWater`
Trent's step from John 3:5: the verse requires water baptism. Rated `disputed`: Calvin accepts the verse and denies the step.

$P_{77} \to P_{78}$ — would give: *John 3:5 requires water baptism for entry into the kingdom*

`trentOnJohnThreeFive` — Trent on John 3:5: born of water, so water baptism required
**Trent on John 3:5**: born of water and the Spirit, so the verse requires water baptism for entry into the kingdom.

(1) $P_{77}$ — *John 3:5 — unless one is born of water and the Spirit, he cannot enter the kingdom*
(2) $P_{77} \to P_{78}$
$\vdash P_{78}$ — at issue: *John 3:5 requires water baptism for entry into the kingdom*

*No premise here rests on scripture alone.*

`waterReadAsBaptism`
Who reads the water of John 3:5 as baptismal water: Trent (Session VII, On Baptism, canon 2), and "Chrysostom, with whom the greater part of expounders agree", as Calvin reports.

```
def waterReadAsBaptism : Source :=
  { primary := Reference.work waterworthTrent (Bib.Locus.page 56),
    supporting := [Reference.work calvinJohn (Bib.Locus.page 110)],
    tradition := Tradition.romanCatholic, confidence := Confidence.disputed }
```

**waterReadAsBirth**
Who reads it as natural birth: Oliver, who argues for it as his own reading. The water "could be a reference to the amniotic fluid that surrounds the baby in the womb".

```
def waterReadAsBirth : Source :=
  { primary := Reference.work oliverWaterJohn,
    tradition := Tradition.criticalScholarship,
    confidence := Confidence.disputed }
```

**waterReadAsEzekiel**
Who reads it as the cleansing of Ezekiel 36: Carson, who finds there "a transformative new beginning, characterized by spectacular cleansing symbolized by water".

```
def waterReadAsEzekiel : Source :=
  { primary := Reference.work carsonBornOfWater,
    supporting := [Reference.work oliverWaterJohn],
    tradition := Tradition.christianHistoricalGrammatical,
    confidence := Confidence.disputed }
```

**waterReadAsTheSpirit**
Who reads it as the Spirit's own cleansing: Calvin, "By 'water and the Spirit,' therefore, I simply understand the Spirit, which is water" (*Institutes* IV.xvi.25).

```
def waterReadAsTheSpirit : Source :=
  {
    primary :=
      Reference.work Bib.calvinInstitutes (Bib.Locus.sectionRef "IV.xvi.25"),
    supporting := [Reference.work calvinJohn (Bib.Locus.pages 110 111)],
    tradition := Tradition.reformedProtestant,
    confidence := Confidence.disputed }
```

**waterAsBaptism**
The water of John 3:5, **read as baptismal water**.

```
def waterAsBaptism : Reading Claim :=
  { name := "with its water as baptismal water",
    commits := p Claim.john3_5WaterIsBaptism,
    source := waterReadAsBaptism }
```

**waterAsBirth**
The water of John 3:5, **read as natural birth**.

```
def waterAsBirth : Reading Claim :=
  { name := "with its water as natural birth",
    commits := p Claim.john3_5WaterIsNaturalBirth,
    source := waterReadAsBirth }
```

**`waterAsEzekiel`**
The water of John 3:5, **read as the cleansing of Ezekiel 36**.

```
def waterAsEzekiel : Reading Claim :=
  { name := "with its water as Ezekiel's cleansing",
    commits := p Claim.john3_5WaterIsEzekielsCleansing,
    source := waterReadAsEzekiel }
```

**`waterAsTheSpirit`**
The water of John 3:5, **read as the Spirit's own cleansing**.

```
def waterAsTheSpirit : Reading Claim :=
  { name := "with its water as the Spirit's own cleansing",
    commits := p Claim.john3_5WaterIsTheSpiritsCleansing,
    source := waterReadAsTheSpirit }
```

**`birthToNoWater`**
If the water is natural birth, the verse does not require water baptism.

$P_{80} \to \neg P_{78}$ — would deny: *John 3:5 requires water baptism for entry into the kingdom*

**`ezekielToNoWater`**
If the water is Ezekiel's cleansing and not baptism, the verse does not require water baptism.

$P_{81} \to \neg P_{78}$ — would deny: *John 3:5 requires water baptism for entry into the kingdom*

**`spiritToNoWater`**
If the water is the Spirit's own cleansing, the verse does not require water baptism.

$P_{82} \to \neg P_{78}$ — would deny: *John 3:5 requires water baptism for entry into the kingdom*

**`spiritToNotBaptism`**
And if the water is the Spirit's own cleansing, it is not baptismal water.

$(P_{77} \wedge P_{82}) \to \neg P_{79}$ — would deny: *The water of John 3:5 is baptismal water*

**`birthOnJohnThreeFive`** — John 3:5, the water as natural birth (Oliver)
**The natural-birth reading, as a position**: the water is natural birth, so the verse does not require water baptism.

(1) $P_{80}$ — *The water of John 3:5 is natural birth*
(2) $P_{80} \to \neg P_{78}$
$\vdash \neg P_{78}$ — at issue, the denial of: *John 3:5 requires water baptism for entry into the kingdom*

*No premise here rests on scripture alone.*

**`ezekielOnJohnThreeFive`** — John 3:5, the water as Ezekiel's cleansing (Carson)
**The Ezekiel reading, as a position.**

(1) $P_{81}$ — *The water of John 3:5 is the cleansing promised in Ezekiel 36:25–27, not baptism*
(2) $P_{81} \to \neg P_{78}$
$\vdash \neg P_{78}$ — at issue, the denial of: *John 3:5 requires water baptism for entry into the kingdom*

*No premise here rests on scripture alone.*

**`calvinOnJohnThreeFive`** — John 3:5, the water as the Spirit's own cleansing (Calvin)
**Calvin's reading, as a position**: water and Spirit are one, so the water is not baptismal water, and the verse does not require water baptism.

(1) $P_{77}$ — *John 3:5 — unless one is born of water and the Spirit, he cannot enter the kingdom*
(2) $P_{82}$ — *The water of John 3:5 is the Spirit's own cleansing: water and Spirit are one*
(3) $P_{82} \to \neg P_{78}$
(4) $(P_{77} \wedge P_{82}) \to \neg P_{79}$ — would deny: *The water of John 3:5 is baptismal water*
$\vdash \neg P_{78}$ — at issue, the denial of: *John 3:5 requires water baptism for entry into the kingdom*

*No premise here rests on scripture alone.*

**`noWaterInJohnThreeFiveReading`**
A reading on which all three non-baptismal readings hold at once: the water is natural birth, Ezekiel's cleansing and the Spirit's own cleansing, and not baptism, and the verse does not require water baptism. Nobody holds this, since the three readings are rivals. It is used only to show that each position's premises can be true together.

```
def noWaterInJohnThreeFiveReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.john3_5RequiresWaterBaptism => False
    | Claim.john3_5WaterIsBaptism => False
    | x => True
```

**`trentOnJohnThreeFive_establishes`**
Grant the verse and Trent's step from it, and the requirement of water baptism follows. The step is `disputed`.

```
theorem trentOnJohnThreeFive_establishes : Establishes trentOnJohnThreeFive
-- axioms: propext, Quot.sound
```

**`trentOnJohnThreeFive_is_satisfiable`**
Trent on John 3:5 can be held without contradiction, on Rome's position.

```
theorem trentOnJohnThreeFive_is_satisfiable : Satisfiable
    trentOnJohnThreeFive.premises
-- axioms: propext, Quot.sound
```

**`birthOnJohnThreeFive_establishes`**
The natural-birth reading reaches its conclusion.

```
theorem birthOnJohnThreeFive_establishes : Establishes birthOnJohnThreeFive
-- axioms: propext, Quot.sound
```

**`birthOnJohnThreeFive_is_satisfiable`**
The natural-birth reading can be held without contradiction.

```
theorem birthOnJohnThreeFive_is_satisfiable : Satisfiable
    birthOnJohnThreeFive.premises
-- axioms: propext, Quot.sound
```

**ezekielOnJohnThreeFive_establishes**
The Ezekiel reading reaches its conclusion.

```
theorem ezekielOnJohnThreeFive_establishes : Establishes
    ezekielOnJohnThreeFive
-- axioms: propext, Quot.sound
```

**ezekielOnJohnThreeFive_is_satisfiable**
The Ezekiel reading can be held without contradiction.

```
theorem ezekielOnJohnThreeFive_is_satisfiable : Satisfiable
    ezekielOnJohnThreeFive.premises
-- axioms: propext, Quot.sound
```

**calvinOnJohnThreeFive_establishes**
Calvin's reading reaches its conclusion.

```
theorem calvinOnJohnThreeFive_establishes : Establishes calvinOnJohnThreeFive
-- axioms: propext, Quot.sound
```

**calvinOnJohnThreeFive_is_satisfiable**
Calvin's reading can be held without contradiction.

```
theorem calvinOnJohnThreeFive_is_satisfiable : Satisfiable
    calvinOnJohnThreeFive.premises
-- axioms: propext, Quot.sound
```

**trentWithBaptismalWater** — Trent on John 3:5: born of water, so water baptism required, read with its water as baptismal water
Trent on John 3:5, with the water read as baptism.

(1) $P_{77}$ — *John 3:5 — unless one is born of water and the Spirit, he cannot enter the kingdom*
(2) $P_{77} \to P_{78}$
(3) $P_{77} \to P_{79}$ — would give: *The water of John 3:5 is baptismal water*
$\vdash$ $P_{78}$ — at issue: *John 3:5 requires water baptism for entry into the kingdom*

*No premise here rests on scripture alone.*

**trentWithNaturalBirth** — Trent on John 3:5: born of water, so water baptism required, read with its water as natural birth
Trent on John 3:5, with the water read as natural birth.

(1) $P_{77}$ — *John 3:5 — unless one is born of water and the Spirit, he cannot enter the kingdom*
(2) $P_{77} \to P_{78}$
(3) $P_{77} \to P_{80}$ — would give: *The water of John 3:5 is natural birth*
$\vdash$ $P_{78}$ — at issue: *John 3:5 requires water baptism for entry into the kingdom*

*No premise here rests on scripture alone.*

**trentWithEzekielsCleansing** — Trent on John 3:5: born of water, so water baptism required, read with its water as Ezekiel's cleansing
Trent on John 3:5, with the water read as Ezekiel's cleansing.

(1) $P_{77}$ — *John 3:5 — unless one is born of water and the Spirit, he cannot enter the kingdom*
(2) $P_{77} \to P_{78}$
(3) $P_{77} \to P_{81}$ — would give: *The water of John 3:5 is the cleansing promised in Ezekiel 36:25–27, not baptism*
⊢ $P_{78}$ — at issue: *John 3:5 requires water baptism for entry into the kingdom*

*No premise here rests on scripture alone.*

**trentWithTheSpiritsCleansing** — Trent on John 3:5: born of water, so water baptism required, read with its water as the Spirit's own cleansing
Trent on John 3:5, with the water read as the Spirit's own cleansing.

(1) $P_{77}$ — *John 3:5 — unless one is born of water and the Spirit, he cannot enter the kingdom*
(2) $P_{77} \to P_{78}$
(3) $P_{77} \to P_{82}$ — would give: *The water of John 3:5 is the Spirit's own cleansing: water and Spirit are one*
⊢ $P_{78}$ — at issue: *John 3:5 requires water baptism for entry into the kingdom*

*No premise here rests on scripture alone.*

**trentReadingOfJohnThreeFive**
The verse read Trent's way and no other: its water is baptismal water, and not natural birth, Ezekiel's cleansing or the Spirit's own cleansing.

```
def trentReadingOfJohnThreeFive : Valuation Claim :=
  fun a =>
    match a with
    | Claim.john3_5WaterIsNaturalBirth => False
    | Claim.john3_5WaterIsEzekielsCleansing => False
    | Claim.john3_5WaterIsTheSpiritsCleansing => False
    | x => True
```

**trentWithBirthReading**
The verse read with its water as natural birth, and Trent's step kept. By itself this contradicts nothing. It fails only when that reading's own step is added: then the verse does not require water baptism.

```
def trentWithBirthReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.john3_5WaterIsEzekielsCleansing => False
    | Claim.john3_5WaterIsTheSpiritsCleansing => False
    | x => True
```

**trentWithEzekielReading**
Trent's step, with the water read as Ezekiel's cleansing.

```
def trentWithEzekielReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.john3_5WaterIsNaturalBirth => False
    | Claim.john3_5WaterIsTheSpiritsCleansing => False
    | x => True
```

**trentWithSpiritReading**
Trent's step, with the water read as the Spirit's own cleansing.

```
def trentWithSpiritReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.john3_5WaterIsNaturalBirth => False
    | Claim.john3_5WaterIsEzekielsCleansing => False
    | x => True
```

**trentWithBaptismalWater_is_satisfiable**
The baptismal reading of Trent's step can be held without contradiction.

```
theorem trentWithBaptismalWater_is_satisfiable : Satisfiable
    trentWithBaptismalWater.premises
-- axioms: propext, Quot.sound
```

**trentWithNaturalBirth_is_satisfiable**
The natural-birth reading of Trent's step can be held without contradiction.

```
theorem trentWithNaturalBirth_is_satisfiable : Satisfiable
    trentWithNaturalBirth.premises
-- axioms: propext, Quot.sound
```

**trentWithEzekielsCleansing_is_satisfiable**
The Ezekiel reading of Trent's step can be held without contradiction.

```
theorem trentWithEzekielsCleansing_is_satisfiable : Satisfiable
    trentWithEzekielsCleansing.premises
-- axioms: propext, Quot.sound
```

**trentWithTheSpiritsCleansing_is_satisfiable**
The Spirit's-cleansing reading of Trent's step can be held without contradiction.

```
theorem trentWithTheSpiritsCleansing_is_satisfiable : Satisfiable
    trentWithTheSpiritsCleansing.premises
-- axioms: propext, Quot.sound
```

**whereCalvinMeetsTheBaptismalReading**
**Why Calvin's reading stands against Trent with the water read as baptism.** Everything turns on Calvin's step: if water and Spirit are one thing, the water is not baptismal water. What that contradicts is the baptismal reading itself. The step is `wellSupported`. But Calvin's reading, which it starts from, is `disputed`, and Trent condemns it (Session VII, On Baptism, canon 2).

**Why *John 3:5, the water as the Spirit's own cleansing (Calvin)* stands against *Trent on John 3:5: born of water, so water baptism required, read with its water as baptismal water.***

- **The crux:** $(P_{77} \wedge P_{82}) \to \neg P_{79}$, a premise of *John 3:5, the water as the Spirit's own cleansing (Calvin)*.
- **What it does:** its conclusion follows without it — the crux is its answer to *Trent on John 3:5: born of water, so water baptism required, read with its water as baptismal water*.
- **Granted:** $P_{77}$, $P_{82}$, which the break also needs.
- **Where the rival breaks:** $P_{77} \to P_{79}$ cannot be held together with $(P_{77} \wedge P_{82}) \to \neg P_{79}$ and $P_{77}$, $P_{82}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - $P_{77}$ John 3:5 — unless one is born of water and the Spirit, he cannot enter the kingdom — *consensus*: John 3:5; [137]
  - $P_{82}$ The water of John 3:5 is the Spirit's own cleansing: water and Spirit are one — *disputed*: [28, 110–111]; [32, IV.xvi.25]
  - the step itself — *well supported*: [137]; [32, IV.xvi.25]

`whereBirthMeetsTrentsStep`
**Why the natural-birth reading cannot keep Trent's step.** If the water is natural birth, the verse does not require water baptism. So Trent's step from the verse, with the verse read that way, fails, at a step rated `wellSupported`.

**Why *John 3:5, the water as natural birth (Oliver)* stands against *Trent on John 3:5: born of water, so water baptism required, read with its water as natural birth.***

- **The crux:** $P_{80} \to \neg P_{78}$, a premise of *John 3:5, the water as natural birth (Oliver)*.
- **What it does:** its conclusion does not follow without it.
- **Where the rival breaks:** $P_{77}$, $P_{77} \to P_{78}$, $P_{77} \to P_{80}$ cannot be held together with $P_{80} \to \neg P_{78}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - the step itself — *well supported*: [137]; [32, IV.xvi.25]

`whereEzekielMeetsTrentsStep`
**Why the Ezekiel reading cannot keep Trent's step.** If the water is Ezekiel's cleansing and not baptism, the verse does not require water baptism.

**Why *John 3:5, the water as Ezekiel's cleansing (Carson)* stands against *Trent on John 3:5: born of water, so water baptism required, read with its water as Ezekiel's cleansing.***

- **The crux:** $P_{81} \to \neg P_{78}$, a premise of *John 3:5, the water as Ezekiel's cleansing (Carson).*
- **What it does:** its conclusion does not follow without it.
- **Where the rival breaks:** $P_{77}$, $P_{77} \to P_{78}$, $P_{77} \to P_{81}$ cannot be held together with $P_{81} \to \neg P_{78}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - the step itself — *well supported*: [137]; [32, IV.xvi.25]

`whereTheSpiritMeetsTrentsStep`
**Why Calvin's reading cannot keep Trent's step.** If the water is the Spirit's own cleansing, the verse does not require water baptism.

**Why *John 3:5, the water as the Spirit's own cleansing (Calvin)* stands against *Trent on John 3:5: born of water, so water baptism required, read with its water as the Spirit's own cleansing.***

- **The crux:** $P_{82} \to \neg P_{78}$, a premise of *John 3:5, the water as the Spirit's own cleansing (Calvin).*
- **What it does:** its conclusion does not follow without it.
- **Where the rival breaks:** $P_{77}$, $P_{77} \to P_{78}$, $P_{77} \to P_{82}$ cannot be held together with $P_{82} \to \neg P_{78}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - the step itself — *well supported*: [137]; [32, IV.xvi.25]

`whatJohnThreeFiveMeans`
**What John 3:5 means, read four ways.** What can be taken more than one way is the verse Trent cites, not Trent. Trent argues: unless one is born of water and the Spirit, he cannot enter the kingdom of God; therefore water baptism is required. Each of the four readings is a reading of the verse's "water", held by the reader named. For each, the question is whether Trent's step from the verse still stands once the verse is read that way.

Read with its water as baptismal water, Trent's step stands. That reading cannot be held with Calvin's, at a `wellSupported` step from Calvin's reading, which is itself `disputed`. Even so, Trent's step stays `disputed`.

Read with its water as natural birth, as Ezekiel's cleansing, or as the Spirit's own cleansing, Trent's step cannot be kept, each time at a `wellSupported` step.

So only the baptismal reading leaves Trent's step standing. Which reading is right is not decided here: each is cited, and each is disputed. Each is fair. By itself it contradicts nothing, and it fails only when joined to the step its own holders draw from it.

**Every reading of $P_{77}$, answered.** *Trent on John 3:5: born of water, so water baptism required* holds $P_{77}$. It is read 4 ways here, and each reading is checked; none can be left out.

**1. Read with its water as baptismal water.** The claim commits *Trent on John 3:5: born of water, so water baptism required* to $P_{79}$ — so read by [44, 56]; [28, 110] (*disputed*).

Against *John 3:5, the water as the Spirit's own cleansing (Calvin)*, it cannot be held. Where it breaks:

**Why *John 3:5, the water as the Spirit's own cleansing (Calvin)* stands against *Trent on John 3:5: born of water, so water baptism required, read with its water as baptismal water.***

- **The crux:** $(P_{77} \wedge P_{82}) \to \neg P_{79}$, a premise of *John 3:5, the water as the Spirit's own cleansing (Calvin).*
- **What it does:** its conclusion follows without it — the crux is its answer to *Trent on John 3:5: born of water, so water baptism required, read with its water as baptismal water.*
- **Granted:** $P_{77}$, $P_{82}$, which the break also needs.
- **Where the rival breaks:** $P_{77} \to P_{79}$ cannot be held together with $(P_{77} \wedge P_{82}) \to \neg P_{79}$ and $P_{77}$, $P_{82}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - $P_{77}$ John 3:5 — unless one is born of water and the Spirit, he cannot enter the kingdom — *consensus*: John 3:5; [137]
  - $P_{82}$ The water of John 3:5 is the Spirit's own cleansing: water and Spirit are one — *disputed*: [28, 110–111]; [32, IV.xvi.25]
  - the step itself — *well supported*: [137]; [32, IV.xvi.25]

**2. Read with its water as natural birth.** The claim commits *Trent on John 3:5: born of water, so water baptism required* to $P_{80}$ — so read by [137] (*disputed*).

Against *John 3:5, the water as natural birth (Oliver)*, it cannot be held. Where it breaks:

**Why *John 3:5, the water as natural birth (Oliver)* stands against *Trent on John 3:5: born of water, so water baptism required, read with its water as natural birth.***

- **The crux:** $P_{80} \to \neg P_{78}$, a premise of *John 3:5, the water as natural birth (Oliver).*
- **What it does:** its conclusion does not follow without it.
- **Where the rival breaks:** $P_{77}$, $P_{77} \to P_{78}$, $P_{77} \to P_{80}$ cannot be held together with $P_{80} \to \neg P_{78}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - the step itself — *well supported*: [137]; [32, IV.xvi.25]

**3. Read with its water as Ezekiel's cleansing.** The claim commits *Trent on John 3:5: born of water, so water baptism required* to $P_{81}$ — so read by [35]; [137] (*disputed*).

Against *John 3:5, the water as Ezekiel's cleansing (Carson)*, it cannot be held. Where it breaks:

**Why *John 3:5, the water as Ezekiel's cleansing (Carson)* stands against *Trent on John 3:5: born of water, so water baptism required, read with its water as Ezekiel's cleansing.***

- **The crux:** $P_{81} \to \neg P_{78}$, a premise of *John 3:5, the water as Ezekiel's cleansing (Carson)*.
- **What it does:** its conclusion does not follow without it.
- **Where the rival breaks:** $P_{77}$, $P_{77} \to P_{78}$, $P_{77} \to P_{81}$ cannot be held together with $P_{81} \to \neg P_{78}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - the step itself — *well supported*: [137]; [32, IV.xvi.25]

**4. Read with its water as the Spirit's own cleansing.** The claim commits *Trent on John 3:5: born of water, so water baptism required* to $P_{82}$ — so read by [32, IV.xvi.25]; [28, 110–111] (*disputed*).

Against *John 3:5, the water as the Spirit's own cleansing (Calvin)*, it cannot be held. Where it breaks:

**Why *John 3:5, the water as the Spirit's own cleansing (Calvin)* stands against *Trent on John 3:5: born of water, so water baptism required, read with its water as the Spirit's own cleansing.***

- **The crux:** $P_{82} \to \neg P_{78}$, a premise of *John 3:5, the water as the Spirit's own cleansing (Calvin)*.
- **What it does:** its conclusion does not follow without it.
- **Where the rival breaks:** $P_{77}$, $P_{77} \to P_{78}$, $P_{77} \to P_{82}$ cannot be held together with $P_{82} \to \neg P_{78}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - the step itself — *well supported*: [137]; [32, IV.xvi.25]

**Acts, both orders**

`actsToUnbound`
From Samaria and Caesarea: the Spirit comes after the water and before it, so God is not bound to water baptism. Rated `consensus`: Calvin and the Catechism both accept that much, though Calvin's own sentence goes further.

> $(P_{74} \wedge P_{75}) \to P_{76}$ — would give: *God is not bound to water baptism: he gives the Spirit before it and after it*

`actsCase` — Acts 8 and 10: the Spirit after the water, and before it
**Acts, both orders**: the Spirit given after the water in Samaria and before it at Caesarea, so God is not bound to water baptism.

(1) $P_{74}$ — *Acts 8:14–17 — the Samaritans, baptized, receive the Spirit afterwards*
(2) $P_{75}$ — *Acts 10:44–48 — the Spirit falls on Cornelius's household before baptism*
(3) $(P_{74} \wedge P_{75}) \to P_{76}$
$\vdash P_{76}$ — at issue: *God is not bound to water baptism: he gives the Spirit before it and after it*

*No premise here rests on scripture alone.*

`actsCase_establishes`
**Grant the two orders in Acts, and it follows that God is not bound to water.**

```
theorem actsCase_establishes : Establishes actsCase
-- axioms: propext, Quot.sound
```

`actsCase_is_satisfiable`
Acts' case can be held without contradiction.

```
theorem actsCase_is_satisfiable : Satisfiable actsCase.premises
-- axioms: propext, Quot.sound
```

`trent_grants_god_is_not_bound`
**Trent's instrumental cause is consistent with God not being bound to it.** Rome holds both: "God has bound salvation to the sacrament of Baptism, but he himself is not bound by his sacraments" (Catechism 1257). So what Acts shows is accepted on both sides, and is not a point won by the Reformed. What remains in dispute is the first half of that sentence, that God has bound salvation to the sacrament, and Trent's further claim that the sacrament is the instrument of justification.

```
theorem trent_grants_god_is_not_bound : Grants trentOnBaptism (p
    Claim.godNotBoundToWater)
-- axioms: propext, Quot.sound
```

### "And fire": three readings, and none chosen

`fireAsJudgmentReading`
A reading on which the fire is judgement, and neither of the other readings holds. This is enough to show that the verse does not require them. Many readers take the fire as both judging and purifying; nothing here says the readings exclude each other.

```
def fireAsJudgmentReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.fireIsPurification => False
    | Claim.fireIsPentecost => False
    | x => True
```

`fireAsPurificationReading`
A reading on which the fire is purification, and neither of the other readings holds. This is enough to show that the verse does not require them.

```
def fireAsPurificationReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.fireIsJudgment => False
    | Claim.fireIsPentecost => False
    | x => True
```

`the_baptist_leaves_the_fire_open`
**John the Baptist's words leave open whether the fire is judgement.** "He will baptize you with the Holy Spirit and fire" is kept alike by Gregory Nazianzen, who reads the fire as the burning of the chaff, and by Calvin, who reads it as the Spirit's purifying. The text does not settle it either way.

```
theorem the_baptist_leaves_the_fire_open : Independent [p
    Claim.matthew3_11SpiritAndFire] (p Claim.fireIsJudgment)
-- axioms: propext, Quot.sound
```

`the_baptist_leaves_purification_open`
**Nor whether it is purification.**

```
theorem the_baptist_leaves_purification_open : Independent [p
    Claim.matthew3_11SpiritAndFire] (p Claim.fireIsPurification)
-- axioms: propext, Quot.sound
```

`the_baptist_leaves_pentecost_open`
**Nor whether it is Pentecost**, as Cyril of Jerusalem reads it: "because the descent of the Holy Ghost was in fiery tongues".

```
theorem the_baptist_leaves_pentecost_open : Independent [p
    Claim.matthew3_11SpiritAndFire] (p Claim.fireIsPentecost)
-- axioms: propext, Quot.sound
```

## Weighing the positions

The earlier chapters each heard one question: Trent against Paul's gospel, James 2:24, Jesus' words, baptism. This one hears all the positions at once and asks which are left standing.

Seventeen positions are heard.

- The four Reformed strands, each argued alone: Paul's, Luke's, Peter's and John's.
- The Council of Trent.
- The apocalyptic reading of Paul (Martyn, Campbell).
- Sanders and Dunn on Judaism in Paul's day, and the critics who answer them.
- Jervell on the yoke of Acts 15.
- Aquinas on John 6:29, and Luther's answer to him.
- Chrysostom on John 3:36 and Matthew 7:21, and the Reformed answer to him: the obedience those texts require is sanctification, the fruit of faith.

- Paul's gospel in Galatians, set against Trent's definition of justification.
- The meaning of Paul's word "justify", argued two ways: from how the word is used, and from Romans 4.
- Trent, with its definition taken as a claim about that word.

Who defeats whom is not decided by hand. Each defeat, and each absence of one, is worked out from the two positions' premises and checked by machine.

**The words used here**

- **Defeats.** One position contradicts another, and is not the weaker of the two. To contradict it is to deny one of its premises, its conclusion, or something it derives on the way.
- **Weakest link.** A position is only as strong as its least-supported premise or step. Ratings run from `disputed`, the lowest, through `plausible` and `wellSupported`, to `consensus`. Denying a claim counts as `disputed`.
- **Tie.** Two positions defeat each other. A reader may hold either.
- **Meets.** One position meets another when they contradict each other, so that one defeats the other unless it is the weaker. Where both defeat, they meet "in both directions".
- **Forced** (also: *prevails outright*). The position must be accepted however every tie is settled. Either nothing defeats it, or every position that defeats it is itself defeated by a forced position. The technical name for the set of forced positions is the *grounded extension*.
- **Can be defended.** Some consistent set of positions includes it and answers every attack on its members. A set is consistent when no member defeats another.
- **Not forced.** Some set of positions that can be defended, and is as large as it can be, leaves it out. Not forced does not mean false. It means the debate, as argued here, cannot make a reader accept it. The verdicts below that say *not forced* use this test; *forced* means the test above.
- **Cannot be defended.** No consistent set of positions can include it and answer its attackers.

**The ratings decide one thing**

Almost every position here has a weakest link rated `disputed`.

- Each Reformed strand uses a step that Trent's canon 9 denies: to faith alone in Paul's case and John's, and to "faith suffices" in Luke's and Peter's.
- Paul's, Peter's and John's cases hold the Reformed distinction between justification and sanctification, which Trent condemns.
- Trent rests on its definition of justification, which the Westminster Confession denies.
- The apocalyptic reading denies a claim, and a premise that denies a claim is rated `disputed` by rule.

Between such positions no rating blocks an attack. The outcome depends only on who contradicts whom.

The two exceptions are the two arguments about Paul's word. The first is from usage (`lexicalCase`): "justify" ( ) is a courtroom word, Paul has other words for renewal, and a word contributes the least meaning its context requires. The second is from Romans 4 (`romansFourOnTheWord`): Paul explains the righteousness God counts to the ungodly as sin not counted, and by the same rule the verb he explains in that way does not also mean renewal. Every link of each is rated `wellSupported` or better. Each contradicts one position, Trent taken as a claim about Paul's word, and those are the attacks the ratings decide.

**Who defeats whom**

- **Trent and each Reformed strand defeat each other.** Paul's, Peter's and John's cases conclude "not by works", which Trent denies. Trent's definition of justification, "not remission of sins merely, but also the sanctification and renewal of the inward man" (Session VI, ch. 7), contradicts the distinction between justification and sanctification that they hold. That is where Trent's objection comes from: put the distinction in place of the definition, and Trent's case no longer denies "not by works" (`trent_objection_rests_on_its_definition`). Luke's case holds only Luke's words and meets Trent on one point. Trent's definition, with canon 9, denies that faith without charity suffices. Luke's case reads "Your faith has saved you" (Luke 7:50) as saying that her faith sufficed.

- **The apocalyptic reading and Paul's case defeat each other.** It denies that Galatians 2:16 speaks of faith *in* Christ, and Paul's case concludes faith alone. **It does not conflict with Luke's case or Peter's.** They say that faith saves, which it grants. It says that faith is not the condition, which they do not deny.

- **The apocalyptic reading and Trent defeat each other.** They agree that justification is not by faith alone. But the apocalyptic reading derives "not by works", since God's rescue depends on nothing a person does, and Trent denies that.

- **Sanders defeats Paul's case**, by denying the reading of "works of the law", and Paul's case defeats him in return. **Sanders and the critics defeat each other.**

- **Jervell and Peter's case defeat each other**, over the yoke.

- **John's case meets four positions, each in both directions.** Trent, however its definition is taken, over whether faith suffices and over "not by works", as with Paul and Peter. The apocalyptic reading, because John's case concludes faith alone, as Paul's does and Luke's does not. And Aquinas, over what the believing of John 6:29 is: Aquinas concludes it is not bare trust, and John's case holds that it is.

- **Chrysostom meets every position that concludes faith suffices, each in both directions**: Paul's case, Luke's, Peter's and John's, and the Reformed answer to him. He contradicts no text they read. He contradicts the step each takes to "faith suffices", and each contradicts his step to "faith does not suffice". Each pair is a tie at `disputed`. The Reformed answer meets Trent too, however Trent's definition is taken, because it holds the distinction between justification and sanctification.

- **Aquinas and Luther defeat each other.** Luther concludes that the faith which justifies is not faith formed by charity, which is Aquinas's premise. Luther meets no one else. Aquinas meets only John's case besides.
- **Paul's gospel and Trent defeat each other**, over Trent's definition. The gospel line concludes that justification is not the renewal of the inward person. Both rest on something rated `disputed`.
- **Paul's word defeats Trent taken as a claim about it, and is not defeated in return** (`lexical_defeats_trent_on_pauls_word`, `trent_on_pauls_word_does_not_defeat_lexical`). Taken that way, Trent's case derives that "justify" means renewal. The argument from the word denies it. Trent's reply rests on a definition rated `disputed`, and fails against an argument rated `wellSupported`. Romans 4, read for the word, does the same from one passage. Neither argument conflicts with anything else. In particular neither conflicts with Trent's case as Trent states it, whose definition, taken as it stands, says nothing about the word. Trent taken as a claim about Paul's word also meets every position Trent meets, in both directions: the four strands, the apocalyptic reading, Paul's gospel and the Reformed answer to Chrysostom.

### What follows

#### Only the meaning of Paul's word prevails outright

The checking finds that the meaning of Paul's word is the one thing forced (`only_pauls_word_prevails`). The forced positions are exactly the two arguments about it. Every other position is attacked by one the debate cannot rule out. One loses: Trent taken as a claim about Paul's word. Every other is in a tie with a rival the debate cannot choose between.

#### Trent, taken as a claim about Paul's word, cannot be defended

This is the one position that loses (`trent_on_pauls_word_indefensible`). Both arguments about the word defeat it, and nothing answers either.

#### Beyond that, nothing wins outright

Luke's case, Paul's gospel and Trent as Trent states it can each be defended, and none is forced (`dominical_case_defensible`, `dominical_case_not_forced`, `gospel_defensible`, `gospel_not_forced`, `trent_defensible`, `trent_not_forced`). Every attack between Trent and a Reformed position runs in both directions, with every rating at the bottom, and the debate has no ground to choose between them.

#### Between Paul and the apocalyptic reading, the debate chooses neither

Each defeats the other over "faith of Christ" ( X ). Each can be defended, and neither is forced (`apocalyptic_defensible`, `apocalyptic_not_forced`). The apocalyptic reading can be held together with Luke's case and Peter's, which claim that faith saves and not that faith alone does.

**What the verdict rests on**

**What Trent's definition claims**

The definition can be taken two ways, and the chapter "What Trent means by justification" answers both (`whatTrentsDefinitionClaims`). Taken as a claim about Paul's word, it cannot be held with the evidence for what the word means, and in this debate it cannot be defended. Taken as a claim about what God does in justifying, the argument from the word does not reach it. What then divides it from Paul is one step: that a verdict on Christ's finished work excludes the renewal worked in us (`whereTrentPartsFromPaul`). That step is rated `disputed`. Trent's case as Trent states it stands here for that second way of taking it. So the debate does not settle between Trent and the Reformed. It shows that Trent can keep its definition only as a claim about what God does, not about Paul's word, and it names the one step on which that claim depends.

**An absence**

No source cited here argues that "saved" ( ) at Luke 7:50 means healed, so no position attacks Luke's case at that reading. Trent, however its definition is taken, and Chrysostom attack it at the step to "faith suffices". That absence is also the premise's rating. It is `wellSupported`, not `disputed`: a search for a scholar arguing the healing sense *at 7:50* found none, and at 7:50 no one is ill. The saying follows "your sins are forgiven". Marshall's commentary on the Greek text says the same: the saying refers mainly to healing elsewhere in Luke, and is used here "in a case where physical healing is not involved". The rating is not `consensus`, because the same words mean "made you well" at Luke 8:48, 17:19 and 18:42. One older lexicon, Thayer's, lists 7:50 with the healing uses without arguing it. It is not yet cited, and whether an unargued listing should lower the rating is an open question. A cited argument for the healing reading would attack Luke's case and lower the rating.

**An objection built in, not heard**

"Her sins, which are many, are forgiven—for she loved much" (7:47) is the verse a rival would use to make love, not faith, the reason she was forgiven. Luke's case does not leave that open. It carries, as a premise of its own, that her love is the evidence of her forgiveness and not its cause (`luke7_47LoveIsEvidence`), as the rest of the verse and the parable of 7:41–43 suggest. Marshall argues this from the Greek: "for" ( ) here means "as is evidenced by the fact that". Padilla reads it so: she "loves much because she has been forgiven much". So does Melanchthon in the *Apology of the Augsburg Confession*: "Christ interprets Himself when He adds: Thy faith hath saved thee", so the woman did not merit forgiveness "by that work of love". The premise is rated `disputed`. Marshall names those who read the love as the cause: Wellhausen, Creed, and most Roman Catholic commentators, Lagrange and Schürmann among them. Trent counts beginning to love God among the dispositions to justification (Session VI, ch. 6). None of them is heard here as a position of his own. No one in this debate argues that reading of 7:47, and none of those commentators is yet cited from his own work.

**John**

John's case, Aquinas's reading of John 6:29 and Luther's answer are each in a tie with a position rated no higher than itself. So none of the three is forced, and none of them changes what is forced. Without Trent, John's case is still not forced, because Aquinas's reading can be defended (`sola_fide_from_john_not_forced_without_trent`).

### Who is heard

A debate is over the arguments put into it. Hays's reading of "faith of Christ" is represented through the apocalyptic reading, which holds it. A position for Hays alone, one for the *Joint Declaration*, and one for the Finnish reading of Luther would each be new arguments to weigh. So would a cited argument that Paul's "justify", granted to be a courtroom word, still means renewal: none was found, and the rating of the argument from the word says so. Romans 4 as an argument about what God does (`romansFourCase`) is set against Trent in the chapter "What Trent means by justification", and is not added to this debate. It meets Trent exactly where Paul's gospel does, at Trent's definition, from a step rated `disputed`, and a position of its own would be a second argument to weigh.

### Two narrower questions

The full debate hears the Reformers, Trent and several schools of modern scholarship at once. The two hearings below each set some positions aside and keep every defeat the full debate established. Nothing is argued again.

### What did the Reformation itself decide?

The sixteenth-century debate was between Rome and the Reformers, before anyone had proposed a New Perspective on Paul or an apocalyptic reading of him. Heard that way (`reformationAlone`), the apocalyptic reading, Sanders and his critics, and Jervell are set aside. Aquinas and Luther, and Chrysostom and the Reformed answer to him, are still heard, and modern scholars are still cited for the premises of the positions that remain. One thing is forced: Paul's "justify" ( ) does not mean the renewal of the inward person. So Trent cannot claim that its definition is what Paul's word means. What fails there is not Augustine's explanation of the word, which he certainly gave, but the step from a Latin explanation to what the Greek word means.

Trent's definition taken as a claim about what God does is not touched by anything about the word. There Trent and the Reformers tie: each defeats the other, and the ratings, all `disputed`, cannot choose. The Reformation debate, heard alone, comes down to what justification *is*, which is the question of the chapter "What Trent means by justification" (`whatTrentsDefinitionClaims`).

### If Trent were not heard, would Scripture establish sola fide?

Heard without Trent (`withoutTrent`), two things are forced: the meaning of Paul's word; and Paul's gospel, that justification is not the renewal of the inward person. *Faith alone* is not forced, from Paul, from Peter or from John, and neither is Luke's "your faith has saved you", that faith suffices. Five disagreements remain with Trent left out, though Aquinas, a Catholic reader, is still heard: three in modern New Testament scholarship, and two older.

- Campbell's apocalyptic reading takes "faith of Christ" ( X ) as Christ's own faithfulness, and meets Paul's case there.
- Sanders and Dunn read "works of the law" ( ) as the marks of Israel. The critics answer them, and are answered in return.
- Jervell reads the yoke of Acts 15 as something other than the law as a condition of salvation, and meets Peter's case.

- Aquinas reads the believing of John 6:29 as faith formed by charity, and meets John's case. Luther answers him from Galatians 3, and is answered in return.
- Chrysostom reads John 3:36 and Matthew 7:21 as requiring a right life beside believing, and meets every case that concludes faith suffices, Luke's among them. The Reformed answer, that the obedience those texts require is sanctification, the fruit of faith, meets him and is met in return.

Four of these are questions about what a text says, and one, Sanders against his critics, about what Judaism in Paul's day taught. Leaving Trent out does not make them go away.

### Augustine, in both hearings

Augustine stays where the full debate has him. In the Reformation hearing, his explanation is what Trent's reading of Paul's word rests on. Without Trent, it goes out with that reading, since nothing else rests on it. In both he remains the cited reader who accepts Romans 4:5–8 and reads it the other way, which is why the step from Romans 4 is rated `disputed`. A reader is not removed from these pages because he is judged mistaken. The pages show where his reading fails, and where it does not.

### How this is checked

#### The positions

Each position heard is an argument in its own right: premises that can be held together, a conclusion that follows from them, and steps that someone has rated. The Reformed case is heard as four positions, one for each strand. A debate weighs each argument whole. One position holding all four strands would be defeated by a contradiction of any one of them, and the fact that each strand reaches the conclusion without the others would count for nothing.

`reformedOntology`
What the Reformed hold about what justification *is*: justification and sanctification are distinct, and sanctification follows. No strand needs this to reach sola fide. But it is the premise Trent's definition contradicts, so it belongs to Paul's, Peter's and John's cases, and Trent's attack on each falls on it as well as on "not by works". It is not added to the Reformed case itself, because the other positions built from that case, the Finnish reading among them, would then hold it on their authors' behalf.

(1) $P_{34}$ — *Justification and sanctification are inseparable but distinct*

`paulineCase` — Sola fide from Paul (Galatians 2:16)
**Paul's case**: sola fide from Galatians 2:16, argued alone.

Its reading of "works of the law" is derived, not assumed. It rests on the critics' line, which denies Sanders' account of Judaism and reads Galatians as written against requiring circumcision. That is where the scholarly debate lies (`critics_carry_the_pauline_strand`, `sanders_costs_the_pauline_strand`). So Sanders meets Paul's case here over the history of Judaism in Paul's day, not over Paul's Greek. The critics' inference is rated with the rest, as Gathercole's.

(1) $P_{8}$ — *Galatians opposes requiring circumcision, besides faith, for justification*
(2) $P_{7}$ — *In Galatians 2:16 'faith of Christ' ( X ) means our faith in Christ*
(3) $\neg P_{31}$ — denied: *Second Temple Judaism: in by grace, staying in by works*

(4) $P_8$ — *Galatians opposes requiring circumcision, besides faith, for justification*
(5) $P_1$ — *Ephesians 2:8–9 teaches salvation by grace through faith, not of works*
(6) $P_2$ — *Romans 3:28 teaches justification by faith apart from works of the law*
(7) $P_3$ — *Galatians 2:16 teaches that no one is justified by works of the law*
(8) $P_4$ — *Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes*
(9) $P_5$ — *Titus 3:5 teaches that God saved us not by works done in righteousness*
(10) $P_{17}$ — *Luke 7:50 — Jesus says 'your faith has saved you' after declaring sins forgiven*
(11) $P_9$ — *Acts 15:9–11 — Peter: hearts cleansed by faith; saved through grace*
(12) $P_{20}$ — *James 2:14–26 targets a barren faith — mere assent — not Paul's doctrine*
(13) $P_{21}$ — *Good works are the fruit and evidence of saving faith, not its ground*
(14) $P_{24}$ — *Scripture does not contradict itself*
(15) $P_{34}$ — *Justification and sanctification are inseparable but distinct*
(16) $(P_2 \wedge P_3 \wedge P_8 \wedge P_7 \wedge P_6) \to P_{25}$ — would give: *Justification is by faith alone*
(17) $(\neg P_{31} \wedge P_8) \to P_6$ — would give: *Paul's 'works of the law' means human works in general, not boundary markers*
(18) $(P_{20} \wedge P_{21}) \to P_{22}$ — would give: *James 2:24 is compatible with Paul, using 'justify' in a different sense*
(19) $(P_1 \wedge P_4 \wedge P_5) \to P_{27}$ — would give: *Salvation is by grace, a gift and not wages owed*
(20) $(P_1 \wedge P_4 \wedge P_5 \wedge P_{22} \wedge P_{24}) \to P_{28}$ — would give: *Salvation is not by works: no work is its ground*
(21) $P_{25} \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*
(22) $(P_{26} \wedge P_1) \to P_{29}$ — would give: *Salvation is received through faith*
$\vdash P_{27} \wedge P_{28} \wedge P_{29}$ — at issue: $P_{27}$ *Salvation is by grace, a gift and not wages owed;* $P_{28}$ *Salvation is not by works: no work is its ground;* $P_{29}$ *Salvation is received through faith*

*No premise here rests on scripture alone.*

`dominicalCase` — Luke 7:50: "your faith has saved you"
**Luke's case**: what Jesus says at Luke 7:50, and no more. "Your faith has saved you", with "saved" ( ) read as saved from sin and the woman's love (7:47) read as the evidence of her forgiveness: her faith sufficed.

It carries nothing Luke does not say. It does not carry Paul's texts, the answer to James, or the Reformed account of what justification is. And it does not claim what Paul argues, that faith *alone* saves. So it is attacked only by what denies Luke's own claim.

(1) $P_{17}$ — *Luke 7:50 — Jesus says 'your faith has saved you' after declaring sins forgiven*
(2) $P_{18}$ — *'Saved' ( ) at Luke 7:50 means saved from sin, not healed*
(3) $P_{19}$ — *Luke 7:47 — her love is the evidence of her forgiveness, not its ground*
(4) $(P_{17} \wedge P_{18} \wedge P_{19}) \to P_{26}$
$\vdash P_{26}$ — at issue: *Faith is sufficient: whoever believes is saved*

*No premise here rests on scripture alone.*

`apostolicCase` — Sola fide from Peter (Acts 15:9–11)
**Peter's case**: sola fide from Peter's speech at Jerusalem (Acts 15:7–11), argued alone.

(1) $P_{10}$ — *The yoke refused at Acts 15:10 is the whole law as a condition of salvation*
(2) $P_1$ — *Ephesians 2:8–9 teaches salvation by grace through faith, not of works*
(3) $P_2$ — *Romans 3:28 teaches justification by faith apart from works of the law*
(4) $P_3$ — *Galatians 2:16 teaches that no one is justified by works of the law*
(5) $P_4$ — *Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes*
(6) $P_5$ — *Titus 3:5 teaches that God saved us not by works done in righteousness*
(7) $P_{17}$ — *Luke 7:50 — Jesus says 'your faith has saved you' after declaring sins forgiven*
(8) $P_9$ — *Acts 15:9–11 — Peter: hearts cleansed by faith; saved through grace*
(9) $P_{20}$ — *James 2:14–26 targets a barren faith — mere assent — not Paul's doctrine*
(10) $P_{21}$ — *Good works are the fruit and evidence of saving faith, not its ground*
(11) $P_{24}$ — *Scripture does not contradict itself*
(12) $P_{34}$ — *Justification and sanctification are inseparable but distinct*
(13) $(P_9 \wedge P_{10}) \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*
(14) $(P_{20} \wedge P_{21}) \to P_{22}$ — would give: *James 2:24 is compatible with Paul, using 'justify' in a different sense*
(15) $(P_1 \wedge P_4 \wedge P_5) \to P_{27}$ — would give: *Salvation is by grace, a gift and not wages owed*
(16) $(P_1 \wedge P_4 \wedge P_5 \wedge P_{22} \wedge P_{24}) \to P_{28}$ — would give: *Salvation is not by works: no work is its ground*
(17) $P_{25} \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*
(18) $(P_{26} \wedge P_1) \to P_{29}$ — would give: *Salvation is received through faith*

$\vdash P_{27} \wedge P_{28} \wedge P_{29}$ — at issue: $P_{27}$ *Salvation is by grace, a gift and not wages owed;* $P_{28}$ *Salvation is not by works: no work is its ground;* $P_{29}$ *Salvation is received through faith*

*No premise here rests on scripture alone.*

`johannineParty` — Sola fide from John (6:28–29)
**John's case**: sola fide from Jesus' answer in John 6:28–29, argued alone. It holds the Reformed distinction between justification and sanctification, as Paul's and Peter's cases do, so Trent meets it on the same ground. Two inferences are rated: Calvin's step from John's "eternal life through believing" to justification, and the step to faith alone that Trent's canon 9 denies.

(1) $P_{36}$ — *John 6:28–29 — the work God requires is that you believe in him whom he sent*
(2) $P_{37}$ — *John 3:16–18, 3:36, 5:24, 20:31 — eternal life through believing in the Son*
(3) $P_{40}$ — *The believing of John 6:29 is trust, which brings nothing and receives Christ*
(4) $P_1$ — *Ephesians 2:8–9 teaches salvation by grace through faith, not of works*
(5) $P_2$ — *Romans 3:28 teaches justification by faith apart from works of the law*
(6) $P_3$ — *Galatians 2:16 teaches that no one is justified by works of the law*
(7) $P_4$ — *Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes*
(8) $P_5$ — *Titus 3:5 teaches that God saved us not by works done in righteousness*
(9) $P_{17}$ — *Luke 7:50 — Jesus says 'your faith has saved you' after declaring sins forgiven*
(10) $P_9$ — *Acts 15:9–11 — Peter: hearts cleansed by faith; saved through grace*
(11) $P_{20}$ — *James 2:14–26 targets a barren faith — mere assent — not Paul's doctrine*
(12) $P_{21}$ — *Good works are the fruit and evidence of saving faith, not its ground*

(13) $P_{24}$ — *Scripture does not contradict itself*
(14) $P_{34}$ — *Justification and sanctification are inseparable but distinct*
(15) $(P_{36} \wedge P_{37} \wedge P_{40}) \to P_{25}$ — would give: *Justification is by faith alone*
(16) $(P_{20} \wedge P_{21}) \to P_{22}$ — would give: *James 2:24 is compatible with Paul, using 'justify' in a different sense*
(17) $(P_1 \wedge P_4 \wedge P_5) \to P_{27}$ — would give: *Salvation is by grace, a gift and not wages owed*
(18) $(P_1 \wedge P_4 \wedge P_5 \wedge P_{22} \wedge P_{24}) \to P_{28}$ — would give: *Salvation is not by works: no work is its ground*
(19) $P_{25} \to P_{26}$ — would give: *Faith is sufficient: whoever believes is saved*
(20) $(P_{26} \wedge P_1) \to P_{29}$ — would give: *Salvation is received through faith*
$\vdash$ $P_{27} \wedge P_{28} \wedge P_{29}$ — at issue: $P_{27}$ *Salvation is by grace, a gift and not wages owed;* $P_{28}$ *Salvation is not by works: no work is its ground;* $P_{29}$ *Salvation is received through faith*

*Grounded in scripture alone:* John 3:16–18, 3:36, 5:24, 20:31 — eternal life through believing in the Son.

`aquinasCase` — Faith formed by charity (Aquinas on John 6:29)
**Aquinas on John 6:29**, as the argument he makes: the believing Jesus names is faith made alive by love, so it is not bare trust.

(1) $P_{41}$ — *The believing of John 6:29 is faith living through charity, the source of works*
(2) $P_{41} \to \neg P_{40}$
$\vdash$ $\neg P_{40}$ — at issue, the denial of: *The believing of John 6:29 is trust, which brings nothing and receives Christ*

*No premise here rests on scripture alone.*

`sanctificationCase` — Obedience as sanctification (John 3:36, Matthew 7:21)
**The Reformed answer to Chrysostom**, as a position: the obedience John 3:36 and Matthew 7:21 require is sanctification, the fruit of faith, so the texts add no condition to faith, and faith suffices. It holds the Reformed distinction between justification and sanctification, as the other Reformed positions do, so Trent meets it on the same ground.

(1) $P_{38}$ — *John 3:36 — whoever believes has life; whoever does not obey shall not see life*
(2) $P_{62}$ — *Matthew 7:21–23 — the criterion at the judgment is doing the Father's will, not profession or mighty works*
(3) $P_{39}$ — *The obedience of John 3:36 and Matthew 7:21 is sanctification, the fruit of faith*
(4) $P_{34}$ — *Justification and sanctification are inseparable but distinct*
(5) $(P_{38} \wedge P_{62} \wedge P_{39}) \to P_{26}$
$\vdash$ $P_{26}$ — at issue: *Faith is sufficient: whoever believes is saved*

*No premise here rests on scripture alone.*

`apocalypticCase` — Apocalyptic reading, against faith as the condition
The apocalyptic reading, as the argument it makes: faith is not the condition of justification. It keeps grace and "not by works", by a step of its own.

(1) $\neg P_7$ — denied: *In Galatians 2:16 'faith of Christ' (  X  ) means our faith in Christ*
(2) $P_{16}$ — *'The righteousness of God' (  ) names God's act of rescue in Christ*
(3) $P_3$ — *Galatians 2:16 teaches that no one is justified by works of the law*

(4) $P_8$ — *Galatians opposes requiring circumcision, besides faith, for justification*
(5) $(\neg P_7 \wedge P_{16}) \to \neg P_{25}$
(6) $P_{16} \to P_{27} \wedge P_{28}$ — would give: $P_{27}$ *Salvation is by grace, a gift and not wages owed;* $P_{28}$ *Salvation is not by works: no work is its ground*
(7) $(P_{26} \wedge P_1) \to P_{29}$ — would give: *Salvation is received through faith*
⊢ $\neg P_{25}$ — at issue, the denial of: *Justification is by faith alone*

*No premise here rests on scripture alone.*

**`sandersCase`** — Covenantal nomism (Sanders, Dunn)
Sanders and Dunn: Judaism in Paul's day taught entry by grace and staying in by obedience, so "works of the law" are the boundary markers.

(1) $P_{31}$ — *Second Temple Judaism: in by grace, staying in by works*
(2) $P_{31} \to \neg P_6$
⊢ $\neg P_6$ — at issue, the denial of: *Paul's 'works of the law' means human works in general, not boundary markers*

*No premise here rests on scripture alone.*

**`criticsCase`** — Variegated nomism (Gathercole, Carson et al.)
Gathercole, and the volume edited by Carson, O'Brien and Seifrid: Judaism in Paul's day was not simply that, so "works of the law" are works in general.

(1) $\neg P_{31}$ — denied: *Second Temple Judaism: in by grace, staying in by works*
(2) $P_8$ — *Galatians opposes requiring circumcision, besides faith, for justification*
(3) $(\neg P_{31} \wedge P_8) \to P_6$
⊢ $P_6$ — at issue: *Paul's 'works of the law' means human works in general, not boundary markers*

*No premise here rests on scripture alone.*

**`jervellCase`** — Law-observant Luke (Jervell)
Jervell: Luke shows the church keeping the law, so the yoke is not the law as a condition of salvation.

(1) $P_{11}$ — *Acts 15:20–21, 21:20–24: Jewish believers keep the law; gentiles keep part*
(2) $P_{11} \to \neg P_{10}$
⊢ $\neg P_{10}$ — at issue, the denial of: *The yoke refused at Acts 15:10 is the whole law as a condition of salvation*

*No premise here rests on scripture alone.*

### Each position holds together and reaches its conclusion

**`paulineCase_establishes`**
Paul's case reaches sola fide.

```
theorem paulineCase_establishes : Establishes paulineCase
-- axioms: propext, Quot.sound
```

**`paulineCase_is_satisfiable`**
Paul's case can be held without contradiction.

```
theorem paulineCase_is_satisfiable : Satisfiable paulineCase.premises
-- axioms: propext, Quot.sound
```

**dominicalCase_establishes**
Luke's case reaches its conclusion: faith suffices.

```
theorem dominicalCase_establishes : Establishes dominicalCase
-- axioms: propext, Quot.sound
```

**dominicalCase_is_satisfiable**
Luke's case can be held without contradiction.

```
theorem dominicalCase_is_satisfiable : Satisfiable dominicalCase.premises
-- axioms: propext, Quot.sound
```

**apostolicCase_establishes**
Peter's case reaches sola fide.

```
theorem apostolicCase_establishes : Establishes apostolicCase
-- axioms: propext, Quot.sound
```

**apostolicCase_is_satisfiable**
Peter's case can be held without contradiction.

```
theorem apostolicCase_is_satisfiable : Satisfiable apostolicCase.premises
-- axioms: propext, Quot.sound
```

**tridentineCase_establishes**
Trent's case reaches its conclusion: salvation is not apart from works.

```
theorem tridentineCase_establishes : Establishes tridentineCase
-- axioms: propext, Quot.sound
```

**tridentineCase_is_satisfiable**
Trent's case can be held without contradiction.

```
theorem tridentineCase_is_satisfiable : Satisfiable tridentineCase.premises
-- axioms: propext, Quot.sound
```

### Where Trent's objection comes from

Trent's objection to "not by works" is not a separate thesis about works. It follows from what Trent says justification *is*: "not remission of sins merely, but also the sanctification and renewal of the inward man" (ch. 7). Grant that. Grant also that the renewal grows as the justified do good works (ch. 10). Then good works increase justification (canon 24), which denies "not by works" (ch. 16). The Reformed grant the growth, which Westminster XIII.1 calls sanctification, and deny the definition.

**`tridentineCaseOnTheReformedDistinction`** — Trent, on the Reformed distinction
Trent's case with one change: its definition of justification is exchanged for the Reformed distinction. Everything else Trent holds is kept, including that the renewal grows through good works.

(1) $P_1$ — *Ephesians 2:8–9 teaches salvation by grace through faith, not of works*
(2) $P_2$ — *Romans 3:28 teaches justification by faith apart from works of the law*
(3) $P_3$ — *Galatians 2:16 teaches that no one is justified by works of the law*
(4) $P_5$ — *Titus 3:5 teaches that God saved us not by works done in righteousness*
(5) $P_{24}$ — *Scripture does not contradict itself*
(6) $P_{35}$ — *The inward renewal of the justified grows as they do good works in grace*
(7) $(P_{33} \wedge P_{35}) \to P_{32}$ — would give: *Works performed in grace merit an increase of justification*
(8) $P_{33} \to \neg P_{30}$ — would deny: *Justification is a verdict only: pardon and righteousness counted, not poured in*
(9) $P_{33} \to \neg P_{34}$ — would deny: *Justification and sanctification are inseparable but distinct*
(10) $P_{33} \to \neg P_{26}$ — would deny: *Faith is sufficient: whoever believes is saved*
(11) $P_{32} \to \neg P_{28}$
(12) $P_{34}$ — *Justification and sanctification are inseparable but distinct*
$\vdash \neg P_{28}$ — at issue, the denial of: *Salvation is not by works: no work is its ground*

*No premise here rests on scripture alone.*

**`reformedDistinctionReading`**
Trent's position with the Reformed distinction in place of its definition. The renewal grows, but it is sanctification, so it increases nothing called justification, and salvation is not by works.

```
def reformedDistinctionReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.justificationIncludesSanctification => False
    | Claim.worksMeritIncreaseOfJustification => False
    | x => True
```

**`trent_objection_rests_on_its_definition`**
**Trent's objection depends on its definition of justification.** Keep all of Trent's case except the definition, put the Reformed distinction in its place, and "salvation is not apart from works" no longer follows. Both sides still hold that the renewal of the justified grows through good works.

So the disagreement over works comes down to what justification *is*: whether the renewal that grows is part of justification, or is the sanctification that follows it.

```
theorem trent_objection_rests_on_its_definition : ¬Establishes
    tridentineCaseOnTheReformedDistinction
-- axioms: propext, Quot.sound
```

**`apocalypticCase_establishes`**
The apocalyptic case reaches its conclusion.

```
theorem apocalypticCase_establishes : Establishes apocalypticCase
-- axioms: propext, Quot.sound
```

**apocalypticCase_is_satisfiable**
The apocalyptic case can be held without contradiction.

```
theorem apocalypticCase_is_satisfiable : Satisfiable apocalypticCase.premises
-- axioms: propext, Quot.sound
```

**sandersCase_establishes**
Sanders' case reaches its conclusion.

```
theorem sandersCase_establishes : Establishes sandersCase
-- axioms: propext, Quot.sound
```

**sandersCase_is_satisfiable**
Sanders' case can be held without contradiction.

```
theorem sandersCase_is_satisfiable : Satisfiable sandersCase.premises
-- axioms: propext, Quot.sound
```

**criticsCase_establishes**
The critics' case reaches its conclusion.

```
theorem criticsCase_establishes : Establishes criticsCase
-- axioms: propext, Quot.sound
```

**criticsCase_is_satisfiable**
The critics' case can be held without contradiction.

```
theorem criticsCase_is_satisfiable : Satisfiable criticsCase.premises
-- axioms: propext, Quot.sound
```

**jervellCase_establishes**
Jervell's case reaches its conclusion.

```
theorem jervellCase_establishes : Establishes jervellCase
-- axioms: propext, Quot.sound
```

**jervellCase_is_satisfiable**
Jervell's case can be held without contradiction.

```
theorem jervellCase_is_satisfiable : Satisfiable jervellCase.premises
-- axioms: propext, Quot.sound
```

**johannineParty_establishes**
John's case reaches sola fide.

```
theorem johannineParty_establishes : Establishes johannineParty
-- axioms: propext, Quot.sound
```

**aquinasCase_establishes**
Aquinas's case reaches its conclusion: the believing is not bare trust.

```
theorem aquinasCase_establishes : Establishes aquinasCase
-- axioms: propext, Quot.sound
```

**johannineParty_is_satisfiable**
John's case can be held without contradiction: on the Reformed reading, every claim in it holds.

```
theorem johannineParty_is_satisfiable : Satisfiable johannineParty.premises
-- axioms: propext, Quot.sound
```

**aquinasCase_is_satisfiable**
Aquinas's case can be held without contradiction: on his own reading, the believing of John 6:29 is faith formed by charity and not bare trust.

```
theorem aquinasCase_is_satisfiable : Satisfiable aquinasCase.premises
-- axioms: propext, Quot.sound
```

**chrysostomCase_establishes**
Chrysostom's case reaches its conclusion, as the John section shows.

```
theorem chrysostomCase_establishes : Establishes chrysostomOnJohn
-- axioms: propext, Quot.sound
```

**sanctificationCase_establishes**
The Reformed answer to Chrysostom reaches its conclusion: faith suffices.

```
theorem sanctificationCase_establishes : Establishes sanctificationCase
-- axioms: propext, Quot.sound
```

**sanctificationCase_is_satisfiable**
The Reformed answer to Chrysostom can be held without contradiction: on the Reformed reading, every claim in it holds.

```
theorem sanctificationCase_is_satisfiable : Satisfiable
    sanctificationCase.premises
-- axioms: propext, Quot.sound
```

**chrysostomReading**
Chrysostom's position, with every verse of Paul's that the Reformed strands read. Every text holds. Believing does not suffice without a right life, so faith is not sufficient and justification is not by faith alone. With Rome, it takes justification to include sanctification, and the readings of Matthew 7 and 19 that make obedience a condition. On the readings the meanings exclude, it takes the Greek of Revelation 22:11 and Sirach 18:22, and that James does not use "justify" as Paul does.

```
def chrysostomReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.paulsJustifyDenotesRenewal => False
    | Claim.rev22_11BeJustifiedStill => False
    | Claim.sir18_22BeJustifiedToDeath => False
    | Claim.jamesUsesDikaioAsPaul => False
```

```
    | Claim.salvationNotByWorks => False
    | Claim.justificationIsForensicOnly => False
    | Claim.justificationDistinctFromSanctification => False
    | Claim.faithIsSufficient => False
    | Claim.justificationByFaithAlone => False
    | Claim.matthew7DoingIncludesBelieving => False
    | Claim.matthew19LawExposesInability => False
    | x => True
```

`chrysostom_grants_the_pauline_texts`

**Chrysostom contradicts no text of Paul's.** His position can be held together with every verse the Reformed strands read from Paul: Romans 3:28, Galatians 2:16, Romans 4:4–5, Ephesians 2:8–9 and Titus 3:5.

Where Chrysostom stands against the Reformed case, he stands against a reading of those verses, the step from them to faith alone, and not against anything they say. It does not show that his reading of John 3:36 is right.

```
theorem chrysostom_grants_the_pauline_texts : Grants chrysostomOnJohn ( [p
    Claim.romans3_28, p Claim.galatians2_16, p Claim.romans4_4_5, p
    Claim.ephesians2_8_9, p Claim.titus3_5])
-- axioms: propext, Quot.sound
```

### How strong each position is

Every position but two rests on something rated `disputed`, or denies a claim, which ranks at the bottom. Between two such positions no rating blocks an attack.

The exceptions are the two arguments about Paul's word, from usage and from Romans 4. Every link of each is rated `wellSupported` or better. So an attack on either from a position at the bottom does not defeat it, and its attack on such a position does.

`paulineCase_strength`

Paul's case rests on its two disputed readings, and on the Reformed distinction. All are rated `disputed`.

```
theorem paulineCase_strength : paulineCase.strength = 0
-- axioms: propext
```

`dominicalCase_strength`

Luke's case uses a step that Trent's canon 9 denies, so its weakest link is `disputed`. Of its own two premises, the sense of "saved" ( ) is rated `wellSupported`. The reading of 7:47 is `disputed`, because Marshall names the commentators who read her love as the cause of her forgiveness.

```
theorem dominicalCase_strength : dominicalCase.strength = 0
-- axioms: propext
```

`apostolicCase_strength`

Peter's case rests on the reading of the yoke, rated `disputed`.

```
theorem apostolicCase_strength : apostolicCase.strength = 0
-- axioms: propext
```

**tridentineCase_strength**
Trent rests on its definition of justification, rated `disputed`.

```
theorem tridentineCase_strength : tridentineCase.strength = 0
-- axioms: propext
```

**apocalypticCase_strength**
The apocalyptic case denies that Galatians 2:16 speaks of faith *in* Christ, and a denial ranks at the bottom.

```
theorem apocalypticCase_strength : apocalypticCase.strength = 0
-- axioms: propext
```

**sandersCase_strength**
Sanders' case rests on his account of Judaism, rated `disputed`.

```
theorem sandersCase_strength : sandersCase.strength = 0
-- axioms: propext
```

**criticsCase_strength**
The critics' case denies that account.

```
theorem criticsCase_strength : criticsCase.strength = 0
-- axioms: propext
```

**jervellCase_strength**
Jervell's step is contested, by Bruce.

```
theorem jervellCase_strength : jervellCase.strength = 0
-- axioms: propext
```

**galatianGospel_strength**
Paul's gospel rests on its reading of Galatians, and on the step from a verdict to "renewal is no part of justification". Both are rated `disputed`.

```
theorem galatianGospel_strength : galatianGospel.strength = 0
-- axioms: propext
```

**johannineParty_strength**
John's case rests on the Reformed distinction and on a step that Trent's canon 9 denies, both `disputed`. Its own reading, believing as trust, is `disputed` too: Aquinas denies it.

```
theorem johannineParty_strength : johannineParty.strength = 0
-- axioms: propext
```

**aquinasCase_strength**
Aquinas's case rests on his reading of John 6:29, rated `disputed`: Calvin denies it.

```
theorem aquinasCase_strength : aquinasCase.strength = 0
-- axioms: propext
```

**lutherOnGalatians_strength**
Luther's answer rests on his step, which Aquinas denies.

```
theorem lutherOnGalatians_strength : lutherOnGalatians.strength = 0
-- axioms: propext
```

**chrysostomCase_strength**
Chrysostom's case rests on his step, rated `disputed`: Calvin accepts both texts and denies it.

```
theorem chrysostomCase_strength : chrysostomOnJohn.strength = 0
-- axioms: propext
```

**sanctificationCase_strength**
The Reformed answer rests on its reading of the obedience, rated `disputed`: Chrysostom denies it.

```
theorem sanctificationCase_strength : sanctificationCase.strength = 0
-- axioms: propext
```

**lexicalCase_strength**
**The argument from Paul's word rests on nothing disputed.** That the verb is a courtroom word, and the rule of least meaning, are `wellSupported`. That Paul has other words for renewal is `consensus`. The step from them is `wellSupported`. So its weakest link ranks above the bottom.

```
theorem lexicalCase_strength : lexicalCase.strength = 2
-- axioms: propext
```

**tridentineOnPaulsWord_strength**
Trent, taken as a claim about Paul's word, rests on everything Trent rests on.

```
theorem tridentineOnPaulsWord_strength : tridentineOnPaulsWord.strength = 0
-- axioms: propext
```

**romansFourOnTheWord_strength**
**Nor does Romans 4, read for Paul's word.** Its texts are rated `wellSupported` or better. So are the sense of "count" ( ), Paul's explanation, the rule of least meaning, and both steps.

```
theorem romansFourOnTheWord_strength : romansFourOnTheWord.strength = 2
-- axioms: propext
```

**The defeats**

Each is worked out from the two positions' premises and checked by machine: first whether one contradicts the other, then which is the weaker.

`trent_defeats_pauline`
**Trent defeats Paul's case.** Trent's case leads to the denial of "not by works", which contradicts the conclusion of Paul's.

```
theorem trent_defeats_pauline : Defeats tridentineCase paulineCase
-- axioms: propext, Classical.choice, Quot.sound
```

`trent_defeats_dominical`
**Trent defeats Luke's case.** Trent's definition, with canon 9, denies that faith suffices, which is what Luke's case concludes.

```
theorem trent_defeats_dominical : Defeats tridentineCase dominicalCase
-- axioms: propext, Classical.choice, Quot.sound
```

`trent_defeats_apostolic`
**Trent defeats Peter's case**, as it defeats Paul's.

```
theorem trent_defeats_apostolic : Defeats tridentineCase apostolicCase
-- axioms: propext, Classical.choice, Quot.sound
```

`pauline_defeats_trent`
**Paul's case defeats Trent in return.** It leads to "not by works", which Trent denies.

```
theorem pauline_defeats_trent : Defeats paulineCase tridentineCase
-- axioms: propext, Classical.choice, Quot.sound
```

`dominical_defeats_trent`
**Luke's case defeats Trent in return.**

```
theorem dominical_defeats_trent : Defeats dominicalCase tridentineCase
-- axioms: propext, Classical.choice, Quot.sound
```

`apostolic_defeats_trent`
**Peter's case defeats Trent in return.**

```
theorem apostolic_defeats_trent : Defeats apostolicCase tridentineCase
-- axioms: propext, Classical.choice, Quot.sound
```

`apocalyptic_defeats_trent`
**The apocalyptic reading defeats Trent.** It holds "not by works" by a step of its own, since God's rescue depends on nothing a person does, and Trent denies it.

```
theorem apocalyptic_defeats_trent : Defeats apocalypticCase tridentineCase
-- axioms: propext, Classical.choice, Quot.sound
```

`apocalyptic_defeats_pauline`
**The apocalyptic reading defeats Paul's case.** It denies that Galatians 2:16 speaks of faith *in* Christ, a premise of Paul's strand rated `disputed`.

```
theorem apocalyptic_defeats_pauline : Defeats apocalypticCase paulineCase
-- axioms: propext, Classical.choice, Quot.sound
```

`pauline_defeats_apocalyptic`
**Paul's case defeats the apocalyptic reading in return.** It leads to justification by faith alone.

```
theorem pauline_defeats_apocalyptic : Defeats paulineCase apocalypticCase
-- axioms: propext, Classical.choice, Quot.sound
```

`dominical_does_not_defeat_apocalyptic`
**Luke's case does not defeat the apocalyptic reading.** Luke 7:50 says that faith saved her, not that faith alone does. The apocalyptic reading grants that faith saves, and denies only that faith is the condition. So nothing in Luke's case contradicts it (`luke_grants_the_apocalyptic_conclusion`).

```
theorem dominical_does_not_defeat_apocalyptic : ¬Defeats dominicalCase
    apocalypticCase
-- axioms: propext, Classical.choice, Quot.sound
```

`apostolic_does_not_defeat_apocalyptic`
**Nor does Peter's case**, for the same reason: Peter says that faith suffices, not that faith alone does (`peter_grants_the_apocalyptic_conclusion`).

```
theorem apostolic_does_not_defeat_apocalyptic : ¬Defeats apostolicCase
    apocalypticCase
-- axioms: propext, Classical.choice, Quot.sound
```

`sanders_defeats_pauline`
**Sanders defeats Paul's case.** His account of Judaism, with Dunn's inference, denies the reading of "works of the law" as works in general.

```
theorem sanders_defeats_pauline : Defeats sandersCase paulineCase
-- axioms: propext, Classical.choice, Quot.sound
```

`pauline_defeats_sanders`
**Paul's case defeats Sanders in return.** It holds the premise Sanders' conclusion denies.

```
theorem pauline_defeats_sanders : Defeats paulineCase sandersCase
-- axioms: propext, Classical.choice, Quot.sound
```

`sanders_defeats_critics`
**Sanders defeats the critics.** Their conclusions contradict.

```
theorem sanders_defeats_critics : Defeats sandersCase criticsCase
-- axioms: propext, Classical.choice, Quot.sound
```

`critics_defeat_sanders`
**The critics defeat Sanders.** They deny the account of Judaism he starts from.

```
theorem critics_defeat_sanders : Defeats criticsCase sandersCase
-- axioms: propext, Classical.choice, Quot.sound
```

`jervell_defeats_apostolic`
**Jervell defeats Peter's case.** He denies its reading of the yoke.

```
theorem jervell_defeats_apostolic : Defeats jervellCase apostolicCase
-- axioms: propext, Classical.choice, Quot.sound
```

`apostolic_defeats_jervell`
**Peter's case defeats Jervell in return.** It holds the premise his conclusion denies.

```
theorem apostolic_defeats_jervell : Defeats apostolicCase jervellCase
-- axioms: propext, Classical.choice, Quot.sound
```

### What does not defeat

Most pairs of positions do not conflict: some consistent reading holds both. Seven such readings are named below, each one a way of holding a whole group of positions at once. Two pairs conflict in one direction only: each argument about Paul's word defeats Trent taken as a claim about it, and is not defeated in return. All of this, like every answer in the table, is worked out from the premises.

`criticsJervellReading`
The critics' reading together with Jervell's: Sanders' account of Judaism is denied, and the yoke is Israel's law for gentiles. Paul's case and Luke's hold on it. Faith is the only means and justification is a verdict, so it denies Trent's account of baptism as the instrument and of justification as including sanctification.

```
def criticsJervellReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.paulsJustifyDenotesRenewal => False
    | Claim.rev22_11BeJustifiedStill => False
    | Claim.sir18_22BeJustifiedToDeath => False
    | Claim.jamesUsesDikaioAsPaul => False
    | Claim.secondTempleCovenantalNomism => False
    | Claim.acts15YokeIsLawAsCondition => False
    | Claim.baptismIsInstrumentalCause => False
    | Claim.justificationIncludesSanctification => False
    | x => True
```

`trentSandersJervellReading`
Trent's position together with Sanders' and Jervell's. With Trent, it denies that faith is the only means of justification.

```
def trentSandersJervellReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.paulsJustifyDenotesRenewal => False
    | Claim.rev22_11BeJustifiedStill => False
    | Claim.sir18_22BeJustifiedToDeath => False
    | Claim.jamesUsesDikaioAsPaul => False
    | Claim.salvationNotByWorks => False
    | Claim.justificationIsForensicOnly => False
    | Claim.worksOfLawMeansWorksGenerally => False
    | Claim.acts15YokeIsLawAsCondition => False
    | Claim.justificationDistinctFromSanctification => False
    | Claim.faithIsSufficient => False
    | Claim.justificationByFaithAlone => False
    | x => True
```

**trentCriticsJervellReading**
Trent's position together with the critics' and Jervell's. With Trent, it denies that faith is the only means of justification.

```
def trentCriticsJervellReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.paulsJustifyDenotesRenewal => False
    | Claim.rev22_11BeJustifiedStill => False
    | Claim.sir18_22BeJustifiedToDeath => False
    | Claim.jamesUsesDikaioAsPaul => False
    | Claim.salvationNotByWorks => False
    | Claim.justificationIsForensicOnly => False
    | Claim.secondTempleCovenantalNomism => False
    | Claim.acts15YokeIsLawAsCondition => False
    | Claim.justificationDistinctFromSanctification => False
    | Claim.faithIsSufficient => False
    | Claim.justificationByFaithAlone => False
    | x => True
```

**apocalypticSandersJervellReading**
The apocalyptic reading together with Sanders' and Jervell's. Justification is a verdict only here, as on every reading but Trent's, so it does not include sanctification.

```
def apocalypticSandersJervellReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.paulsJustifyDenotesRenewal => False
    | Claim.rev22_11BeJustifiedStill => False
    | Claim.sir18_22BeJustifiedToDeath => False
    | Claim.jamesUsesDikaioAsPaul => False
    | Claim.pistisChristouObjective => False
    | Claim.justificationByFaithAlone => False
    | Claim.worksOfLawMeansWorksGenerally => False
    | Claim.acts15YokeIsLawAsCondition => False
    | Claim.justificationIncludesSanctification => False
    | x => True
```

`apocalypticCriticsJervellReading`
The apocalyptic reading together with the critics' and Jervell's. Justification is a verdict only here, as on every reading but Trent's, so it does not include sanctification.

```
def apocalypticCriticsJervellReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.paulsJustifyDenotesRenewal => False
    | Claim.rev22_11BeJustifiedStill => False
    | Claim.sir18_22BeJustifiedToDeath => False
    | Claim.jamesUsesDikaioAsPaul => False
    | Claim.pistisChristouObjective => False
    | Claim.justificationByFaithAlone => False
    | Claim.secondTempleCovenantalNomism => False
    | Claim.acts15YokeIsLawAsCondition => False
    | Claim.justificationIncludesSanctification => False
    | x => True
```

`apocalyptic_does_not_defeat_dominical`
**The apocalyptic reading does not defeat Luke's case.** It contradicts nothing Luke's case rests on: not Luke 7:50, not the sense of "saved", not the reading of 7:47. And it does not deny the conclusion. It can grant that salvation is received through faith while denying that faith is its condition. The reasons, premise by premise, are in `apocalyptic_grants_sola_fide_as_stated` and `apocalyptic_grants_the_dominical_step`.

```
theorem apocalyptic_does_not_defeat_dominical : ¬Defeats apocalypticCase
    dominicalCase
-- axioms: propext, Classical.choice, Quot.sound
```

`apocalyptic_does_not_defeat_apostolic`
**Nor Peter's case**, for the same reasons (`apocalyptic_grants_the_apostolic_step`).

```
theorem apocalyptic_does_not_defeat_apostolic : ¬Defeats apocalypticCase
    apostolicCase
-- axioms: propext, Classical.choice, Quot.sound
```

`trent_defeats_apocalyptic`
**Trent defeats the apocalyptic reading.** The two agree on its conclusion: justification is not by faith alone. But the apocalyptic reading *derives* "not by works" on the way, since God's rescue is a gift that depends on nothing a person does. Trent denies that: works done in grace merit an increase of justification. So Trent contradicts something the apocalyptic reading derives.

```
theorem trent_defeats_apocalyptic : Defeats tridentineCase apocalypticCase
-- axioms: propext, Classical.choice, Quot.sound
```

`gospel_defeats_trent`
**Paul's gospel defeats Trent.** It leads to the denial of Trent's definition: justification is not the renewal of the inward person. `whereTrentPartsFromPaul` says at which step.

```
theorem gospel_defeats_trent : Defeats galatianGospel tridentineCase
-- axioms: propext, Classical.choice, Quot.sound
```

`trent_defeats_gospel`

**Trent defeats Paul's gospel in return**, by the same contradiction from the other side. Its definition denies the gospel line's conclusion, and both rest on something rated `disputed`.

```
theorem trent_defeats_gospel : Defeats tridentineCase galatianGospel
-- axioms: propext, Classical.choice, Quot.sound
```

`lexical_defeats_trent_on_pauls_word`

**Paul's word defeats Trent taken as a claim about it.** Taken that way, Trent derives that "justify" ( ) means renewal. The argument from the word concludes that it does not. The attack succeeds because Trent's weakest link is not above the argument's.

```
theorem lexical_defeats_trent_on_pauls_word : Defeats lexicalCase
    tridentineOnPaulsWord
-- axioms: propext, Classical.choice, Quot.sound
```

`trent_on_pauls_word_does_not_defeat_lexical`

**And the reply fails.** Trent, taken as a claim about Paul's word, attacks the argument from the word in turn. But Trent's weakest link is its definition, rated `disputed`, and the argument's is `well Supported`. A weaker argument's contradiction does not defeat a stronger one.

```
theorem trent_on_pauls_word_does_not_defeat_lexical : ¬Defeats
    tridentineOnPaulsWord lexicalCase
-- axioms: propext, Classical.choice, Quot.sound
```

**Why these do not conflict**

The absences above are worked out by machine, and a machine's working gives no reason. The readings below do. Each is a way of holding one position that leaves a premise or conclusion of another standing, and each result checks that the reading holds everything the first position holds.

`apocalypticWithFaithReading`

The apocalyptic reading with salvation still received through faith: faith is not the condition, but it is the means. Grace and "not by works" hold. Justification is a verdict only here, as on every reading but Trent's, so it does not include sanctification.

```
def apocalypticWithFaithReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.paulsJustifyDenotesRenewal => False
    | Claim.rev22_11BeJustifiedStill => False
    | Claim.sir18_22BeJustifiedToDeath => False
    | Claim.jamesUsesDikaioAsPaul => False
    | Claim.pistisChristouObjective => False
    | Claim.justificationByFaithAlone => False
    | Claim.justificationIncludesSanctification => False
    | x => True
```

`apocalyptic_grants_sola_fide_as_stated`

**The apocalyptic reading can grant what the Reformed strands conclude.** Grace, "not by works", and salvation received through faith can all hold on it. What it denies is that faith is the condition. So it contradicts neither Luke's case nor Peter's.

```
theorem apocalyptic_grants_sola_fide_as_stated : Grants apocalypticCase
    dominicalCase.conclusion
-- axioms: propext, Quot.sound
```

`apocalyptic_grants_the_dominical_step`
**The apocalyptic reader can grant Luke's step.** The step delivers that faith suffices, "your faith has saved you", and the apocalyptic reading can hold that: faith is the means, though not the condition.

```
theorem apocalyptic_grants_the_dominical_step : Grants apocalypticCase
    dominicalToSufficiency
-- axioms: propext, Quot.sound
```

`apocalyptic_grants_the_apostolic_step`
**And Peter's step**, for the same reason: Peter says that faith suffices, and the apocalyptic reading does not deny it.

```
theorem apocalyptic_grants_the_apostolic_step : Grants apocalypticCase
    apostolicToSufficiency
-- axioms: propext, Quot.sound
```

`lukeWithoutAloneReading`
Luke's case without *alone*: every premise of the case, faith sufficient, and justification not by faith alone, because nothing Luke says excludes another condition. Justification is a verdict only here, as on every reading but Trent's, so it does not include sanctification.

```
def lukeWithoutAloneReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.paulsJustifyDenotesRenewal => False
    | Claim.rev22_11BeJustifiedStill => False
    | Claim.sir18_22BeJustifiedToDeath => False
    | Claim.jamesUsesDikaioAsPaul => False
    | Claim.justificationByFaithAlone => False
    | Claim.justificationIncludesSanctification => False
    | x => True
```

`luke_grants_the_apocalyptic_conclusion`
**Luke's case can grant the apocalyptic conclusion.** Everything Luke's case holds is consistent with justification not being by faith alone, so it does not contradict the apocalyptic reading. Among the cases from Paul, Luke and Acts, only Paul's, which argues for *alone*, does.

```
theorem luke_grants_the_apocalyptic_conclusion : Grants dominicalCase
    apocalypticCase.conclusion
-- axioms: propext, Quot.sound
```

`peter_grants_the_apocalyptic_conclusion`
**And so can Peter's case.**

```
theorem peter_grants_the_apocalyptic_conclusion : Grants apostolicCase
    apocalypticCase.conclusion
-- axioms: propext, Quot.sound
```

**trentWithoutDeliveranceReading**
Trent's position, with both of these denied: that Galatians 2:16 speaks of faith *in* Christ, and that "the righteousness of God" is God's act of rescue. With Trent, it denies that faith is the only means of justification.

```
def trentWithoutDeliveranceReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.paulsJustifyDenotesRenewal => False
    | Claim.rev22_11BeJustifiedStill => False
    | Claim.sir18_22BeJustifiedToDeath => False
    | Claim.jamesUsesDikaioAsPaul => False
    | Claim.salvationNotByWorks => False
    | Claim.justificationIsForensicOnly => False
    | Claim.pistisChristouObjective => False
    | Claim.righteousnessOfGodIsDeliverance => False
    | Claim.justificationDistinctFromSanctification => False
    | Claim.faithIsSufficient => False
    | Claim.justificationByFaithAlone => False
    | x => True
```

**trent_grants_the_subjective_genitive**
**Trent can grant Hays's reading of "faith of Christ".** Nothing Trent holds settles how the phrase ( X ) is read, so the apocalyptic reading's denial that it means faith *in* Christ is not something Trent answers.

```
theorem trent_grants_the_subjective_genitive : Grants tridentineCase (notP
    Claim.pistisChristouObjective)
-- axioms: propext, Quot.sound
```

**trentWithoutFaithAloneReading**
Trent's position, on which justification is not by faith alone. That is the apocalyptic reading's conclusion, which Trent shares.

```
def trentWithoutFaithAloneReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.paulsJustifyDenotesRenewal => False
    | Claim.rev22_11BeJustifiedStill => False
    | Claim.sir18_22BeJustifiedToDeath => False
    | Claim.jamesUsesDikaioAsPaul => False
    | Claim.salvationNotByWorks => False
    | Claim.justificationIsForensicOnly => False
    | Claim.justificationByFaithAlone => False
    | Claim.justificationDistinctFromSanctification => False
    | Claim.faithIsSufficient => False
    | x => True
```

`trent_grants_the_apocalyptic_conclusion`
**Trent grants the apocalyptic reading's conclusion**: justification is not by faith alone. The two hold it for different reasons, so Trent does not contradict that conclusion.

```
theorem trent_grants_the_apocalyptic_conclusion : Grants tridentineCase
    apocalypticCase.conclusion
-- axioms: propext, Quot.sound
```

### The dispute

`partyNode`
The premises each position argues from.

```
def partyNode : Party → ArgumentPackage Claim
```

`solaFideDispute`
The debate over sola fide. For every position heard: its premises can be held without contradiction, its conclusion follows from them, and every step it uses is rated.

```
def solaFideDispute : Dispute Claim Party :=
  { node := partyNode, consistent := solaFideDispute._proof_1,
    sound := solaFideDispute._proof_2,
    rated := solaFideDispute._proof_20 }
```

`solaFideDispute_defeats`
**Who defeats whom**, for all 289 pairs of positions.

Trent and each Reformed strand defeat each other. The apocalyptic reading and Paul's case defeat each other; it does not conflict with Luke's case or Peter's; it and Trent defeat each other. Sanders defeats Paul's case and the critics', and both defeat him in return. Jervell and Peter's case defeat each other. Paul's gospel and Trent defeat each other, over Trent's definition. John's case meets Trent, the apocalyptic reading and Aquinas, each in both directions, and Aquinas and Luther defeat each other. Trent taken as a claim about Paul's word meets every position Trent meets, in both directions, and two more: the two arguments about Paul's word defeat it, and it defeats neither in return. Nothing else.

Every one of the 225 answers, the defeats and the absences alike, is worked out from the positions' premises and checked by machine. The table above is what that working is checked against. None of it is assumed.

```
theorem solaFideDispute_defeats :   (i j : Party),
 solaFideDispute.defeats i
    j
 (i, j)
 have y :=
 have y :=
 have y := [(Party.johannine,
    Party.chrysostom), (Party.chrysostom, Party.sanctification),
    (Party.sanctification, Party.chrysostom), (Party.trent,
    Party.sanctification), (Party.sanctification, Party.trent),
    (Party.trentOnPaulsWord, Party.sanctification), (Party.sanctification,
    Party.trentOnPaulsWord)];
 (Party.chrysostom, Party.pauline) ::
```

```
    (Party.pauline, Party.chrysostom) :: (Party.chrysostom, Party.dominical)
    :: (Party.dominical, Party.chrysostom) :: (Party.chrysostom,
    Party.apostolic) :: (Party.apostolic, Party.chrysostom) ::
    (Party.chrysostom, Party.johannine) :: y;
 have y := (Party.johannine,
    Party.trentOnPaulsWord) :: (Party.apocalyptic, Party.johannine) ::
    (Party.johannine, Party.apocalyptic) :: (Party.aquinas, Party.johannine)
    :: (Party.johannine, Party.aquinas) :: (Party.luther, Party.aquinas) ::
    (Party.aquinas, Party.luther) :: y;
 (Party.trentOnPaulsWord,
    Party.dominical) :: (Party.trentOnPaulsWord, Party.apostolic) ::
    (Party.trentOnPaulsWord, Party.apocalyptic) :: (Party.trent,
    Party.johannine) :: (Party.johannine, Party.trent) ::
    (Party.trentOnPaulsWord, Party.johannine) :: y;
 have y :=
 have y :=
    (Party.lexical, Party.trentOnPaulsWord) :: (Party.romansOnTheWord,
    Party.trentOnPaulsWord) :: (Party.pauline, Party.trentOnPaulsWord) ::
    (Party.dominical, Party.trentOnPaulsWord) :: (Party.apostolic,
    Party.trentOnPaulsWord) :: (Party.apocalyptic, Party.trentOnPaulsWord) ::
    (Party.trentOnPaulsWord, Party.pauline) :: y;
 (Party.critics,
    Party.sanders) :: (Party.jervell, Party.apostolic) :: (Party.apostolic,
    Party.jervell) :: (Party.gospel, Party.trent) :: (Party.trent,
    Party.gospel) :: (Party.gospel, Party.trentOnPaulsWord) ::
    (Party.trentOnPaulsWord, Party.gospel) :: y;
 have y :=
    (Party.apocalyptic, Party.trent) :: (Party.trent, Party.apocalyptic) ::
    (Party.apocalyptic, Party.pauline) :: (Party.pauline, Party.apocalyptic)
    :: (Party.sanders, Party.pauline) :: (Party.pauline, Party.sanders) ::
    (Party.sanders, Party.critics) :: y;
 (Party.trent, Party.pauline) ::
    (Party.trent, Party.dominical) :: (Party.trent, Party.apostolic) ::
    (Party.pauline, Party.trent) :: (Party.dominical, Party.trent) ::
    (Party.apostolic, Party.trent) :: y
-- axioms: propext, Classical.choice, Quot.sound
```

`solaFideDispute_supports`

**No position supports another** in this debate, in any of the 289 pairs. One position supports another when its conclusion gives the other a claim it rests on. The critics' conclusion used to be one of Paul's premises. Now Paul's case contains the critics' whole line (`paulineCase`), which is the closer relation recorded below. The Reformed strands share a conclusion; that is agreement, not support (see `Testimony.Logic.Support`). Every answer is worked out and checked by machine.

```
theorem solaFideDispute_supports :   (i j : Party), ¬solaFideDispute.supports
    i j
-- axioms: propext, Classical.choice, Quot.sound
```

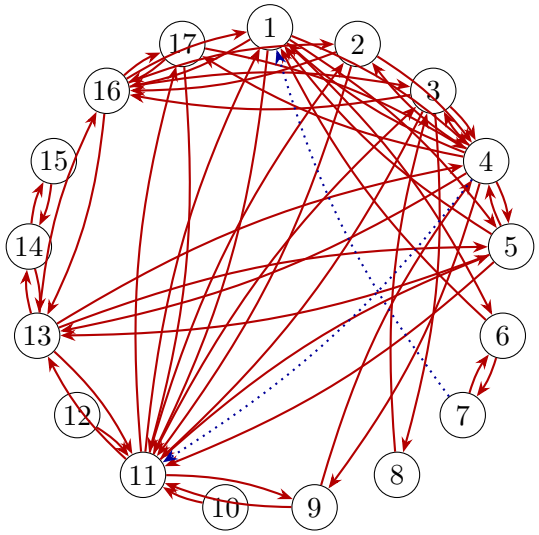
`solaFideDispute_partOf`

**Whose case is contained in whose**, for all 289 pairs. The critics' case is contained in Paul's, since Paul's case derives its reading of "works of the law" from the critics' line. Trent's case is contained in Trent taken as a claim about Paul's word, which only adds to it. Every case contains itself. Nothing else. Every answer is worked out and checked by machine.

```
theorem solaFideDispute_partOf :  (i j : Party), solaFideDispute.partOf i j
    i = j  (i, j)  [(Party.critics, Party.pauline), (Party.trent,
    Party.trentOnPaulsWord)]
-- axioms: propext, Classical.choice, Quot.sound
```

**solaFideMap**

The debate drawn as a map: who defeats whom, and whose case is contained in whose.




Solid: defeats. Dashed: supports. Dotted: one party's case is part of another's.

1. Sola fide from Paul (Galatians 2:16)
2. Luke 7:50: "your faith has saved you"
3. Sola fide from Peter (Acts 15:9–11)
4. Trent, against 'not by works'
5. Apocalyptic reading, against faith as the condition
6. Covenantal nomism (Sanders, Dunn)
7. Variegated nomism (Gathercole, Carson et al.)
8. Law-observant Luke (Jervell)
9. Paul's gospel (Galatians 1), against justification as renewal
10. Paul's word (  , by the rule of least meaning)
11. Trent, against 'not by works', read as what Paul's word means
12. Romans 4:3–8, on Paul's word (by the rule of least meaning)
13. Sola fide from John (6:28–29)
14. Faith formed by charity (Aquinas on John 6:29)

15. Luther on Galatians 3:11–12 (against faith formed by charity)

16. Chrysostom on John 3:36 (believing is not enough without a right life)

17. Obedience as sanctification (John 3:36, Matthew 7:21)

| **From** | **To** | **Edge** |
|---|---|---|
| 1 *Sola fide from Paul (Galatians 2:16)* | 4 *Trent, against 'not by works'* | defeats |
| 1 *Sola fide from Paul (Galatians 2:16)* | 5 *Apocalyptic reading, against faith as the condition* | defeats |
| 1 *Sola fide from Paul (Galatians 2:16)* | 6 *Covenantal nomism (Sanders, Dunn)* | defeats |
| 1 *Sola fide from Paul (Galatians 2:16)* | 11 *Trent, against 'not by works', read as what Paul's word means* | defeats |
| 1 *Sola fide from Paul (Galatians 2:16)* | 16 *Chrysostom on John 3:36 (believing is not enough without a right life)* | defeats |
| 2 *Luke 7:50: "your faith has saved you"* | 4 *Trent, against 'not by works'* | defeats |
| 2 *Luke 7:50: "your faith has saved you"* | 11 *Trent, against 'not by works', read as what Paul's word means* | defeats |
| 2 *Luke 7:50: "your faith has saved you"* | 16 *Chrysostom on John 3:36 (believing is not enough without a right life)* | defeats |
| 3 *Sola fide from Peter (Acts 15:9–11)* | 4 *Trent, against 'not by works'* | defeats |
| 3 *Sola fide from Peter (Acts 15:9–11)* | 8 *Law-observant Luke (Jervell)* | defeats |
| 3 *Sola fide from Peter (Acts 15:9–11)* | 11 *Trent, against 'not by works', read as what Paul's word means* | defeats |
| 3 *Sola fide from Peter (Acts 15:9–11)* | 16 *Chrysostom on John 3:36 (believing is not enough without a right life)* | defeats |
| 4 *Trent, against 'not by works'* | 1 *Sola fide from Paul (Galatians 2:16)* | defeats |
| 4 *Trent, against 'not by works'* | 2 *Luke 7:50: "your faith has saved you"* | defeats |
| 4 *Trent, against 'not by works'* | 3 *Sola fide from Peter (Acts 15:9–11)* | defeats |
| 4 *Trent, against 'not by works'* | 5 *Apocalyptic reading, against faith as the condition* | defeats |

| From | To | Edge |
|---|---|---|
| 4 *Trent, against 'not by works'* | 9 *Paul's gospel (Galatians 1), against justification as renewal* | defeats |
| 4 *Trent, against 'not by works'* | 13 *Sola fide from John (6:28–29)* | defeats |
| 4 *Trent, against 'not by works'* | 17 *Obedience as sanctification (John 3:36, Matthew 7:21)* | defeats |
| 5 *Apocalyptic reading, against faith as the condition* | 1 *Sola fide from Paul (Galatians 2:16)* | defeats |
| 5 *Apocalyptic reading, against faith as the condition* | 4 *Trent, against 'not by works'* | defeats |
| 5 *Apocalyptic reading, against faith as the condition* | 11 *Trent, against 'not by works', read as what Paul's word means* | defeats |
| 5 *Apocalyptic reading, against faith as the condition* | 13 *Sola fide from John (6:28–29)* | defeats |
| 6 *Covenantal nomism (Sanders, Dunn)* | 1 *Sola fide from Paul (Galatians 2:16)* | defeats |
| 6 *Covenantal nomism (Sanders, Dunn)* | 7 *Variegated nomism (Gathercole, Carson et al.)* | defeats |
| 7 *Variegated nomism (Gathercole, Carson et al.)* | 6 *Covenantal nomism (Sanders, Dunn)* | defeats |
| 8 *Law-observant Luke (Jervell)* | 3 *Sola fide from Peter (Acts 15:9–11)* | defeats |
| 9 *Paul's gospel (Galatians 1), against justification as renewal* | 4 *Trent, against 'not by works'* | defeats |
| 9 *Paul's gospel (Galatians 1), against justification as renewal* | 11 *Trent, against 'not by works', read as what Paul's word means* | defeats |
| 10 *Paul's word (  , by the rule of least meaning)* | 11 *Trent, against 'not by works', read as what Paul's word means* | defeats |
| 11 *Trent, against 'not by works', read as what Paul's word means* | 1 *Sola fide from Paul (Galatians 2:16)* | defeats |
| 11 *Trent, against 'not by works', read as what Paul's word means* | 2 *Luke 7:50: "your faith has saved you"* | defeats |
| 11 *Trent, against 'not by works', read as what Paul's word means* | 3 *Sola fide from Peter (Acts 15:9–11)* | defeats |
| 11 *Trent, against 'not by works', read as what Paul's word means* | 5 *Apocalyptic reading, against faith as the condition* | defeats |

| From | To | Edge |
|---|---|---|
| 11 *Trent, against 'not by works', read as what Paul's word means* | 9 *Paul's gospel (Galatians 1), against justification as renewal* | defeats |
| 11 *Trent, against 'not by works', read as what Paul's word means* | 13 *Sola fide from John (6:28–29)* | defeats |
| 11 *Trent, against 'not by works', read as what Paul's word means* | 17 *Obedience as sanctification (John 3:36, Matthew 7:21)* | defeats |
| 12 *Romans 4:3–8, on Paul's word (by the rule of least meaning)* | 11 *Trent, against 'not by works', read as what Paul's word means* | defeats |
| 13 *Sola fide from John (6:28–29)* | 4 *Trent, against 'not by works'* | defeats |
| 13 *Sola fide from John (6:28–29)* | 5 *Apocalyptic reading, against faith as the condition* | defeats |
| 13 *Sola fide from John (6:28–29)* | 11 *Trent, against 'not by works', read as what Paul's word means* | defeats |
| 13 *Sola fide from John (6:28–29)* | 14 *Faith formed by charity (Aquinas on John 6:29)* | defeats |
| 13 *Sola fide from John (6:28–29)* | 16 *Chrysostom on John 3:36 (believing is not enough without a right life)* | defeats |
| 14 *Faith formed by charity (Aquinas on John 6:29)* | 13 *Sola fide from John (6:28–29)* | defeats |
| 14 *Faith formed by charity (Aquinas on John 6:29)* | 15 *Luther on Galatians 3:11–12 (against faith formed by charity)* | defeats |
| 15 *Luther on Galatians 3:11–12 (against faith formed by charity)* | 14 *Faith formed by charity (Aquinas on John 6:29)* | defeats |
| 16 *Chrysostom on John 3:36 (believing is not enough without a right life)* | 1 *Sola fide from Paul (Galatians 2:16)* | defeats |
| 16 *Chrysostom on John 3:36 (believing is not enough without a right life)* | 2 *Luke 7:50: "your faith has saved you"* | defeats |
| 16 *Chrysostom on John 3:36 (believing is not enough without a right life)* | 3 *Sola fide from Peter (Acts 15:9–11)* | defeats |
| 16 *Chrysostom on John 3:36 (believing is not enough without a right life)* | 13 *Sola fide from John (6:28–29)* | defeats |

| From | To | Edge |
|---|---|---|
| 16 *Chrysostom on John 3:36 (believing is not enough without a right life)* | 17 *Obedience as sanctification (John 3:36, Matthew 7:21)* | defeats |
| 17 *Obedience as sanctification (John 3:36, Matthew 7:21)* | 4 *Trent, against 'not by works'* | defeats |
| 17 *Obedience as sanctification (John 3:36, Matthew 7:21)* | 11 *Trent, against 'not by works', read as what Paul's word means* | defeats |
| 17 *Obedience as sanctification (John 3:36, Matthew 7:21)* | 16 *Chrysostom on John 3:36 (believing is not enough without a right life)* | defeats |
| 4 *Trent, against 'not by works'* | 11 *Trent, against 'not by works', read as what Paul's word means* | is part of |
| 7 *Variegated nomism (Gathercole, Carson et al.)* | 1 *Sola fide from Paul (Galatians 2:16)* | is part of |
| 1 *Sola fide from Paul (Galatians 2:16)* | 11 *Trent, against 'not by works', read as what Paul's word means* | attack on a part — already a defeat |
| 2 *Luke 7:50: "your faith has saved you"* | 11 *Trent, against 'not by works', read as what Paul's word means* | attack on a part — already a defeat |
| 3 *Sola fide from Peter (Acts 15:9–11)* | 11 *Trent, against 'not by works', read as what Paul's word means* | attack on a part — already a defeat |
| 5 *Apocalyptic reading, against faith as the condition* | 11 *Trent, against 'not by works', read as what Paul's word means* | attack on a part — already a defeat |
| 6 *Covenantal nomism (Sanders, Dunn)* | 1 *Sola fide from Paul (Galatians 2:16)* | attack on a part — already a defeat |
| 9 *Paul's gospel (Galatians 1), against justification as renewal* | 11 *Trent, against 'not by works', read as what Paul's word means* | attack on a part — already a defeat |
| 13 *Sola fide from John (6:28–29)* | 11 *Trent, against 'not by works', read as what Paul's word means* | attack on a part — already a defeat |
| 17 *Obedience as sanctification (John 3:36, Matthew 7:21)* | 11 *Trent, against 'not by works', read as what Paul's word means* | attack on a part — already a defeat |

The defeats are the cells of `solaFideDispute_defeats`, the supports the cells of `solaFideDispute_supports` and the parts the cells of `solaFideDispute_partOf`, each computed from the parties' premises and checked by the kernel. The attacks derived through support and through parts are reported, not counted: every verdict is computed from the defeats alone. Every derived attack is already a defeat.

**reformed_strands_stand_with_the_critics**
Paul's, Luke's and Peter's cases can be held together with the critics', on the reading where Sanders' account of Judaism is denied and everything else holds.

```
theorem reformed_strands_stand_with_the_critics :
    solaFideDispute.StandTogether [Party.pauline, Party.dominical,
    Party.apostolic, Party.critics]
-- axioms: propext, Classical.choice, Quot.sound
```

**paul_and_luke_stand_with_jervell**
Paul's case and Luke's can be held together with the critics' and with Jervell's.

```
theorem paul_and_luke_stand_with_jervell : solaFideDispute.StandTogether
    [Party.pauline, Party.dominical, Party.jervell, Party.critics]
-- axioms: propext, Classical.choice, Quot.sound
```

**luke_and_acts_stand_with_sanders**
Luke's case and Peter's can be held together with Sanders': neither rests on the reading of "works of the law".

```
theorem luke_and_acts_stand_with_sanders : solaFideDispute.StandTogether
    [Party.dominical, Party.apostolic, Party.sanders]
-- axioms: propext, Classical.choice, Quot.sound
```

**trent_stands_with_sanders_and_jervell**
Trent can be held together with Sanders and Jervell.

```
theorem trent_stands_with_sanders_and_jervell : solaFideDispute.StandTogether
    [Party.trent, Party.sanders, Party.jervell]
-- axioms: propext, Classical.choice, Quot.sound
```

**trent_stands_with_the_critics_and_jervell**
Trent can be held together with the critics and Jervell.

```
theorem trent_stands_with_the_critics_and_jervell :
    solaFideDispute.StandTogether [Party.trent, Party.critics, Party.jervell]
-- axioms: propext, Classical.choice, Quot.sound
```

**apocalyptic_stands_with_sanders_and_jervell**
The apocalyptic reading can be held together with Sanders and Jervell.

```
theorem apocalyptic_stands_with_sanders_and_jervell :
    solaFideDispute.StandTogether [Party.apocalyptic, Party.sanders,
    Party.jervell]
-- axioms: propext, Classical.choice, Quot.sound
```

**apocalyptic_stands_with_the_critics_and_jervell**
The apocalyptic reading can be held together with the critics and Jervell.

```
theorem apocalyptic_stands_with_the_critics_and_jervell :
    solaFideDispute.StandTogether [Party.apocalyptic, Party.critics,
    Party.jervell]
-- axioms: propext, Classical.choice, Quot.sound
```

### What the dispute decides

`onlyPaulsWordUnanswered`
How far the debate can be settled, and why no further. Nothing defeats either argument about Paul's word, so both are accepted first. Nothing joins them, because every other position has an attacker that those two do not rule out. Each Reformed strand has Trent. Trent has Paul's case. The apocalyptic reading has Paul's case. Sanders has the critics, and the critics have Sanders. Jervell has Peter's case. Paul's gospel has Trent. Aquinas has Luther, and Luther has Aquinas. And Trent taken as a claim about Paul's word has the argument from the word itself. Some of these are ties, not losses: Paul's gospel answers Trent as Trent answers it.

### What the dispute forces is exactly *Paul's word ( , by the rule of least meaning)*, *Romans 4:3–8, on Paul's word (by the rule of least meaning).*

- Stage 1: *Paul's word ( , by the rule of least meaning)*, *Romans 4:3–8, on Paul's word (by the rule of least meaning).*
  - *Paul's word ( , by the rule of least meaning)* is defeated by nothing.
  - *Romans 4:3–8, on Paul's word (by the rule of least meaning)* is defeated by nothing.
- Nothing else is forced:
  - *Trent, against 'not by works'* defeats *Sola fide from Paul (Galatians 2:16)*, and nothing forced defeats *Trent, against 'not by works'*.
  - *Trent, against 'not by works'* defeats *Luke 7:50: "your faith has saved you"*, and nothing forced defeats *Trent, against 'not by works'*.
  - *Trent, against 'not by works'* defeats *Sola fide from Peter (Acts 15:9–11)*, and nothing forced defeats *Trent, against 'not by works'*.
  - *Sola fide from Paul (Galatians 2:16)* defeats *Trent, against 'not by works'*, and nothing forced defeats *Sola fide from Paul (Galatians 2:16)*.
  - *Sola fide from Paul (Galatians 2:16)* defeats *Apocalyptic reading, against faith as the condition*, and nothing forced defeats *Sola fide from Paul (Galatians 2:16)*.
  - *Variegated nomism (Gathercole, Carson et al.)* defeats *Covenantal nomism (Sanders, Dunn)*, and nothing forced defeats *Variegated nomism (Gathercole, Carson et al.)*.
  - *Covenantal nomism (Sanders, Dunn)* defeats *Variegated nomism (Gathercole, Carson et al.)*, and nothing forced defeats *Covenantal nomism (Sanders, Dunn)*.
  - *Sola fide from Peter (Acts 15:9–11)* defeats *Law-observant Luke (Jervell)*, and nothing forced defeats *Sola fide from Peter (Acts 15:9–11)*.
  - *Trent, against 'not by works'* defeats *Paul's gospel (Galatians 1), against justification as renewal*, and nothing forced defeats *Trent, against 'not by works'*.
  - *Paul's word ( , by the rule of least meaning)* defeats *Trent, against 'not by works', read as what Paul's word means* (`whereTrentsWordReadingFalls`), and nothing forced defeats *Paul's word ( , by the rule of least meaning)*.
  - *Trent, against 'not by works'* defeats *Sola fide from John (6:28–29)*, and nothing forced defeats *Trent, against 'not by works'*.

  - *Luther on Galatians 3:11–12 (against faith formed by charity)* defeats *Faith formed by charity (Aquinas on John 6:29)*, and nothing forced defeats *Luther on Galatians 3:11–12 (against faith formed by charity)*.
  - *Faith formed by charity (Aquinas on John 6:29)* defeats *Luther on Galatians 3:11–12 (against faith formed by charity)*, and nothing forced defeats *Faith formed by charity (Aquinas on John 6:29)*.
  - *Sola fide from Paul (Galatians 2:16)* defeats *Chrysostom on John 3:36 (believing is not enough without a right life)*, and nothing forced defeats *Sola fide from Paul (Galatians 2:16)*.
  - *Trent, against 'not by works'* defeats *Obedience as sanctification (John 3:36, Matthew 7:21)*, and nothing forced defeats *Trent, against 'not by works'*.

**What this rests on.** The reasons state 15 defeats and 48 absences of defeat, each a cell of the defeat table, `solaFideDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Sola fide from Paul (Galatians 2:16)*, weakest at *disputed*:
  - In Galatians 2:16 'faith of Christ' ( X ) means our faith in Christ — [52]; [114]; Gal 2:16; Rom 3:22; Phil 3:9
  - Second Temple Judaism: in by grace, staying in by works (encoded as a denial, so it ranks disputed) — [153]
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]
  - an inference step — [63]; [36]
- *Paul's word ( , by the rule of least meaning)*, weakest at *well supported*:
  - In Paul, 'justify' ( ) is a verdict: to declare righteous — [14, s.v. ]; [125]; [122, p. 80]; [82]; [197]; [58, ad loc. Rom 3:24]
  - A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — [164]; [90]; [11]
  - an inference step — [164]; [122, p. 80]; [11]
- *Luke 7:50: "your faith has saved you"*, weakest at *disputed*:
  - Luke 7:47 — her love is the evidence of her forgiveness, not its ground — [110, ad loc. Luke 7:47]; [139, 54–54]; [98, Apology IV, on love and the fulfilling of the law: Luke 7:47–50]; Luke 7:41-43; Luke 7:47; Luke 7:47-50
  - an inference step — [169, Trent, Session VI (1547), canon 9]
- *Sola fide from Peter (Acts 15:9–11)*, weakest at *disputed*:

  - The yoke refused at Acts 15:10 is the whole law as a condition of salvation — [21, ad loc. Acts 15:10]; Acts 15:10; Gal 5:1; Jas 2:10; [48]
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]
- *Trent, against 'not by works'*, weakest at *disputed*:
  - Justification is not remission of sins only, but renewal of the inward man — [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [169, Trent, Session VI (1547), canon 11]
- *Apocalyptic reading, against faith as the condition*, weakest at *disputed*:
  - 'Faith of Christ' is Christ's own faithfulness, the means of God's rescue (encoded as a denial, so it ranks disputed) — [33]; [112, ad loc. Gal 2:16]; [75]
  - 'The righteousness of God' ( ) names God's act of rescue in Christ — [33]; [112]; Rom 3:21-26
- *Covenantal nomism (Sanders, Dunn)*, weakest at *disputed*:
  - Second Temple Judaism: in by grace, staying in by works — [153]
  - an inference step — [53]; [196]
- *Variegated nomism (Gathercole, Carson et al.)*, weakest at *disputed*:
  - Second Temple Judaism also held final vindication according to works (encoded as a denial, so it ranks disputed) — [63]; [36]
  - an inference step — [63]; [36]
- *Law-observant Luke (Jervell)*, weakest at *disputed*:
  - an inference step — [85]
- *Paul's gospel (Galatians 1), against justification as renewal*, weakest at *disputed*:
  - an inference step — [124, ad loc. Gal 1:6]; [193, XI.1]
  - an inference step — [193, XI.1]; [32, III.xi.2]; [125]
- *Trent, against 'not by works', read as what Paul's word means*, weakest at *disputed*:
  - Justification is not remission of sins only, but renewal of the inward man — [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [169, Trent, Session VI (1547), canon 11]
  - an inference step — [169, Trent, Session VI (1547), Decree on Justification, ch. 8]; [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [156, On the Spirit and the Letter, ch. 45 (26.45)]; [115]

- *Romans 4:3–8, on Paul's word (by the rule of least meaning)*, weakest at *well supported*:
  - Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes — Rom 4:4-5; [32, III.xi.18]
  - 'Count' ( ) in Romans 4:3–11 is the language of an account: credited to one — [14, s.v. ]; [122, ad loc. Rom 4:3]
  - A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — [164]; [90]; [11]
  - an inference step — [122, ad loc. Rom 4:6]; [14, s.v. ]
  - an inference step — [164]; [122, p. 80]; [11]
- *Sola fide from John (6:28–29)*, weakest at *disputed*:
  - The believing of John 6:29 is trust, which brings nothing and receives Christ — [28, ad loc. John 6:29]; John 6:28-29
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]
- *Faith formed by charity (Aquinas on John 6:29)*, weakest at *disputed*:
  - The believing of John 6:29 is faith living through charity, the source of works — [172, cap. 6, lect. 3, n. 901]; [169, Trent, Session VI (1547), Decree on Justification, ch. 7]
- *Luther on Galatians 3:11–12 (against faith formed by charity)*, weakest at *disputed*:
  - an inference step — [107, ad loc. Gal 3:12]; [107, ad loc. Gal 3:11]
- *Chrysostom on John 3:36 (believing is not enough without a right life)*, weakest at *disputed*:
  - an inference step — [87, Homily 31, §1]; [165]
- *Obedience as sanctification (John 3:36, Matthew 7:21)*, weakest at *disputed*:
  - The obedience of John 3:36 and Matthew 7:21 is sanctification, the fruit of faith — [149, ad loc. John 3:36]; [34, ad loc. John 3:36]; [126, ad loc. Matt 7:21]; [163, 55–55]; [78]; [131]; [193, XVI.2]; [193, XIII.1]; [28, ad loc. John 3:36]
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [163, 55–55]; [28, ad loc. John 3:36]; [193, XVI.2]; [193, XIII.1]

Why *Paul's word ( , by the rule of least meaning)* defeats *Trent, against 'not by works', read as what Paul's word means*, at the level of the claims: `whereTrentsWordReadingFalls`.

`only_pauls_word_prevails`

**Only the meaning of Paul's word prevails outright.** What the debate forces, before any choice between rivals, is exactly this: Paul's "justify" ( ) does not mean the renewal of the inward person. It is argued two ways, from how the word is used and from Romans 4.

Nothing defeats either argument. The one position that contradicts them, Trent taken as a claim about Paul's word, rests on a definition rated `disputed`, and its replies fail against arguments whose every link is rated `wellSupported` or better.

It does not show that sola fide prevails, or that Trent's teaching is refuted. Nothing else is forced. Every other position is attacked by one the debate cannot rule out. One loses, Trent taken as a claim about Paul's word, and every other is in a tie with a rival the debate cannot choose between.

```
theorem only_pauls_word_prevails : Framework.grounded solaFideDispute.defeats
    = {Party.lexical, Party.romansOnTheWord}
-- axioms: propext, Classical.choice, Quot.sound
```

`trentsWordReadingAnswered`

Why Trent, taken as a claim about Paul's word, cannot be defended: the argument from the word defeats it, and nothing defeats that argument. Romans 4, read for the word, defeats it too; one unanswered attacker is enough.

***Trent, against 'not by works', read as what Paul's word means* cannot be defended: no admissible position holds it.**

- *Paul's word ( , by the rule of least meaning)* defeats *Trent, against 'not by works', read as what Paul's word means* (`whereTrentsWordReadingFalls`), and nothing defeats *Paul's word ( , by the rule of least meaning).*

**What this rests on.** The reasons state 1 defeat and 17 absences of defeat, each a cell of the defeat table, `solaFideDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Paul's word ( , by the rule of least meaning)*, weakest at *well supported*:
  - In Paul, 'justify' ( ) is a verdict: to declare righteous — [14, s.v. ]; [125]; [122, p. 80]; [82]; [197]; [58, ad loc. Rom 3:24]
  - A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — [164]; [90]; [11]
  - an inference step — [164]; [122, p. 80]; [11]
- *Trent, against 'not by works', read as what Paul's word means*, weakest at *disputed*:
  - Justification is not remission of sins only, but renewal of the inward man — [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [169, Trent, Session VI (1547), canon 11]
  - an inference step — [169, Trent, Session VI (1547), Decree on Justification, ch. 8]; [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [156, On the Spirit and the Letter, ch. 45 (26.45)]; [115]

- *Sola fide from Paul (Galatians 2:16)*, weakest at *disputed*:
  - In Galatians 2:16 'faith of Christ' ( X ) means our faith in Christ — [52]; [114]; Gal 2:16; Rom 3:22; Phil 3:9
  - Second Temple Judaism: in by grace, staying in by works (encoded as a denial, so it ranks disputed) — [153]
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]
  - an inference step — [63]; [36]
- *Luke 7:50: "your faith has saved you"*, weakest at *disputed*:
  - Luke 7:47 — her love is the evidence of her forgiveness, not its ground — [110, ad loc. Luke 7:47]; [139, 54–54]; [98, Apology IV, on love and the fulfilling of the law: Luke 7:47–50]; Luke 7:41-43; Luke 7:47; Luke 7:47-50
  - an inference step — [169, Trent, Session VI (1547), canon 9]
- *Sola fide from Peter (Acts 15:9–11)*, weakest at *disputed*:
  - The yoke refused at Acts 15:10 is the whole law as a condition of salvation — [21, ad loc. Acts 15:10]; Acts 15:10; Gal 5:1; Jas 2:10; [48]
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]
- *Trent, against 'not by works'*, weakest at *disputed*:
  - Justification is not remission of sins only, but renewal of the inward man — [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [169, Trent, Session VI (1547), canon 11]
- *Apocalyptic reading, against faith as the condition*, weakest at *disputed*:
  - 'Faith of Christ' is Christ's own faithfulness, the means of God's rescue (encoded as a denial, so it ranks disputed) — [33]; [112, ad loc. Gal 2:16]; [75]
  - 'The righteousness of God' ( ) names God's act of rescue in Christ — [33]; [112]; Rom 3:21-26
- *Covenantal nomism (Sanders, Dunn)*, weakest at *disputed*:
  - Second Temple Judaism: in by grace, staying in by works — [153]
  - an inference step — [53]; [196]

- *Variegated nomism (Gathercole, Carson et al.)*, weakest at *disputed*:
  - Second Temple Judaism also held final vindication according to works (encoded as a denial, so it ranks disputed) — [63]; [36]
  - an inference step — [63]; [36]
- *Law-observant Luke (Jervell)*, weakest at *disputed*:
  - an inference step — [85]
- *Paul's gospel (Galatians 1), against justification as renewal*, weakest at *disputed*:
  - an inference step — [124, ad loc. Gal 1:6]; [193, XI.1]
  - an inference step — [193, XI.1]; [32, III.xi.2]; [125]
- *Romans 4:3–8, on Paul's word (by the rule of least meaning)*, weakest at *well supported*:
  - Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes — Rom 4:4-5; [32, III.xi.18]
  - 'Count' ( ) in Romans 4:3–11 is the language of an account: credited to one — [14, s.v. ]; [122, ad loc. Rom 4:3]
  - A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — [164]; [90]; [11]
  - an inference step — [122, ad loc. Rom 4:6]; [14, s.v. ]
  - an inference step — [164]; [122, p. 80]; [11]
- *Sola fide from John (6:28–29)*, weakest at *disputed*:
  - The believing of John 6:29 is trust, which brings nothing and receives Christ — [28, ad loc. John 6:29]; John 6:28-29
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]
- *Faith formed by charity (Aquinas on John 6:29)*, weakest at *disputed*:
  - The believing of John 6:29 is faith living through charity, the source of works — [172, cap. 6, lect. 3, n. 901]; [169, Trent, Session VI (1547), Decree on Justification, ch. 7]
- *Luther on Galatians 3:11–12 (against faith formed by charity)*, weakest at *disputed*:
  - an inference step — [107, ad loc. Gal 3:12]; [107, ad loc. Gal 3:11]
- *Chrysostom on John 3:36 (believing is not enough without a right life)*, weakest at *disputed*:
  - an inference step — [87, Homily 31, §1]; [165]
- *Obedience as sanctification (John 3:36, Matthew 7:21)*, weakest at *disputed*:

- The obedience of John 3:36 and Matthew 7:21 is sanctification, the fruit of faith — [149, ad loc. John 3:36]; [34, ad loc. John 3:36]; [126, ad loc. Matt 7:21]; [163, 55–55]; [78]; [131]; [193, XVI.2]; [193, XIII.1]; [28, ad loc. John 3:36]
- Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
- an inference step — [163, 55–55]; [28, ad loc. John 3:36]; [193, XVI.2]; [193, XIII.1]

Why *Paul's word (  , by the rule of least meaning)* defeats *Trent, against 'not by works', read as what Paul's word means*, at the level of the claims: `whereTrentsWordReadingFalls`.

`trent_on_pauls_word_indefensible`
**Trent, taken as a claim about Paul's word, cannot be defended.** No consistent set of positions that answers its attackers can include it. The two arguments about the word defeat it, and nothing answers either.

Trent's definition can be taken two ways. This is the first, weighed in the debate (`whatTrents DefinitionClaims`): if the definition says what Paul's "justify" means, it cannot be defended here, for a stated and cited reason, at a step rated `wellSupported`.

It does not show that Trent's definition is false as a statement of what God does. That is the other way of taking it, and it can be defended (`trent_defensible`). Nor that the position contradicts itself: taken alone it can be held without contradiction.

```
theorem trent_on_pauls_word_indefensible :  (S : Set Party),
    Framework.Admissible solaFideDispute.defeats S → Party.trentOnPaulsWord
    S
-- axioms: propext, Classical.choice, Quot.sound
```

`trentStandsWithSandersAndJervell`
Why Trent can be defended: it can be held with Sanders and Jervell, and it answers every position that attacks it. Those are each Reformed strand, Paul's gospel, and the apocalyptic reading, whose "not by works" it denies.

***Trent, against 'not by works'* is accepted on some resolution.**

- A position holding *Trent, against 'not by works'*, *Covenantal nomism (Sanders, Dunn)*, *Law-observant Luke (Jervell)* can be held.
- None of *Trent, against 'not by works'*, *Covenantal nomism (Sanders, Dunn)*, *Law-observant Luke (Jervell)* defeats another, and each attack on them is answered from among them:
  - *Sola fide from Paul (Galatians 2:16)* defeats *Trent, against 'not by works'*, and *Trent, against 'not by works'* defeats *Sola fide from Paul (Galatians 2:16)*.
  - *Luke 7:50: "your faith has saved you"* defeats *Trent, against 'not by works'* (`whyTheDominicalCaseStandsAgainstTrent`), and *Trent, against 'not by works'* defeats *Luke 7:50: "your faith has saved you"*.
  - *Sola fide from Peter (Acts 15:9–11)* defeats *Trent, against 'not by works'*, and *Trent, against 'not by works'* defeats *Sola fide from Peter (Acts 15:9–11)*.
  - *Apocalyptic reading, against faith as the condition* defeats *Trent, against 'not by works'*, and *Trent, against 'not by works'* defeats *Apocalyptic reading, against faith as the condition*.

- *Paul's gospel (Galatians 1), against justification as renewal* defeats *Trent, against 'not by works'* (`whereTrentPartsFromPaul`), and *Trent, against 'not by works'* defeats *Paul's gospel (Galatians 1), against justification as renewal*.
- *Sola fide from John (6:28–29)* defeats *Trent, against 'not by works'*, and *Trent, against 'not by works'* defeats *Sola fide from John (6:28–29)*.
- *Obedience as sanctification (John 3:36, Matthew 7:21)* defeats *Trent, against 'not by works'*, and *Trent, against 'not by works'* defeats *Obedience as sanctification (John 3:36, Matthew 7:21)*.
- *Sola fide from Paul (Galatians 2:16)* defeats *Covenantal nomism (Sanders, Dunn)*, and *Trent, against 'not by works'* defeats *Sola fide from Paul (Galatians 2:16)*.
- *Variegated nomism (Gathercole, Carson et al.)* defeats *Covenantal nomism (Sanders, Dunn)*, and *Covenantal nomism (Sanders, Dunn)* defeats *Variegated nomism (Gathercole, Carson et al.)*.
- *Sola fide from Peter (Acts 15:9–11)* defeats *Law-observant Luke (Jervell)*, and *Trent, against 'not by works'* defeats *Sola fide from Peter (Acts 15:9–11)*.

**What this rests on.** The reasons state 18 defeats and 41 absences of defeat, each a cell of the defeat table, `solaFideDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Trent, against 'not by works'*, weakest at *disputed*:
  - Justification is not remission of sins only, but renewal of the inward man — [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [169, Trent, Session VI (1547), canon 11]
- *Covenantal nomism (Sanders, Dunn)*, weakest at *disputed*:
  - Second Temple Judaism: in by grace, staying in by works — [153]
  - an inference step — [53]; [196]
- *Law-observant Luke (Jervell)*, weakest at *disputed*:
  - an inference step — [85]
- *Sola fide from Paul (Galatians 2:16)*, weakest at *disputed*:
  - In Galatians 2:16 'faith of Christ' ( X ) means our faith in Christ — [52]; [114]; Gal 2:16; Rom 3:22; Phil 3:9
  - Second Temple Judaism: in by grace, staying in by works (encoded as a denial, so it ranks disputed) — [153]
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]

  - an inference step — [63]; [36]

- *Luke 7:50: "your faith has saved you"*, weakest at *disputed*:
  - Luke 7:47 — her love is the evidence of her forgiveness, not its ground — [110, ad loc. Luke 7:47]; [139, 54–54]; [98, Apology IV, on love and the fulfilling of the law: Luke 7:47–50]; Luke 7:41-43; Luke 7:47; Luke 7:47-50
  - an inference step — [169, Trent, Session VI (1547), canon 9]

- *Sola fide from Peter (Acts 15:9–11)*, weakest at *disputed*:
  - The yoke refused at Acts 15:10 is the whole law as a condition of salvation — [21, ad loc. Acts 15:10]; Acts 15:10; Gal 5:1; Jas 2:10; [48]
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]

- *Apocalyptic reading, against faith as the condition*, weakest at *disputed*:
  - 'Faith of Christ' is Christ's own faithfulness, the means of God's rescue (encoded as a denial, so it ranks disputed) — [33]; [112, ad loc. Gal 2:16]; [75]
  - 'The righteousness of God' ( ) names God's act of rescue in Christ — [33]; [112]; Rom 3:21-26

- *Variegated nomism (Gathercole, Carson et al.)*, weakest at *disputed*:
  - Second Temple Judaism also held final vindication according to works (encoded as a denial, so it ranks disputed) — [63]; [36]
  - an inference step — [63]; [36]

- *Paul's gospel (Galatians 1), against justification as renewal*, weakest at *disputed*:
  - an inference step — [124, ad loc. Gal 1:6]; [193, XI.1]
  - an inference step — [193, XI.1]; [32, III.xi.2]; [125]

- *Paul's word ( , by the rule of least meaning)*, weakest at *well supported*:
  - In Paul, 'justify' ( ) is a verdict: to declare righteous — [14, s.v. ]; [125]; [122, p. 80]; [82]; [197]; [58, ad loc. Rom 3:24]
  - A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — [164]; [90]; [11]
  - an inference step — [164]; [122, p. 80]; [11]

- *Trent, against 'not by works', read as what Paul's word means*, weakest at *disputed*:
  - Justification is not remission of sins only, but renewal of the inward man — [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [169, Trent, Session VI (1547), canon 11]

  - an inference step — [169, Trent, Session VI (1547), Decree on Justification, ch. 8]; [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [156, On the Spirit and the Letter, ch. 45 (26.45)]; [115]

- *Romans 4:3–8, on Paul's word (by the rule of least meaning)*, weakest at *well supported*:
  - Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes — Rom 4:4-5; [32, III.xi.18]
  - 'Count' ( ) in Romans 4:3–11 is the language of an account: credited to one — [14, s.v. ]; [122, ad loc. Rom 4:3]
  - A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — [164]; [90]; [11]
  - an inference step — [122, ad loc. Rom 4:6]; [14, s.v. ]
  - an inference step — [164]; [122, p. 80]; [11]

- *Sola fide from John (6:28–29)*, weakest at *disputed*:
  - The believing of John 6:29 is trust, which brings nothing and receives Christ — [28, ad loc. John 6:29]; John 6:28-29
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]

- *Faith formed by charity (Aquinas on John 6:29)*, weakest at *disputed*:
  - The believing of John 6:29 is faith living through charity, the source of works — [172, cap. 6, lect. 3, n. 901]; [169, Trent, Session VI (1547), Decree on Justification, ch. 7]

- *Luther on Galatians 3:11–12 (against faith formed by charity)*, weakest at *disputed*:
  - an inference step — [107, ad loc. Gal 3:12]; [107, ad loc. Gal 3:11]

- *Chrysostom on John 3:36 (believing is not enough without a right life)*, weakest at *disputed*:
  - an inference step — [87, Homily 31, §1]; [165]

- *Obedience as sanctification (John 3:36, Matthew 7:21)*, weakest at *disputed*:
  - The obedience of John 3:36 and Matthew 7:21 is sanctification, the fruit of faith — [149, ad loc. John 3:36]; [34, ad loc. John 3:36]; [126, ad loc. Matt 7:21]; [163, 55–55]; [78]; [131]; [193, XVI.2]; [193, XIII.1]; [28, ad loc. John 3:36]
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [163, 55–55]; [28, ad loc. John 3:36]; [193, XVI.2]; [193, XIII.1]

Why *Luke 7:50: "your faith has saved you"* defeats *Trent, against 'not by works'*, at the level of the claims: `whyTheDominicalCaseStandsAgainstTrent`. Why *Paul's gospel (Galatians 1), against justification as renewal* defeats *Trent, against 'not by works'*, at the level of the claims: `whereTrentPartsFromPaul`.

`trent_defensible`

**Trent can be defended.** A consistent set of positions includes it, with Sanders and Jervell, and answers every attack. Every position that defeats Trent, Trent defeats in return: Paul's case, Luke's, Peter's, John's, Paul's gospel, the apocalyptic reading, and the Reformed answer to Chrysostom. The ratings, all at the bottom, break no tie.

The arguments about Paul's word do not attack it. Trent's definition, taken as it stands, says nothing about what "justify" means.

It does not show that Trent prevails. It is not forced (`trent_not_forced`). It is in a tie with each of those seven positions.

```
theorem trent_defensible : Framework.CredulouslyAccepted
    solaFideDispute.defeats Party.trent
-- axioms: propext, Classical.choice, Quot.sound
```

`trentAnsweredByPaul`

Why Trent is not forced: a set of positions that can be defended includes Paul's case, and Paul's case defeats Trent.

***Trent, against 'not by works'* is not accepted on every resolution.**

- A position holding *Sola fide from Paul (Galatians 2:16)*, *Luke 7:50: "your faith has saved you"*, *Sola fide from Peter (Acts 15:9–11)*, *Variegated nomism (Gathercole, Carson et al.)* can be held, and it holds *Sola fide from Paul (Galatians 2:16)*; *Sola fide from Paul (Galatians 2:16)* conflicts with *Trent, against 'not by works'*: *Sola fide from Paul (Galatians 2:16)* defeats *Trent, against 'not by works'*, and *Trent, against 'not by works'* defeats *Sola fide from Paul (Galatians 2:16)*.
- None of *Sola fide from Paul (Galatians 2:16)*, *Luke 7:50: "your faith has saved you"*, *Sola fide from Peter (Acts 15:9–11)*, *Variegated nomism (Gathercole, Carson et al.)* defeats another, and each attack on them is answered from among them:
  - *Trent, against 'not by works'* defeats *Sola fide from Paul (Galatians 2:16)*, and *Sola fide from Paul (Galatians 2:16)* defeats *Trent, against 'not by works'*.
  - *Apocalyptic reading, against faith as the condition* defeats *Sola fide from Paul (Galatians 2:16)*, and *Sola fide from Paul (Galatians 2:16)* defeats *Apocalyptic reading, against faith as the condition*.
  - *Covenantal nomism (Sanders, Dunn)* defeats *Sola fide from Paul (Galatians 2:16)*, and *Sola fide from Paul (Galatians 2:16)* defeats *Covenantal nomism (Sanders, Dunn)*.
  - *Trent, against 'not by works', read as what Paul's word means* defeats *Sola fide from Paul (Galatians 2:16)*, and *Sola fide from Paul (Galatians 2:16)* defeats *Trent, against 'not by works', read as what Paul's word means*.
  - *Chrysostom on John 3:36 (believing is not enough without a right life)* defeats *Sola fide from Paul (Galatians 2:16)*, and *Sola fide from Paul (Galatians 2:16)* defeats *Chrysostom on John 3:36 (believing is not enough without a right life)*.

- *Trent, against 'not by works'* defeats *Luke 7:50: "your faith has saved you"*, and *Sola fide from Paul (Galatians 2:16)* defeats *Trent, against 'not by works'*.
- *Trent, against 'not by works', read as what Paul's word means* defeats *Luke 7:50: "your faith has saved you"*, and *Sola fide from Paul (Galatians 2:16)* defeats *Trent, against 'not by works', read as what Paul's word means*.
- *Chrysostom on John 3:36 (believing is not enough without a right life)* defeats *Luke 7:50: "your faith has saved you"*, and *Sola fide from Paul (Galatians 2:16)* defeats *Chrysostom on John 3:36 (believing is not enough without a right life)*.
- *Trent, against 'not by works'* defeats *Sola fide from Peter (Acts 15:9–11)*, and *Sola fide from Paul (Galatians 2:16)* defeats *Trent, against 'not by works'*.
- *Law-observant Luke (Jervell)* defeats *Sola fide from Peter (Acts 15:9–11)*, and *Sola fide from Peter (Acts 15:9–11)* defeats *Law-observant Luke (Jervell)*.
- *Trent, against 'not by works', read as what Paul's word means* defeats *Sola fide from Peter (Acts 15:9–11)*, and *Sola fide from Paul (Galatians 2:16)* defeats *Trent, against 'not by works', read as what Paul's word means*.
- *Chrysostom on John 3:36 (believing is not enough without a right life)* defeats *Sola fide from Peter (Acts 15:9–11)*, and *Sola fide from Paul (Galatians 2:16)* defeats *Chrysostom on John 3:36 (believing is not enough without a right life)*.
- *Covenantal nomism (Sanders, Dunn)* defeats *Variegated nomism (Gathercole, Carson et al.)*, and *Sola fide from Paul (Galatians 2:16)* defeats *Covenantal nomism (Sanders, Dunn)*.

**What this rests on.** The reasons state 19 defeats and 55 absences of defeat, each a cell of the defeat table, `solaFideDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Sola fide from Paul (Galatians 2:16)*, weakest at *disputed*:
  - In Galatians 2:16 'faith of Christ' ( X ) means our faith in Christ — [52]; [114]; Gal 2:16; Rom 3:22; Phil 3:9
  - Second Temple Judaism: in by grace, staying in by works (encoded as a denial, so it ranks disputed) — [153]
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]
  - an inference step — [63]; [36]
- *Trent, against 'not by works'*, weakest at *disputed*:
  - Justification is not remission of sins only, but renewal of the inward man — [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [169, Trent, Session VI (1547), canon 11]

- *Luke 7:50: "your faith has saved you"*, weakest at *disputed*:
  - Luke 7:47 — her love is the evidence of her forgiveness, not its ground — [110, ad loc. Luke 7:47]; [139, 54–54]; [98, Apology IV, on love and the fulfilling of the law: Luke 7:47–50]; Luke 7:41-43; Luke 7:47; Luke 7:47-50
  - an inference step — [169, Trent, Session VI (1547), canon 9]
- *Sola fide from Peter (Acts 15:9–11)*, weakest at *disputed*:
  - The yoke refused at Acts 15:10 is the whole law as a condition of salvation — [21, ad loc. Acts 15:10]; Acts 15:10; Gal 5:1; Jas 2:10; [48]
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]
- *Variegated nomism (Gathercole, Carson et al.)*, weakest at *disputed*:
  - Second Temple Judaism also held final vindication according to works (encoded as a denial, so it ranks disputed) — [63]; [36]
  - an inference step — [63]; [36]
- *Apocalyptic reading, against faith as the condition*, weakest at *disputed*:
  - 'Faith of Christ' is Christ's own faithfulness, the means of God's rescue (encoded as a denial, so it ranks disputed) — [33]; [112, ad loc. Gal 2:16]; [75]
  - 'The righteousness of God' ( ) names God's act of rescue in Christ — [33]; [112]; Rom 3:21-26
- *Covenantal nomism (Sanders, Dunn)*, weakest at *disputed*:
  - Second Temple Judaism: in by grace, staying in by works — [153]
  - an inference step — [53]; [196]
- *Law-observant Luke (Jervell)*, weakest at *disputed*:
  - an inference step — [85]
- *Paul's gospel (Galatians 1), against justification as renewal*, weakest at *disputed*:
  - an inference step — [124, ad loc. Gal 1:6]; [193, XI.1]
  - an inference step — [193, XI.1]; [32, III.xi.2]; [125]
- *Paul's word ( , by the rule of least meaning)*, weakest at *well supported*:
  - In Paul, 'justify' ( ) is a verdict: to declare righteous — [14, s.v. ]; [125]; [122, p. 80]; [82]; [197]; [58, ad loc. Rom 3:24]
  - A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — [164]; [90]; [11]

  - an inference step — [164]; [122, p. 80]; [11]

- *Trent, against 'not by works', read as what Paul's word means*, weakest at *disputed*:
  - Justification is not remission of sins only, but renewal of the inward man — [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [169, Trent, Session VI (1547), canon 11]
  - an inference step — [169, Trent, Session VI (1547), Decree on Justification, ch. 8]; [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [156, On the Spirit and the Letter, ch. 45 (26.45)]; [115]

- *Romans 4:3–8, on Paul's word (by the rule of least meaning)*, weakest at *well supported*:
  - Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes — Rom 4:4-5; [32, III.xi.18]
  - 'Count' ( ) in Romans 4:3–11 is the language of an account: credited to one — [14, s.v. ]; [122, ad loc. Rom 4:3]
  - A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — [164]; [90]; [11]
  - an inference step — [122, ad loc. Rom 4:6]; [14, s.v. ]
  - an inference step — [164]; [122, p. 80]; [11]

- *Sola fide from John (6:28–29)*, weakest at *disputed*:
  - The believing of John 6:29 is trust, which brings nothing and receives Christ — [28, ad loc. John 6:29]; John 6:28-29
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]

- *Faith formed by charity (Aquinas on John 6:29)*, weakest at *disputed*:
  - The believing of John 6:29 is faith living through charity, the source of works — [172, cap. 6, lect. 3, n. 901]; [169, Trent, Session VI (1547), Decree on Justification, ch. 7]

- *Luther on Galatians 3:11–12 (against faith formed by charity)*, weakest at *disputed*:
  - an inference step — [107, ad loc. Gal 3:12]; [107, ad loc. Gal 3:11]

- *Chrysostom on John 3:36 (believing is not enough without a right life)*, weakest at *disputed*:
  - an inference step — [87, Homily 31, §1]; [165]

- *Obedience as sanctification (John 3:36, Matthew 7:21)*, weakest at *disputed*:
  - The obedience of John 3:36 and Matthew 7:21 is sanctification, the fruit of faith — [149, ad loc. John 3:36]; [34, ad loc. John 3:36]; [126, ad loc. Matt 7:21]; [163, 55–55]; [78]; [131]; [193, XVI.2]; [193, XIII.1]; [28, ad loc. John 3:36]

- Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
- an inference step — [163, 55–55]; [28, ad loc. John 3:36]; [193, XVI.2]; [193, XIII.1]

`trent_not_forced`

**Nor is Trent forced.** A consistent set of positions that answers every attack holds Paul's case with Luke's and Peter's, and none of them can be held with Trent.

```
theorem trent_not_forced : ¬Framework.SkepticallyAccepted
    solaFideDispute.defeats Party.trent
-- axioms: propext, Classical.choice, Quot.sound
```

`apocalypticStandsWithLuke`

Why the apocalyptic reading can be defended: it can be held with Luke's case, Peter's and the critics', and it answers every position that defeats it. Those are Paul's case, John's, Trent, and Trent taken as a claim about Paul's word.

***Apocalyptic reading, against faith as the condition* is accepted on some resolution.**

- A position holding *Luke 7:50: "your faith has saved you"*, *Sola fide from Peter (Acts 15:9–11)*, *Apocalyptic reading, against faith as the condition*, *Variegated nomism (Gathercole, Carson et al.)* can be held.
- None of *Luke 7:50: "your faith has saved you"*, *Sola fide from Peter (Acts 15:9–11)*, *Apocalyptic reading, against faith as the condition*, *Variegated nomism (Gathercole, Carson et al.)* defeats another, and each attack on them is answered from among them:
  - *Trent, against 'not by works'* defeats *Luke 7:50: "your faith has saved you"*, and *Luke 7:50: "your faith has saved you"* defeats *Trent, against 'not by works'* (`whyTheDominicalCaseStandsAgainstTrent`).
  - *Trent, against 'not by works', read as what Paul's word means* defeats *Luke 7:50: "your faith has saved you"*, and *Luke 7:50: "your faith has saved you"* defeats *Trent, against 'not by works', read as what Paul's word means.*
  - *Chrysostom on John 3:36 (believing is not enough without a right life)* defeats *Luke 7:50: "your faith has saved you"*, and *Luke 7:50: "your faith has saved you"* defeats *Chrysostom on John 3:36 (believing is not enough without a right life).*
  - *Trent, against 'not by works'* defeats *Sola fide from Peter (Acts 15:9–11)*, and *Luke 7:50: "your faith has saved you"* defeats *Trent, against 'not by works'* (`whyTheDominicalCaseStandsAgainstTrent`).
  - *Law-observant Luke (Jervell)* defeats *Sola fide from Peter (Acts 15:9–11)*, and *Sola fide from Peter (Acts 15:9–11)* defeats *Law-observant Luke (Jervell).*
  - *Trent, against 'not by works', read as what Paul's word means* defeats *Sola fide from Peter (Acts 15:9–11)*, and *Luke 7:50: "your faith has saved you"* defeats *Trent, against 'not by works', read as what Paul's word means.*
  - *Chrysostom on John 3:36 (believing is not enough without a right life)* defeats *Sola fide from Peter (Acts 15:9–11)*, and *Luke 7:50: "your faith has saved you"* defeats *Chrysostom on John 3:36 (believing is not enough without a right life).*

- *Sola fide from Paul (Galatians 2:16)* defeats *Apocalyptic reading, against faith as the condition*, and *Apocalyptic reading, against faith as the condition* defeats *Sola fide from Paul (Galatians 2:16)*.
- *Trent, against 'not by works'* defeats *Apocalyptic reading, against faith as the condition*, and *Luke 7:50: "your faith has saved you"* defeats *Trent, against 'not by works'* (`whyTheDominicalCaseStandsAgainstTrent`).
- *Trent, against 'not by works', read as what Paul's word means* defeats *Apocalyptic reading, against faith as the condition*, and *Luke 7:50: "your faith has saved you"* defeats *Trent, against 'not by works', read as what Paul's word means*.
- *Sola fide from John (6:28–29)* defeats *Apocalyptic reading, against faith as the condition*, and *Apocalyptic reading, against faith as the condition* defeats *Sola fide from John (6:28–29)*.
- *Covenantal nomism (Sanders, Dunn)* defeats *Variegated nomism (Gathercole, Carson et al.)*, and *Variegated nomism (Gathercole, Carson et al.)* defeats *Covenantal nomism (Sanders, Dunn)*.

**What this rests on.** The reasons state 19 defeats and 56 absences of defeat, each a cell of the defeat table, `solaFideDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Luke 7:50: "your faith has saved you"*, weakest at *disputed*:
  - Luke 7:47 — her love is the evidence of her forgiveness, not its ground — [110, ad loc. Luke 7:47]; [139, 54–54]; [98, Apology IV, on love and the fulfilling of the law: Luke 7:47–50]; Luke 7:41-43; Luke 7:47; Luke 7:47-50
  - an inference step — [169, Trent, Session VI (1547), canon 9]
- *Sola fide from Peter (Acts 15:9–11)*, weakest at *disputed*:
  - The yoke refused at Acts 15:10 is the whole law as a condition of salvation — [21, ad loc. Acts 15:10]; Acts 15:10; Gal 5:1; Jas 2:10; [48]
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]
- *Apocalyptic reading, against faith as the condition*, weakest at *disputed*:
  - 'Faith of Christ' is Christ's own faithfulness, the means of God's rescue (encoded as a denial, so it ranks disputed) — [33]; [112, ad loc. Gal 2:16]; [75]
  - 'The righteousness of God' ( ) names God's act of rescue in Christ — [33]; [112]; Rom 3:21-26
- *Variegated nomism (Gathercole, Carson et al.)*, weakest at *disputed*:

  - Second Temple Judaism also held final vindication according to works (encoded as a denial, so it ranks disputed) — [63]; [36]
  - an inference step — [63]; [36]

- *Sola fide from Paul (Galatians 2:16)*, weakest at *disputed*:
  - In Galatians 2:16 'faith of Christ' ( X ) means our faith in Christ — [52]; [114]; Gal 2:16; Rom 3:22; Phil 3:9
  - Second Temple Judaism: in by grace, staying in by works (encoded as a denial, so it ranks disputed) — [153]
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]
  - an inference step — [63]; [36]

- *Trent, against 'not by works'*, weakest at *disputed*:
  - Justification is not remission of sins only, but renewal of the inward man — [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [169, Trent, Session VI (1547), canon 11]

- *Covenantal nomism (Sanders, Dunn)*, weakest at *disputed*:
  - Second Temple Judaism: in by grace, staying in by works — [153]
  - an inference step — [53]; [196]

- *Law-observant Luke (Jervell)*, weakest at *disputed*:
  - an inference step — [85]

- *Paul's gospel (Galatians 1), against justification as renewal*, weakest at *disputed*:
  - an inference step — [124, ad loc. Gal 1:6]; [193, XI.1]
  - an inference step — [193, XI.1]; [32, III.xi.2]; [125]

- *Paul's word ( , by the rule of least meaning)*, weakest at *well supported*:
  - In Paul, 'justify' ( ) is a verdict: to declare righteous — [14, s.v. ]; [125]; [122, p. 80]; [82]; [197]; [58, ad loc. Rom 3:24]
  - A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — [164]; [90]; [11]
  - an inference step — [164]; [122, p. 80]; [11]

- *Trent, against 'not by works', read as what Paul's word means*, weakest at *disputed*:
  - Justification is not remission of sins only, but renewal of the inward man — [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [169, Trent, Session VI (1547), canon 11]

  - an inference step — [169, Trent, Session VI (1547), Decree on Justification, ch. 8]; [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [156, On the Spirit and the Letter, ch. 45 (26.45)]; [115]

- *Romans 4:3–8, on Paul's word (by the rule of least meaning)*, weakest at *well supported*:
  - Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes — Rom 4:4-5; [32, III.xi.18]
  - 'Count' ( ) in Romans 4:3–11 is the language of an account: credited to one — [14, s.v. ]; [122, ad loc. Rom 4:3]
  - A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — [164]; [90]; [11]
  - an inference step — [122, ad loc. Rom 4:6]; [14, s.v. ]
  - an inference step — [164]; [122, p. 80]; [11]

- *Sola fide from John (6:28–29)*, weakest at *disputed*:
  - The believing of John 6:29 is trust, which brings nothing and receives Christ — [28, ad loc. John 6:29]; John 6:28-29
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]

- *Faith formed by charity (Aquinas on John 6:29)*, weakest at *disputed*:
  - The believing of John 6:29 is faith living through charity, the source of works — [172, cap. 6, lect. 3, n. 901]; [169, Trent, Session VI (1547), Decree on Justification, ch. 7]

- *Luther on Galatians 3:11–12 (against faith formed by charity)*, weakest at *disputed*:
  - an inference step — [107, ad loc. Gal 3:12]; [107, ad loc. Gal 3:11]

- *Chrysostom on John 3:36 (believing is not enough without a right life)*, weakest at *disputed*:
  - an inference step — [87, Homily 31, §1]; [165]

- *Obedience as sanctification (John 3:36, Matthew 7:21)*, weakest at *disputed*:
  - The obedience of John 3:36 and Matthew 7:21 is sanctification, the fruit of faith — [149, ad loc. John 3:36]; [34, ad loc. John 3:36]; [126, ad loc. Matt 7:21]; [163, 55–55]; [78]; [131]; [193, XVI.2]; [193, XIII.1]; [28, ad loc. John 3:36]
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [163, 55–55]; [28, ad loc. John 3:36]; [193, XVI.2]; [193, XIII.1]

Why *Luke 7:50: "your faith has saved you"* defeats *Trent, against 'not by works'*, at the level of the claims: `whyTheDominicalCaseStandsAgainstTrent`.

`apocalyptic_defensible`
**The apocalyptic reading can be defended.** A consistent set of positions includes it and answers every attack, and that set holds Luke's case and Peter's too. They claim that faith saves, and the apocalyptic reading grants that, denying only that faith is the condition. Of the cases from Paul, Luke and Acts, only Paul's defeats it, and it defeats Paul's in return, over "faith of Christ". Trent it defeats in return over "not by works".

So the disagreement between the Reformed reading and the apocalyptic one lies where scholars place it: between Paul and Campbell, over "faith of Christ" ( X ). It does not lie between Campbell and Luke.

```
theorem apocalyptic_defensible : Framework.CredulouslyAccepted
    solaFideDispute.defeats Party.apocalyptic
-- axioms: propext, Classical.choice, Quot.sound
```

`apocalypticAnsweredByPaul`
Why the apocalyptic reading is not forced: a set of positions that can be defended includes Paul's case, and Paul's case defeats it.

***Apocalyptic reading, against faith as the condition* is not accepted on every resolution.**

- A position holding *Sola fide from Paul (Galatians 2:16)*, *Luke 7:50: "your faith has saved you"*, *Sola fide from Peter (Acts 15:9–11)*, *Variegated nomism (Gathercole, Carson et al.)* can be held, and it holds *Sola fide from Paul (Galatians 2:16)*; *Sola fide from Paul (Galatians 2:16)* conflicts with *Apocalyptic reading, against faith as the condition*: *Sola fide from Paul (Galatians 2:16)* defeats *Apocalyptic reading, against faith as the condition*, and *Apocalyptic reading, against faith as the condition* defeats *Sola fide from Paul (Galatians 2:16)*.
- None of *Sola fide from Paul (Galatians 2:16)*, *Luke 7:50: "your faith has saved you"*, *Sola fide from Peter (Acts 15:9–11)*, *Variegated nomism (Gathercole, Carson et al.)* defeats another, and each attack on them is answered from among them:
  - *Trent, against 'not by works'* defeats *Sola fide from Paul (Galatians 2:16)*, and *Sola fide from Paul (Galatians 2:16)* defeats *Trent, against 'not by works'*.
  - *Apocalyptic reading, against faith as the condition* defeats *Sola fide from Paul (Galatians 2:16)*, and *Sola fide from Paul (Galatians 2:16)* defeats *Apocalyptic reading, against faith as the condition*.
  - *Covenantal nomism (Sanders, Dunn)* defeats *Sola fide from Paul (Galatians 2:16)*, and *Sola fide from Paul (Galatians 2:16)* defeats *Covenantal nomism (Sanders, Dunn)*.
  - *Trent, against 'not by works', read as what Paul's word means* defeats *Sola fide from Paul (Galatians 2:16)*, and *Sola fide from Paul (Galatians 2:16)* defeats *Trent, against 'not by works', read as what Paul's word means*.
  - *Chrysostom on John 3:36 (believing is not enough without a right life)* defeats *Sola fide from Paul (Galatians 2:16)*, and *Sola fide from Paul (Galatians 2:16)* defeats *Chrysostom on John 3:36 (believing is not enough without a right life)*.
  - *Trent, against 'not by works'* defeats *Luke 7:50: "your faith has saved you"*, and *Sola fide from Paul (Galatians 2:16)* defeats *Trent, against 'not by works'*.

- *Trent, against 'not by works', read as what Paul's word means* defeats *Luke 7:50: "your faith has saved you"*, and *Sola fide from Paul (Galatians 2:16)* defeats *Trent, against 'not by works', read as what Paul's word means.*
- *Chrysostom on John 3:36 (believing is not enough without a right life)* defeats *Luke 7:50: "your faith has saved you"*, and *Sola fide from Paul (Galatians 2:16)* defeats *Chrysostom on John 3:36 (believing is not enough without a right life).*
- *Trent, against 'not by works'* defeats *Sola fide from Peter (Acts 15:9–11)*, and *Sola fide from Paul (Galatians 2:16)* defeats *Trent, against 'not by works'.*
- *Law-observant Luke (Jervell)* defeats *Sola fide from Peter (Acts 15:9–11)*, and *Sola fide from Peter (Acts 15:9–11)* defeats *Law-observant Luke (Jervell).*
- *Trent, against 'not by works', read as what Paul's word means* defeats *Sola fide from Peter (Acts 15:9–11)*, and *Sola fide from Paul (Galatians 2:16)* defeats *Trent, against 'not by works', read as what Paul's word means.*
- *Chrysostom on John 3:36 (believing is not enough without a right life)* defeats *Sola fide from Peter (Acts 15:9–11)*, and *Sola fide from Paul (Galatians 2:16)* defeats *Chrysostom on John 3:36 (believing is not enough without a right life).*
- *Covenantal nomism (Sanders, Dunn)* defeats *Variegated nomism (Gathercole, Carson et al.)*, and *Sola fide from Paul (Galatians 2:16)* defeats *Covenantal nomism (Sanders, Dunn).*

**What this rests on.** The reasons state 19 defeats and 55 absences of defeat, each a cell of the defeat table, `solaFideDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Sola fide from Paul (Galatians 2:16)*, weakest at *disputed*:
  - In Galatians 2:16 'faith of Christ' ( X ) means our faith in Christ — [52]; [114]; Gal 2:16; Rom 3:22; Phil 3:9
  - Second Temple Judaism: in by grace, staying in by works (encoded as a denial, so it ranks disputed) — [153]
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]
  - an inference step — [63]; [36]
- *Apocalyptic reading, against faith as the condition*, weakest at *disputed*:
  - 'Faith of Christ' is Christ's own faithfulness, the means of God's rescue (encoded as a denial, so it ranks disputed) — [33]; [112, ad loc. Gal 2:16]; [75]
  - 'The righteousness of God' ( ) names God's act of rescue in Christ — [33]; [112]; Rom 3:21-26
- *Luke 7:50: "your faith has saved you"*, weakest at *disputed*:

  - Luke 7:47 — her love is the evidence of her forgiveness, not its ground — [110, ad loc. Luke 7:47]; [139, 54–54]; [98, Apology IV, on love and the fulfilling of the law: Luke 7:47–50]; Luke 7:41-43; Luke 7:47; Luke 7:47-50
  - an inference step — [169, Trent, Session VI (1547), canon 9]

- *Sola fide from Peter (Acts 15:9–11)*, weakest at *disputed*:
  - The yoke refused at Acts 15:10 is the whole law as a condition of salvation — [21, ad loc. Acts 15:10]; Acts 15:10; Gal 5:1; Jas 2:10; [48]
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]

- *Variegated nomism (Gathercole, Carson et al.)*, weakest at *disputed*:
  - Second Temple Judaism also held final vindication according to works (encoded as a denial, so it ranks disputed) — [63]; [36]
  - an inference step — [63]; [36]

- *Trent, against 'not by works'*, weakest at *disputed*:
  - Justification is not remission of sins only, but renewal of the inward man — [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [169, Trent, Session VI (1547), canon 11]

- *Covenantal nomism (Sanders, Dunn)*, weakest at *disputed*:
  - Second Temple Judaism: in by grace, staying in by works — [153]
  - an inference step — [53]; [196]

- *Law-observant Luke (Jervell)*, weakest at *disputed*:
  - an inference step — [85]

- *Paul's gospel (Galatians 1), against justification as renewal*, weakest at *disputed*:
  - an inference step — [124, ad loc. Gal 1:6]; [193, XI.1]
  - an inference step — [193, XI.1]; [32, III.xi.2]; [125]

- *Paul's word ( , by the rule of least meaning)*, weakest at *well supported*:
  - In Paul, 'justify' ( ) is a verdict: to declare righteous — [14, s.v. ]; [125]; [122, p. 80]; [82]; [197]; [58, ad loc. Rom 3:24]
  - A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — [164]; [90]; [11]
  - an inference step — [164]; [122, p. 80]; [11]

- *Trent, against 'not by works', read as what Paul's word means*, weakest at *disputed*:

  - Justification is not remission of sins only, but renewal of the inward man — [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [169, Trent, Session VI (1547), canon 11]
  - an inference step — [169, Trent, Session VI (1547), Decree on Justification, ch. 8]; [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [156, On the Spirit and the Letter, ch. 45 (26.45)]; [115]

- *Romans 4:3–8, on Paul's word (by the rule of least meaning)*, weakest at *well supported*:
  - Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes — Rom 4:4-5; [32, III.xi.18]
  - 'Count' ( ) in Romans 4:3–11 is the language of an account: credited to one — [14, s.v. ]; [122, ad loc. Rom 4:3]
  - A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — [164]; [90]; [11]
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  - an inference step — [164]; [122, p. 80]; [11]

- *Sola fide from John (6:28–29)*, weakest at *disputed*:
  - The believing of John 6:29 is trust, which brings nothing and receives Christ — [28, ad loc. John 6:29]; John 6:28-29
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]

- *Faith formed by charity (Aquinas on John 6:29)*, weakest at *disputed*:
  - The believing of John 6:29 is faith living through charity, the source of works — [172, cap. 6, lect. 3, n. 901]; [169, Trent, Session VI (1547), Decree on Justification, ch. 7]

- *Luther on Galatians 3:11–12 (against faith formed by charity)*, weakest at *disputed*:
  - an inference step — [107, ad loc. Gal 3:12]; [107, ad loc. Gal 3:11]

- *Chrysostom on John 3:36 (believing is not enough without a right life)*, weakest at *disputed*:
  - an inference step — [87, Homily 31, §1]; [165]

- *Obedience as sanctification (John 3:36, Matthew 7:21)*, weakest at *disputed*:
  - The obedience of John 3:36 and Matthew 7:21 is sanctification, the fruit of faith — [149, ad loc. John 3:36]; [34, ad loc. John 3:36]; [126, ad loc. Matt 7:21]; [163, 55–55]; [78]; [131]; [193, XVI.2]; [193, XIII.1]; [28, ad loc. John 3:36]
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]

– an inference step — [163, 55–55]; [28, ad loc. John 3:36]; [193, XVI.2]; [193, XIII.1]

`apocalyptic_not_forced`
**Nor is it forced.** A consistent set of positions that answers every attack holds Paul's case, faith alone from Galatians 2:16 read as faith *in* Christ, and cannot hold the apocalyptic reading with it. Between Paul and Campbell the debate chooses neither: each can be defended, and neither is forced.

```
theorem apocalyptic_not_forced : ¬Framework.SkepticallyAccepted
    solaFideDispute.defeats Party.apocalyptic
-- axioms: propext, Classical.choice, Quot.sound
```

`lukeStandsWithPeter`
Why Luke's case can be defended: it can be held with Peter's, the apocalyptic reading and the critics', and it answers every position that defeats it: Trent, Trent taken as a claim about Paul's word, and Chrysostom.

***Luke 7:50: "your faith has saved you"* is accepted on some resolution.**

- A position holding *Luke 7:50: "your faith has saved you"*, *Sola fide from Peter (Acts 15:9–11)*, *Apocalyptic reading, against faith as the condition*, *Variegated nomism (Gathercole, Carson et al.)* can be held.
- None of *Luke 7:50: "your faith has saved you"*, *Sola fide from Peter (Acts 15:9–11)*, *Apocalyptic reading, against faith as the condition*, *Variegated nomism (Gathercole, Carson et al.)* defeats another, and each attack on them is answered from among them:
  - *Trent, against 'not by works'* defeats *Luke 7:50: "your faith has saved you"*, and *Luke 7:50: "your faith has saved you"* defeats *Trent, against 'not by works'* (`whyTheDominicalCaseStandsAgainstTrent`).
  - *Trent, against 'not by works', read as what Paul's word means* defeats *Luke 7:50: "your faith has saved you"*, and *Luke 7:50: "your faith has saved you"* defeats *Trent, against 'not by works', read as what Paul's word means*.
  - *Chrysostom on John 3:36 (believing is not enough without a right life)* defeats *Luke 7:50: "your faith has saved you"*, and *Luke 7:50: "your faith has saved you"* defeats *Chrysostom on John 3:36 (believing is not enough without a right life)*.
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  - an inference step — [169, Trent, Session VI (1547), canon 9]
- *Sola fide from Peter (Acts 15:9–11)*, weakest at *disputed*:
  - The yoke refused at Acts 15:10 is the whole law as a condition of salvation — [21, ad loc. Acts 15:10]; Acts 15:10; Gal 5:1; Jas 2:10; [48]
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  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
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  - 'Faith of Christ' is Christ's own faithfulness, the means of God's rescue (encoded as a denial, so it ranks disputed) — [33]; [112, ad loc. Gal 2:16]; [75]
  - 'The righteousness of God' ( ) names God's act of rescue in Christ — [33]; [112]; Rom 3:21-26
- *Variegated nomism (Gathercole, Carson et al.)*, weakest at *disputed*:

  - Second Temple Judaism also held final vindication according to works (encoded as a denial, so it ranks disputed) — [63]; [36]
  - an inference step — [63]; [36]

- *Sola fide from Paul (Galatians 2:16)*, weakest at *disputed*:
  - In Galatians 2:16 'faith of Christ' ( X ) means our faith in Christ — [52]; [114]; Gal 2:16; Rom 3:22; Phil 3:9
  - Second Temple Judaism: in by grace, staying in by works (encoded as a denial, so it ranks disputed) — [153]
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]
  - an inference step — [63]; [36]

- *Trent, against 'not by works'*, weakest at *disputed*:
  - Justification is not remission of sins only, but renewal of the inward man — [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [169, Trent, Session VI (1547), canon 11]

- *Covenantal nomism (Sanders, Dunn)*, weakest at *disputed*:
  - Second Temple Judaism: in by grace, staying in by works — [153]
  - an inference step — [53]; [196]

- *Law-observant Luke (Jervell)*, weakest at *disputed*:
  - an inference step — [85]

- *Paul's gospel (Galatians 1), against justification as renewal*, weakest at *disputed*:
  - an inference step — [124, ad loc. Gal 1:6]; [193, XI.1]
  - an inference step — [193, XI.1]; [32, III.xi.2]; [125]

- *Paul's word ( , by the rule of least meaning)*, weakest at *well supported*:
  - In Paul, 'justify' ( ) is a verdict: to declare righteous — [14, s.v. ]; [125]; [122, p. 80]; [82]; [197]; [58, ad loc. Rom 3:24]
  - A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — [164]; [90]; [11]
  - an inference step — [164]; [122, p. 80]; [11]

- *Trent, against 'not by works', read as what Paul's word means*, weakest at *disputed*:
  - Justification is not remission of sins only, but renewal of the inward man — [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [169, Trent, Session VI (1547), canon 11]

  - an inference step — [169, Trent, Session VI (1547), Decree on Justification, ch. 8]; [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [156, On the Spirit and the Letter, ch. 45 (26.45)]; [115]

- *Romans 4:3–8, on Paul's word (by the rule of least meaning)*, weakest at *well supported*:
  - Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes — Rom 4:4-5; [32, III.xi.18]
  - 'Count' ( ) in Romans 4:3–11 is the language of an account: credited to one — [14, s.v. ]; [122, ad loc. Rom 4:3]
  - A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — [164]; [90]; [11]
  - an inference step — [122, ad loc. Rom 4:6]; [14, s.v. ]
  - an inference step — [164]; [122, p. 80]; [11]

- *Sola fide from John (6:28–29)*, weakest at *disputed*:
  - The believing of John 6:29 is trust, which brings nothing and receives Christ — [28, ad loc. John 6:29]; John 6:28-29
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]

- *Faith formed by charity (Aquinas on John 6:29)*, weakest at *disputed*:
  - The believing of John 6:29 is faith living through charity, the source of works — [172, cap. 6, lect. 3, n. 901]; [169, Trent, Session VI (1547), Decree on Justification, ch. 7]

- *Luther on Galatians 3:11–12 (against faith formed by charity)*, weakest at *disputed*:
  - an inference step — [107, ad loc. Gal 3:12]; [107, ad loc. Gal 3:11]

- *Chrysostom on John 3:36 (believing is not enough without a right life)*, weakest at *disputed*:
  - an inference step — [87, Homily 31, §1]; [165]

- *Obedience as sanctification (John 3:36, Matthew 7:21)*, weakest at *disputed*:
  - The obedience of John 3:36 and Matthew 7:21 is sanctification, the fruit of faith — [149, ad loc. John 3:36]; [34, ad loc. John 3:36]; [126, ad loc. Matt 7:21]; [163, 55–55]; [78]; [131]; [193, XVI.2]; [193, XIII.1]; [28, ad loc. John 3:36]
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [163, 55–55]; [28, ad loc. John 3:36]; [193, XVI.2]; [193, XIII.1]

Why *Luke 7:50: "your faith has saved you"* defeats *Trent, against 'not by works'*, at the level of the claims: `whyTheDominicalCaseStandsAgainstTrent`.

`dominical_case_defensible`
**Luke's case can be defended.** "Your faith has saved you", read as Luke gives it, can be held with every position but Trent, however Trent's definition is taken, and Chrysostom. Those are its only attackers, and Luke's case defeats each in return. Against Trent the point at issue is what justification is: Trent's definition denies that faith without charity suffices, and Luke's words say her faith saved her. Against Chrysostom it is whether the right life Jesus requires elsewhere (John 3:36, Matthew 7:21) is a second condition beside faith.

```
theorem dominical_case_defensible : Framework.CredulouslyAccepted
    solaFideDispute.defeats Party.dominical
-- axioms: propext, Classical.choice, Quot.sound
```

`lukeAnsweredByTrent`
Why Luke's case is not forced: a set of positions that can be defended includes Trent, and Trent defeats it.

***Luke 7:50: "your faith has saved you"* is not accepted on every resolution.**

- A position holding *Trent, against 'not by works'*, *Covenantal nomism (Sanders, Dunn)*, *Law-observant Luke (Jervell)* can be held, and it holds *Trent, against 'not by works'*; *Trent, against 'not by works'* conflicts with *Luke 7:50: "your faith has saved you"*: *Trent, against 'not by works'* defeats *Luke 7:50: "your faith has saved you"*, and *Luke 7:50: "your faith has saved you"* defeats *Trent, against 'not by works'* (`whyTheDominicalCaseStandsAgainstTrent`).
- None of *Trent, against 'not by works'*, *Covenantal nomism (Sanders, Dunn)*, *Law-observant Luke (Jervell)* defeats another, and each attack on them is answered from among them:
  - *Sola fide from Paul (Galatians 2:16)* defeats *Trent, against 'not by works'*, and *Trent, against 'not by works'* defeats *Sola fide from Paul (Galatians 2:16)*.
  - *Luke 7:50: "your faith has saved you"* defeats *Trent, against 'not by works'* (`whyTheDominicalCaseStandsAgainstTrent`), and *Trent, against 'not by works'* defeats *Luke 7:50: "your faith has saved you"*.
  - *Sola fide from Peter (Acts 15:9–11)* defeats *Trent, against 'not by works'*, and *Trent, against 'not by works'* defeats *Sola fide from Peter (Acts 15:9–11)*.
  - *Apocalyptic reading, against faith as the condition* defeats *Trent, against 'not by works'*, and *Trent, against 'not by works'* defeats *Apocalyptic reading, against faith as the condition*.
  - *Paul's gospel (Galatians 1), against justification as renewal* defeats *Trent, against 'not by works'* (`whereTrentPartsFromPaul`), and *Trent, against 'not by works'* defeats *Paul's gospel (Galatians 1), against justification as renewal*.
  - *Sola fide from John (6:28–29)* defeats *Trent, against 'not by works'*, and *Trent, against 'not by works'* defeats *Sola fide from John (6:28–29)*.
  - *Obedience as sanctification (John 3:36, Matthew 7:21)* defeats *Trent, against 'not by works'*, and *Trent, against 'not by works'* defeats *Obedience as sanctification (John 3:36, Matthew 7:21)*.

- *Sola fide from Paul (Galatians 2:16)* defeats *Covenantal nomism (Sanders, Dunn)*, and *Trent, against 'not by works'* defeats *Sola fide from Paul (Galatians 2:16)*.
- *Variegated nomism (Gathercole, Carson et al.)* defeats *Covenantal nomism (Sanders, Dunn)*, and *Covenantal nomism (Sanders, Dunn)* defeats *Variegated nomism (Gathercole, Carson et al.)*.
- *Sola fide from Peter (Acts 15:9–11)* defeats *Law-observant Luke (Jervell)*, and *Trent, against 'not by works'* defeats *Sola fide from Peter (Acts 15:9–11)*.

**What this rests on.** The reasons state 18 defeats and 41 absences of defeat, each a cell of the defeat table, `solaFideDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Trent, against 'not by works'*, weakest at *disputed*:
  - Justification is not remission of sins only, but renewal of the inward man — [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [169, Trent, Session VI (1547), canon 11]
- *Luke 7:50: "your faith has saved you"*, weakest at *disputed*:
  - Luke 7:47 — her love is the evidence of her forgiveness, not its ground — [110, ad loc. Luke 7:47]; [139, 54–54]; [98, Apology IV, on love and the fulfilling of the law: Luke 7:47–50]; Luke 7:41-43; Luke 7:47; Luke 7:47-50
  - an inference step — [169, Trent, Session VI (1547), canon 9]
- *Covenantal nomism (Sanders, Dunn)*, weakest at *disputed*:
  - Second Temple Judaism: in by grace, staying in by works — [153]
  - an inference step — [53]; [196]
- *Law-observant Luke (Jervell)*, weakest at *disputed*:
  - an inference step — [85]
- *Sola fide from Paul (Galatians 2:16)*, weakest at *disputed*:
  - In Galatians 2:16 'faith of Christ' ( X ) means our faith in Christ — [52]; [114]; Gal 2:16; Rom 3:22; Phil 3:9
  - Second Temple Judaism: in by grace, staying in by works (encoded as a denial, so it ranks disputed) — [153]
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]
  - an inference step — [63]; [36]
- *Sola fide from Peter (Acts 15:9–11)*, weakest at *disputed*:

  - The yoke refused at Acts 15:10 is the whole law as a condition of salvation — [21, ad loc. Acts 15:10]; Acts 15:10; Gal 5:1; Jas 2:10; [48]
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]

- *Apocalyptic reading, against faith as the condition*, weakest at *disputed*:
  - 'Faith of Christ' is Christ's own faithfulness, the means of God's rescue (encoded as a denial, so it ranks disputed) — [33]; [112, ad loc. Gal 2:16]; [75]
  - 'The righteousness of God' ( ) names God's act of rescue in Christ — [33]; [112]; Rom 3:21-26

- *Variegated nomism (Gathercole, Carson et al.)*, weakest at *disputed*:
  - Second Temple Judaism also held final vindication according to works (encoded as a denial, so it ranks disputed) — [63]; [36]
  - an inference step — [63]; [36]

- *Paul's gospel (Galatians 1), against justification as renewal*, weakest at *disputed*:
  - an inference step — [124, ad loc. Gal 1:6]; [193, XI.1]
  - an inference step — [193, XI.1]; [32, III.xi.2]; [125]

- *Paul's word ( , by the rule of least meaning)*, weakest at *well supported*:
  - In Paul, 'justify' ( ) is a verdict: to declare righteous — [14, s.v. ]; [125]; [122, p. 80]; [82]; [197]; [58, ad loc. Rom 3:24]
  - A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — [164]; [90]; [11]
  - an inference step — [164]; [122, p. 80]; [11]

- *Trent, against 'not by works', read as what Paul's word means*, weakest at *disputed*:
  - Justification is not remission of sins only, but renewal of the inward man — [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [169, Trent, Session VI (1547), canon 11]
  - an inference step — [169, Trent, Session VI (1547), Decree on Justification, ch. 8]; [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [156, On the Spirit and the Letter, ch. 45 (26.45)]; [115]

- *Romans 4:3–8, on Paul's word (by the rule of least meaning)*, weakest at *well supported*:
  - Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes — Rom 4:4-5; [32, III.xi.18]
  - 'Count' ( ) in Romans 4:3–11 is the language of an account: credited to one — [14, s.v. ]; [122, ad loc. Rom 4:3]

  - A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — [164]; [90]; [11]
  - an inference step — [122, ad loc. Rom 4:6]; [14, s.v. ]
  - an inference step — [164]; [122, p. 80]; [11]

- *Sola fide from John (6:28–29)*, weakest at *disputed*:
  - The believing of John 6:29 is trust, which brings nothing and receives Christ — [28, ad loc. John 6:29]; John 6:28-29
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]

- *Faith formed by charity (Aquinas on John 6:29)*, weakest at *disputed*:
  - The believing of John 6:29 is faith living through charity, the source of works — [172, cap. 6, lect. 3, n. 901]; [169, Trent, Session VI (1547), Decree on Justification, ch. 7]

- *Luther on Galatians 3:11–12 (against faith formed by charity)*, weakest at *disputed*:
  - an inference step — [107, ad loc. Gal 3:12]; [107, ad loc. Gal 3:11]

- *Chrysostom on John 3:36 (believing is not enough without a right life)*, weakest at *disputed*:
  - an inference step — [87, Homily 31, §1]; [165]

- *Obedience as sanctification (John 3:36, Matthew 7:21)*, weakest at *disputed*:
  - The obedience of John 3:36 and Matthew 7:21 is sanctification, the fruit of faith — [149, ad loc. John 3:36]; [34, ad loc. John 3:36]; [126, ad loc. Matt 7:21]; [163, 55–55]; [78]; [131]; [193, XVI.2]; [193, XIII.1]; [28, ad loc. John 3:36]
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [163, 55–55]; [28, ad loc. John 3:36]; [193, XVI.2]; [193, XIII.1]

Why *Luke 7:50: "your faith has saved you"* defeats *Trent, against 'not by works'*, at the level of the claims: `whyTheDominicalCaseStandsAgainstTrent`. Why *Paul's gospel (Galatians 1), against justification as renewal* defeats *Trent, against 'not by works'*, at the level of the claims: `whereTrentPartsFromPaul`.

`dominical_case_not_forced`
**Luke's case is not forced.** A consistent set of positions that answers every attack holds Trent, and cannot hold Luke's case with it.

Between Trent and each Reformed strand, the debate chooses neither. Their weakest links are all `disputed`, so no rating breaks a tie, and every attack between them runs in both directions.

What would decide between them is what justification *is*. No rating here settles that. `whyTheDominicalCaseStandsAgainstTrent` places Luke's disagreement with Trent at Trent's definition.

`whereTrentPartsFromPaul`, in the chapter "Where Trent parts from Paul", places Paul's at one step: that a verdict on Christ's finished work excludes the renewal worked in us. The one thing the ratings do decide is that Trent cannot claim its definition as the meaning of Paul's word (`trent_on_pauls_word_indefensible`).

```
theorem dominical_case_not_forced : ¬Framework.SkepticallyAccepted
    solaFideDispute.defeats Party.dominical
-- axioms: propext, Classical.choice, Quot.sound
```

**`gospelStandsWithTheStrands`**
Why Paul's gospel can be defended: it can be held with Paul's case, Luke's, Peter's, the critics' and the argument from Paul's word, and it answers both positions that defeat it. Those are Trent, and Trent taken as a claim about Paul's word.

***Paul's gospel (Galatians 1), against justification as renewal* is accepted on some resolution.**

- A position holding *Paul's gospel (Galatians 1), against justification as renewal*, *Sola fide from Paul (Galatians 2:16)*, *Luke 7:50: "your faith has saved you"*, *Sola fide from Peter (Acts 15:9–11)*, *Variegated nomism (Gathercole, Carson et al.)*, *Paul's word ( , by the rule of least meaning)* can be held.
- None of *Paul's gospel (Galatians 1), against justification as renewal*, *Sola fide from Paul (Galatians 2:16)*, *Luke 7:50: "your faith has saved you"*, *Sola fide from Peter (Acts 15:9–11)*, *Variegated nomism (Gathercole, Carson et al.)*, *Paul's word ( , by the rule of least meaning)* defeats another, and each attack on them is answered from among them:
  - *Trent, against 'not by works'* defeats *Paul's gospel (Galatians 1), against justification as renewal*, and *Paul's gospel (Galatians 1), against justification as renewal* defeats *Trent, against 'not by works'* (`whereTrentPartsFromPaul`).
  - *Trent, against 'not by works', read as what Paul's word means* defeats *Paul's gospel (Galatians 1), against justification as renewal*, and *Paul's gospel (Galatians 1), against justification as renewal* defeats *Trent, against 'not by works', read as what Paul's word means*.
  - *Trent, against 'not by works'* defeats *Sola fide from Paul (Galatians 2:16)*, and *Paul's gospel (Galatians 1), against justification as renewal* defeats *Trent, against 'not by works'* (`whereTrentPartsFromPaul`).
  - *Apocalyptic reading, against faith as the condition* defeats *Sola fide from Paul (Galatians 2:16)*, and *Sola fide from Paul (Galatians 2:16)* defeats *Apocalyptic reading, against faith as the condition*.
  - *Covenantal nomism (Sanders, Dunn)* defeats *Sola fide from Paul (Galatians 2:16)*, and *Sola fide from Paul (Galatians 2:16)* defeats *Covenantal nomism (Sanders, Dunn)*.
  - *Trent, against 'not by works', read as what Paul's word means* defeats *Sola fide from Paul (Galatians 2:16)*, and *Paul's gospel (Galatians 1), against justification as renewal* defeats *Trent, against 'not by works', read as what Paul's word means*.
  - *Chrysostom on John 3:36 (believing is not enough without a right life)* defeats *Sola fide from Paul (Galatians 2:16)*, and *Sola fide from Paul (Galatians 2:16)* defeats *Chrysostom on John 3:36 (believing is not enough without a right life)*.

- *Trent, against 'not by works'* defeats *Luke 7:50: "your faith has saved you"*, and *Paul's gospel (Galatians 1), against justification as renewal* defeats *Trent, against 'not by works'* (`whereTrentPartsFromPaul`).
- *Trent, against 'not by works', read as what Paul's word means* defeats *Luke 7:50: "your faith has saved you"*, and *Paul's gospel (Galatians 1), against justification as renewal* defeats *Trent, against 'not by works', read as what Paul's word means.*
- *Chrysostom on John 3:36 (believing is not enough without a right life)* defeats *Luke 7:50: "your faith has saved you"*, and *Sola fide from Paul (Galatians 2:16)* defeats *Chrysostom on John 3:36 (believing is not enough without a right life).*
- *Trent, against 'not by works'* defeats *Sola fide from Peter (Acts 15:9–11)*, and *Paul's gospel (Galatians 1), against justification as renewal* defeats *Trent, against 'not by works'* (`whereTrentPartsFromPaul`).
- *Law-observant Luke (Jervell)* defeats *Sola fide from Peter (Acts 15:9–11)*, and *Sola fide from Peter (Acts 15:9–11)* defeats *Law-observant Luke (Jervell).*
- *Trent, against 'not by works', read as what Paul's word means* defeats *Sola fide from Peter (Acts 15:9–11)*, and *Paul's gospel (Galatians 1), against justification as renewal* defeats *Trent, against 'not by works', read as what Paul's word means.*
- *Chrysostom on John 3:36 (believing is not enough without a right life)* defeats *Sola fide from Peter (Acts 15:9–11)*, and *Sola fide from Paul (Galatians 2:16)* defeats *Chrysostom on John 3:36 (believing is not enough without a right life).*
- *Covenantal nomism (Sanders, Dunn)* defeats *Variegated nomism (Gathercole, Carson et al.)*, and *Sola fide from Paul (Galatians 2:16)* defeats *Covenantal nomism (Sanders, Dunn).*

**What this rests on.** The reasons state 21 defeats and 87 absences of defeat, each a cell of the defeat table, `solaFideDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Paul's gospel (Galatians 1), against justification as renewal*, weakest at *disputed*:
  - an inference step — [124, ad loc. Gal 1:6]; [193, XI.1]
  - an inference step — [193, XI.1]; [32, III.xi.2]; [125]
- *Sola fide from Paul (Galatians 2:16)*, weakest at *disputed*:
  - In Galatians 2:16 'faith of Christ' ( X ) means our faith in Christ — [52]; [114]; Gal 2:16; Rom 3:22; Phil 3:9
  - Second Temple Judaism: in by grace, staying in by works (encoded as a denial, so it ranks disputed) — [153]
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]

  - an inference step — [63]; [36]

- *Luke 7:50: "your faith has saved you"*, weakest at *disputed*:
  - Luke 7:47 — her love is the evidence of her forgiveness, not its ground — [110, ad loc. Luke 7:47]; [139, 54–54]; [98, Apology IV, on love and the fulfilling of the law: Luke 7:47–50]; Luke 7:41-43; Luke 7:47; Luke 7:47-50
  - an inference step — [169, Trent, Session VI (1547), canon 9]

- *Sola fide from Peter (Acts 15:9–11)*, weakest at *disputed*:
  - The yoke refused at Acts 15:10 is the whole law as a condition of salvation — [21, ad loc. Acts 15:10]; Acts 15:10; Gal 5:1; Jas 2:10; [48]
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]

- *Variegated nomism (Gathercole, Carson et al.)*, weakest at *disputed*:
  - Second Temple Judaism also held final vindication according to works (encoded as a denial, so it ranks disputed) — [63]; [36]
  - an inference step — [63]; [36]

- *Paul's word ( , by the rule of least meaning)*, weakest at *well supported*:
  - In Paul, 'justify' ( ) is a verdict: to declare righteous — [14, s.v. ]; [125]; [122, p. 80]; [82]; [197]; [58, ad loc. Rom 3:24]
  - A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — [164]; [90]; [11]
  - an inference step — [164]; [122, p. 80]; [11]

- *Trent, against 'not by works'*, weakest at *disputed*:
  - Justification is not remission of sins only, but renewal of the inward man — [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [169, Trent, Session VI (1547), canon 11]

- *Apocalyptic reading, against faith as the condition*, weakest at *disputed*:
  - 'Faith of Christ' is Christ's own faithfulness, the means of God's rescue (encoded as a denial, so it ranks disputed) — [33]; [112, ad loc. Gal 2:16]; [75]
  - 'The righteousness of God' ( ) names God's act of rescue in Christ — [33]; [112]; Rom 3:21-26

- *Covenantal nomism (Sanders, Dunn)*, weakest at *disputed*:
  - Second Temple Judaism: in by grace, staying in by works — [153]

  - an inference step — [53]; [196]

- *Law-observant Luke (Jervell)*, weakest at *disputed*:
  - an inference step — [85]

- *Trent, against 'not by works', read as what Paul's word means*, weakest at *disputed*:
  - Justification is not remission of sins only, but renewal of the inward man — [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [169, Trent, Session VI (1547), canon 11]
  - an inference step — [169, Trent, Session VI (1547), Decree on Justification, ch. 8]; [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [156, On the Spirit and the Letter, ch. 45 (26.45)]; [115]

- *Romans 4:3–8, on Paul's word (by the rule of least meaning)*, weakest at *well supported*:
  - Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes — Rom 4:4-5; [32, III.xi.18]
  - 'Count' ( ) in Romans 4:3–11 is the language of an account: credited to one — [14, s.v. ]; [122, ad loc. Rom 4:3]
  - A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — [164]; [90]; [11]
  - an inference step — [122, ad loc. Rom 4:6]; [14, s.v. ]
  - an inference step — [164]; [122, p. 80]; [11]

- *Sola fide from John (6:28–29)*, weakest at *disputed*:
  - The believing of John 6:29 is trust, which brings nothing and receives Christ — [28, ad loc. John 6:29]; John 6:28-29
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]

- *Faith formed by charity (Aquinas on John 6:29)*, weakest at *disputed*:
  - The believing of John 6:29 is faith living through charity, the source of works — [172, cap. 6, lect. 3, n. 901]; [169, Trent, Session VI (1547), Decree on Justification, ch. 7]

- *Luther on Galatians 3:11–12 (against faith formed by charity)*, weakest at *disputed*:
  - an inference step — [107, ad loc. Gal 3:12]; [107, ad loc. Gal 3:11]

- *Chrysostom on John 3:36 (believing is not enough without a right life)*, weakest at *disputed*:
  - an inference step — [87, Homily 31, §1]; [165]

- *Obedience as sanctification (John 3:36, Matthew 7:21)*, weakest at *disputed*:

- The obedience of John 3:36 and Matthew 7:21 is sanctification, the fruit of faith — [149, ad loc. John 3:36]; [34, ad loc. John 3:36]; [126, ad loc. Matt 7:21]; [163, 55–55]; [78]; [131]; [193, XVI.2]; [193, XIII.1]; [28, ad loc. John 3:36]
- Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
- an inference step — [163, 55–55]; [28, ad loc. John 3:36]; [193, XVI.2]; [193, XIII.1]

Why *Paul's gospel (Galatians 1), against justification as renewal* defeats *Trent, against 'not by works'*, at the level of the claims: `whereTrentPartsFromPaul`.

`gospel_defensible`
**Paul's gospel can be defended**, together with Paul's, Luke's and Peter's cases and with the argument from Paul's word. A consistent set of positions that answers every attack holds them all.

```
theorem gospel_defensible : Framework.CredulouslyAccepted
    solaFideDispute.defeats Party.gospel
-- axioms: propext, Classical.choice, Quot.sound
```

`gospelAnsweredByTrent`
Why Paul's gospel is not forced: a set of positions that can be defended includes Trent, and Trent defeats it.

***Paul's gospel (Galatians 1), against justification as renewal* is not accepted on every resolution.**

- A position holding *Trent, against 'not by works'*, *Covenantal nomism (Sanders, Dunn)*, *Law-observant Luke (Jervell)* can be held, and it holds *Trent, against 'not by works'*; *Trent, against 'not by works'* conflicts with *Paul's gospel (Galatians 1), against justification as renewal*: *Trent, against 'not by works'* defeats *Paul's gospel (Galatians 1), against justification as renewal*, and *Paul's gospel (Galatians 1), against justification as renewal* defeats *Trent, against 'not by works'* (`whereTrentPartsFromPaul`).
- None of *Trent, against 'not by works'*, *Covenantal nomism (Sanders, Dunn)*, *Law-observant Luke (Jervell)* defeats another, and each attack on them is answered from among them:
  - *Sola fide from Paul (Galatians 2:16)* defeats *Trent, against 'not by works'*, and *Trent, against 'not by works'* defeats *Sola fide from Paul (Galatians 2:16)*.
  - *Luke 7:50: "your faith has saved you"* defeats *Trent, against 'not by works'* (`whyTheDominicalCaseStandsAgainstTrent`), and *Trent, against 'not by works'* defeats *Luke 7:50: "your faith has saved you"*.
  - *Sola fide from Peter (Acts 15:9–11)* defeats *Trent, against 'not by works'*, and *Trent, against 'not by works'* defeats *Sola fide from Peter (Acts 15:9–11)*.
  - *Apocalyptic reading, against faith as the condition* defeats *Trent, against 'not by works'*, and *Trent, against 'not by works'* defeats *Apocalyptic reading, against faith as the condition*.
  - *Paul's gospel (Galatians 1), against justification as renewal* defeats *Trent, against 'not by works'* (`whereTrentPartsFromPaul`), and *Trent, against 'not by works'* defeats *Paul's gospel (Galatians 1), against justification as renewal*.

- *Sola fide from John (6:28–29)* defeats *Trent, against 'not by works'*, and *Trent, against 'not by works'* defeats *Sola fide from John (6:28–29)*.
- *Obedience as sanctification (John 3:36, Matthew 7:21)* defeats *Trent, against 'not by works'*, and *Trent, against 'not by works'* defeats *Obedience as sanctification (John 3:36, Matthew 7:21)*.
- *Sola fide from Paul (Galatians 2:16)* defeats *Covenantal nomism (Sanders, Dunn)*, and *Trent, against 'not by works'* defeats *Sola fide from Paul (Galatians 2:16)*.
- *Variegated nomism (Gathercole, Carson et al.)* defeats *Covenantal nomism (Sanders, Dunn)*, and *Covenantal nomism (Sanders, Dunn)* defeats *Variegated nomism (Gathercole, Carson et al.)*.
- *Sola fide from Peter (Acts 15:9–11)* defeats *Law-observant Luke (Jervell)*, and *Trent, against 'not by works'* defeats *Sola fide from Peter (Acts 15:9–11)*.

**What this rests on.** The reasons state 18 defeats and 41 absences of defeat, each a cell of the defeat table, `solaFideDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Trent, against 'not by works'*, weakest at *disputed*:
  - Justification is not remission of sins only, but renewal of the inward man — [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [169, Trent, Session VI (1547), canon 11]
- *Paul's gospel (Galatians 1), against justification as renewal*, weakest at *disputed*:
  - an inference step — [124, ad loc. Gal 1:6]; [193, XI.1]
  - an inference step — [193, XI.1]; [32, III.xi.2]; [125]
- *Covenantal nomism (Sanders, Dunn)*, weakest at *disputed*:
  - Second Temple Judaism: in by grace, staying in by works — [153]
  - an inference step — [53]; [196]
- *Law-observant Luke (Jervell)*, weakest at *disputed*:
  - an inference step — [85]
- *Sola fide from Paul (Galatians 2:16)*, weakest at *disputed*:
  - In Galatians 2:16 'faith of Christ' ( X ) means our faith in Christ — [52]; [114]; Gal 2:16; Rom 3:22; Phil 3:9
  - Second Temple Judaism: in by grace, staying in by works (encoded as a denial, so it ranks disputed) — [153]
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]

  - an inference step — [169, Trent, Session VI (1547), canon 9]
  - an inference step — [63]; [36]

- *Luke 7:50: "your faith has saved you"*, weakest at *disputed*:
  - Luke 7:47 — her love is the evidence of her forgiveness, not its ground — [110, ad loc. Luke 7:47]; [139, 54–54]; [98, Apology IV, on love and the fulfilling of the law: Luke 7:47–50]; Luke 7:41-43; Luke 7:47; Luke 7:47-50
  - an inference step — [169, Trent, Session VI (1547), canon 9]

- *Sola fide from Peter (Acts 15:9–11)*, weakest at *disputed*:
  - The yoke refused at Acts 15:10 is the whole law as a condition of salvation — [21, ad loc. Acts 15:10]; Acts 15:10; Gal 5:1; Jas 2:10; [48]
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]

- *Apocalyptic reading, against faith as the condition*, weakest at *disputed*:
  - 'Faith of Christ' is Christ's own faithfulness, the means of God's rescue (encoded as a denial, so it ranks disputed) — [33]; [112, ad loc. Gal 2:16]; [75]
  - 'The righteousness of God' ( ) names God's act of rescue in Christ — [33]; [112]; Rom 3:21-26

- *Variegated nomism (Gathercole, Carson et al.)*, weakest at *disputed*:
  - Second Temple Judaism also held final vindication according to works (encoded as a denial, so it ranks disputed) — [63]; [36]
  - an inference step — [63]; [36]

- *Paul's word ( , by the rule of least meaning)*, weakest at *well supported*:
  - In Paul, 'justify' ( ) is a verdict: to declare righteous — [14, s.v. ]; [125]; [122, p. 80]; [82]; [197]; [58, ad loc. Rom 3:24]
  - A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — [164]; [90]; [11]
  - an inference step — [164]; [122, p. 80]; [11]

- *Trent, against 'not by works', read as what Paul's word means*, weakest at *disputed*:
  - Justification is not remission of sins only, but renewal of the inward man — [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [169, Trent, Session VI (1547), canon 11]
  - an inference step — [169, Trent, Session VI (1547), Decree on Justification, ch. 8]; [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [156, On the Spirit and the Letter, ch. 45 (26.45)]; [115]

- *Romans 4:3–8, on Paul's word (by the rule of least meaning)*, weakest at *well supported*:
  - Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes — Rom 4:4-5; [32, III.xi.18]
  - 'Count' ( ) in Romans 4:3–11 is the language of an account: credited to one — [14, s.v. ]; [122, ad loc. Rom 4:3]
  - A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — [164]; [90]; [11]
  - an inference step — [122, ad loc. Rom 4:6]; [14, s.v. ]
  - an inference step — [164]; [122, p. 80]; [11]
- *Sola fide from John (6:28–29)*, weakest at *disputed*:
  - The believing of John 6:29 is trust, which brings nothing and receives Christ — [28, ad loc. John 6:29]; John 6:28-29
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]
- *Faith formed by charity (Aquinas on John 6:29)*, weakest at *disputed*:
  - The believing of John 6:29 is faith living through charity, the source of works — [172, cap. 6, lect. 3, n. 901]; [169, Trent, Session VI (1547), Decree on Justification, ch. 7]
- *Luther on Galatians 3:11–12 (against faith formed by charity)*, weakest at *disputed*:
  - an inference step — [107, ad loc. Gal 3:12]; [107, ad loc. Gal 3:11]
- *Chrysostom on John 3:36 (believing is not enough without a right life)*, weakest at *disputed*:
  - an inference step — [87, Homily 31, §1]; [165]
- *Obedience as sanctification (John 3:36, Matthew 7:21)*, weakest at *disputed*:
  - The obedience of John 3:36 and Matthew 7:21 is sanctification, the fruit of faith — [149, ad loc. John 3:36]; [34, ad loc. John 3:36]; [126, ad loc. Matt 7:21]; [163, 55–55]; [78]; [131]; [193, XVI.2]; [193, XIII.1]; [28, ad loc. John 3:36]
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [163, 55–55]; [28, ad loc. John 3:36]; [193, XVI.2]; [193, XIII.1]

Why *Paul's gospel (Galatians 1), against justification as renewal* defeats *Trent, against 'not by works'*, at the level of the claims: `whereTrentPartsFromPaul`. Why *Luke 7:50: "your faith has saved you"* defeats *Trent, against 'not by works'*, at the level of the claims: `whyTheDominicalCase StandsAgainstTrent`.

`gospel_not_forced`
**Nor is it forced.** Trent as Trent states it can still be defended, and Paul's gospel cannot be held with it. What would decide between them is the step `whereTrentPartsFromPaul` names, that a verdict on Christ's finished work excludes renewal, and that step is rated `disputed`. The argument from Paul's word does not decide it. Taken as a claim about what God does, Trent's definition is not reached by anything the word's meaning shows (`lexical_case_does_not_reach_what_god_does`).

```
theorem gospel_not_forced : ¬Framework.SkepticallyAccepted
    solaFideDispute.defeats Party.gospel
-- axioms: propext, Classical.choice, Quot.sound
```

**Where Luke's case and Trent part**

The verdicts above say that Luke's case and Trent defeat each other, and that the debate chooses neither. This says *why*, claim by claim. The two part over what justification *is*. Trent defines it as the renewal of the inward person by charity poured in, and from that definition it follows that faith without charity does not suffice. Luke's words say that her faith saved her.

`whyTheDominicalCaseStandsAgainstTrent`
**Why Luke's case stands against Trent.** Everything turns on Luke's own step: from "your faith has saved you", with "saved" ( ) read as saved from sin and her love as the evidence of forgiveness, to the conclusion that faith suffices.

Trent cannot hold that step together with Luke's words. Two things in Trent's case contradict it, and both are needed: its definition of justification as the renewal of the inward person (Session VI, ch. 7), and the step from that definition to denying that faith suffices (canon 9). Nothing else in Trent's case does: not its account of merit, and not its reading of works.

So the disagreement is not over what Luke says. It is over what justification is. Grant Trent's definition, and "your faith has saved you" cannot mean that faith sufficed. Grant that it did, and Trent's definition cannot stand.

**Why *Luke 7:50: "your faith has saved you"* stands against *Trent, against 'not by works'*.**

- **The crux:** $(P_{17} \wedge P_{18} \wedge P_{19}) \to P_{26}$, a premise of *Luke 7:50: "your faith has saved you"*.
- **What it does:** its conclusion does not follow without it.
- **Granted:** $P_{17}$, $P_{18}$, $P_{19}$, which the break also needs.
- **Where the rival breaks:** $P_{33}$, $P_{33} \to \neg P_{26}$ cannot be held together with $(P_{17} \wedge P_{18} \wedge P_{19}) \to P_{26}$ and $P_{17}$, $P_{18}$, $P_{19}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - $P_{17}$ Luke 7:50 — Jesus says 'your faith has saved you' after declaring sins forgiven — *consensus*: Luke 7:50; [110, ad loc. Luke 7:50]
  - $P_{18}$ 'Saved' ( ) at Luke 7:50 means saved from sin, not healed — *well supported*: [98, Apology IV, on love and the fulfilling of the law: Luke 7:47–50]; [139, 54–55]; Luke 7:47-50; [110, ad loc. Luke 7:50]

- $P_{19}$ Luke 7:47 — her love is the evidence of her forgiveness, not its ground — *disputed*: [110, ad loc. Luke 7:47]; [139, 54–54]; [98, Apology IV, on love and the fulfilling of the law: Luke 7:47–50]; Luke 7:41-43; Luke 7:47; Luke 7:47-50
- the step itself — *disputed*: [169, Trent, Session VI (1547), canon 9]

### The Reformation debate, heard alone

`reformationAlone`
The positions of the sixteenth-century debate: the four Reformed strands, Paul's gospel, the two arguments about Paul's word, Trent as it states its definition and Trent taken as a claim about Paul's word, the exchange over John 6:29 between Aquinas and Luther, and Chrysostom on John 3:36 with the Reformed answer to him. Not heard: the apocalyptic reading, Sanders and his critics, and Jervell.

```
def reformationAlone : Dispute Claim { i // i   [Party.apocalyptic,
    Party.sanders, Party.critics, Party.jervell] } :=
  solaFideDispute.restrict fun x =>
    x
      [Party.apocalyptic, Party.sanders,
        Party.critics, Party.jervell]
```

`reformationSettlesTheWord`
How far the Reformation debate can be settled. Nothing defeats either argument about Paul's word, so both are accepted first, and nothing joins them. Each Reformed position is defeated by Trent. Trent is defeated by Paul's case, and by Luke's, Peter's and Paul's gospel. Trent taken as a claim about Paul's word is defeated by the argument from the word itself.

### What the dispute forces is exactly *Paul's word (  , by the rule of least meaning)*, *Romans 4:3–8, on Paul's word (by the rule of least meaning).*

- Stage 1: *Paul's word (  , by the rule of least meaning)*, *Romans 4:3–8, on Paul's word (by the rule of least meaning).*
  - *Paul's word (  , by the rule of least meaning)* is defeated by nothing.
  - *Romans 4:3–8, on Paul's word (by the rule of least meaning)* is defeated by nothing.
- Nothing else is forced:
  - *Trent, against 'not by works'* defeats *Sola fide from Paul (Galatians 2:16)*, and nothing forced defeats *Trent, against 'not by works'*.
  - *Trent, against 'not by works'* defeats *Luke 7:50: "your faith has saved you"*, and nothing forced defeats *Trent, against 'not by works'*.
  - *Trent, against 'not by works'* defeats *Sola fide from Peter (Acts 15:9–11)*, and nothing forced defeats *Trent, against 'not by works'*.
  - *Sola fide from Paul (Galatians 2:16)* defeats *Trent, against 'not by works'*, and nothing forced defeats *Sola fide from Paul (Galatians 2:16)*.
  - *Trent, against 'not by works'* defeats *Paul's gospel (Galatians 1), against justification as renewal*, and nothing forced defeats *Trent, against 'not by works'*.

  - *Paul's word (  , by the rule of least meaning)* defeats *Trent, against 'not by works', read as what Paul's word means* (`whereTrentsWordReadingFalls`), and nothing forced defeats *Paul's word (  , by the rule of least meaning)*.
  - *Trent, against 'not by works'* defeats *Sola fide from John (6:28–29)*, and nothing forced defeats *Trent, against 'not by works'*.
  - *Luther on Galatians 3:11–12 (against faith formed by charity)* defeats *Faith formed by charity (Aquinas on John 6:29)*, and nothing forced defeats *Luther on Galatians 3:11–12 (against faith formed by charity)*.
  - *Faith formed by charity (Aquinas on John 6:29)* defeats *Luther on Galatians 3:11–12 (against faith formed by charity)*, and nothing forced defeats *Faith formed by charity (Aquinas on John 6:29)*.
  - *Sola fide from Paul (Galatians 2:16)* defeats *Chrysostom on John 3:36 (believing is not enough without a right life)*, and nothing forced defeats *Sola fide from Paul (Galatians 2:16)*.
  - *Trent, against 'not by works'* defeats *Obedience as sanctification (John 3:36, Matthew 7:21)*, and nothing forced defeats *Trent, against 'not by works'*.

**What this rests on.** The reasons state 11 defeats and 34 absences of defeat, each a cell of the defeat table, `solaFideDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Sola fide from Paul (Galatians 2:16)*, weakest at *disputed*:
  - In Galatians 2:16 'faith of Christ' (  X  ) means our faith in Christ — [52]; [114]; Gal 2:16; Rom 3:22; Phil 3:9
  - Second Temple Judaism: in by grace, staying in by works (encoded as a denial, so it ranks disputed) — [153]
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]
  - an inference step — [63]; [36]
- *Paul's word (  , by the rule of least meaning)*, weakest at *well supported*:
  - In Paul, 'justify' (  ) is a verdict: to declare righteous — [14, s.v.  ]; [125]; [122, p. 80]; [82]; [197]; [58, ad loc. Rom 3:24]
  - A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — [164]; [90]; [11]
  - an inference step — [164]; [122, p. 80]; [11]
- *Luke 7:50: "your faith has saved you"*, weakest at *disputed*:

  - Luke 7:47 — her love is the evidence of her forgiveness, not its ground — [110, ad loc. Luke 7:47]; [139, 54–54]; [98, Apology IV, on love and the fulfilling of the law: Luke 7:47–50]; Luke 7:41-43; Luke 7:47; Luke 7:47-50
  - an inference step — [169, Trent, Session VI (1547), canon 9]

- *Sola fide from Peter (Acts 15:9–11)*, weakest at *disputed*:
  - The yoke refused at Acts 15:10 is the whole law as a condition of salvation — [21, ad loc. Acts 15:10]; Acts 15:10; Gal 5:1; Jas 2:10; [48]
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]

- *Trent, against 'not by works'*, weakest at *disputed*:
  - Justification is not remission of sins only, but renewal of the inward man — [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [169, Trent, Session VI (1547), canon 11]

- *Paul's gospel (Galatians 1), against justification as renewal*, weakest at *disputed*:
  - an inference step — [124, ad loc. Gal 1:6]; [193, XI.1]
  - an inference step — [193, XI.1]; [32, III.xi.2]; [125]

- *Trent, against 'not by works', read as what Paul's word means*, weakest at *disputed*:
  - Justification is not remission of sins only, but renewal of the inward man — [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [169, Trent, Session VI (1547), canon 11]
  - an inference step — [169, Trent, Session VI (1547), Decree on Justification, ch. 8]; [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [156, On the Spirit and the Letter, ch. 45 (26.45)]; [115]

- *Romans 4:3–8, on Paul's word (by the rule of least meaning)*, weakest at *well supported*:
  - Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes — Rom 4:4-5; [32, III.xi.18]
  - 'Count' ( ) in Romans 4:3–11 is the language of an account: credited to one — [14, s.v. ]; [122, ad loc. Rom 4:3]
  - A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — [164]; [90]; [11]
  - an inference step — [122, ad loc. Rom 4:6]; [14, s.v. ]
  - an inference step — [164]; [122, p. 80]; [11]

- *Sola fide from John (6:28–29)*, weakest at *disputed*:

  - The believing of John 6:29 is trust, which brings nothing and receives Christ — [28, ad loc. John 6:29]; John 6:28-29
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]

- *Faith formed by charity (Aquinas on John 6:29)*, weakest at *disputed*:
  - The believing of John 6:29 is faith living through charity, the source of works — [172, cap. 6, lect. 3, n. 901]; [169, Trent, Session VI (1547), Decree on Justification, ch. 7]

- *Luther on Galatians 3:11–12 (against faith formed by charity)*, weakest at *disputed*:
  - an inference step — [107, ad loc. Gal 3:12]; [107, ad loc. Gal 3:11]

- *Chrysostom on John 3:36 (believing is not enough without a right life)*, weakest at *disputed*:
  - an inference step — [87, Homily 31, §1]; [165]

- *Obedience as sanctification (John 3:36, Matthew 7:21)*, weakest at *disputed*:
  - The obedience of John 3:36 and Matthew 7:21 is sanctification, the fruit of faith — [149, ad loc. John 3:36]; [34, ad loc. John 3:36]; [126, ad loc. Matt 7:21]; [163, 55–55]; [78]; [131]; [193, XVI.2]; [193, XIII.1]; [28, ad loc. John 3:36]
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [163, 55–55]; [28, ad loc. John 3:36]; [193, XVI.2]; [193, XIII.1]

Why *Paul's word (  , by the rule of least meaning)* defeats *Trent, against 'not by works', read as what Paul's word means*, at the level of the claims: `whereTrentsWordReadingFalls`.

`reformation_dispute_forces_only_pauls_word`
**What the Reformation debate forces: the meaning of Paul's word, and nothing else.** Heard as Rome and the Reformers alone, the forced positions are exactly the two arguments about Paul's word. Trent cannot claim that its definition is what Paul's "justify" (  ) means.

Nothing else is forced. Sola fide from each strand, Paul's gospel, and Trent's definition as a claim about what God does each have an attacker they cannot remove.

```
theorem reformation_dispute_forces_only_pauls_word : Framework.grounded
    reformationAlone.defeats = Solver.toSet (Witness.listSub (fun x => x
    [Party.apocalyptic, Party.sanders, Party.critics, Party.jervell])
    [Party.lexical, Party.romansOnTheWord])
-- axioms: propext, Classical.choice, Quot.sound
```

`trentStandsWithPaulsWord`
Why Trent can be defended in the Reformation debate: it can be held with the arguments about Paul's word, and it answers every position that attacks it.

***Trent, against 'not by works'* is accepted on some resolution.**

- A position holding *Trent, against 'not by works'*, *Paul's word ( , by the rule of least meaning)*, *Romans 4:3–8, on Paul's word (by the rule of least meaning)* can be held.
- None of *Trent, against 'not by works'*, *Paul's word ( , by the rule of least meaning)*, *Romans 4:3–8, on Paul's word (by the rule of least meaning)* defeats another, and each attack on them is answered from among them:
  - *Sola fide from Paul (Galatians 2:16)* defeats *Trent, against 'not by works'*, and *Trent, against 'not by works'* defeats *Sola fide from Paul (Galatians 2:16)*.
  - *Luke 7:50: "your faith has saved you"* defeats *Trent, against 'not by works'* (`whyTheDominicalCaseStandsAgainstTrent`), and *Trent, against 'not by works'* defeats *Luke 7:50: "your faith has saved you"*.
  - *Sola fide from Peter (Acts 15:9–11)* defeats *Trent, against 'not by works'*, and *Trent, against 'not by works'* defeats *Sola fide from Peter (Acts 15:9–11)*.
  - *Paul's gospel (Galatians 1), against justification as renewal* defeats *Trent, against 'not by works'* (`whereTrentPartsFromPaul`), and *Trent, against 'not by works'* defeats *Paul's gospel (Galatians 1), against justification as renewal*.
  - *Sola fide from John (6:28–29)* defeats *Trent, against 'not by works'*, and *Trent, against 'not by works'* defeats *Sola fide from John (6:28–29)*.
  - *Obedience as sanctification (John 3:36, Matthew 7:21)* defeats *Trent, against 'not by works'*, and *Trent, against 'not by works'* defeats *Obedience as sanctification (John 3:36, Matthew 7:21)*.

**What this rests on.** The reasons state 12 defeats and 33 absences of defeat, each a cell of the defeat table, `solaFideDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Trent, against 'not by works'*, weakest at *disputed*:
  - Justification is not remission of sins only, but renewal of the inward man — [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [169, Trent, Session VI (1547), canon 11]
- *Paul's word ( , by the rule of least meaning)*, weakest at *well supported*:
  - In Paul, 'justify' ( ) is a verdict: to declare righteous — [14, s.v. ]; [125]; [122, p. 80]; [82]; [197]; [58, ad loc. Rom 3:24]
  - A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — [164]; [90]; [11]
  - an inference step — [164]; [122, p. 80]; [11]
- *Romans 4:3–8, on Paul's word (by the rule of least meaning)*, weakest at *well supported*:
  - Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes — Rom 4:4-5; [32, III.xi.18]
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  - an inference step — [164]; [122, p. 80]; [11]

- *Sola fide from Paul (Galatians 2:16)*, weakest at *disputed*:
  - In Galatians 2:16 'faith of Christ' ( X ) means our faith in Christ — [52]; [114]; Gal 2:16; Rom 3:22; Phil 3:9
  - Second Temple Judaism: in by grace, staying in by works (encoded as a denial, so it ranks disputed) — [153]
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]
  - an inference step — [63]; [36]

- *Luke 7:50: "your faith has saved you"*, weakest at *disputed*:
  - Luke 7:47 — her love is the evidence of her forgiveness, not its ground — [110, ad loc. Luke 7:47]; [139, 54–54]; [98, Apology IV, on love and the fulfilling of the law: Luke 7:47–50]; Luke 7:41-43; Luke 7:47; Luke 7:47-50
  - an inference step — [169, Trent, Session VI (1547), canon 9]

- *Sola fide from Peter (Acts 15:9–11)*, weakest at *disputed*:
  - The yoke refused at Acts 15:10 is the whole law as a condition of salvation — [21, ad loc. Acts 15:10]; Acts 15:10; Gal 5:1; Jas 2:10; [48]
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
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  - an inference step — [169, Trent, Session VI (1547), canon 9]

- *Paul's gospel (Galatians 1), against justification as renewal*, weakest at *disputed*:
  - an inference step — [124, ad loc. Gal 1:6]; [193, XI.1]
  - an inference step — [193, XI.1]; [32, III.xi.2]; [125]

- *Trent, against 'not by works', read as what Paul's word means*, weakest at *disputed*:
  - Justification is not remission of sins only, but renewal of the inward man — [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [169, Trent, Session VI (1547), canon 11]

  - an inference step — [169, Trent, Session VI (1547), Decree on Justification, ch. 8]; [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [156, On the Spirit and the Letter, ch. 45 (26.45)]; [115]

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  - The believing of John 6:29 is trust, which brings nothing and receives Christ — [28, ad loc. John 6:29]; John 6:28-29
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  - The obedience of John 3:36 and Matthew 7:21 is sanctification, the fruit of faith — [149, ad loc. John 3:36]; [34, ad loc. John 3:36]; [126, ad loc. Matt 7:21]; [163, 55–55]; [78]; [131]; [193, XVI.2]; [193, XIII.1]; [28, ad loc. John 3:36]
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Why *Luke 7:50: "your faith has saved you"* defeats *Trent, against 'not by works'*, at the level of the claims: `whyTheDominicalCaseStandsAgainstTrent`. Why *Paul's gospel (Galatians 1), against justification as renewal* defeats *Trent, against 'not by works'*, at the level of the claims: `whereTrentPartsFromPaul`.

`trent_defensible_with_pauls_word`
**Trent, as Trent states it, can be defended in the Reformation debate, together with the arguments about Paul's word.** A consistent set of positions that answers every attack holds Trent and both of those arguments.

This is what the two ways of taking Trent's definition come to when weighed: accepting everything the word's meaning shows costs Trent nothing, so long as its definition is a claim about what God does.

```
theorem trent_defensible_with_pauls_word : Framework.CredulouslyAccepted
    reformationAlone.defeats  Party.trent, trentStandsWithPaulsWord._proof_2
-- axioms: propext, Classical.choice, Quot.sound
```

`reformationAnsweredByTrent`
Why sola fide is not forced in the Reformation debate: a set of positions that can be defended includes Trent, and Trent defeats Paul's case.

***Sola fide from Paul (Galatians 2:16)* is not accepted on every resolution.**

- A position holding *Trent, against 'not by works'*, *Paul's word (  , by the rule of least meaning)*, *Romans 4:3–8, on Paul's word (by the rule of least meaning)* can be held, and it holds *Trent, against 'not by works'*; *Trent, against 'not by works'* conflicts with *Sola fide from Paul (Galatians 2:16)*: *Trent, against 'not by works'* defeats *Sola fide from Paul (Galatians 2:16)*, and *Sola fide from Paul (Galatians 2:16)* defeats *Trent, against 'not by works'*.
- None of *Trent, against 'not by works'*, *Paul's word (  , by the rule of least meaning)*, *Romans 4:3–8, on Paul's word (by the rule of least meaning)* defeats another, and each attack on them is answered from among them:
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  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
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  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]

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- *Paul's gospel (Galatians 1), against justification as renewal*, weakest at *disputed*:
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  - The believing of John 6:29 is trust, which brings nothing and receives Christ — [28, ad loc. John 6:29]; John 6:28-29
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
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  - an inference step — [169, Trent, Session VI (1547), canon 9]

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  - The believing of John 6:29 is faith living through charity, the source of works — [172, cap. 6, lect. 3, n. 901]; [169, Trent, Session VI (1547), Decree on Justification, ch. 7]

- *Luther on Galatians 3:11–12 (against faith formed by charity)*, weakest at *disputed*:
  - an inference step — [107, ad loc. Gal 3:12]; [107, ad loc. Gal 3:11]

- *Chrysostom on John 3:36 (believing is not enough without a right life)*, weakest at *disputed*:
  - an inference step — [87, Homily 31, §1]; [165]

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  - The obedience of John 3:36 and Matthew 7:21 is sanctification, the fruit of faith — [149, ad loc. John 3:36]; [34, ad loc. John 3:36]; [126, ad loc. Matt 7:21]; [163, 55–55]; [78]; [131]; [193, XVI.2]; [193, XIII.1]; [28, ad loc. John 3:36]
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  - an inference step — [163, 55–55]; [28, ad loc. John 3:36]; [193, XVI.2]; [193, XIII.1]

Why *Luke 7:50: "your faith has saved you"* defeats *Trent, against 'not by works'*, at the level of the claims: `whyTheDominicalCaseStandsAgainstTrent`. Why *Paul's gospel (Galatians 1), against justification as renewal* defeats *Trent, against 'not by works'*, at the level of the claims: `whereTrentPartsFromPaul`.

`sola_fide_not_forced_in_the_reformation_dispute`
**Nor is sola fide forced there.** Rome and the Reformers, heard alone, tie. Each Reformed strand and Trent defeat each other over Trent's definition, and every rating on both sides is `disputed`. What would decide it is the step from a verdict to "renewal is no part of justification", which is `disputed` in Galatians and again in Romans 4 (see `whatTrentsDefinitionClaims`).

```
theorem sola_fide_not_forced_in_the_reformation_dispute :
    ¬Framework.SkepticallyAccepted reformationAlone.defeats  Party.pauline,
    reformationAnsweredByTrent._proof_2
-- axioms: propext, Classical.choice, Quot.sound
```

### The debate without Trent

`withoutTrent`
Every position but Trent's two: Trent as it states its definition, and Trent taken as a claim about Paul's word. Augustine's explanation of "justify" goes with the second, since that is what it rests on.

```
def withoutTrent : Dispute Claim { i // i   [Party.trent,
    Party.trentOnPaulsWord] } :=
  solaFideDispute.restrict fun x =>
    x   [Party.trent, Party.trentOnPaulsWord]
```

`withoutTrentSettles`
What is settled without Trent. Nothing now defeats Paul's gospel or either argument about Paul's word, so those three are accepted first, and nothing joins them. Luke's case is defeated by Chrysostom, and Chrysostom by Luke's case. Paul's case is defeated by the apocalyptic reading, Peter's by Jervell, John's by Aquinas. Sanders is defeated by the critics and the critics by Sanders, the apocalyptic reading by Paul's case, Jervell by Peter's case, Aquinas by Luther and Luther by Aquinas, and the Reformed answer to Chrysostom by Chrysostom.

**What the dispute forces is exactly *Paul's gospel (Galatians 1), against justification as renewal*, *Paul's word (  , by the rule of least meaning)*, *Romans 4:3–8, on Paul's word (by the rule of least meaning)*.**

- Stage 1: *Paul's gospel (Galatians 1), against justification as renewal*, *Paul's word (  , by the rule of least meaning)*, *Romans 4:3–8, on Paul's word (by the rule of least meaning)*.
  - *Paul's gospel (Galatians 1), against justification as renewal* is defeated by nothing.
  - *Paul's word (  , by the rule of least meaning)* is defeated by nothing.
  - *Romans 4:3–8, on Paul's word (by the rule of least meaning)* is defeated by nothing.
- Nothing else is forced:
  - *Apocalyptic reading, against faith as the condition* defeats *Sola fide from Paul (Galatians 2:16)*, and nothing forced defeats *Apocalyptic reading, against faith as the condition*.

- *Chrysostom on John 3:36 (believing is not enough without a right life)* defeats *Luke 7:50: "your faith has saved you"*, and nothing forced defeats *Chrysostom on John 3:36 (believing is not enough without a right life)*.
- *Law-observant Luke (Jervell)* defeats *Sola fide from Peter (Acts 15:9–11)*, and nothing forced defeats *Law-observant Luke (Jervell)*.
- *Sola fide from Paul (Galatians 2:16)* defeats *Apocalyptic reading, against faith as the condition*, and nothing forced defeats *Sola fide from Paul (Galatians 2:16)*.
- *Variegated nomism (Gathercole, Carson et al.)* defeats *Covenantal nomism (Sanders, Dunn)*, and nothing forced defeats *Variegated nomism (Gathercole, Carson et al.)*.
- *Covenantal nomism (Sanders, Dunn)* defeats *Variegated nomism (Gathercole, Carson et al.)*, and nothing forced defeats *Covenantal nomism (Sanders, Dunn)*.
- *Sola fide from Peter (Acts 15:9–11)* defeats *Law-observant Luke (Jervell)*, and nothing forced defeats *Sola fide from Peter (Acts 15:9–11)*.
- *Faith formed by charity (Aquinas on John 6:29)* defeats *Sola fide from John (6:28–29)*, and nothing forced defeats *Faith formed by charity (Aquinas on John 6:29)*.
- *Luther on Galatians 3:11–12 (against faith formed by charity)* defeats *Faith formed by charity (Aquinas on John 6:29)*, and nothing forced defeats *Luther on Galatians 3:11–12 (against faith formed by charity)*.
- *Faith formed by charity (Aquinas on John 6:29)* defeats *Luther on Galatians 3:11–12 (against faith formed by charity)*, and nothing forced defeats *Faith formed by charity (Aquinas on John 6:29)*.
- *Luke 7:50: "your faith has saved you"* defeats *Chrysostom on John 3:36 (believing is not enough without a right life)*, and nothing forced defeats *Luke 7:50: "your faith has saved you"*.
- *Chrysostom on John 3:36 (believing is not enough without a right life)* defeats *Obedience as sanctification (John 3:36, Matthew 7:21)*, and nothing forced defeats *Chrysostom on John 3:36 (believing is not enough without a right life)*.

**What this rests on.** The reasons state 12 defeats and 75 absences of defeat, each a cell of the defeat table, `solaFideDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Sola fide from Paul (Galatians 2:16)*, weakest at *disputed*:
  - In Galatians 2:16 'faith of Christ' ( X ) means our faith in Christ — [52]; [114]; Gal 2:16; Rom 3:22; Phil 3:9
  - Second Temple Judaism: in by grace, staying in by works (encoded as a denial, so it ranks disputed) — [153]
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]

  - an inference step — [63]; [36]

- *Paul's gospel (Galatians 1), against justification as renewal*, weakest at *disputed*:
  - an inference step — [124, ad loc. Gal 1:6]; [193, XI.1]
  - an inference step — [193, XI.1]; [32, III.xi.2]; [125]

- *Luke 7:50: "your faith has saved you"*, weakest at *disputed*:
  - Luke 7:47 — her love is the evidence of her forgiveness, not its ground — [110, ad loc. Luke 7:47]; [139, 54–54]; [98, Apology IV, on love and the fulfilling of the law: Luke 7:47–50]; Luke 7:41-43; Luke 7:47; Luke 7:47-50
  - an inference step — [169, Trent, Session VI (1547), canon 9]

- *Sola fide from Peter (Acts 15:9–11)*, weakest at *disputed*:
  - The yoke refused at Acts 15:10 is the whole law as a condition of salvation — [21, ad loc. Acts 15:10]; Acts 15:10; Gal 5:1; Jas 2:10; [48]
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
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- *Apocalyptic reading, against faith as the condition*, weakest at *disputed*:
  - 'Faith of Christ' is Christ's own faithfulness, the means of God's rescue (encoded as a denial, so it ranks disputed) — [33]; [112, ad loc. Gal 2:16]; [75]
  - 'The righteousness of God' ( ) names God's act of rescue in Christ — [33]; [112]; Rom 3:21-26

- *Covenantal nomism (Sanders, Dunn)*, weakest at *disputed*:
  - Second Temple Judaism: in by grace, staying in by works — [153]
  - an inference step — [53]; [196]

- *Variegated nomism (Gathercole, Carson et al.)*, weakest at *disputed*:
  - Second Temple Judaism also held final vindication according to works (encoded as a denial, so it ranks disputed) — [63]; [36]
  - an inference step — [63]; [36]

- *Law-observant Luke (Jervell)*, weakest at *disputed*:
  - an inference step — [85]

- *Paul's word ( , by the rule of least meaning)*, weakest at *well supported*:
  - In Paul, 'justify' ( ) is a verdict: to declare righteous — [14, s.v. ]; [125]; [122, p. 80]; [82]; [197]; [58, ad loc. Rom 3:24]

  - A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — [164]; [90]; [11]
  - an inference step — [164]; [122, p. 80]; [11]

- *Romans 4:3–8, on Paul's word (by the rule of least meaning)*, weakest at *well supported*:
  - Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes — Rom 4:4-5; [32, III.xi.18]
  - 'Count' ( ) in Romans 4:3–11 is the language of an account: credited to one — [14, s.v. ]; [122, ad loc. Rom 4:3]
  - A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — [164]; [90]; [11]
  - an inference step — [122, ad loc. Rom 4:6]; [14, s.v. ]
  - an inference step — [164]; [122, p. 80]; [11]

- *Sola fide from John (6:28–29)*, weakest at *disputed*:
  - The believing of John 6:29 is trust, which brings nothing and receives Christ — [28, ad loc. John 6:29]; John 6:28-29
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]

- *Faith formed by charity (Aquinas on John 6:29)*, weakest at *disputed*:
  - The believing of John 6:29 is faith living through charity, the source of works — [172, cap. 6, lect. 3, n. 901]; [169, Trent, Session VI (1547), Decree on Justification, ch. 7]

- *Luther on Galatians 3:11–12 (against faith formed by charity)*, weakest at *disputed*:
  - an inference step — [107, ad loc. Gal 3:12]; [107, ad loc. Gal 3:11]

- *Chrysostom on John 3:36 (believing is not enough without a right life)*, weakest at *disputed*:
  - an inference step — [87, Homily 31, §1]; [165]

- *Obedience as sanctification (John 3:36, Matthew 7:21)*, weakest at *disputed*:
  - The obedience of John 3:36 and Matthew 7:21 is sanctification, the fruit of faith — [149, ad loc. John 3:36]; [34, ad loc. John 3:36]; [126, ad loc. Matt 7:21]; [163, 55–55]; [78]; [131]; [193, XVI.2]; [193, XIII.1]; [28, ad loc. John 3:36]
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [163, 55–55]; [28, ad loc. John 3:36]; [193, XVI.2]; [193, XIII.1]

`without_trent_pauls_gospel_and_word_prevail`

**Without Trent, two things are forced.** That justification is not the renewal of the inward person, from Paul's gospel. And that Paul's "justify" ( ) does not mean that renewal, argued two ways. With Trent not heard, nothing attacks either.

Luke's "faith suffices" is no longer among them. Chrysostom, reading John 3:36 and Matthew 7:21, concludes that believing is not enough without a right life, and so stands against it (`luke_not_forced_without_trent`).

It does not show that *faith alone*, or even "faith suffices", is refuted. Each is in a tie; see the results that follow.

```
theorem without_trent_pauls_gospel_and_word_prevail : Framework.grounded
    withoutTrent.defeats = Solver.toSet (Witness.listSub (fun x => x
    [Party.trent, Party.trentOnPaulsWord]) [Party.gospel, Party.lexical,
    Party.romansOnTheWord])
-- axioms: propext, Classical.choice, Quot.sound
```

`lukeAnsweredByChrysostom`

Why Luke's case is not forced without Trent: a set of positions that can be defended includes Chrysostom, who defeats it.

***Luke 7:50: "your faith has saved you"* is not accepted on every resolution.**

- A position holding *Apocalyptic reading, against faith as the condition*, *Faith formed by charity (Aquinas on John 6:29)*, *Chrysostom on John 3:36 (believing is not enough without a right life)*, *Variegated nomism (Gathercole, Carson et al.)*, *Paul's gospel (Galatians 1), against justification as renewal*, *Law-observant Luke (Jervell)*, *Paul's word ( , by the rule of least meaning)*, *Romans 4:3–8, on Paul's word (by the rule of least meaning)* can be held, and it holds *Chrysostom on John 3:36 (believing is not enough without a right life)*; *Chrysostom on John 3:36 (believing is not enough without a right life)* conflicts with *Luke 7:50: "your faith has saved you"*: *Chrysostom on John 3:36 (believing is not enough without a right life)* defeats *Luke 7:50: "your faith has saved you"*, and *Luke 7:50: "your faith has saved you"* defeats *Chrysostom on John 3:36 (believing is not enough without a right life)*.

- None of *Apocalyptic reading, against faith as the condition*, *Faith formed by charity (Aquinas on John 6:29)*, *Chrysostom on John 3:36 (believing is not enough without a right life)*, *Variegated nomism (Gathercole, Carson et al.)*, *Paul's gospel (Galatians 1), against justification as renewal*, *Law-observant Luke (Jervell)*, *Paul's word ( , by the rule of least meaning)*, *Romans 4:3–8, on Paul's word (by the rule of least meaning)* defeats another, and each attack on them is answered from among them:

  - *Sola fide from Paul (Galatians 2:16)* defeats *Apocalyptic reading, against faith as the condition*, and *Apocalyptic reading, against faith as the condition* defeats *Sola fide from Paul (Galatians 2:16)*.
  - *Sola fide from John (6:28–29)* defeats *Apocalyptic reading, against faith as the condition*, and *Apocalyptic reading, against faith as the condition* defeats *Sola fide from John (6:28–29)*.
  - *Sola fide from John (6:28–29)* defeats *Faith formed by charity (Aquinas on John 6:29)*, and *Apocalyptic reading, against faith as the condition* defeats *Sola fide from John (6:28–29)*.

- *Luther on Galatians 3:11–12 (against faith formed by charity)* defeats *Faith formed by charity (Aquinas on John 6:29)*, and *Faith formed by charity (Aquinas on John 6:29)* defeats *Luther on Galatians 3:11–12 (against faith formed by charity)*.
- *Sola fide from Paul (Galatians 2:16)* defeats *Chrysostom on John 3:36 (believing is not enough without a right life)*, and *Apocalyptic reading, against faith as the condition* defeats *Sola fide from Paul (Galatians 2:16)*.
- *Luke 7:50: "your faith has saved you"* defeats *Chrysostom on John 3:36 (believing is not enough without a right life)*, and *Chrysostom on John 3:36 (believing is not enough without a right life)* defeats *Luke 7:50: "your faith has saved you"*.
- *Sola fide from Peter (Acts 15:9–11)* defeats *Chrysostom on John 3:36 (believing is not enough without a right life)*, and *Chrysostom on John 3:36 (believing is not enough without a right life)* defeats *Sola fide from Peter (Acts 15:9–11)*.
- *Sola fide from John (6:28–29)* defeats *Chrysostom on John 3:36 (believing is not enough without a right life)*, and *Apocalyptic reading, against faith as the condition* defeats *Sola fide from John (6:28–29)*.
- *Obedience as sanctification (John 3:36, Matthew 7:21)* defeats *Chrysostom on John 3:36 (believing is not enough without a right life)*, and *Chrysostom on John 3:36 (believing is not enough without a right life)* defeats *Obedience as sanctification (John 3:36, Matthew 7:21)*.
- *Covenantal nomism (Sanders, Dunn)* defeats *Variegated nomism (Gathercole, Carson et al.)*, and *Variegated nomism (Gathercole, Carson et al.)* defeats *Covenantal nomism (Sanders, Dunn)*.
- *Sola fide from Peter (Acts 15:9–11)* defeats *Law-observant Luke (Jervell)*, and *Chrysostom on John 3:36 (believing is not enough without a right life)* defeats *Sola fide from Peter (Acts 15:9–11)*.

**What this rests on.** The reasons state 18 defeats and 109 absences of defeat, each a cell of the defeat table, `solaFideDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Chrysostom on John 3:36 (believing is not enough without a right life)*, weakest at *disputed*:
  - an inference step — [87, Homily 31, §1]; [165]
- *Luke 7:50: "your faith has saved you"*, weakest at *disputed*:
  - Luke 7:47 — her love is the evidence of her forgiveness, not its ground — [110, ad loc. Luke 7:47]; [139, 54–54]; [98, Apology IV, on love and the fulfilling of the law: Luke 7:47–50]; Luke 7:41-43; Luke 7:47; Luke 7:47-50
  - an inference step — [169, Trent, Session VI (1547), canon 9]
- *Apocalyptic reading, against faith as the condition*, weakest at *disputed*:
  - 'Faith of Christ' is Christ's own faithfulness, the means of God's rescue (encoded as a denial, so it ranks disputed) — [33]; [112, ad loc. Gal 2:16]; [75]
  - 'The righteousness of God' ( ) names God's act of rescue in Christ — [33]; [112]; Rom 3:21-26

- *Faith formed by charity (Aquinas on John 6:29)*, weakest at *disputed*:
  - The believing of John 6:29 is faith living through charity, the source of works — [172, cap. 6, lect. 3, n. 901]; [169, Trent, Session VI (1547), Decree on Justification, ch. 7]
- *Variegated nomism (Gathercole, Carson et al.)*, weakest at *disputed*:
  - Second Temple Judaism also held final vindication according to works (encoded as a denial, so it ranks disputed) — [63]; [36]
  - an inference step — [63]; [36]
- *Paul's gospel (Galatians 1), against justification as renewal*, weakest at *disputed*:
  - an inference step — [124, ad loc. Gal 1:6]; [193, XI.1]
  - an inference step — [193, XI.1]; [32, III.xi.2]; [125]
- *Law-observant Luke (Jervell)*, weakest at *disputed*:
  - an inference step — [85]
- *Paul's word ( , by the rule of least meaning)*, weakest at *well supported*:
  - In Paul, 'justify' ( ) is a verdict: to declare righteous — [14, s.v. ]; [125]; [122, p. 80]; [82]; [197]; [58, ad loc. Rom 3:24]
  - A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — [164]; [90]; [11]
  - an inference step — [164]; [122, p. 80]; [11]
- *Romans 4:3–8, on Paul's word (by the rule of least meaning)*, weakest at *well supported*:
  - Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes — Rom 4:4-5; [32, III.xi.18]
  - 'Count' ( ) in Romans 4:3–11 is the language of an account: credited to one — [14, s.v. ]; [122, ad loc. Rom 4:3]
  - A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — [164]; [90]; [11]
  - an inference step — [122, ad loc. Rom 4:6]; [14, s.v. ]
  - an inference step — [164]; [122, p. 80]; [11]
- *Sola fide from Paul (Galatians 2:16)*, weakest at *disputed*:
  - In Galatians 2:16 'faith of Christ' ( X ) means our faith in Christ — [52]; [114]; Gal 2:16; Rom 3:22; Phil 3:9
  - Second Temple Judaism: in by grace, staying in by works (encoded as a denial, so it ranks disputed) — [153]
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]

  - an inference step — [169, Trent, Session VI (1547), canon 9]
  - an inference step — [63]; [36]

- *Sola fide from Peter (Acts 15:9–11)*, weakest at *disputed*:
  - The yoke refused at Acts 15:10 is the whole law as a condition of salvation — [21, ad loc. Acts 15:10]; Acts 15:10; Gal 5:1; Jas 2:10; [48]
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]

- *Covenantal nomism (Sanders, Dunn)*, weakest at *disputed*:
  - Second Temple Judaism: in by grace, staying in by works — [153]
  - an inference step — [53]; [196]

- *Sola fide from John (6:28–29)*, weakest at *disputed*:
  - The believing of John 6:29 is trust, which brings nothing and receives Christ — [28, ad loc. John 6:29]; John 6:28-29
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]

- *Luther on Galatians 3:11–12 (against faith formed by charity)*, weakest at *disputed*:
  - an inference step — [107, ad loc. Gal 3:12]; [107, ad loc. Gal 3:11]

- *Obedience as sanctification (John 3:36, Matthew 7:21)*, weakest at *disputed*:
  - The obedience of John 3:36 and Matthew 7:21 is sanctification, the fruit of faith — [149, ad loc. John 3:36]; [34, ad loc. John 3:36]; [126, ad loc. Matt 7:21]; [163, 55–55]; [78]; [131]; [193, XVI.2]; [193, XIII.1]; [28, ad loc. John 3:36]
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [163, 55–55]; [28, ad loc. John 3:36]; [193, XVI.2]; [193, XIII.1]

`luke_not_forced_without_trent`
**Without Trent, Luke's case is not forced either.** A consistent set of positions that answers every attack holds Chrysostom, and cannot hold Luke's case with it. Chrysostom reads "whoever does not obey the Son shall not see life" (John 3:36) and "the one who does the will of my Father"

(Matthew 7:21) as requiring a right life beside believing. Luke's case reads "your faith has saved you" (Luke 7:50) as saying that faith sufficed.

A reading of two other sayings of Jesus, rated `disputed`, ties with Luke's. It does not show that Chrysostom outranks Luke, or that any text of Luke's is contradicted. Luke's case defeats Chrysostom in return, and Chrysostom accepts every word of Luke 7:50; what he denies is the step from it to "faith suffices".

```
theorem luke_not_forced_without_trent : ¬Framework.SkepticallyAccepted
    withoutTrent.defeats  Party.dominical, lukeAnsweredByChrysostom._proof_2
-- axioms: propext, Classical.choice, Quot.sound
```

**`paulAnsweredByCampbell`**
Why Paul's case is not forced without Trent: a set of positions that can be defended includes the apocalyptic reading, which defeats Paul's case over "faith of Christ".

***Sola fide from Paul (Galatians 2:16)* is not accepted on every resolution.**

- A position holding *Apocalyptic reading, against faith as the condition*, *Sola fide from Peter (Acts 15:9–11)*, *Variegated nomism (Gathercole, Carson et al.)*, *Luke 7:50: "your faith has saved you"*, *Paul's gospel (Galatians 1), against justification as renewal*, *Paul's word (  , by the rule of least meaning)*, *Romans 4:3–8, on Paul's word (by the rule of least meaning)* can be held, and it holds *Apocalyptic reading, against faith as the condition*; *Apocalyptic reading, against faith as the condition* conflicts with *Sola fide from Paul (Galatians 2:16)*: *Apocalyptic reading, against faith as the condition* defeats *Sola fide from Paul (Galatians 2:16)*, and *Sola fide from Paul (Galatians 2:16)* defeats *Apocalyptic reading, against faith as the condition*.
- None of *Apocalyptic reading, against faith as the condition*, *Sola fide from Peter (Acts 15:9–11)*, *Variegated nomism (Gathercole, Carson et al.)*, *Luke 7:50: "your faith has saved you"*, *Paul's gospel (Galatians 1), against justification as renewal*, *Paul's word (  , by the rule of least meaning)*, *Romans 4:3–8, on Paul's word (by the rule of least meaning)* defeats another, and each attack on them is answered from among them:
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  - *Covenantal nomism (Sanders, Dunn)* defeats *Variegated nomism (Gathercole, Carson et al.)*, and *Variegated nomism (Gathercole, Carson et al.)* defeats *Covenantal nomism (Sanders, Dunn)*.
  - *Chrysostom on John 3:36 (believing is not enough without a right life)* defeats *Luke 7:50: "your faith has saved you"*, and *Sola fide from Peter (Acts 15:9–11)* defeats *Chrysostom on John 3:36 (believing is not enough without a right life)*.

**What this rests on.** The reasons state 11 defeats and 99 absences of defeat, each a cell of the defeat table, `solaFideDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

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- *Sola fide from Paul (Galatians 2:16)*, weakest at *disputed*:
  - In Galatians 2:16 'faith of Christ' ( X ) means our faith in Christ — [52]; [114]; Gal 2:16; Rom 3:22; Phil 3:9
  - Second Temple Judaism: in by grace, staying in by works (encoded as a denial, so it ranks disputed) — [153]
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  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]
  - an inference step — [63]; [36]
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  - The yoke refused at Acts 15:10 is the whole law as a condition of salvation — [21, ad loc. Acts 15:10]; Acts 15:10; Gal 5:1; Jas 2:10; [48]
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]
- *Variegated nomism (Gathercole, Carson et al.)*, weakest at *disputed*:
  - Second Temple Judaism also held final vindication according to works (encoded as a denial, so it ranks disputed) — [63]; [36]
  - an inference step — [63]; [36]
- *Luke 7:50: "your faith has saved you"*, weakest at *disputed*:
  - Luke 7:47 — her love is the evidence of her forgiveness, not its ground — [110, ad loc. Luke 7:47]; [139, 54–54]; [98, Apology IV, on love and the fulfilling of the law: Luke 7:47–50]; Luke 7:41-43; Luke 7:47; Luke 7:47-50

  - an inference step — [169, Trent, Session VI (1547), canon 9]

- *Paul's gospel (Galatians 1), against justification as renewal*, weakest at *disputed*:
  - an inference step — [124, ad loc. Gal 1:6]; [193, XI.1]
  - an inference step — [193, XI.1]; [32, III.xi.2]; [125]

- *Paul's word ( , by the rule of least meaning)*, weakest at *well supported*:
  - In Paul, 'justify' ( ) is a verdict: to declare righteous — [14, s.v. ]; [125]; [122, p. 80]; [82]; [197]; [58, ad loc. Rom 3:24]
  - A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — [164]; [90]; [11]
  - an inference step — [164]; [122, p. 80]; [11]

- *Romans 4:3–8, on Paul's word (by the rule of least meaning)*, weakest at *well supported*:
  - Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes — Rom 4:4-5; [32, III.xi.18]
  - 'Count' ( ) in Romans 4:3–11 is the language of an account: credited to one — [14, s.v. ]; [122, ad loc. Rom 4:3]
  - A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — [164]; [90]; [11]
  - an inference step — [122, ad loc. Rom 4:6]; [14, s.v. ]
  - an inference step — [164]; [122, p. 80]; [11]

- *Covenantal nomism (Sanders, Dunn)*, weakest at *disputed*:
  - Second Temple Judaism: in by grace, staying in by works — [153]
  - an inference step — [53]; [196]

- *Law-observant Luke (Jervell)*, weakest at *disputed*:
  - an inference step — [85]

- *Sola fide from John (6:28–29)*, weakest at *disputed*:
  - The believing of John 6:29 is trust, which brings nothing and receives Christ — [28, ad loc. John 6:29]; John 6:28-29
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]

- *Faith formed by charity (Aquinas on John 6:29)*, weakest at *disputed*:
  - The believing of John 6:29 is faith living through charity, the source of works — [172, cap. 6, lect. 3, n. 901]; [169, Trent, Session VI (1547), Decree on Justification, ch. 7]

- *Luther on Galatians 3:11–12 (against faith formed by charity)*, weakest at *disputed*:
  - an inference step — [107, ad loc. Gal 3:12]; [107, ad loc. Gal 3:11]
- *Chrysostom on John 3:36 (believing is not enough without a right life)*, weakest at *disputed*:
  - an inference step — [87, Homily 31, §1]; [165]
- *Obedience as sanctification (John 3:36, Matthew 7:21)*, weakest at *disputed*:
  - The obedience of John 3:36 and Matthew 7:21 is sanctification, the fruit of faith — [149, ad loc. John 3:36]; [34, ad loc. John 3:36]; [126, ad loc. Matt 7:21]; [163, 55–55]; [78]; [131]; [193, XVI.2]; [193, XIII.1]; [28, ad loc. John 3:36]
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [163, 55–55]; [28, ad loc. John 3:36]; [193, XVI.2]; [193, XIII.1]

`sola_fide_from_paul_not_forced_without_trent`

**Without Trent, sola fide from Paul is still not forced.** A consistent set of positions that answers every attack holds Campbell's apocalyptic reading, on which "faith of Christ" ( X ) is Christ's own faithfulness, and cannot hold Paul's case with it. What stands in the way is a question about Paul's Greek, not about Rome.

```
theorem sola_fide_from_paul_not_forced_without_trent :
    ¬Framework.SkepticallyAccepted withoutTrent.defeats  Party.pauline,
    paulAnsweredByCampbell._proof_2
-- axioms: propext, Classical.choice, Quot.sound
```

`peterAnsweredByJervell`

Why Peter's case is not forced without Trent: a set of positions that can be defended includes Jervell, who defeats it over the yoke.

***Sola fide from Peter (Acts 15:9–11)* is not accepted on every resolution.**

- A position holding *Variegated nomism (Gathercole, Carson et al.)*, *Luke 7:50: "your faith has saved you"*, *Paul's gospel (Galatians 1), against justification as renewal*, *Law-observant Luke (Jervell)*, *Paul's word ( , by the rule of least meaning)*, *Sola fide from Paul (Galatians 2:16)*, *Romans 4:3–8, on Paul's word (by the rule of least meaning)* can be held, and it holds *Law-observant Luke (Jervell)*; *Law-observant Luke (Jervell)* conflicts with *Sola fide from Peter (Acts 15:9–11)*: *Law-observant Luke (Jervell)* defeats *Sola fide from Peter (Acts 15:9–11)*, and *Sola fide from Peter (Acts 15:9–11)* defeats *Law-observant Luke (Jervell)*.
- None of *Variegated nomism (Gathercole, Carson et al.)*, *Luke 7:50: "your faith has saved you"*, *Paul's gospel (Galatians 1), against justification as renewal*, *Law-observant Luke (Jervell)*, *Paul's word ( , by the rule of least meaning)*, *Sola fide from Paul (Galatians 2:16)*, *Romans 4:3–8, on Paul's word (by the rule of least meaning)* defeats another, and each attack on them is answered from among them:

- *Covenantal nomism (Sanders, Dunn)* defeats *Variegated nomism (Gathercole, Carson et al.)*, and *Variegated nomism (Gathercole, Carson et al.)* defeats *Covenantal nomism (Sanders, Dunn)*.
- *Chrysostom on John 3:36 (believing is not enough without a right life)* defeats *Luke 7:50: "your faith has saved you"*, and *Luke 7:50: "your faith has saved you"* defeats *Chrysostom on John 3:36 (believing is not enough without a right life)*.
- *Sola fide from Peter (Acts 15:9–11)* defeats *Law-observant Luke (Jervell)*, and *Law-observant Luke (Jervell)* defeats *Sola fide from Peter (Acts 15:9–11)*.
- *Apocalyptic reading, against faith as the condition* defeats *Sola fide from Paul (Galatians 2:16)*, and *Sola fide from Paul (Galatians 2:16)* defeats *Apocalyptic reading, against faith as the condition*.
- *Covenantal nomism (Sanders, Dunn)* defeats *Sola fide from Paul (Galatians 2:16)*, and *Variegated nomism (Gathercole, Carson et al.)* defeats *Covenantal nomism (Sanders, Dunn)*.
- *Chrysostom on John 3:36 (believing is not enough without a right life)* defeats *Sola fide from Paul (Galatians 2:16)*, and *Luke 7:50: "your faith has saved you"* defeats *Chrysostom on John 3:36 (believing is not enough without a right life)*.

**What this rests on.** The reasons state 10 defeats and 99 absences of defeat, each a cell of the defeat table, `solaFideDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Law-observant Luke (Jervell)*, weakest at *disputed*:
  - an inference step — [85]
- *Sola fide from Peter (Acts 15:9–11)*, weakest at *disputed*:
  - The yoke refused at Acts 15:10 is the whole law as a condition of salvation — [21, ad loc. Acts 15:10]; Acts 15:10; Gal 5:1; Jas 2:10; [48]
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]
- *Variegated nomism (Gathercole, Carson et al.)*, weakest at *disputed*:
  - Second Temple Judaism also held final vindication according to works (encoded as a denial, so it ranks disputed) — [63]; [36]
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- *Luke 7:50: "your faith has saved you"*, weakest at *disputed*:
  - Luke 7:47 — her love is the evidence of her forgiveness, not its ground — [110, ad loc. Luke 7:47]; [139, 54–54]; [98, Apology IV, on love and the fulfilling of the law: Luke 7:47–50]; Luke 7:41-43; Luke 7:47; Luke 7:47-50

  - an inference step — [169, Trent, Session VI (1547), canon 9]

- *Paul's gospel (Galatians 1), against justification as renewal*, weakest at *disputed*:
  - an inference step — [124, ad loc. Gal 1:6]; [193, XI.1]
  - an inference step — [193, XI.1]; [32, III.xi.2]; [125]

- *Paul's word ( , by the rule of least meaning)*, weakest at *well supported*:
  - In Paul, 'justify' ( ) is a verdict: to declare righteous — [14, s.v. ]; [125]; [122, p. 80]; [82]; [197]; [58, ad loc. Rom 3:24]
  - A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — [164]; [90]; [11]
  - an inference step — [164]; [122, p. 80]; [11]

- *Sola fide from Paul (Galatians 2:16)*, weakest at *disputed*:
  - In Galatians 2:16 'faith of Christ' ( X ) means our faith in Christ — [52]; [114]; Gal 2:16; Rom 3:22; Phil 3:9
  - Second Temple Judaism: in by grace, staying in by works (encoded as a denial, so it ranks disputed) — [153]
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]
  - an inference step — [63]; [36]

- *Romans 4:3–8, on Paul's word (by the rule of least meaning)*, weakest at *well supported*:
  - Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes — Rom 4:4-5; [32, III.xi.18]
  - 'Count' ( ) in Romans 4:3–11 is the language of an account: credited to one — [14, s.v. ]; [122, ad loc. Rom 4:3]
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  - an inference step — [164]; [122, p. 80]; [11]

- *Apocalyptic reading, against faith as the condition*, weakest at *disputed*:
  - 'Faith of Christ' is Christ's own faithfulness, the means of God's rescue (encoded as a denial, so it ranks disputed) — [33]; [112, ad loc. Gal 2:16]; [75]
  - 'The righteousness of God' ( ) names God's act of rescue in Christ — [33]; [112]; Rom 3:21-26

- *Covenantal nomism (Sanders, Dunn)*, weakest at *disputed*:

  - Second Temple Judaism: in by grace, staying in by works — [153]
  - an inference step — [53]; [196]

- *Sola fide from John (6:28–29)*, weakest at *disputed*:
  - The believing of John 6:29 is trust, which brings nothing and receives Christ — [28, ad loc. John 6:29]; John 6:28-29
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]

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  - The believing of John 6:29 is faith living through charity, the source of works — [172, cap. 6, lect. 3, n. 901]; [169, Trent, Session VI (1547), Decree on Justification, ch. 7]

- *Luther on Galatians 3:11–12 (against faith formed by charity)*, weakest at *disputed*:
  - an inference step — [107, ad loc. Gal 3:12]; [107, ad loc. Gal 3:11]

- *Chrysostom on John 3:36 (believing is not enough without a right life)*, weakest at *disputed*:
  - an inference step — [87, Homily 31, §1]; [165]

- *Obedience as sanctification (John 3:36, Matthew 7:21)*, weakest at *disputed*:
  - The obedience of John 3:36 and Matthew 7:21 is sanctification, the fruit of faith — [149, ad loc. John 3:36]; [34, ad loc. John 3:36]; [126, ad loc. Matt 7:21]; [163, 55–55]; [78]; [131]; [193, XVI.2]; [193, XIII.1]; [28, ad loc. John 3:36]
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [163, 55–55]; [28, ad loc. John 3:36]; [193, XVI.2]; [193, XIII.1]

`sola_fide_from_peter_not_forced_without_trent`
**Nor from Peter.** A consistent set of positions that answers every attack holds Jervell's reading of Acts 15, on which the yoke is not the law as a condition of salvation, and cannot hold Peter's case with it.

So without Trent it is forced that faith suffices (Luke) and that justification is not renewal (Paul's gospel). *Faith alone* still depends on questions about what the texts say: "faith of Christ", "works of the law", the yoke, and, for John, what believing is (`sola_fide_from_john_not_forced_without_trent`).

```
theorem sola_fide_from_peter_not_forced_without_trent :
    ¬Framework.SkepticallyAccepted withoutTrent.defeats  Party.apostolic,
    peterAnsweredByJervell._proof_2
-- axioms: propext, Classical.choice, Quot.sound
```

`johnAnsweredByAquinas`
Why John's case is not forced without Trent: a set of positions that can be defended includes Aquinas, who defeats it over what believing is.

***Sola fide from John (6:28–29)* is not accepted on every resolution.**

- A position holding *Faith formed by charity (Aquinas on John 6:29)*, *Luke 7:50: "your faith has saved you"*, *Paul's gospel (Galatians 1), against justification as renewal*, *Paul's word ( , by the rule of least meaning)*, *Romans 4:3–8, on Paul's word (by the rule of least meaning)* can be held, and it holds *Faith formed by charity (Aquinas on John 6:29)*; *Faith formed by charity (Aquinas on John 6:29)* conflicts with *Sola fide from John (6:28–29)*: *Faith formed by charity (Aquinas on John 6:29)* defeats *Sola fide from John (6:28–29)*, and *Sola fide from John (6:28–29)* defeats *Faith formed by charity (Aquinas on John 6:29)*.
- None of *Faith formed by charity (Aquinas on John 6:29)*, *Luke 7:50: "your faith has saved you"*, *Paul's gospel (Galatians 1), against justification as renewal*, *Paul's word ( , by the rule of least meaning)*, *Romans 4:3–8, on Paul's word (by the rule of least meaning)* defeats another, and each attack on them is answered from among them:
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**What this rests on.** The reasons state 6 defeats and 72 absences of defeat, each a cell of the defeat table, `solaFideDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

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  - The believing of John 6:29 is trust, which brings nothing and receives Christ — [28, ad loc. John 6:29]; John 6:28-29
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]

- *Luke 7:50: "your faith has saved you"*, weakest at *disputed*:
  - Luke 7:47 — her love is the evidence of her forgiveness, not its ground — [110, ad loc. Luke 7:47]; [139, 54–54]; [98, Apology IV, on love and the fulfilling of the law: Luke 7:47–50]; Luke 7:41-43; Luke 7:47; Luke 7:47-50
  - an inference step — [169, Trent, Session VI (1547), canon 9]
- *Paul's gospel (Galatians 1), against justification as renewal*, weakest at *disputed*:
  - an inference step — [124, ad loc. Gal 1:6]; [193, XI.1]
  - an inference step — [193, XI.1]; [32, III.xi.2]; [125]
- *Paul's word ( , by the rule of least meaning)*, weakest at *well supported*:
  - In Paul, 'justify' ( ) is a verdict: to declare righteous — [14, s.v. ]; [125]; [122, p. 80]; [82]; [197]; [58, ad loc. Rom 3:24]
  - A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — [164]; [90]; [11]
  - an inference step — [164]; [122, p. 80]; [11]
- *Romans 4:3–8, on Paul's word (by the rule of least meaning)*, weakest at *well supported*:
  - Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes — Rom 4:4-5; [32, III.xi.18]
  - 'Count' ( ) in Romans 4:3–11 is the language of an account: credited to one — [14, s.v. ]; [122, ad loc. Rom 4:3]
  - A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — [164]; [90]; [11]
  - an inference step — [122, ad loc. Rom 4:6]; [14, s.v. ]
  - an inference step — [164]; [122, p. 80]; [11]
- *Sola fide from Paul (Galatians 2:16)*, weakest at *disputed*:
  - In Galatians 2:16 'faith of Christ' ( X ) means our faith in Christ — [52]; [114]; Gal 2:16; Rom 3:22; Phil 3:9
  - Second Temple Judaism: in by grace, staying in by works (encoded as a denial, so it ranks disputed) — [153]
  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]
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  - The yoke refused at Acts 15:10 is the whole law as a condition of salvation — [21, ad loc. Acts 15:10]; Acts 15:10; Gal 5:1; Jas 2:10; [48]

  - Good works are the fruit and evidence of saving faith, not its ground — [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [169, Trent, Session VI (1547), canon 9]
- *Apocalyptic reading, against faith as the condition*, weakest at *disputed*:
  - 'Faith of Christ' is Christ's own faithfulness, the means of God's rescue (encoded as a denial, so it ranks disputed) — [33]; [112, ad loc. Gal 2:16]; [75]
  - 'The righteousness of God' ( ) names God's act of rescue in Christ — [33]; [112]; Rom 3:21-26
- *Covenantal nomism (Sanders, Dunn)*, weakest at *disputed*:
  - Second Temple Judaism: in by grace, staying in by works — [153]
  - an inference step — [53]; [196]
- *Variegated nomism (Gathercole, Carson et al.)*, weakest at *disputed*:
  - Second Temple Judaism also held final vindication according to works (encoded as a denial, so it ranks disputed) — [63]; [36]
  - an inference step — [63]; [36]
- *Law-observant Luke (Jervell)*, weakest at *disputed*:
  - an inference step — [85]
- *Luther on Galatians 3:11–12 (against faith formed by charity)*, weakest at *disputed*:
  - an inference step — [107, ad loc. Gal 3:12]; [107, ad loc. Gal 3:11]
- *Chrysostom on John 3:36 (believing is not enough without a right life)*, weakest at *disputed*:
  - an inference step — [87, Homily 31, §1]; [165]
- *Obedience as sanctification (John 3:36, Matthew 7:21)*, weakest at *disputed*:
  - The obedience of John 3:36 and Matthew 7:21 is sanctification, the fruit of faith — [149, ad loc. John 3:36]; [34, ad loc. John 3:36]; [126, ad loc. Matt 7:21]; [163, 55–55]; [78]; [131]; [193, XVI.2]; [193, XIII.1]; [28, ad loc. John 3:36]
  - Justification and sanctification are inseparable but distinct — [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6]
  - an inference step — [163, 55–55]; [28, ad loc. John 3:36]; [193, XVI.2]; [193, XIII.1]

`sola_fide_from_john_not_forced_without_trent`

**Nor from John.** Remove both of Trent's parties from the hearing: its case, and its definition read as a claim about Paul's word. Aquinas remains, and Trent describes justifying faith as he does: the believing Jesus names in John 6:29 is faith formed by charity, not bare trust. A reader can hold

Aquinas's reading consistently and answer every objection raised here. John's case cannot be held with it.

Without the Council, John 6:29 still does not compel faith alone, because what believing is remains contested. It does not show that Aquinas's reading wins. John's case can be held just as consistently. Luther's argument and Aquinas's each defeat the other, and neither is removed.

```
theorem sola_fide_from_john_not_forced_without_trent :
    ¬Framework.SkepticallyAccepted withoutTrent.defeats  Party.johannine,
    johnAnsweredByAquinas._proof_2
-- axioms: propext, Classical.choice, Quot.sound
```

### Why each step is rated as it is

A step is rated `disputed` when someone objects to it. A reader's next question is: **is the objection an argument, or only a disagreement?** This chapter asks that of every objection written down here to several steps of the Reformed reading. An objection counts as an argument (the code calls it *credible*, or a *critique*) when it does all of these:

- it does not contradict itself;
- it denies the step's conclusion;
- it accepts the step's starting points;
- it argues for its denial by a step of its own, and does not merely state it;
- it rests its own starting points on what a stated standard allows.

There are three standards, and every result is worked out under each.

- The **evidence** standard allows Scripture and evidence anyone can check.
- The **tradition** standard also allows the word of a council or a confession.
- The **Scripture** standard is the evidence standard, with one addition: an objection to a step that rests on Scripture alone must itself rest on Scripture alone. Here it gives the same answer as the evidence standard every time.

#### James's word: how a rating changes

One step reads James's "justified" ( ) in the declaring sense the word has outside Paul (`james LexicalLine`). Two objections to it are written down.

- **Trent's reading of the word** takes the increase of justice as a premise. That is a disagreement, not an argument, under any standard.
- **The reading through Paul** argues for it. Paul's "justify" means renewal, as VanLandingham argues from the lexicon and as Augustine explained it. James uses the word as Paul does. And James says Abraham was justified by works after Genesis 15:6. This is the strongest objection found, and it is an argument. But one of its starting points, that James uses the word as Paul does, rests on Trent's word alone (chapter 10). No scholar's statement of it has been verified.

So the step's rating depends on whether a council's word counts (`lexical_step_ratings`). Under the evidence standard its support stands at `wellSupported`, because every objection written down fails, the strongest among them. Under the tradition standard it is `disputed`, by the reading through Paul.

Before the reading through Paul was written down, the same checks refused any rating above `disputed` under all three standards, because the strongest known objection was missing (`lexical_step_before_the_steelman`). Writing down the strongest objection is what permits the higher rating, and only where that objection fails.

### Works as fruit, not ground

Westminster's step (`fruitLine`) derives "fruit, not ground" from its proof texts. Its support is `wellSupported`: the Lutheran World Federation and the Catholic Church confess together that good works "follow justification and are its fruits" (§37), and that "whatever in the justified precedes or follows the free gift of faith is neither the basis of justification nor merits it" (§25, *Joint Declaration*). That joint statement is about the *ground* of justification. It does not settle whether works do anything further. On that the Declaration records the two sides apart. Catholics hold that good works "contribute to growth in grace, so that the righteousness that comes from God is preserved and communion with Christ is deepened" (§38). Lutherans hold "a preservation of grace and a growth in grace and faith", and view good works "as the fruits and signs of justification and not as one's own 'merits'" (§39). Two objections are written down, both from Trent, and both argued.

- **Canon 24, applied to James 2:24**: works cause the increase of justification. That claim rests on the council's word alone.
- **Chapter 16, from the texts that promise a reward** (1 Corinthians 15:58, Hebrews 6:10, Hebrews 10:35, 2 Timothy 4:8). The texts are Scripture, and Westminster accepts them (XVI.6). But they say God *rewards* the works. Chapter 16 adds that the reward is "rendered to their good works and merits", and that "we must believe" the justified "have truly merited eternal life". The passage from reward to merit is the council's own claim. Dulles, defending Trent's teaching, grants that "the fact that a reward is promised does not make it merited". In the *Joint Declaration*, Catholics say that in affirming the "meritorious" character of good works "they wish to say that, according to the biblical witness, a reward in heaven is promised to these works", and to emphasise "the responsibility of persons for their actions" (§38).

So each of Trent's objections rests, at one claim, on the council's word, and the step's rating depends on whether that word counts (`fruit_step_ratings`). Under the evidence standard neither objection stands, and the support remains `wellSupported`. Under the tradition standard both stand, and the step is `disputed`.

This shows exactly that, and no more. Trent's denial does not stand on Scripture and checkable evidence alone. A reader who accepts the council's word has an argued objection. A reader who does not has none. It does not show that the reward texts teach the Reformed reading of them. It shows that Trent's objection, as written down here, needs one claim that is cited to the council alone.

### The same checks, applied the other way

A check applied in one direction only would be unfair. So the Reformed objections to Rome's claims are assessed by the same checks, under the same three standards.

- **Westminster against chapter 16's premise about merit** (XVI.5, XVI.6). God does not forget the work of believers: that is Hebrews 6:10, which Westminster gives as a proof and which is one of Trent's own four texts. Having done all, believers are unworthy servants who have done only their duty (Luke 17:10). Wages are counted as due to one who works, and as a gift to one who believes (Romans 4:4–5). Their sacrifices are acceptable to God through Jesus Christ (1 Peter 2:5). So the reward is of grace, and is not given to merits. Every claim Westminster states outright is a text it cites. What is its own is the step, a reading rated `disputed` (`westminster_answers_from_the_texts`).
- **The Reformed reconciliation of James with Paul, against canon 24's step and against chapter 16's.** It accepts each step's starting points, and argues from Westminster's proof texts that works are the fruit of faith and not its ground.

Each is an argument under **every** standard, so each of Trent's claims is `disputed` under every standard (`rome_steps_ratings`). Set beside `fruit_step_ratings`, that is the difference the checks find. The Reformed objections to Trent are arguments under each of the three standards. Trent's objections to the Reformed step are arguments only under the standard that allows the council's word. Neither side's step is shown to be right by this. What differs is what each side's objection rests on.

One caution. The checks test an objection's starting points, not its step. Trent's move from reward to merit is written as a starting point, because chapter 16 states it as something to be believed. Westminster's move from the same texts to "not given to merits" is written as its step, and is rated `disputed`. A reader who thinks the two moves are alike should weigh this result accordingly.

### Trent's definition, and whether faith suffices

Trent's definition, that justification is "not remission of sins merely, but also the sanctification and renewal of the inward man" (ch. 7), can be taken two ways (`whatTrentsDefinitionClaims`), and Trent draws from it that faith does not suffice (ch. 7, canon 9). The checks are applied to each, in both directions.

From the Reformed side, each of these is an argument under every standard (`trent_definition_ratings`):

- Paul's gospel and Romans 4, against the definition taken as a claim about what God does;
- Romans 4, explaining Paul's verb from Paul's own text, against the definition taken as a claim about Paul's word;
- Luke 18, against the step to "faith does not suffice".

So each of Trent's three claims is `disputed` under all three standards.

From Trent's side (`trent_dissents_from_the_definition_steps`):

- **Its reading of Paul's word** is an argument against the step about the word, under all three standards. Trent keeps the courtroom sense, the step's first starting point, and argues from Augustine that the word means making righteous as well, which is what the step denies. So the step is `disputed` under every standard.
- **Its definition, taken as a claim about what God does**, is stated, not argued, against Paul's gospel: Trent holds it as a premise.

- **Its denial that faith suffices** is an argument against Luke 18's step under the tradition standard only. Its one starting point is the definition, which rests on the council's word.

The question of the word is argued from both sides. The argument from Paul's word holds the courtroom sense as a premise, cited to the lexicon, and argues from it, from Paul's other words for renewal and from the rule of least meaning that the word means no more. Trent holds that it means renewal, cited to itself and to VanLandingham, and keeps the courtroom sense beside it. Neither premise, by what it means, denies the other, so each is an argument against the other (`lexicalOnWordAssessment`, `trentWordOnLexicalAssessment`). Romans 4 argues against Trent's reading from the text as well.

### Claims that exclude each other by their meaning

Some claims that are listed separately exclude each other by what they mean. "Justification includes the remission of sins, and not sanctification" denies "justification includes both" in so many words. Every check here takes those exclusions as given (`Meanings.SolaFide.joins`), in the same way for an objection on either side, and the list is proved to contain exactly the exclusions the meanings imply. Without them, a position could count as granting a starting point that, by what it means, it denies.

### The debate heard under each standard

Which objections are arguments decides who is heard, and how each step is weighed. Under a given standard, the debate over James (`jamesDispute`) is heard among every position that is not an objection, together with every objection that counts as an argument under that standard, and each rated step is weighed at the rating worked out under that standard. So who is heard and how the steps are weighed come from one record, and cannot disagree about the standard.

- **What James's "justified" means depends on the standard** (`james_word_turns_on_the_standard`). Under the evidence standard the argument from James's word is forced, as in the full debate: the reading through Paul is not heard. Under the tradition standard it is heard, the step about the word is weighed at `disputed`, and the question is contested. The argument from James's word and the reading through Paul can each be defended, and neither is forced.
- **Whether works are fruit and not ground depends on the standard too** (`fruit_turns_on_the_standard`). Under the evidence standard, the Reformed reconciliation and Westminster's answer on the reward are forced. Neither of Trent's objections is heard. Under the tradition standard both are heard. The reconciliation and chapter 16's reading can each be defended, and so can Westminster's answer and chapter 16, which defeat each other. None of them is forced.

In both cases the rating and the verdict agree. A step rated `disputed` under a standard is contested when the debate is heard under it, and a step whose support stands is forced.

The full debate still weighs every step at the rating *cited* for it. For the step about the word that is `wellSupported`, which is also what is worked out under the evidence standard. Under the tradition standard it is this narrower hearing, not the full debate, that gives the consistent result. Having every debate weigh worked-out ratings is the next stage of the design (`docs/src/computed-ratings.md`).

### What this does not show

An objection that counts as an argument does not show the step wrong, and an objection that fails does not show it right. These checks say only whether the disagreement is one between arguments. Which side prevails is what the hearing works out, from the ratings each side rests on.

### How this is checked

### The objections, assessed

`canon24Assessment`
**Canon 24, against "fruit, not ground".** It is argued, and it accepts Westminster's proof texts. But it states that good works are a cause of the increase of justification on the council's word alone. So it is an argument under the tradition standard and not under the evidence standard.

**Dissent.** *Trent, canon 24*, against *Works as fruit (Westminster XVI.2, XVI.5, and its proofs).* **A critique.** A critique: it can be held with the step's grounds, and it argues its denial by a step of its own.

- Under the evidence standard: not credible; it rests on what the standard does not accept: Good works are a cause of the increase of justification, not merely its fruits.
- Under the tradition standard: credible.
- Under the Scripture standard: not credible; it rests on what the standard does not accept: Good works are a cause of the increase of justification, not merely its fruits.

`rewardAssessment`
**Chapter 16, against "fruit, not ground".** It is argued, and it accepts Westminster's proof texts. Its starting points are the texts that promise a reward, which are Scripture and which Westminster accepts, and the claim that the reward is given to the works as merits. The texts do not say that; Trent states it on its own word ("we must believe"). So it is an argument under the tradition standard and not under the evidence standard.

**Dissent.** *Trent, Session VI, ch. 16*, against *Works as fruit (Westminster XVI.2, XVI.5, and its proofs).* **A critique.** A critique: it can be held with the step's grounds, and it argues its denial by a step of its own.

- Under the evidence standard: not credible; it rests on what the standard does not accept: The reward God renders to the works of the justified is rendered to them as merits.
- Under the tradition standard: credible.
- Under the Scripture standard: not credible; it rests on what the standard does not accept: The reward God renders to the works of the justified is rendered to them as merits.

`trentWordAssessment`
**Trent's reading of James's word, against the step about the word.** It takes as a premise that James's "justified" means the increase of justice, and that premise alone contradicts the step's conclusion. A disagreement, not an argument, under any standard.

**Dissent.** *Trent, Session VI, ch. 10*, against *James's word (  , by the rule of least meaning).* **Not a critique.** A disagreement, not a critique: what it asserts outright already contradicts the step's conclusion, so no step of its own argues it.

- Under the evidence standard: not credible; it rests on what the standard does not accept: James's 'justified' (  ) means the increase of the justice received.
- Under the tradition standard: not credible.
- Under the Scripture standard: not credible; it rests on what the standard does not accept: James's 'justified' (  ) means the increase of the justice received.

`renewalAssessment`
**The reading through Paul, against the step about the word.** It is argued, from Paul's word as renewal and James's word as Paul's, and it accepts the step's starting points. It is an argument under the tradition standard. Under the evidence standard it is not, because one of its starting points, that James's word is Paul's, rests on Trent's word alone.

**Dissent.** *The renewal reading*, against *James's word (  , by the rule of least meaning).* **A critique.** A critique: it can be held with the step's grounds, and it argues its denial by a step of its own.

- Under the evidence standard: not credible; it rests on what the standard does not accept: James's 'justify' (  ) has the sense Paul's has: the justification of Romans and Galatians.
- Under the tradition standard: credible.
- Under the Scripture standard: not credible; it rests on what the standard does not accept: James's 'justify' (  ) has the sense Paul's has: the justification of Romans and Galatians.

`trent_on_the_word_is_asserted`
**Trent's reading of James's word is a disagreement, not an argument.** What it states outright includes the increase of justice, which alone contradicts the step's conclusion. It needs no step of its own to reach its denial.

```
theorem trent_on_the_word_is_asserted : trentWordAssessment.findings.kind =
    Findings.Kind.asserted    (s : Standard), ¬Dissent.Credible s
    trentWordAssessment.dissent
-- axioms: propext, Classical.choice, Quot.sound
```

### The steps, rated

`fruitStep`
**"Works are fruit, not ground", with the objections to it**: canon 24's and chapter 16's. Chapter 16's is the strongest known: it argues from texts both sides accept.

**The rating, computed.** *Works as fruit (Westminster XVI.2, XVI.5, and its proofs)* is cited at *well supported* ([193, XVI.2, XVI.5]; [108, §§25, 37; see §38]). Dissents encoded: *Trent, canon 24*, *Trent, Session VI, ch. 16*. The strongest known: *Trent, Session VI, ch. 16*.

- Under the evidence standard: **well supported** — every encoded dissent fails a check, the strongest known among them, so the step's support stands.
- Under the tradition standard: **disputed** — a credible critique: Trent, canon 24; Trent, Session VI, ch. 16.
- Under the Scripture standard: **well supported** — every encoded dissent fails a check, the strongest known among them, so the step's support stands.

`fruit_step_ratings`
**The rating of "fruit, not ground" depends on whether a council's word counts.** Under the evidence standard its support stands at `wellSupported`. Both of Trent's objections are argued, and each rests at one claim on the council's word alone: canon 24's, that works cause the increase of justification; and chapter 16's, that the reward the texts promise is given to the works as merits. Under the tradition standard, which allows the council's word, both count as arguments, and the step is `disputed`.

It does not show that the reward texts teach the Reformed reading. It shows that Trent's objection, as written down here, needs one claim cited to the council alone.

```
theorem fruit_step_ratings : fruitStep.ratings = [(Standard.evidence,
    Computed.stands Confidence.wellSupported), (Standard.tradition,
    Computed.disputedBy ["Trent, canon 24", "Trent, Session VI, ch. 16"]),
    (Standard.scriptural, Computed.stands Confidence.wellSupported)]
-- axioms: propext
```

`lexicalStep`
**The step about James's word, with the objections to it**: Trent's reading of the word, and the reading through Paul, which is the strongest known objection because it argues for the increase from Paul's word.

**The rating, computed.** *James's word (  , by the rule of least meaning)* is cited at *well supported* ([123, ad loc. Jas 2:21]; [164]; [11]). Dissents encoded: *Trent, Session VI, ch. 10*, *The renewal reading*. The strongest known: *The renewal reading*.

- Under the evidence standard: **well supported** — every encoded dissent fails a check, the strongest known among them, so the step's support stands.
- Under the tradition standard: **disputed** — a credible critique: The renewal reading.
- Under the Scripture standard: **well supported** — every encoded dissent fails a check, the strongest known among them, so the step's support stands.

`lexical_step_ratings`
**The rating of the step about James's word depends on whether a council's word counts.** Under the evidence standard its support stands at `wellSupported`. Every objection written down fails a check, the strongest known among them, because the reading through Paul rests its claim that James's word is Paul's on Trent alone. Under the tradition standard, which allows Trent's word, that reading counts as an argument and the step is `disputed`.

```
theorem lexical_step_ratings : lexicalStep.ratings = [(Standard.evidence,
    Computed.stands Confidence.wellSupported), (Standard.tradition,
    Computed.disputedBy ["The renewal reading"]), (Standard.scriptural,
    Computed.stands Confidence.wellSupported)]
-- axioms: propext
```

`lexical_step_before_the_steelman`
**Before the strongest objection was written down, no rating above `disputed` was permitted.** With only Trent's reading of the word on record, no objection counts as an argument. But the strongest known one is missing, so the rating is withheld under every standard. Writing down the reading through Paul is what changes it: to `wellSupported` under the evidence standard, and to `disputed` under the tradition standard.

```
theorem lexical_step_before_the_steelman : (have __src := lexicalStep;
 { step
    := __src.step, support := __src.support, register := [trentWordAssessment]
    }).ratings =
 [(Standard.evidence, Computed.withheld),
    (Standard.tradition, Computed.withheld), (Standard.scriptural,
    Computed.withheld)]
-- axioms: propext
```

### Rome's steps, by the same checks

`westminsterAssessment`
**Westminster, against Trent's premise that the reward is given to merits** (XVI.5, XVI.6). It argues from texts Westminster gives as proofs: Hebrews 6:10, one of Trent's own four; Luke 17:10; Romans 4:4–5; 1 Peter 2:5. It argues by a step of its own, its reading of them. Every claim it states outright is a text. So it is an argument under all three standards.

**Dissent.** *Westminster XVI.5, XVI.6*, against *Trent: the reward is rendered to merits (ch. 16, canon 32)*. **A critique.** A critique: it can be held with the step's grounds, and it argues its denial by a step of its own.

- Under the evidence standard: credible.
- Under the tradition standard: credible.
- Under the Scripture standard: credible.

`harmonyOnCanon24Assessment`
**The Reformed reconciliation, against canon 24's step.** It accepts James 2:24, the works by which Abraham and Rahab were justified, and canon 24's own claim that works cause the increase. It argues from Westminster's proof texts that works are the fruit of faith and not its ground. What it states outright rests on Scripture and on readings argued from it. So it is an argument under every standard.

**Dissent.** *The Reformed harmony (Westminster XVI.2, XVI.5)*, against *James 2:24, read by canon 24*. **A critique.** A critique: it can be held with the step's grounds, and it argues its denial by a step of its own.

- Under the evidence standard: credible.
- Under the tradition standard: credible.
- Under the Scripture standard: credible.

`harmonyOnRewardAssessment`
**The Reformed reconciliation, against chapter 16's step.** It accepts the reward texts, and accepts for the sake of argument even that the reward is given to merits. It argues that works are the fruit of faith and not its ground. An argument under all three standards. Westminster's own answer goes further and denies the second starting point (`westminsterAssessment`).

**Dissent.** *The Reformed harmony (Westminster XVI.2, XVI.5)*, against *The reward of works (Trent, Session VI, ch. 16)*. **A critique.** A critique: it can be held with the step's grounds, and it argues its denial by a step of its own.

- Under the evidence standard: credible.
- Under the tradition standard: credible.
- Under the Scripture standard: credible.

`meritPremise`
**Trent's premise that the reward is given to merits, with the objection to it**: Westminster's, the strongest known.

**The rating, computed.** *Trent: the reward is rendered to merits (ch. 16, canon 32)* is cited at *disputed* ([169, Trent, Session VI (1547), ch. 16; canon 32]; [50]). Dissents encoded: *Westminster XVI.5, XVI.6*. The strongest known: *Westminster XVI.5, XVI.6*.

- Under the evidence standard: **disputed** — a credible critique: Westminster XVI.5, XVI.6.
- Under the tradition standard: **disputed** — a credible critique: Westminster XVI.5, XVI.6.
- Under the Scripture standard: **disputed** — a credible critique: Westminster XVI.5, XVI.6.

`canon24Step`
**Canon 24's step, with the objection to it**: the Reformed reconciliation's.

**The rating, computed.** *James 2:24, read by canon 24* is cited at *disputed* ([169, Trent, Session VI (1547), canon 24]). Dissents encoded: *The Reformed harmony (Westminster XVI.2, XVI.5)*. The strongest known: *The Reformed harmony (Westminster XVI.2, XVI.5)*.

- Under the evidence standard: **disputed** — a credible critique: The Reformed harmony (Westminster XVI.2, XVI.5).
- Under the tradition standard: **disputed** — a credible critique: The Reformed harmony (Westminster XVI.2, XVI.5).

- Under the Scripture standard: **disputed** — a credible critique: The Reformed harmony (Westminster XVI.2, XVI.5).

`rewardStep`
**Chapter 16's step, with the objection to it**: the Reformed reconciliation's.

**The rating, computed.** *The reward of works (Trent, Session VI, ch. 16)* is cited at *disputed* ([169, Trent, Session VI (1547), ch. 16, canon 32]; [193, XVI.5, XVI.6]). Dissents encoded: *The Reformed harmony (Westminster XVI.2, XVI.5)*. The strongest known: *The Reformed harmony (Westminster XVI.2, XVI.5)*.

- Under the evidence standard: **disputed** — a credible critique: The Reformed harmony (Westminster XVI.2, XVI.5).
- Under the tradition standard: **disputed** — a credible critique: The Reformed harmony (Westminster XVI.2, XVI.5).
- Under the Scripture standard: **disputed** — a credible critique: The Reformed harmony (Westminster XVI.2, XVI.5).

`rome_steps_ratings`
**The same checks, applied the other way: Rome's steps are disputed under every standard.** Westminster's answer to Trent's premise about merit, and the Reformed reconciliation's answers to canon 24's step and chapter 16's, each argue from texts and rest on no one's word alone. So each counts as an argument under the evidence standard as under the tradition standard, and each of Trent's claims is `disputed` under both.

Set beside `fruit_step_ratings`, this is the difference the checks find. The Reformed objections to Trent's claims are arguments under each of the three standards. Trent's objections to the Reformed step are arguments only under the standard that allows the council's word.

It does not show that either side's step is right.

```
theorem rome_steps_ratings : meritPremise.ratings = [(Standard.evidence,
    Computed.disputedBy ["Westminster XVI.5, XVI.6"]), (Standard.tradition,
    Computed.disputedBy ["Westminster XVI.5, XVI.6"]), (Standard.scriptural,
    Computed.disputedBy ["Westminster XVI.5, XVI.6"])]  canon24Step.ratings =
    [(Standard.evidence, Computed.disputedBy ["The Reformed harmony
    (Westminster XVI.2, XVI.5)"]), (Standard.tradition, Computed.disputedBy
    ["The Reformed harmony (Westminster XVI.2, XVI.5)"]),
    (Standard.scriptural, Computed.disputedBy ["The Reformed harmony
    (Westminster XVI.2, XVI.5)"])]  rewardStep.ratings = [(Standard.evidence,
    Computed.disputedBy ["The Reformed harmony (Westminster XVI.2, XVI.5)"]),
    (Standard.tradition, Computed.disputedBy ["The Reformed harmony
    (Westminster XVI.2, XVI.5)"]), (Standard.scriptural, Computed.disputedBy
    ["The Reformed harmony (Westminster XVI.2, XVI.5)"])]
-- axioms: propext
```

`westminster_answers_from_the_texts`
**Westminster's answer rests on no one's word alone; Trent's claim does.** Every claim that Westminster's reading of the reward states outright is a text it gives as a proof. The one claim chapter 16 adds to its texts, that the reward is given to merits, is the council's own.

```
theorem westminster_answers_from_the_texts :
    westminsterOnReward.restingOnAuthority = []
    trentOnReward.restingOnAuthority = [Claim.rewardRenderedToMerits]
-- axioms: propext
```

### Trent's definition, and whether faith suffices

`trentSufficiencySource`
Trent's step from its definition to the denial that faith suffices. If justification is the renewal of the inward person by charity poured in, then faith, "unless hope and charity be added thereto, neither unites man perfectly with Christ" (Session VI, ch. 7), and whoever says that "nothing else is required to co-operate" is anathema (canon 9). Rated `disputed`: the Reformed read Luke 18 and Luke 7:50 as a plea that sufficed (`luke18Line`).

```
def trentSufficiencySource : Source :=
  {
    primary :=
      Reference.work tannerDecrees
        (Bib.Locus.sectionRef
          "Trent, Session VI (1547), Decree on Justification, ch. 7; canon 9"),
    tradition := Tradition.romanCatholic, confidence := Confidence.disputed }
```

**`trentSufficiencyLine`** — Faith does not suffice (Trent, ch. 7, canon 9)
**Faith does not suffice, from Trent's definition** (ch. 7, canon 9): the definition, and the step from it. This states Trent's denial as these pages state it throughout, as a consequence of what Trent says justification is (`trentDefinitionSteps`).

(1) $P_{33}$ — *Justification is not remission of sins only, but renewal of the inward man*
(2) $P_{33} \to \neg P_{26}$
$\vdash \neg P_{26}$ — at issue, the denial of: *Faith is sufficient: whoever believes is saved*

**`trentOnSufficiency`** — Faith does not suffice (Trent, ch. 7, canon 9)
Trent on whether faith suffices, as a position of its own.

(1) $P_{33}$ — *Justification is not remission of sins only, but renewal of the inward man*
(2) $P_{33} \to \neg P_{26}$
$\vdash \neg P_{26}$ — at issue, the denial of: *Faith is sufficient: whoever believes is saved*

*No premise here rests on scripture alone.*

**`trentWordLine`** — Paul's word, as the Latin West read it (Augustine; Trent, ch. 8)
**Paul's word, as the Latin West read it.** Augustine explained "being justified" as "being made righteous", and Trent reads the Apostle so (ch. 8). So Paul's "justify" ( ) means the renewal of the inward person. This is Trent's definition taken as a claim about the word (`trentOnPaulsWord`), set out as a line of argument.

(1) $P_{54}$ — *Augustine explains "being justified" as "being made righteous", and the Latin West read iustificare so*
(2) $P_{54} \to P_{52}$
$\vdash P_{52}$ — at issue: *Paul's word 'justify' means the renewal of the inward man, not only a verdict*

`trentOnTheWordOfPaul` — Paul's word, as the Latin West read it (Augustine; Trent, ch. 8)
Trent's reading of Paul's word, as a position of its own.

(1) $P_{54}$ — *Augustine explains "being justified" as "being made righteous", and the Latin West read iustificare so*
(2) $P_{54} \to P_{52}$
⊢ $P_{52}$ — at issue: *Paul's word 'justify' means the renewal of the inward man, not only a verdict*

*No premise here rests on scripture alone.*

`gospelOnDefinitionAssessment`
**Paul's gospel, against Trent's definition taken as a claim about what God does.** It argues from Galatians 1:6–9, 2:21 and 5:2–4, 1 Corinthians 15:3, Romans 8:33–34 and the courtroom sense of the verb. Every claim it states outright is a text, or a reading argued from the lexicon. An argument under all three standards.

**Dissent.** *Paul's gospel (Galatians 1; Westminster XI.1)*, against *Trent: justification is the renewal of the inward man (ch. 7)*. **A critique.** A critique: it can be held with the step's grounds, and it argues its denial by a step of its own.

- Under the evidence standard: credible.
- Under the tradition standard: credible.
- Under the Scripture standard: credible.

`romansFourOnDefinitionAssessment`
**Romans 4, against Trent's definition.** The righteousness God counts to the ungodly is sin not counted (4:5–8), and the verb is a courtroom word. An argument under every standard.

**Dissent.** *Romans 4:3–8*, against *Trent: justification is the renewal of the inward man (ch. 7)*. **A critique.** A critique: it can be held with the step's grounds, and it argues its denial by a step of its own.

- Under the evidence standard: credible.
- Under the tradition standard: credible.
- Under the Scripture standard: credible.

`romansFourOnWordAssessment`
**Romans 4, on Paul's word, against Trent's definition taken as a claim about the word.** Paul explains the righteousness God counts to the ungodly as sin not counted (4:5–8), and by the rule of least meaning his verb means no more than that verdict. It argues from Paul's own text, without assuming the courtroom sense. So it is an argument under all three standards, and the strongest known against taking the definition this way.

**Dissent.** *Romans 4:3–8, on Paul's word*, against *Trent: Paul's denotes renewal (ch. 8, with Augustine).* **A critique.** A critique: it can be held with the step's grounds, and it argues its denial by a step of its own.

- Under the evidence standard: credible.
- Under the tradition standard: credible.
- Under the Scripture standard: credible.

`lexicalOnWordAssessment`
**The argument from Paul's word, against Trent's definition taken as a claim about the word.** It holds as a premise that Paul's "justify" is a verdict, cited to the lexicon, and argues from that, from Paul's other words for renewal and from the rule of least meaning that the word does not also mean renewal. So it reaches its denial by a step, and is an argument under all three standards. Trent's reading stands against it in the same way (`trentWordOnLexicalAssessment`): each grants the verdict sense, and each argues its own answer to whether that is all the word means.

**Dissent.** *Paul's word (by the rule of least meaning)*, against *Trent: Paul's denotes renewal (ch. 8, with Augustine).* **A critique.** A critique: it can be held with the step's grounds, and it argues its denial by a step of its own.

- Under the evidence standard: credible.
- Under the tradition standard: credible.
- Under the Scripture standard: credible.

`luke18OnSufficiencyAssessment`
**Luke 18, against Trent's step to "faith does not suffice".** The tax collector's plea, without works, and God's verdict. It can be held together with Trent's definition, the step's starting point, and argues that the plea sufficed. An argument under all three standards.

**Dissent.** *Luke 18:9–14 (the tax collector justified)*, against *Faith does not suffice (Trent, ch. 7, canon 9).* **A critique.** A critique: it can be held with the step's grounds, and it argues its denial by a step of its own.

- Under the evidence standard: credible.
- Under the tradition standard: credible.
- Under the Scripture standard: credible.

`definitionPremise`
**Trent's definition, with the objections to it**: Paul's gospel and Romans 4.

**The rating, computed.** *Trent: justification is the renewal of the inward man (ch. 7)* is cited at *disputed* ([169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [169, Trent, Session VI (1547), canon 11]). Dissents encoded: *Paul's gospel (Galatians 1; Westminster XI.1)*, *Romans 4:3–8*. The strongest known: *Paul's gospel (Galatians 1; Westminster XI.1)*.

- Under the evidence standard: **disputed** — a credible critique: Paul's gospel (Galatians 1; Westminster XI.1); Romans 4:3–8.
- Under the tradition standard: **disputed** — a credible critique: Paul's gospel (Galatians 1; Westminster XI.1); Romans 4:3–8.
- Under the Scripture standard: **disputed** — a credible critique: Paul's gospel (Galatians 1; Westminster XI.1); Romans 4:3–8.

`wordPremise`
**Trent's reading of Paul's word, with the objections to it**: Romans 4 on the word, the strongest known, and the argument from Paul's word.

**The rating, computed.** *Trent: Paul's denotes renewal (ch. 8, with Augustine)* is cited at *disputed* ([169, Trent, Session VI (1547), Decree on Justification, chs. 7–8]; [177]). Dissents encoded: *Romans 4:3–8, on Paul's word*, *Paul's word (by the rule of least meaning)*. The strongest known: *Romans 4:3–8, on Paul's word*.

- Under the evidence standard: **disputed** — a credible critique: Romans 4:3–8, on Paul's word; Paul's word (by the rule of least meaning).
- Under the tradition standard: **disputed** — a credible critique: Romans 4:3–8, on Paul's word; Paul's word (by the rule of least meaning).
- Under the Scripture standard: **disputed** — a credible critique: Romans 4:3–8, on Paul's word; Paul's word (by the rule of least meaning).

`sufficiencyStep`
**Trent's step to "faith does not suffice", with the objection to it**: Luke 18.

**The rating, computed.** *Faith does not suffice (Trent, ch. 7, canon 9)* is cited at *disputed* ([169, Trent, Session VI (1547), Decree on Justification, ch. 7; canon 9]). Dissents encoded: *Luke 18:9–14 (the tax collector justified)*. The strongest known: *Luke 18:9–14 (the tax collector justified)*.

- Under the evidence standard: **disputed** — a credible critique: Luke 18:9–14 (the tax collector justified).
- Under the tradition standard: **disputed** — a credible critique: Luke 18:9–14 (the tax collector justified).
- Under the Scripture standard: **disputed** — a credible critique: Luke 18:9–14 (the tax collector justified).

`trent_definition_ratings`

**Trent's definition, and what follows from it, are disputed under every standard.** Taken as a claim about what God does, the definition is met by Paul's gospel and Romans 4. Taken as a claim about Paul's word, it is met by Romans 4's explanation of the verb. Its step to "faith does not suffice" is met by Luke 18. Each of those argues from texts and from evidence anyone can check, so each is an argument under each of the three standards.

It does not show that the definition is false. `disputed` means there is an argued objection, not that the objection wins.

```
theorem trent_definition_ratings : definitionPremise.ratings =
    [(Standard.evidence, Computed.disputedBy ["Paul's gospel (Galatians 1;
    Westminster XI.1)", "Romans 4:3-8"]), (Standard.tradition,
    Computed.disputedBy ["Paul's gospel (Galatians 1; Westminster XI.1)",
    "Romans 4:3-8"]), (Standard.scriptural, Computed.disputedBy ["Paul's
    gospel (Galatians 1; Westminster XI.1)", "Romans 4:3-8"])]
    wordPremise.ratings = [(Standard.evidence, Computed.disputedBy ["Romans
    4:3-8, on Paul's word", "Paul's word (by the rule of least meaning)"]),
    (Standard.tradition, Computed.disputedBy ["Romans 4:3-8, on Paul's word",
    "Paul's word (by the rule of least meaning)"]), (Standard.scriptural,
    Computed.disputedBy ["Romans 4:3-8, on Paul's word", "Paul's word (by the
    rule of least meaning)"])]  sufficiencyStep.ratings =
    [(Standard.evidence, Computed.disputedBy ["Luke 18:9-14 (the tax collector
    justified)"]), (Standard.tradition, Computed.disputedBy ["Luke 18:9-14
    (the tax collector justified)"]), (Standard.scriptural,
    Computed.disputedBy ["Luke 18:9-14 (the tax collector justified)"])]
-- axioms: propext
```

`trentWordOnLexicalAssessment`

**Trent's reading of Paul's word, against the step about the word.** It argues its conclusion from Augustine's explanation: Paul's "justify" means making righteous. It can be held with every starting point of the step, the courtroom sense among them, because Trent keeps the verdict: the justified "are not only reputed, but are truly called, and are, just" (Session VI, ch. 7). So it grants the step's grounds and argues against what the step draws from them, and under every standard it is an argument against the step: against the step from the verdict to "nothing more", which is where Trent's own words put it.

**Dissent.** *Trent, with Augustine (ch. 8)*, against *Paul's word (  , by the rule of least meaning).*
**A critique.** A critique: it can be held with the step's grounds, and it argues its denial by a step of its own.

- Under the evidence standard: credible.
- Under the tradition standard: credible.
- Under the Scripture standard: credible.

`trentGraceOnGospelAssessment`

**Trent's definition taken as a claim about what God does, against the step in Paul's gospel.** It holds the definition as a premise, and that premise alone contradicts the step's conclusion. A disagreement, not an argument, under each of the three standards.

**Dissent.** *Trent, read as what God does (ch. 7; Joint Declaration §22)*, against *Paul's gospel: a verdict on a finished work is no renewal.* **Not a critique.** A disagreement, not a critique: what it asserts outright already contradicts the step's conclusion, so no step of its own argues it.

- Under the evidence standard: not credible; it rests on what the standard does not accept: Justification is not remission of sins only, but renewal of the inward man; The inward renewal of the justified grows as they do good works in grace.
- Under the tradition standard: not credible.
- Under the Scripture standard: not credible; it rests on what the standard does not accept: Justification is not remission of sins only, but renewal of the inward man; The inward renewal of the justified grows as they do good works in grace.

`trentSufficiencyOnLuke18Assessment`
**Trent's denial that faith suffices, against Luke 18's step.** It is argued, from its definition, and it accepts the parable. Its one starting point is the definition, which rests on the council's word. So it is an argument under the tradition standard only.

**Dissent.** *Trent, ch. 7 and canon 9*, against *Luke 18:9–14 (the tax collector justified).* **A critique.** A critique: it can be held with the step's grounds, and it argues its denial by a step of its own.

- Under the evidence standard: not credible; it rests on what the standard does not accept: Justification is not remission of sins only, but renewal of the inward man.
- Under the tradition standard: credible.
- Under the Scripture standard: not credible; it rests on what the standard does not accept: Justification is not remission of sins only, but renewal of the inward man.

`lexicalWordStep`
**The step about Paul's word, with the objection to it**: Trent's reading of the word, the strongest known.

**The rating, computed.** *Paul's word (  , by the rule of least meaning)* is cited at *well supported* ([164]; [122, p. 80]; [11]). Dissents encoded: *Trent, with Augustine (ch. 8).* The strongest known: *Trent, with Augustine (ch. 8).*

- Under the evidence standard: **disputed** — a credible critique: Trent, with Augustine (ch. 8).
- Under the tradition standard: **disputed** — a credible critique: Trent, with Augustine (ch. 8).
- Under the Scripture standard: **disputed** — a credible critique: Trent, with Augustine (ch. 8).

`trent_dissents_from_the_definition_steps`
**The same checks, from Trent's side.** Trent objects three times to the Reformed steps over its definition.

- Its reading of Paul's word is an argument against the step about the word, under every standard. Trent keeps the courtroom sense, since the justified "are not only reputed, but are truly called, and are, just" (Session VI, ch. 7), and argues from Augustine that the word means making righteous too. So it grants the step's starting points and denies what the step draws from them.
- Its definition, taken as a claim about what God does, is stated and not argued against Paul's gospel.
- Its denial that faith suffices is an argument against Luke 18's step under the tradition standard only, because its one starting point is the definition.

So the step about Paul's word is disputed under all three standards, by Trent's reading of the word.

What it does not claim: that Trent's reading is right. `disputed` means there is an argued objection, not that the objection wins. Nor does it move the dispute's verdicts on Paul's word. The dispute weighs this step at its cited rating, which this check does not change.

```
theorem trent_dissents_from_the_definition_steps :
    trentWordOnLexicalAssessment.findings.kind = Findings.Kind.argued
    trentGraceOnGospelAssessment.findings.kind = Findings.Kind.asserted
    trentSufficiencyOnLuke18Assessment.profile = [(Standard.evidence, false),
    (Standard.tradition, true), (Standard.scriptural, false)]
    lexicalWordStep.ratings = [(Standard.evidence, Computed.disputedBy
    ["Trent, with Augustine (ch. 8)"]), (Standard.tradition,
    Computed.disputedBy ["Trent, with Augustine (ch. 8)"]),
    (Standard.scriptural, Computed.disputedBy ["Trent, with Augustine (ch.
    8)"])]
-- axioms: propext
```

### The debate heard under each standard

`jamesRegister`

**The record for the debate over James.** Each position that objects to a step of the Reformed reading is entered as an objection and assessed, together with the two steps they are rated against. The other positions hold those steps, or are readings of texts that the texts themselves answer.

```
def jamesRegister : Register jamesDispute :=
  {
    assessmentOf := fun x =>
      match x with
      | JamesParty.trentOnTheWord => some trentWordAssessment
      | JamesParty.trentOnWorks => some canon24Assessment
      | JamesParty.trentOnReward => some rewardAssessment
      | JamesParty.renewalOnTheWord => some renewalAssessment
      | JamesParty.westminsterOnReward =>
        some westminsterAssessment
      | x => none,
    ownPosition := jamesRegister._proof_1,
    steps :=
      [fruitStep, lexicalStep, canon24Step,
        rewardStep] }
```

`jamesRegister_defeats`
**Who defeats whom under each standard.** Under the evidence standard, as in the full debate. Under the tradition standard there is one difference: Trent's reading of the word and the reading through Paul each defeat the argument from James's word, now that it is weighed as `disputed`. Every answer is worked out from the positions' premises with the ratings for that standard, and checked by machine.

```
theorem jamesRegister_defeats :  (s : Standard) (i j : JamesParty),
    (jamesRegister.rerated s).defeats i j  (i, j)
    jamesRegister.defeatsTable s
-- axioms: propext, Classical.choice, Quot.sound
```

`jamesUnderEvidence`
The debate heard under the evidence standard.

```
def jamesUnderEvidence : Dispute Claim { i // jamesRegister.admits
    Standard.evidence i } :=
  jamesRegister.hearing Standard.evidence
```

`jamesUnderTradition`
The debate heard under the tradition standard.

```
def jamesUnderTradition : Dispute Claim { i // jamesRegister.admits
    Standard.tradition i } :=
  jamesRegister.hearing Standard.tradition
```

`jamesUnderEvidence_defeats`
**Who defeats whom under the evidence standard**: as in the full debate, among the positions heard.

```
theorem jamesUnderEvidence_defeats :  (i j : { i // jamesRegister.admits
    Standard.evidence i }), jamesUnderEvidence.defeats i j  (↑i, ↑j)
    jamesRegister.defeatsTable Standard.evidence
-- axioms: propext, Classical.choice, Quot.sound
```

`jamesUnderTradition_defeats`
**Who defeats whom under the tradition standard**: the argument from James's word, weighed as `disputed`, and the reading through Paul defeat each other.

```
theorem jamesUnderTradition_defeats :  (i j : { i // jamesRegister.admits
    Standard.tradition i }), jamesUnderTradition.defeats i j  (↑i, ↑j)
    jamesRegister.defeatsTable Standard.tradition
-- axioms: propext, Classical.choice, Quot.sound
```

`underEvidenceSettled`
How the debate is settled under the evidence standard. The argument from James's word, the argument about James's faith, the Reformed reconciliation and the Greek of both verses are accepted first, and nothing heard answers them. Trent's Latin readings fall to the Greek. Every objection of Trent's to a rated step, namely canon 24, chapter 16, the reading through Paul, and Trent's reading of the word, either rests at some claim on the council's word or merely states its denial, and so is not heard.

**What the dispute forces is exactly *James's word (  , by the rule of least meaning)*, *James's faith (the faith James calls dead)*, *Harmonisation of James 2:24*, *Revelation 22:11, in the Greek*, *Sirach 18:22, in the Greek*, *The reward of works, of grace (Westminster XVI.5, XVI.6)*.**

- Stage 1: *James's word (  , by the rule of least meaning)*, *James's faith (the faith James calls dead)*, *Harmonisation of James 2:24*, *Revelation 22:11, in the Greek*, *Sirach 18:22, in the Greek*, *The reward of works, of grace (Westminster XVI.5, XVI.6)*.
  - *James's word (  , by the rule of least meaning)* is defeated by nothing.
  - *James's faith (the faith James calls dead)* is defeated by nothing.
  - *Harmonisation of James 2:24* is defeated by nothing.
  - *Revelation 22:11, in the Greek* is defeated by nothing.
  - *Sirach 18:22, in the Greek* is defeated by nothing.
  - *The reward of works, of grace (Westminster XVI.5, XVI.6)* is defeated by nothing.
- Nothing else is forced:
  - *Revelation 22:11, in the Greek* defeats *Revelation 22:11, as Trent quotes it*, and nothing forced defeats *Revelation 22:11, in the Greek*.
  - *Sirach 18:22, in the Greek* defeats *Sirach 18:22, as Trent quotes it*, and nothing forced defeats *Sirach 18:22, in the Greek*.

**What this rests on.** The reasons state 2 defeats and 48 absences of defeat, each a cell of the defeat table, `jamesUnderEvidence_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *James's word (  , by the rule of least meaning)*, weakest at *well supported*:
  - Outside Paul, 'justify' (  ) declares or vindicates; it does not mean making righteous — [14, s.v.  ]; Deut 25:1; Matt 11:19; Luke 7:35; [2, ad loc. Matt 11:19]
  - A word contributes the least meaning its context requires; one occurrence does not carry the whole concept — [164]; [90]; [11]
  - an inference step — [123, ad loc. Jas 2:21]; [164]; [11]
- *James's faith (the faith James calls dead)*, weakest at *well supported*:
  - The faith alone that James 2:24 denies justifies is the dead faith of 2:14–26 — Jas 2:14-26; [169, Trent, Session VI (1547), ch. 7]; [123, ad loc. Jas 2:24]
  - an inference step — [123, ad loc. Jas 2:24]; [193, XI.2]
- *Harmonisation of James 2:24*, weakest at *disputed*:
  - an inference step — [123, ad loc. Jas 2:24]; [32, III.xvii.11]
- *Revelation 22:11, as Trent quotes it*, weakest at *disputed*:
  - Revelation 22:11 says: he that is just, let him be justified still — [169, Trent, Session VI (1547), ch. 10]

  - an inference step — [169, Trent, Session VI (1547), ch. 10]

- *Sirach 18:22, as Trent quotes it*, weakest at *disputed*:
  - Sirach 18:22 says: be not afraid to be justified even to death — [169, Trent, Session VI (1547), ch. 10]
  - an inference step — [169, Trent, Session VI (1547), ch. 10]

- *Revelation 22:11, in the Greek*, weakest at *well supported*:
  - an inference step — [143, §16]; [79]; [175]

- *Sirach 18:22, in the Greek*, weakest at *well supported*:
  - The Greek of Sirach 18:22 is about paying a vow: do not wait until death to be justified — [168, ad loc. Sir 18:22]; [175, Sirach 18:22]
  - an inference step — [143, §16]; [79]; [175]

- *The reward of works, of grace (Westminster XVI.5, XVI.6)*, weakest at *disputed*:
  - an inference step — [193, XVI.5, XVI.6]

`underTraditionSettled`
How the debate is settled under the tradition standard. The argument about James's faith and the Greek of both verses are accepted first. The argument from James's word and the reading through Paul defeat each other. So do the Reformed reconciliation and each of Trent's readings of what works do. Only Trent's reading of the word is not heard.

**What the dispute forces is exactly *James's faith (the faith James calls dead)*, *Revelation 22:11, in the Greek*, *Sirach 18:22, in the Greek*.**

- Stage 1: *James's faith (the faith James calls dead)*, *Revelation 22:11, in the Greek*, *Sirach 18:22, in the Greek*.
  - *James's faith (the faith James calls dead)* is defeated by nothing.
  - *Revelation 22:11, in the Greek* is defeated by nothing.
  - *Sirach 18:22, in the Greek* is defeated by nothing.

- Nothing else is forced:
  - *James's word, read through Paul's (the renewal reading)* defeats *James's word (  , by the rule of least meaning)*, and nothing forced defeats *James's word, read through Paul's (the renewal reading)*.
  - *James 2:24, read by canon 24* defeats *Harmonisation of James 2:24*, and nothing forced defeats *James 2:24, read by canon 24*.
  - *Harmonisation of James 2:24* defeats *James 2:24, read by canon 24*, and nothing forced defeats *Harmonisation of James 2:24*.
  - *Revelation 22:11, in the Greek* defeats *Revelation 22:11, as Trent quotes it*, and nothing forced defeats *Revelation 22:11, in the Greek*.

- *Sirach 18:22, in the Greek* defeats *Sirach 18:22, as Trent quotes it*, and nothing forced defeats *Sirach 18:22, in the Greek*.
- *Harmonisation of James 2:24* defeats *The reward of works (Trent, Session VI, ch. 16)*, and nothing forced defeats *Harmonisation of James 2:24*.
- *James's word ( , by the rule of least meaning)* defeats *James's word, read through Paul's (the renewal reading)*, and nothing forced defeats *James's word ( , by the rule of least meaning)*.
- *The reward of works (Trent, Session VI, ch. 16)* defeats *The reward of works, of grace (Westminster XVI.5, XVI.6)*, and nothing forced defeats *The reward of works (Trent, Session VI, ch. 16)*.

**What this rests on.** The reasons state 8 defeats and 48 absences of defeat, each a cell of the defeat table, `jamesUnderTradition_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *James's word ( , by the rule of least meaning)*, weakest at *disputed*:
  - an inference step — [123, ad loc. Jas 2:21]; [164]; [11]
- *James's faith (the faith James calls dead)*, weakest at *well supported*:
  - The faith alone that James 2:24 denies justifies is the dead faith of 2:14–26 — Jas 2:14-26; [169, Trent, Session VI (1547), ch. 7]; [123, ad loc. Jas 2:24]
  - an inference step — [123, ad loc. Jas 2:24]; [193, XI.2]
- *Harmonisation of James 2:24*, weakest at *disputed*:
  - an inference step — [193, XVI.2, XVI.5]; [108, §§25, 37; see §38]
  - an inference step — [123, ad loc. Jas 2:24]; [32, III.xvii.11]
- *James 2:24, read by canon 24*, weakest at *disputed*:
  - Good works are a cause of the increase of justification, not merely its fruits — [169, Trent, Session VI (1547), canon 24]
  - an inference step — [169, Trent, Session VI (1547), canon 24]
- *Revelation 22:11, as Trent quotes it*, weakest at *disputed*:
  - Revelation 22:11 says: he that is just, let him be justified still — [169, Trent, Session VI (1547), ch. 10]
  - an inference step — [169, Trent, Session VI (1547), ch. 10]
- *Sirach 18:22, as Trent quotes it*, weakest at *disputed*:
  - Sirach 18:22 says: be not afraid to be justified even to death — [169, Trent, Session VI (1547), ch. 10]
  - an inference step — [169, Trent, Session VI (1547), ch. 10]
- *Revelation 22:11, in the Greek*, weakest at *well supported*:

  - an inference step — [143, §16]; [79]; [175]

- *Sirach 18:22, in the Greek*, weakest at *well supported*:
  - The Greek of Sirach 18:22 is about paying a vow: do not wait until death to be justified — [168, ad loc. Sir 18:22]; [175, Sirach 18:22]
  - an inference step — [143, §16]; [79]; [175]

- *The reward of works (Trent, Session VI, ch. 16)*, weakest at *disputed*:
  - The reward God renders to the works of the justified is rendered to them as merits — [169, Trent, Session VI (1547), ch. 16; canon 32]; [50]
  - an inference step — [169, Trent, Session VI (1547), ch. 16, canon 32]; [193, XVI.5, XVI.6]

- *James's word, read through Paul's (the renewal reading)*, weakest at *disputed*:
  - Paul's word 'justify' means the renewal of the inward man, not only a verdict — [169, Trent, Session VI (1547), Decree on Justification, chs. 7–8]; [177]
  - James's 'justify' ( ) has the sense Paul's has: the justification of Romans and Galatians — [169, Trent, Session VI (1547), ch. 10]
  - an inference step — [169, Trent, Session VI (1547), ch. 10]; [177]

- *The reward of works, of grace (Westminster XVI.5, XVI.6)*, weakest at *disputed*:
  - an inference step — [193, XVI.5, XVI.6]

**`renewal_holds_increase`**
The reading through Paul holds that James's "justified" means the increase of justice.

```
theorem renewal_holds_increase : Entails (jamesDispute.node
    JamesParty.renewalOnTheWord).premises (p
    Claim.jamesJustifyDenotesIncrease)
-- axioms: propext, Classical.choice, Quot.sound
```

**`lexical_denies_increase`**
The argument from James's word denies it.

```
theorem lexical_denies_increase : Entails (jamesDispute.node
    JamesParty.lexical).premises ( p Claim.jamesJustifyDenotesIncrease)
-- axioms: propext, Classical.choice, Quot.sound
```

**`renewalHeard`**
Why the reading through Paul can be defended under the tradition standard: it answers the argument from James's word, now that the two are rated alike.

***James's word, read through Paul's (the renewal reading)* is accepted on some resolution.**

- A position holding *James's faith (the faith James calls dead)*, *James's word, read through Paul's (the renewal reading)*, *Revelation 22:11, in the Greek*, *Sirach 18:22, in the Greek* can be held.
- None of *James's faith (the faith James calls dead)*, *James's word, read through Paul's (the renewal reading)*, *Revelation 22:11, in the Greek*, *Sirach 18:22, in the Greek* defeats another, and each attack on them is answered from among them:
  - *James's word ( , by the rule of least meaning)* defeats *James's word, read through Paul's (the renewal reading)*, and *James's word, read through Paul's (the renewal reading)* defeats *James's word ( , by the rule of least meaning)*.
  - *Harmonisation of James 2:24* defeats *James's word, read through Paul's (the renewal reading)*, and *James's word, read through Paul's (the renewal reading)* defeats *Harmonisation of James 2:24*.

**What this rests on.** The reasons state 4 defeats and 42 absences of defeat, each a cell of the defeat table, `jamesUnderTradition_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *James's faith (the faith James calls dead)*, weakest at *well supported*:
  - The faith alone that James 2:24 denies justifies is the dead faith of 2:14–26 — Jas 2:14-26; [169, Trent, Session VI (1547), ch. 7]; [123, ad loc. Jas 2:24]
  - an inference step — [123, ad loc. Jas 2:24]; [193, XI.2]
- *James's word, read through Paul's (the renewal reading)*, weakest at *disputed*:
  - Paul's word 'justify' means the renewal of the inward man, not only a verdict — [169, Trent, Session VI (1547), Decree on Justification, chs. 7–8]; [177]
  - James's 'justify' ( ) has the sense Paul's has: the justification of Romans and Galatians — [169, Trent, Session VI (1547), ch. 10]
  - an inference step — [169, Trent, Session VI (1547), ch. 10]; [177]
- *Revelation 22:11, in the Greek*, weakest at *well supported*:
  - an inference step — [143, §16]; [79]; [175]
- *Sirach 18:22, in the Greek*, weakest at *well supported*:
  - The Greek of Sirach 18:22 is about paying a vow: do not wait until death to be justified — [168, ad loc. Sir 18:22]; [175, Sirach 18:22]
  - an inference step — [143, §16]; [79]; [175]
- *James's word ( , by the rule of least meaning)*, weakest at *disputed*:
  - an inference step — [123, ad loc. Jas 2:21]; [164]; [11]
- *Harmonisation of James 2:24*, weakest at *disputed*:

  - an inference step — [193, XVI.2, XVI.5]; [108, §§25, 37; see §38]
  - an inference step — [123, ad loc. Jas 2:24]; [32, III.xvii.11]

- *James 2:24, read by canon 24*, weakest at *disputed*:
  - Good works are a cause of the increase of justification, not merely its fruits — [169, Trent, Session VI (1547), canon 24]
  - an inference step — [169, Trent, Session VI (1547), canon 24]

- *Revelation 22:11, as Trent quotes it*, weakest at *disputed*:
  - Revelation 22:11 says: he that is just, let him be justified still — [169, Trent, Session VI (1547), ch. 10]
  - an inference step — [169, Trent, Session VI (1547), ch. 10]

- *Sirach 18:22, as Trent quotes it*, weakest at *disputed*:
  - Sirach 18:22 says: be not afraid to be justified even to death — [169, Trent, Session VI (1547), ch. 10]
  - an inference step — [169, Trent, Session VI (1547), ch. 10]

- *The reward of works (Trent, Session VI, ch. 16)*, weakest at *disputed*:
  - The reward God renders to the works of the justified is rendered to them as merits — [169, Trent, Session VI (1547), ch. 16; canon 32]; [50]
  - an inference step — [169, Trent, Session VI (1547), ch. 16, canon 32]; [193, XVI.5, XVI.6]

- *The reward of works, of grace (Westminster XVI.5, XVI.6)*, weakest at *disputed*:
  - an inference step — [193, XVI.5, XVI.6]

`lexicalHeard`
Why the argument from James's word can be defended there: it answers the reading through Paul.

***James's word ( , by the rule of least meaning)* is accepted on some resolution.**

- A position holding *James's word ( , by the rule of least meaning)*, *James's faith (the faith James calls dead)*, *Revelation 22:11, in the Greek*, *Sirach 18:22, in the Greek* can be held.

- None of *James's word ( , by the rule of least meaning)*, *James's faith (the faith James calls dead)*, *Revelation 22:11, in the Greek*, *Sirach 18:22, in the Greek* defeats another, and each attack on them is answered from among them:
  - *James's word, read through Paul's (the renewal reading)* defeats *James's word ( , by the rule of least meaning)*, and *James's word ( , by the rule of least meaning)* defeats *James's word, read through Paul's (the renewal reading)*.

**What this rests on.** The reasons state 2 defeats and 43 absences of defeat, each a cell of the defeat table, `jamesUnderTradition_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *James's word (  , by the rule of least meaning)*, weakest at *disputed*:
  - an inference step — [123, ad loc. Jas 2:21]; [164]; [11]
- *James's faith (the faith James calls dead)*, weakest at *well supported*:
  - The faith alone that James 2:24 denies justifies is the dead faith of 2:14–26 — Jas 2:14-26; [169, Trent, Session VI (1547), ch. 7]; [123, ad loc. Jas 2:24]
  - an inference step — [123, ad loc. Jas 2:24]; [193, XI.2]
- *Revelation 22:11, in the Greek*, weakest at *well supported*:
  - an inference step — [143, §16]; [79]; [175]
- *Sirach 18:22, in the Greek*, weakest at *well supported*:
  - The Greek of Sirach 18:22 is about paying a vow: do not wait until death to be justified — [168, ad loc. Sir 18:22]; [175, Sirach 18:22]
  - an inference step — [143, §16]; [79]; [175]
- *Harmonisation of James 2:24*, weakest at *disputed*:
  - an inference step — [193, XVI.2, XVI.5]; [108, §§25, 37; see §38]
  - an inference step — [123, ad loc. Jas 2:24]; [32, III.xvii.11]
- *James 2:24, read by canon 24*, weakest at *disputed*:
  - Good works are a cause of the increase of justification, not merely its fruits — [169, Trent, Session VI (1547), canon 24]
  - an inference step — [169, Trent, Session VI (1547), canon 24]
- *Revelation 22:11, as Trent quotes it*, weakest at *disputed*:
  - Revelation 22:11 says: he that is just, let him be justified still — [169, Trent, Session VI (1547), ch. 10]
  - an inference step — [169, Trent, Session VI (1547), ch. 10]
- *Sirach 18:22, as Trent quotes it*, weakest at *disputed*:
  - Sirach 18:22 says: be not afraid to be justified even to death — [169, Trent, Session VI (1547), ch. 10]
  - an inference step — [169, Trent, Session VI (1547), ch. 10]
- *The reward of works (Trent, Session VI, ch. 16)*, weakest at *disputed*:
  - The reward God renders to the works of the justified is rendered to them as merits — [169, Trent, Session VI (1547), ch. 16; canon 32]; [50]
  - an inference step — [169, Trent, Session VI (1547), ch. 16, canon 32]; [193, XVI.5, XVI.6]
- *James's word, read through Paul's (the renewal reading)*, weakest at *disputed*:
  - Paul's word 'justify' means the renewal of the inward man, not only a verdict — [169, Trent, Session VI (1547), Decree on Justification, chs. 7–8]; [177]

  - James's 'justify' ( ) has the sense Paul's has: the justification of Romans and Galatians — [169, Trent, Session VI (1547), ch. 10]
  - an inference step — [169, Trent, Session VI (1547), ch. 10]; [177]

- *The reward of works, of grace (Westminster XVI.5, XVI.6)*, weakest at *disputed*:
  - an inference step — [193, XVI.5, XVI.6]

`james_word_turns_on_the_standard`
**What James's "justified" means depends on the standard, and the verdict and the rating agree.**

Under the evidence standard the argument from James's word is forced, with the argument about James's faith and the Greek of both verses. The reading through Paul is not heard, because it rests on Trent's word that James's "justified" ( ) is Paul's.

Under the tradition standard the reading through Paul is heard, the step about the word is weighed at the rating worked out for it there, `disputed`, and whether James's word means the increase of justice is contested. Each side can be defended, and neither is forced.

```
theorem james_word_turns_on_the_standard : Framework.grounded
    jamesUnderEvidence.defeats = Solver.toSet (Witness.listSub
    (jamesRegister.admits Standard.evidence) [JamesParty.lexical,
    JamesParty.faith, JamesParty.harmony, JamesParty.revelationText,
    JamesParty.sirachText, JamesParty.westminsterOnReward])  Nonempty
    (Contested jamesUnderTradition (p Claim.jamesJustifyDenotesIncrease))
-- axioms: propext, Classical.choice, Quot.sound
```

`under_tradition_forces`
**Under the tradition standard, what is forced is the argument about James's faith and the Greek of the two verses**, and no more.

```
theorem under_tradition_forces : Framework.grounded
    jamesUnderTradition.defeats = Solver.toSet (Witness.listSub
    (jamesRegister.admits Standard.tradition) [JamesParty.faith,
    JamesParty.revelationText, JamesParty.sirachText])
-- axioms: propext, Classical.choice, Quot.sound
```

`trentOnReward_denies_fruit`
Trent's reading of the reward texts denies that works are fruit and not ground.

```
theorem trentOnReward_denies_fruit : Entails (jamesDispute.node
    JamesParty.trentOnReward).premises ( p Claim.worksAreFruitNotGround)
-- axioms: propext, Classical.choice, Quot.sound
```

`harmonyHeard`
Why the Reformed reconciliation can be defended under the tradition standard: it answers canon 24 and chapter 16.

***Harmonisation of James 2:24* is accepted on some resolution.**

- A position holding *James's word ( , by the rule of least meaning)*, *James's faith (the faith James calls dead)*, *Harmonisation of James 2:24*, *Revelation 22:11, in the Greek*, *Sirach 18:22, in the Greek* can be held.
- None of *James's word ( , by the rule of least meaning)*, *James's faith (the faith James calls dead)*, *Harmonisation of James 2:24*, *Revelation 22:11, in the Greek*, *Sirach 18:22, in the Greek* defeats another, and each attack on them is answered from among them:
  - *James's word, read through Paul's (the renewal reading)* defeats *James's word ( , by the rule of least meaning)*, and *James's word ( , by the rule of least meaning)* defeats *James's word, read through Paul's (the renewal reading).*
  - *James 2:24, read by canon 24* defeats *Harmonisation of James 2:24*, and *Harmonisation of James 2:24* defeats *James 2:24, read by canon 24.*
  - *The reward of works (Trent, Session VI, ch. 16)* defeats *Harmonisation of James 2:24*, and *Harmonisation of James 2:24* defeats *The reward of works (Trent, Session VI, ch. 16).*
  - *James's word, read through Paul's (the renewal reading)* defeats *Harmonisation of James 2:24*, and *James's word ( , by the rule of least meaning)* defeats *James's word, read through Paul's (the renewal reading).*

**What this rests on.** The reasons state 7 defeats and 51 absences of defeat, each a cell of the defeat table, `jamesUnderTradition_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *James's word ( , by the rule of least meaning)*, weakest at *disputed*:
  - an inference step — [123, ad loc. Jas 2:21]; [164]; [11]
- *James's faith (the faith James calls dead)*, weakest at *well supported*:
  - The faith alone that James 2:24 denies justifies is the dead faith of 2:14–26 — Jas 2:14-26; [169, Trent, Session VI (1547), ch. 7]; [123, ad loc. Jas 2:24]
  - an inference step — [123, ad loc. Jas 2:24]; [193, XI.2]
- *Harmonisation of James 2:24*, weakest at *disputed*:
  - an inference step — [193, XVI.2, XVI.5]; [108, §§25, 37; see §38]
  - an inference step — [123, ad loc. Jas 2:24]; [32, III.xvii.11]
- *Revelation 22:11, in the Greek*, weakest at *well supported*:
  - an inference step — [143, §16]; [79]; [175]
- *Sirach 18:22, in the Greek*, weakest at *well supported*:
  - The Greek of Sirach 18:22 is about paying a vow: do not wait until death to be justified — [168, ad loc. Sir 18:22]; [175, Sirach 18:22]
  - an inference step — [143, §16]; [79]; [175]

- *James 2:24, read by canon 24*, weakest at *disputed*:
  - Good works are a cause of the increase of justification, not merely its fruits — [169, Trent, Session VI (1547), canon 24]
  - an inference step — [169, Trent, Session VI (1547), canon 24]
- *Revelation 22:11, as Trent quotes it*, weakest at *disputed*:
  - Revelation 22:11 says: he that is just, let him be justified still — [169, Trent, Session VI (1547), ch. 10]
  - an inference step — [169, Trent, Session VI (1547), ch. 10]
- *Sirach 18:22, as Trent quotes it*, weakest at *disputed*:
  - Sirach 18:22 says: be not afraid to be justified even to death — [169, Trent, Session VI (1547), ch. 10]
  - an inference step — [169, Trent, Session VI (1547), ch. 10]
- *The reward of works (Trent, Session VI, ch. 16)*, weakest at *disputed*:
  - The reward God renders to the works of the justified is rendered to them as merits — [169, Trent, Session VI (1547), ch. 16; canon 32]; [50]
  - an inference step — [169, Trent, Session VI (1547), ch. 16, canon 32]; [193, XVI.5, XVI.6]
- *James's word, read through Paul's (the renewal reading)*, weakest at *disputed*:
  - Paul's word 'justify' means the renewal of the inward man, not only a verdict — [169, Trent, Session VI (1547), Decree on Justification, chs. 7–8]; [177]
  - James's 'justify' ( ) has the sense Paul's has: the justification of Romans and Galatians — [169, Trent, Session VI (1547), ch. 10]
  - an inference step — [169, Trent, Session VI (1547), ch. 10]; [177]
- *The reward of works, of grace (Westminster XVI.5, XVI.6)*, weakest at *disputed*:
  - an inference step — [193, XVI.5, XVI.6]

`rewardHeard`
Why chapter 16's reading of the reward texts can be defended there: it answers the Reformed reconciliation.

***The reward of works (Trent, Session VI, ch. 16)* is accepted on some resolution.**

- A position holding *James's word ( , by the rule of least meaning)*, *James's faith (the faith James calls dead)*, *James 2:24, read by canon 24*, *The reward of works (Trent, Session VI, ch. 16)*, *Revelation 22:11, in the Greek*, *Sirach 18:22, in the Greek* can be held.
- None of *James's word ( , by the rule of least meaning)*, *James's faith (the faith James calls dead)*, *James 2:24, read by canon 24*, *The reward of works (Trent, Session VI, ch. 16)*, *Revelation 22:11, in the Greek*, *Sirach 18:22, in the Greek* defeats another, and each attack on them is answered from among them:

- *James's word, read through Paul's (the renewal reading)* defeats *James's word ( , by the rule of least meaning)*, and *James's word ( , by the rule of least meaning)* defeats *James's word, read through Paul's (the renewal reading)*.
- *Harmonisation of James 2:24* defeats *James 2:24, read by canon 24*, and *James 2:24, read by canon 24* defeats *Harmonisation of James 2:24*.
- *Harmonisation of James 2:24* defeats *The reward of works (Trent, Session VI, ch. 16)*, and *James 2:24, read by canon 24* defeats *Harmonisation of James 2:24*.
- *The reward of works, of grace (Westminster XVI.5, XVI.6)* defeats *The reward of works (Trent, Session VI, ch. 16)*, and *The reward of works (Trent, Session VI, ch. 16)* defeats *The reward of works, of grace (Westminster XVI.5, XVI.6)*.

**What this rests on.** The reasons state 7 defeats and 62 absences of defeat, each a cell of the defeat table, `jamesUnderTradition_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *James's word ( , by the rule of least meaning)*, weakest at *disputed*:
  - an inference step — [123, ad loc. Jas 2:21]; [164]; [11]
- *James's faith (the faith James calls dead)*, weakest at *well supported*:
  - The faith alone that James 2:24 denies justifies is the dead faith of 2:14–26 — Jas 2:14-26; [169, Trent, Session VI (1547), ch. 7]; [123, ad loc. Jas 2:24]
  - an inference step — [123, ad loc. Jas 2:24]; [193, XI.2]
- *James 2:24, read by canon 24*, weakest at *disputed*:
  - Good works are a cause of the increase of justification, not merely its fruits — [169, Trent, Session VI (1547), canon 24]
  - an inference step — [169, Trent, Session VI (1547), canon 24]
- *The reward of works (Trent, Session VI, ch. 16)*, weakest at *disputed*:
  - The reward God renders to the works of the justified is rendered to them as merits — [169, Trent, Session VI (1547), ch. 16; canon 32]; [50]
  - an inference step — [169, Trent, Session VI (1547), ch. 16, canon 32]; [193, XVI.5, XVI.6]
- *Revelation 22:11, in the Greek*, weakest at *well supported*:
  - an inference step — [143, §16]; [79]; [175]
- *Sirach 18:22, in the Greek*, weakest at *well supported*:
  - The Greek of Sirach 18:22 is about paying a vow: do not wait until death to be justified — [168, ad loc. Sir 18:22]; [175, Sirach 18:22]
  - an inference step — [143, §16]; [79]; [175]
- *Harmonisation of James 2:24*, weakest at *disputed*:
  - an inference step — [193, XVI.2, XVI.5]; [108, §§25, 37; see §38]

  - an inference step — [123, ad loc. Jas 2:24]; [32, III.xvii.11]

- *Revelation 22:11, as Trent quotes it*, weakest at *disputed*:
  - Revelation 22:11 says: he that is just, let him be justified still — [169, Trent, Session VI (1547), ch. 10]
  - an inference step — [169, Trent, Session VI (1547), ch. 10]

- *Sirach 18:22, as Trent quotes it*, weakest at *disputed*:
  - Sirach 18:22 says: be not afraid to be justified even to death — [169, Trent, Session VI (1547), ch. 10]
  - an inference step — [169, Trent, Session VI (1547), ch. 10]

- *James's word, read through Paul's (the renewal reading)*, weakest at *disputed*:
  - Paul's word 'justify' means the renewal of the inward man, not only a verdict — [169, Trent, Session VI (1547), Decree on Justification, chs. 7–8]; [177]
  - James's 'justify' ( ) has the sense Paul's has: the justification of Romans and Galatians — [169, Trent, Session VI (1547), ch. 10]
  - an inference step — [169, Trent, Session VI (1547), ch. 10]; [177]

- *The reward of works, of grace (Westminster XVI.5, XVI.6)*, weakest at *disputed*:
  - an inference step — [193, XVI.5, XVI.6]

`fruit_turns_on_the_standard`
**Whether works are fruit and not ground depends on whether a council's word counts, and the verdict and the rating agree.**

Under the evidence standard the Reformed reconciliation is forced. It derives "fruit, not ground" from Westminster's proof texts. Neither of Trent's objections is heard: each rests at one claim on the council's word.

Under the tradition standard both are heard, the step is weighed at `disputed`, and the question is contested. The reconciliation and chapter 16's reading of the reward texts can each be defended, and neither is forced.

```
theorem fruit_turns_on_the_standard : Framework.grounded
    jamesUnderEvidence.defeats = Solver.toSet (Witness.listSub
    (jamesRegister.admits Standard.evidence) [JamesParty.lexical,
    JamesParty.faith, JamesParty.harmony, JamesParty.revelationText,
    JamesParty.sirachText, JamesParty.westminsterOnReward])  Nonempty
    (Contested jamesUnderTradition (p Claim.worksAreFruitNotGround))
-- axioms: propext, Classical.choice, Quot.sound
```

## Appendix: the claims and their sources

Every claim the chapters use is listed here once, with the number every formula calls it by: the verses, the disputed readings of them, who wrote the disputed letters, what the rival positions hold, the premises that answer James, and the three parts of the conclusion. The table gives each claim's kind, who holds it and how firmly, and the sources that carry it. Behind the table, each claim's own description, and the reasoning for each source and rating, are kept for a reader who wants to check one.

### A source for every claim

Every claim in the argument is given a source here: a passage of Scripture, or a work and the place in it. Each also has a rating that says how well supported it is among the sources cited.

The claims are shared by all the positions. The *source* for a disputed reading is not, because each side of a disagreement is cited to its own scholars. The Reformed and the New Perspective part over what Paul's "works of the law" ( ) means. Dunn and Hays part over "faith of Christ" ( X ). The apocalyptic reading parts from both.

So there are several lists of sources and not one. `baseCite` gives the default source for every claim. `reformedCite`, `newPerspectiveCite`, `subjectiveGenitiveCite`, `apocalypticCite` and `lawObservantLukeCite` each replace the one claim where that position parts from the default, and `criticalAuthorshipCite` replaces the four claims about who wrote the disputed letters. The disagreement between positions therefore shows up as a difference in the list of sources each one prints.

### How the steps are rated

When positions are weighed against each other, the steps a position takes are weighed as well as its premises. A step is rated `disputed` when a cited source accepts its starting points and denies its conclusion. These are the ratings the positions in the debate carry.

### The claims, numbered

| | claim | kind | held | source |
|---|---|---|---|---|
| $P_1$ | Ephesians 2:8–9 teaches salvation by grace through faith, not of works | textual | Reformed Protestant, well supported | Eph 2:8-9; [32, III.xi.7]; [104, ad loc. Eph 2:9] |
| $P_2$ | Romans 3:28 teaches justification by faith apart from works of the law | textual | Reformed Protestant, well supported | Rom 3:28; [32, III.xi.19]; [58, ad loc. Rom 3:28] |
| $P_3$ | Galatians 2:16 teaches that no one is justified by works of the law | textual | Reformed Protestant, well supported | Gal 2:16; [32, III.xi.19]; [112, ad loc. Gal 2:16] |
| $P_4$ | Romans 4:4–5 contrasts wages owed with a gift reckoned to the one who believes | textual | Reformed Protestant, well supported | Rom 4:4-5; [32, III.xi.18] |
| $P_5$ | Titus 3:5 teaches that God saved us not by works done in righteousness | textual | Reformed Protestant, well supported | Titus 3:5; [32, III.xiv.5] |
| $P_6$ | Paul's 'works of the law' means human works in general, not boundary markers | linguistic | Reformed Protestant, disputed | [32, III.xi.19]; [190]; [48]; [63]; [36]; [142]; Rom 9:11-12; Rom 11:6; Gal 3:10; Gal 5:3; Jas 2:10 |

| | claim | kind | held | source |
|---|---|---|---|---|
| $P_7$ | In Galatians 2:16 'faith of Christ' ( X ) means our faith in Christ | linguistic | critical scholarship, disputed | [52]; [114]; Gal 2:16; Rom 3:22; Phil 3:9 |
| $P_8$ | Galatians opposes requiring circumcision, besides faith, for justification | interpretive | critical scholarship, well supported | Gal 2:3-5; Gal 5:2-4; [112, ad loc. Gal 5:2]; [124, ad loc. Gal 5:2]; Acts 15:1; Acts 15:5; Acts 15:19; [21, ad loc. Acts 15:1] |
| $P_9$ | Acts 15:9–11 — Peter: hearts cleansed by faith; saved through grace | textual | Christian, hist.-gramm., well supported | Acts 15:9-11; [21, ad loc. Acts 15:9] |
| $P_{10}$ | The yoke refused at Acts 15:10 is the whole law as a condition of salvation | interpretive | Christian, hist.-gramm., disputed | [21, ad loc. Acts 15:10]; Acts 15:10; Gal 5:1; Jas 2:10; [48] |
| $P_{11}$ | Acts 15:20–21, 21:20–24: Jewish believers keep the law; gentiles keep part | interpretive | critical scholarship, well supported | Acts 15:20-21; Acts 21:20-24; [85] |
| $P_{12}$ | Ephesians was written by Paul | historical | Christian, hist.-gramm., disputed | [77]; Eph 1:1 |
| $P_{13}$ | Titus was written by Paul | historical | Christian, hist.-gramm., disputed | [129]; Titus 1:1 |
| $P_{14}$ | 1 Peter was written by the apostle Peter | historical | Christian, hist.-gramm., disputed | [86]; [161]; 1 Pet 1:1 |
| $P_{15}$ | 2 Peter was written by the apostle Peter | historical | Christian, hist.-gramm., disputed | [161]; 2 Pet 1:1 |
| $P_{16}$ | 'The righteousness of God' ( ) names God's act of rescue in Christ | interpretive | critical scholarship, disputed | [33]; [112]; Rom 3:21-26 |
| $P_{17}$ | Luke 7:50 — Jesus says 'your faith has saved you' after declaring sins forgiven | textual | Christian, hist.-gramm., consensus | Luke 7:50; [110, ad loc. Luke 7:50] |
| $P_{18}$ | 'Saved' ( ) at Luke 7:50 means saved from sin, not healed | linguistic | Christian, hist.-gramm., well supported | [98, Apology IV, on love and the fulfilling of the law: Luke 7:47–50]; [139, 54–55]; Luke 7:47-50; [110, ad loc. Luke 7:50] |

| | claim | kind | held | source |
|---|---|---|---|---|
| $P_{19}$ | Luke 7:47 — her love is the evidence of her forgiveness, not its ground | interpretive | Christian, hist.-gramm., disputed | [110, ad loc. Luke 7:47]; [139, 54–54]; [98, Apology IV, on love and the fulfilling of the law: Luke 7:47–50]; Luke 7:41-43; Luke 7:47; Luke 7:47-50 |
| $P_{20}$ | James 2:14–26 targets a barren faith — mere assent — not Paul's doctrine | interpretive | Reformed Protestant, well supported | [123, ad loc. Jas 2:14]; [89, ad loc. Jas 2:24]; Jas 2:19 |
| $P_{21}$ | Good works are the fruit and evidence of saving faith, not its ground | theological | Reformed Protestant, disputed | [193, XI.2; XVI.2; XVI.5]; [32, III.xvi.1]; Jas 2:18-22; Eph 2:10; Rom 6:22; Luke 17:10 |
| $P_{22}$ | James 2:24 is compatible with Paul, using 'justify' in a different sense | interpretive | Reformed Protestant, disputed | Jas 2:24; [123, ad loc. Jas 2:24]; [32, III.xvii.11] |
| $P_{23}$ | James 2:24 says a person is justified by works and not by faith alone | textual | Christian, hist.-gramm., consensus | Jas 2:24; [123, ad loc. Jas 2:24]; [89, ad loc. Jas 2:24] |
| $P_{24}$ | Scripture does not contradict itself | theological | Reformed Protestant, well supported | [32, I.vii]; 2 Pet 3:15-16; [161, ad loc. 2 Pet 3:16] |
| $P_{25}$ | Justification is by faith alone | theological | Reformed Protestant, well supported | [32, III.xi.1]; [162]; [109]; [150, 1 Clement 32.4]; [136, 8.6]; [135, Homily 20, Of Humility] |
| $P_{26}$ | Faith is sufficient: whoever believes is saved | theological | Reformed Protestant, disputed | Luke 7:50; Acts 15:9-11; [162] |
| $P_{27}$ | Salvation is by grace, a gift and not wages owed | theological | Reformed Protestant, well supported | [32, III.xi–xviii]; 1 Pet 1:18-19; [86, ad loc. 1 Pet 1:18] |
| $P_{28}$ | Salvation is not by works: no work is its ground | theological | Reformed Protestant, well supported | [32, III.xi–xviii]; [162] |
| $P_{29}$ | Salvation is received through faith | theological | Reformed Protestant, well supported | [32, III.xi–xviii]; 1 Pet 1:3-5; [86, ad loc. 1 Pet 1:5] |

| | claim | kind | held | source |
|---|---|---|---|---|
| $P_{30}$ | Justification is a verdict only: pardon and righteousness counted, not poured in | theological | Reformed Protestant, well supported | [193, XI.1]; [32, III.xi.2]; [150, Epistle to Diognetus 9] |
| $P_{31}$ | Second Temple Judaism: in by grace, staying in by works | historical | critical scholarship, disputed | [153] |
| $P_{32}$ | Works performed in grace merit an increase of justification | theological | Roman Catholic, well supported | [169, Trent, Session VI (1547), Decree on Justification, ch. 16] |
| $P_{33}$ | Justification is not remission of sins only, but renewal of the inward man | theological | Roman Catholic, disputed | [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [169, Trent, Session VI (1547), canon 11] |
| $P_{34}$ | Justification and sanctification are inseparable but distinct | theological | Reformed Protestant, disputed | [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [193, XI.1]; [32, III.xi.6] |
| $P_{35}$ | The inward renewal of the justified grows as they do good works in grace | theological | Roman Catholic, well supported | [169, Trent, Session VI (1547), Decree on Justification, ch. 10]; [193, XIII.1] |
| $P_{36}$ | John 6:28–29 — the work God requires is that you believe in him whom he sent | textual | Christian, hist.-gramm., consensus | John 6:28-29; [28, ad loc. John 6:29]; [172, cap. 6, lect. 3, n. 901] |
| $P_{37}$ | John 3:16–18, 3:36, 5:24, 20:31 — eternal life through believing in the Son$^{\dagger}$ | textual | Christian, hist.-gramm., consensus | John 3:16-18; John 3:36; John 5:24; John 20:31 |
| $P_{38}$ | John 3:36 — whoever believes has life; whoever does not obey shall not see life | textual | Christian, hist.-gramm., consensus | John 3:36; [189, 62]; [28, ad loc. John 3:36] |

| | claim | kind | held | source |
|---|---|---|---|---|
| $P_{39}$ | The obedience of John 3:36 and Matthew 7:21 is sanctification, the fruit of faith | interpretive | Reformed Protestant, disputed | [149, ad loc. John 3:36]; [34, ad loc. John 3:36]; [126, ad loc. Matt 7:21]; [163, 55–55]; [78]; [131]; [193, XVI.2]; [193, XIII.1]; [28, ad loc. John 3:36] |
| $P_{40}$ | The believing of John 6:29 is trust, which brings nothing and receives Christ | interpretive | Reformed Protestant, disputed | [28, ad loc. John 6:29]; John 6:28-29 |
| $P_{41}$ | The believing of John 6:29 is faith living through charity, the source of works | interpretive | Roman Catholic, disputed | [172, cap. 6, lect. 3, n. 901]; [169, Trent, Session VI (1547), Decree on Justification, ch. 7] |
| $P_{42}$ | Galatians 3:11–12 — none is justified by the law; the law is not of faith | textual | Christian, hist.-gramm., consensus | Gal 3:11-12; [107, ad loc. Gal 3:11] |
| $P_{43}$ | Love of God and neighbour is what the law commands | textual | Christian, hist.-gramm., consensus | Deut 6:5; Matt 22:37-40; [107, ad loc. Gal 3:12] |
| $P_{44}$ | Galatians 1:6–9: whoever preaches a gospel contrary to the one received is accursed | textual | Christian, hist.-gramm., consensus | Gal 1:6-9; [124, ad loc. Gal 1:6] |
| $P_{45}$ | 1 Corinthians 15:3: the gospel of first importance — Christ died for our sins† | textual | Christian, hist.-gramm., consensus | 1 Cor 15:3 |
| $P_{46}$ | Galatians 2:21: if righteousness were through the law, Christ died for no purpose | textual | Christian, hist.-gramm., consensus | Gal 2:21; [124, ad loc. Gal 2:21] |
| $P_{47}$ | Galatians 5:2–4: you who would be justified by the law are severed from Christ | textual | Christian, hist.-gramm., consensus | Gal 5:2-4; [124, ad loc. Gal 5:2] |
| $P_{48}$ | Romans 8:33–34: it is God who justifies — who is to condemn?† | textual | Christian, hist.-gramm., consensus | Rom 8:33-34 |
| $P_{49}$ | In Paul, 'justify' ( ) is a verdict: to declare righteous | linguistic | Christian, hist.-gramm., well supported | [14, s.v. ]; [125]; [122, p. 80]; [82]; [197]; [58, ad loc. Rom 3:24] |
| $P_{50}$ | Paul names renewal with other words ( , ) and sets them beside 'justify'† | textual | Christian, hist.-gramm., consensus | Titus 3:5-7; Rom 12:2; Rom 6:19-22; 1 Cor 6:11 |

| | claim | kind | held | source |
|---|---|---|---|---|
| $P_{51}$ | A word contributes the least meaning its context requires; one occurrence does not carry the whole concept | linguistic | Christian, hist.-gramm., well supported | [164]; [90]; [11] |
| $P_{52}$ | Paul's word 'justify' means the renewal of the inward man, not only a verdict | linguistic | Roman Catholic, disputed | [169, Trent, Session VI (1547), Decree on Justification, chs. 7–8]; [177] |
| $P_{53}$ | When God justifies, he also renews: pardon and renewal are given together, not to be separated | theological | Christian, hist.-gramm., well supported | [108, §22]; [169, Trent, Session VI (1547), Decree on Justification, ch. 7]; [32, III.xi.6]; [69] |
| $P_{54}$ | Augustine explains "being justified" as "being made righteous", and the Latin West read iustificare so | historical | Christian, hist.-gramm., consensus | [156, On the Spirit and the Letter, ch. 45 (26.45)]; [115]; [169, Trent, Session IV (1546), Decree on the Vulgate] |
| $P_{55}$ | Romans 4:6–8: righteousness counted apart from works — sins forgiven, sin not counted | textual | Christian, hist.-gramm., consensus | Rom 4:6-8; [122, ad loc. Rom 4:6] |
| $P_{56}$ | 'Count' ( ) in Romans 4:3–11 is the language of an account: credited to one | linguistic | Christian, hist.-gramm., well supported | [14, s.v. ]; [122, ad loc. Rom 4:3] |
| $P_{57}$ | In Romans 4:6–8 Paul explains righteousness counted apart from works as sin not counted | interpretive | Christian, hist.-gramm., well supported | [122, ad loc. Rom 4:6]; Rom 4:6-8 |
| $P_{58}$ | Christ's death for our sins is the whole ground of justification; to add to it is another gospel | interpretive | Reformed Protestant, disputed | [193, XI.1]; Gal 2:21; [124, ad loc. Gal 2:21]; [150, Epistle to Diognetus 9] |
| $P_{59}$ | Luke 18:9–14 — the tax collector pleads for mercy and goes home justified, rather than the Pharisee who listed his works | textual | Christian, hist.-gramm., consensus | Luke 18:9-14; [25, 201–207] |
| $P_{60}$ | 'Justified' at Luke 18:14 is God's verdict: accepted as righteous before God | linguistic | Christian, hist.-gramm., well supported | [25, 206–207]; Luke 18:14 |
| $P_{61}$ | The tax collector brings no works that merit, only a humble and contrite plea for mercy | interpretive | Christian, hist.-gramm., consensus | Luke 18:9-14; [25, 206–207]; [44, 36] |

| | claim | kind | held | source |
|---|---|---|---|---|
| $P_{62}$ | Matthew 7:21–23 — the criterion at the judgment is doing the Father's will, not profession or mighty works | textual | Christian, hist.-gramm., well supported | Matt 7:21-23; [26, 367–368]; [37, 2826] |
| $P_{63}$ | In Matthew 7:21–23, doing the Father's will is a condition of entering the kingdom in its own right, not only the fruit of faith | interpretive | Roman Catholic, disputed | [37, 2826]; [37, 1821] |
| $P_{64}$ | In Matthew 7:21–23, doing the Father's will includes believing in Christ, and "I never knew you" means no union with him by faith | interpretive | Reformed Protestant, disputed | [26, 367–368] |
| $P_{65}$ | Matthew 19:17 — "If you would enter life, keep the commandments" | textual | Christian, hist.-gramm., consensus | Matt 19:16-22; [44, 35] |
| $P_{66}$ | In Matthew 19:17, keeping the commandments is the way to life, made possible by grace | interpretive | Roman Catholic, disputed | [80, 12]; [37, 2052–2053]; [44, 35] |
| $P_{67}$ | In Matthew 19:17, Christ answers on the law's own terms, so that the young man may see he has not kept it and turn to faith | interpretive | Reformed Protestant, disputed | [25, 393–394] |
| $P_{68}$ | Water baptism is the instrumental cause of justification | theological | Roman Catholic, disputed | [44, 34–35]; [193, XI.2] |
| $P_{69}$ | The washing itself is necessary for salvation, though desire may justify | theological | Roman Catholic, disputed | [57] |
| $P_{70}$ | Justification cannot be effected without the laver of regeneration, or the desire thereof | textual | Roman Catholic, consensus | [44, 32]; [8, III q.68 a.2] |
| $P_{71}$ | The desire for baptism brings about its fruits without being a sacrament | theological | Roman Catholic, consensus | [37, 1258]; [8, III q.69 a.4 ad 2] |
| $P_{72}$ | Luke 23:43 — the thief, unbaptised, is promised paradise | textual | Christian, hist.-gramm., consensus | Luke 23:43; [155, On Baptism IV.23.31] |
| $P_{73}$ | The thief's case bears on salvation under the Gospel | interpretive | Christian, hist.-gramm., well supported | [155, On Baptism IV.22.30–23.31]; [8, III q.66 a.11] |

| | claim | kind | held | source |
|---|---|---|---|---|
| $P_{74}$ | Acts 8:14–17 — the Samaritans, baptized, receive the Spirit afterwards | textual | Christian, hist.-gramm., consensus | Acts 8:14-17; [24, 338–339] |
| $P_{75}$ | Acts 10:44–48 — the Spirit falls on Cornelius's household before baptism | textual | Christian, hist.-gramm., consensus | Acts 10:44-48; [24, 453–454] |
| $P_{76}$ | God is not bound to water baptism: he gives the Spirit before it and after it | theological | Christian, hist.-gramm., consensus | [37, 1257]; [24, 454]; [8, III q.69 a.4 ad 2] |
| $P_{77}$ | John 3:5 — unless one is born of water and the Spirit, he cannot enter the kingdom | textual | Christian, hist.-gramm., consensus | John 3:5; [137] |
| $P_{78}$ | John 3:5 requires water baptism for entry into the kingdom | interpretive | Roman Catholic, disputed | [44, 56]; [37, 1257] |
| $P_{79}$ | The water of John 3:5 is baptismal water | interpretive | Roman Catholic, disputed | [44, 56]; [28, 110] |
| $P_{80}$ | The water of John 3:5 is natural birth | interpretive | critical scholarship, disputed | [137] |
| $P_{81}$ | The water of John 3:5 is the cleansing promised in Ezekiel 36:25–27, not baptism | interpretive | Christian, hist.-gramm., disputed | [35]; [137] |
| $P_{82}$ | The water of John 3:5 is the Spirit's own cleansing: water and Spirit are one | interpretive | Reformed Protestant, disputed | [28, 110–111]; [32, IV.xvi.25] |
| $P_{83}$ | James 2:14–26: faith without works cannot save, and is dead (2:17, 2:26) | textual | Christian, hist.-gramm., consensus | Jas 2:14-26; [123, ad loc. Jas 2:14]; [89, ad loc. Jas 2:14] |
| $P_{84}$ | James 2:21–25: Abraham justified by works at Genesis 22, fulfilling Genesis 15:6; Rahab justified by works† | textual | Christian, hist.-gramm., consensus | Jas 2:21-25; Gen 15:6; Gen 22:9-12 |
| $P_{85}$ | Outside Paul, 'justify' ( ) declares or vindicates; it does not mean making righteous | linguistic | Christian, hist.-gramm., well supported | [14, s.v. ]; Deut 25:1; Matt 11:19; Luke 7:35; [2, ad loc. Matt 11:19] |
| $P_{86}$ | James's 'justified' ( ) means the increase of the justice received | linguistic | Roman Catholic, disputed | [169, Trent, Session VI (1547), ch. 10] |
| $P_{87}$ | The faith alone that James 2:24 denies justifies is the dead faith of 2:14–26 | interpretive | Christian, hist.-gramm., well supported | Jas 2:14-26; [169, Trent, Session VI (1547), ch. 7]; [123, ad loc. Jas 2:24] |

| | claim | kind | held | source |
|---|---|---|---|---|
| $P_{88}$ | The faith the Reformers say alone justifies is no dead faith, but works by love | historical | Reformed Protestant, consensus | [193, XI.2]; [32, III.xvi.1] |
| $P_{89}$ | The faith James 2:24 denies justifies is not the faith of the Reformers' formula | interpretive | Christian, hist.-gramm., well supported | [123, ad loc. Jas 2:24] |
| $P_{90}$ | Scripture teaches an increase of justification by good works | theological | Roman Catholic, disputed | [169, Trent, Session VI (1547), ch. 10] |
| $P_{91}$ | Good works are a cause of the increase of justification, not merely its fruits | theological | Roman Catholic, disputed | [169, Trent, Session VI (1547), canon 24] |
| $P_{92}$ | Revelation 22:11 says: he that is just, let him be justified still | textual | Roman Catholic, disputed | [169, Trent, Session VI (1547), ch. 10] |
| $P_{93}$ | The Greek of Revelation 22:11 says: let the righteous still do righteousness | textual | Christian, hist.-gramm., consensus | [79, app. Rev 22:11]; [175, Revelation 22:11] |
| $P_{94}$ | Sirach 18:22 says: be not afraid to be justified even to death | textual | Roman Catholic, disputed | [169, Trent, Session VI (1547), ch. 10] |
| $P_{95}$ | The Greek of Sirach 18:22 is about paying a vow: do not wait until death to be justified | textual | Christian, hist.-gramm., well supported | [168, ad loc. Sir 18:22]; [175, Sirach 18:22] |
| $P_{96}$ | The original text, written by the inspired author, outweighs any translation: a reading it lacks is not his word | linguistic | Christian, hist.-gramm., consensus | [143, §16]; [193, I.8] |
| $P_{97}$ | The Vulgate, as the Church understands it, is free from error in faith and morals: its authenticity is juridical | theological | Roman Catholic, disputed | [143, §21]; [169, Trent, Session IV (1546)] |
| $P_{98}$ | Trent quotes the Vulgate's Revelation 22:11 and Sirach 18:22 as juridically authentic, not as the inspired authors' words | interpretive | Roman Catholic, disputed | [143, §§20–21] |
| $P_{99}$ | A doctrine taught from the Vulgate is to be confirmed from the original texts | theological | Roman Catholic, well supported | [143, §22]; [193, I.8] |
| $P_{100}$ | Revelation 22:11 and Sirach 18:22 confirm the increase of justification from the original texts | textual | Roman Catholic, disputed | [169, Trent, Session VI (1547), ch. 10] |

| | claim | kind | held | source |
|---|---|---|---|---|
| $P_{101}$ | Ephesians 2:10: created in Christ Jesus for good works, after 'not a result of works' | textual | Christian, hist.-gramm., consensus | Eph 2:8-10; [193, XVI.2] |
| $P_{102}$ | James 2:18, 22: I will show you my faith by my works; faith completed by works | textual | Christian, hist.-gramm., consensus | Jas 2:18-22; [193, XVI.2] |
| $P_{103}$ | Romans 6:22: the fruit you get leads to sanctification, and its end is eternal life | textual | Christian, hist.-gramm., consensus | Rom 6:22; [193, XVI.2] |
| $P_{104}$ | Luke 17:10: having done all that was commanded, we are unworthy servants | textual | Christian, hist.-gramm., consensus | Luke 17:10; [193, XVI.5] |
| $P_{105}$ | 1 Cor 15:58; Heb 6:10; 10:35; 2 Tim 4:8: God rewards the labor of believers | textual | Christian, hist.-gramm., consensus | 1 Cor 15:58; Heb 6:10; Heb 10:35; 2 Tim 4:8; [169, Trent, Session VI (1547), ch. 16]; [193, XVI.6] |
| $P_{106}$ | James's 'justify' ( ) has the sense Paul's has: the justification of Romans and Galatians | linguistic | Roman Catholic, disputed | [169, Trent, Session VI (1547), ch. 10] |
| $P_{107}$ | The reward God renders to the works of the justified is rendered to them as merits | theological | Roman Catholic, disputed | [169, Trent, Session VI (1547), ch. 16; canon 32]; [50] |
| $P_{108}$ | 1 Peter 2:5: spiritual sacrifices acceptable to God through Jesus Christ | textual | Christian, hist.-gramm., consensus | 1 Pet 2:5; [193, XVI.6] |
| $P_{109}$ | Justification has degrees: the justified are still further justified | theological | Roman Catholic, well supported | [44, 37]; [44, 47] |
| $P_{110}$ | Deuteronomy 25:1, Proverbs 17:15: judges acquit the innocent and condemn the guilty | textual | Christian, hist.-gramm., consensus | Deut 25:1; Prov 17:15; [2, ad loc. Deut 25:1] |
| $P_{111}$ | A verdict acquits or condemns, and has no degrees | interpretive | Reformed Protestant, well supported | [22, 251]; [30, 116]; [173, Topic XVI, q. 10] |
| $P_{112}$ | Genesis 15:6: Abram believed the LORD, and he counted it to him as righteousness | textual | Christian, hist.-gramm., consensus | Gen 15:6; [2, ad loc. Gen 15:6] |
| $P_{113}$ | Genesis 15:12, 17: Abram asleep; a fire pot and a torch pass between the pieces | textual | Christian, hist.-gramm., consensus | Gen 15:12; Gen 15:17; [2, ad loc. Gen 15:17] |
| $P_{114}$ | Romans 4:10: righteousness was counted to Abraham before he was circumcised | textual | Christian, hist.-gramm., consensus | Rom 4:10; [2, ad loc. Rom 4:10] |

| | claim | kind | held | source |
|---|---|---|---|---|
| $P_{115}$ | The covenant of Genesis 15 binds God alone, by an oath on himself | interpretive | Reformed Protestant, disputed | Jer 34:18; Heb 6:13-18; [152]; [96]; [185]; [184] |
| $P_{116}$ | Abraham was counted righteous on believing, with no work as a condition | theological | Reformed Protestant, disputed | Rom 4:3-5; [32, III.xi.18] |
| $P_{117}$ | Genesis 22:16–18, 26:5: blessed because Abraham obeyed | textual | Christian, hist.-gramm., consensus | Gen 22:16-18; Gen 26:5; [2, ad loc. Gen 22:16] |
| $P_{118}$ | 1 Maccabees 2:52, Sirach 44:20: Abraham found faithful in trial, and it was credited to him as righteousness | textual | Second Temple Jewish, consensus | [175, ad loc. 1 Macc 2:52]; [175, ad loc. Sir 44:20] |
| $P_{119}$ | A royal grant rewarded loyalty already shown | historical | critical scholarship, disputed | [184, 185]; [97, 672] |
| $P_{120}$ | The grant to Abraham rewarded his obedience (Genesis 22:18; 26:5) | interpretive | critical scholarship, disputed | [184]; Gen 22:18; Gen 26:5 |
| $P_{121}$ | The righteousness counted at Genesis 15:6 was credited for Abraham's faithfulness when tested | interpretive | Second Temple Jewish, disputed | [175, ad loc. 1 Macc 2:52] |
| $P_{122}$ | The blessing of Genesis 22:16–18 was augmented because of Abraham's obedience | interpretive | Christian, hist.-gramm., disputed | [100, 507] |
| $P_{123}$ | The oath of Genesis 22:16–18 was merited by the binding of Isaac | interpretive | Roman Catholic, disputed | [73, 93] |

† grounded in scripture alone: the reading is assumed, not argued for.

### How this is checked

`trentAgainstFaithAlone`

**Trent contests the step in every Reformed strand.** Trent accepts what each strand reads: Romans 3:28 and Galatians 2:16, that Jesus' words save, that salvation is through grace. It condemns the conclusion each draws, justification by faith alone (Session VI, canon 9).

```
def trentAgainstFaithAlone : Source :=
  {
    primary :=
      Reference.work tannerDecrees
        (Bib.Locus.sectionRef "Trent, Session VI (1547), canon 9"),
    tradition := Tradition.romanCatholic, confidence := Confidence.disputed }
```

`trentOnMerit`

Trent's own step, from merit to the denial of "not by works". Rated `consensus`: both sides accept the step. It is the reason the Reformed deny merit. The disagreement is over the premise, not the step.

```
def trentOnMerit : Source :=
  {
    primary :=
      Reference.work tannerDecrees
        (Bib.Locus.sectionRef
          "Trent, Session VI (1547), Decree on Justification, ch. 16"),
    tradition := Tradition.romanCatholic, confidence := Confidence.consensus }
```

`trentAgainstThePleaAlone`

**Trent, applied to Luke 18, contests the step from it.** Trent never cites Luke 18, and accepts that nothing before justification, "whether faith or works", merits it (ch. 8). But it requires the dispositions it lists, fear, hope, beginning to love God, and penitence (ch. 6), and it condemns whoever says "nothing else is required to co-operate" (canon 9). Read by those chapters, the tax collector's humility and contrition are dispositions his justification required, and not a plea that was enough alone. So the step from the plea to "faith suffices" is `disputed`.

```
def trentAgainstThePleaAlone : Source :=
  { primary := Reference.work waterworthTrent (Bib.Locus.page 45),
    supporting := [Reference.work waterworthTrent (Bib.Locus.pages 33 34)],
    tradition := Tradition.romanCatholic, confidence := Confidence.disputed }
```

`calvinAgainstObedienceAsGround`

**Calvin contests the Catholic step from Matthew 7:21.** He accepts the text, and that entry requires doing the Father's will. He denies that the doing is more than the fruit of faith: "These words, therefore, do not exclude faith, but presuppose it as the principle from which other good works flow."

```
def calvinAgainstObedienceAsGround : Source :=
  { primary := Reference.work calvinHarmony1 (Bib.Locus.pages 367 368),
    tradition := Tradition.reformedProtestant,
    confidence := Confidence.disputed }
```

`catechismAgainstDoingAsBelieving`

**The Catechism contests the Reformed step from Matthew 7:21.** It accepts the text and reads it the other way: "one enters the kingdom of heaven not by speaking words, but by doing 'the will of my Father in heaven'" (§2826).

```
def catechismAgainstDoingAsBelieving : Source :=
  {
    primary :=
      Reference.work catechismCatholicChurch (Bib.Locus.sectionRef "2826"),
    tradition := Tradition.romanCatholic, confidence := Confidence.disputed }
```

`calvinAgainstTheCommandmentsAsTheWay`

**Calvin contests the Catholic step from Matthew 19:17.** He accepts the text: "we have no right, therefore, to deny that the keeping of the law is righteousness". He denies that it is the way to life for any sinner: "this passage was erroneously interpreted by some of the ancients, whom the Papists have followed, as if Christ taught that, by keeping the law, we may merit eternal life." Calvin is answering a claim to merit. The reading written down here claims less, the way made possible by grace, and he denies that too, since for him no sinner keeps the law.

```
def calvinAgainstTheCommandmentsAsTheWay : Source :=
  { primary := Reference.work calvinHarmony2 (Bib.Locus.page 394),
    tradition := Tradition.reformedProtestant,
    confidence := Confidence.disputed }
```

`veritatisSplendorAgainstTheLegalReply`

**John Paul II contests the Reformed step from Matthew 19:17.** He accepts the text and reads it as the real path: Jesus "proposes them to us as the way and condition of salvation" (*Veritatis Splendor* 12).

```
def veritatisSplendorAgainstTheLegalReply : Source :=
  { primary := Reference.work veritatisSplendor (Bib.Locus.sectionRef "12"),
    tradition := Tradition.romanCatholic, confidence := Confidence.disputed }
```

`calvinAgainstBaptismInJohnThreeFive`

**Calvin contests Trent's step from John 3:5.** He accepts the verse and denies that it requires water baptism: "I cannot bring myself to believe that Christ speaks of baptism" (on John 3:5, 110).

```
def calvinAgainstBaptismInJohnThreeFive : Source :=
  { primary := Reference.work calvinJohn (Bib.Locus.page 110),
    tradition := Tradition.reformedProtestant,
    confidence := Confidence.disputed }
```

`readingsWithoutTheWater`

**The steps from each non-baptismal reading of John 3:5 are well supported.** If the water is natural birth, or Ezekiel's cleansing and not baptism, or the Spirit's own cleansing, the verse does not require water baptism. No reader was found who holds one of these readings and still requires baptism from the verse. Those who require it deny the reading (Trent, Session VII, On Baptism, canon 2).

```
def readingsWithoutTheWater : Source :=
  { primary := Reference.work oliverWaterJohn,
    supporting :=
      [Reference.work Bib.calvinInstitutes (Bib.Locus.sectionRef "IV.xvi.25")],
    tradition := Tradition.christianHistoricalGrammatical,
    confidence := Confidence.wellSupported }
```

`augustineOnTheThief`

**The step from the thief is well supported.** Grant that he was promised paradise unbaptised, and that his case bears on salvation under the Gospel, and the washing itself is not necessary for salvation: "as in the thief, to whom the material administration of the sacrament was necessarily wanting, the salvation was complete" (Augustine, *On Baptism* IV.23.31). Aquinas quotes the passage with approval (III q.66 a.11). Feeney denies the conclusion. How he answers the thief could not be verified.

```
def augustineOnTheThief : Source :=
  {
    primary :=
      Reference.work npnfAugustineManichaeans
        (Bib.Locus.sectionRef "On Baptism IV.23.31"),
    supporting :=
      [Reference.work aquinasSumma (Bib.Locus.sectionRef "III q.66 a.11")],
    tradition := Tradition.christianHistoricalGrammatical,
    confidence := Confidence.wellSupported }
```

`catechismOnDesire`

**The step from the desire to the salvation it assures is well supported.** If the desire for baptism brings about its fruits, the washing itself is not necessary for salvation: the Catechism says it "assures them the salvation that they were not able to receive through the sacrament" (1259). Feeney accepts that the desire justifies and denies that it saves. So what he denies is the starting point, this saving fruit as the Catechism states it, and not the step.

```
def catechismOnDesire : Source :=
  {
    primary :=
      Reference.work catechismCatholicChurch (Bib.Locus.sectionRef "1259"),
    tradition := Tradition.romanCatholic,
    confidence := Confidence.wellSupported }
```

`westminsterOnTheDesire`

**The Reformed step from the desire, as Westminster holds it.** Grace and salvation "are not so inseparably annexed unto it, as that no person can be regenerated, or saved, without it" (XXVIII.5), and faith is "the alone instrument of justification" (XI.2).

```
def westminsterOnTheDesire : Source :=
  {
    primary :=
      Reference.work westminsterConfession (Bib.Locus.sectionRef "XXVIII.5"),
    supporting :=
      [Reference.work westminsterConfession (Bib.Locus.sectionRef "XI.2")],
    tradition := Tradition.reformedProtestant,
    confidence := Confidence.disputed }
```

`aquinasOnTheDesire`

**Aquinas contests the Reformed step from the desire.** He accepts that Cornelius and others "receive grace and virtues through their faith in Christ and their desire for Baptism". He denies that the sacrament is therefore not the instrument: the desire is for the sacrament, and "when baptized, they receive a yet greater fulness of grace and virtues" (III q.69 a.4 ad 2).

```
def aquinasOnTheDesire : Source :=
  {
    primary :=
      Reference.work aquinasSumma (Bib.Locus.sectionRef "III q.69 a.4 ad 2"),
    tradition := Tradition.romanCatholic, confidence := Confidence.disputed }
```

`calvinOnActsTen`

**Where the Spirit comes before the water, and after it.** Both sides accept that God is not bound to the water; the Catechism says God "himself is not bound by his sacraments" (1257). Calvin's own sentence on Acts 10:47 goes further, "the Spirit is not included in baptism", and that further claim is not what is accepted here.

```
def calvinOnActsTen : Source :=
  { primary := Reference.work calvinActs1 (Bib.Locus.page 454),
    supporting :=
      [Reference.work catechismCatholicChurch (Bib.Locus.sectionRef "1257")],
    tradition := Tradition.christianHistoricalGrammatical,
    confidence := Confidence.consensus }
```

`melanchthonOnLuke7`

Where Melanchthon reads Luke 7:47 in the light of 7:50, in the *Apology of the Augsburg Confession* (1531): the part of Article IV on love and the fulfilling of the law. The *Concordia Triglotta* numbers it Article III, 31–34. The reference is given by article and topic because paragraph numbers differ between editions.

```
def melanchthonOnLuke7 : Bib.Locus :=
  Bib.Locus.sectionRef
    "Apology IV, on love and the fulfilling of the law: Luke 7:47-50"
```

`campbellOnDeliverance`

The step in the apocalyptic reading: from Christ's own faithfulness and God's act of rescue to the denial that faith is the condition. Rated `plausible`: no source cited here accepts both starting points and still holds that faith is the condition of justification.

```
def campbellOnDeliverance : Source :=
  { primary := Reference.work campbellDeliveranceOfGod,
    supporting := [Reference.work martynGalatians],
    tradition := Tradition.criticalScholarship,
    confidence := Confidence.plausible }
```

`reformedWorksOfLawSource`

The Reformed reading of "works of the law" ( ), cited to the tradition that holds it and to those who defend it today against the New Perspective. It is `disputed` because the New Perspective denies it; see `newPerspectiveCite`.

```
def reformedWorksOfLawSource : Source
```

`baseCite`

The sources shared by every position: for the verses, and for the premises about how to read them, whose wording none of the positions disputes.

```
def baseCite : Claim → AtomMeta
```

`reformedCite`

The Reformed sources for the disputed readings.

```
def reformedCite : Claim → AtomMeta :=
  fun x =>
    match x with
    | Claim.worksOfLawMeansWorksGenerally =>
      {
        label :=
          "Paul's ‘works of the law’ means human works in general, not boundary markers",
        kind := PremiseKind.linguistic,
        source := reformedWorksOfLawSource }
    | c => baseCite c
```

**newPerspectiveCite**
The New Perspective's source for its reading: "works of the law" ( ) means the practices that marked Israel off, so Paul is not speaking of human effort in general.

```
def newPerspectiveCite : Claim → AtomMeta :=
  fun x =>
    match x with
    | Claim.worksOfLawMeansWorksGenerally =>
      {
        label :=
          "Paul's ‘works of the law’ means the Jewish boundary markers, not works in general",
        kind := PremiseKind.linguistic,
        source :=
          { primary := Reference.work dunnNewPerspective,
            supporting :=
              [Reference.work sandersPaulPalestinianJudaism,
                Reference.work wrightWhatPaulSaid,
                Reference.work wrightJustification],
            tradition := Tradition.criticalScholarship,
            confidence := Confidence.disputed } }
    | c => baseCite c
```

**subjectiveGenitiveCite**
Hays's reading: "faith of Christ" ( X ) is Christ's own faithfulness. Everything else as in `baseCite`.

```
def subjectiveGenitiveCite : Claim → AtomMeta
```

**lawObservantLukeCite**
Jervell's reading of Luke and Acts: what Acts 15 does not lay on gentiles is Israel's law as a mark of belonging, and the law is not refused as a means of salvation. Everything else as in `baseCite`.

```
def lawObservantLukeCite : Claim → AtomMeta
```

**criticalAuthorshipCite**
The critical view of authorship: Ephesians and Titus are not by Paul, and 1 and 2 Peter are not by Peter. Each claim is cited to a scholar who holds that view of that letter, with Ehrman for the case across all four. Marshall's middle view of the Pastoral letters, that they were written by Paul's circle after his death without intent to deceive, is cited with the critical side, because it too denies that Paul wrote Titus.

```
def criticalAuthorshipCite : Claim → AtomMeta
```

**criticsCite**
The critics of the New Perspective: Judaism in Paul's day was not uniformly "in by grace, staying in by obedience", because final vindication according to works was widely held. Gathercole is the main source, with the volume edited by Carson, O'Brien and Seifrid in support.

```
def criticsCite : Claim → AtomMeta :=
  fun x =>
    match x with
    | Claim.secondTempleCovenantalNomism =>
      {
        label :=
          "Second Temple Judaism also held final vindication according to works",
        kind := PremiseKind.historical,
        source :=
          { primary := Reference.work gathercoleWhereIsBoasting,
            supporting := [Reference.work carsonVariegatedNomism1],
            tradition := Tradition.reformedProtestant,
            confidence := Confidence.disputed } }
    | c => reformedCite c
```

**tridentineCite**
Trent's account of what justification is: "not remission of sins merely, but also the sanctification and renewal of the inward man". Everything else as in `baseCite`.

```
def tridentineCite : Claim → AtomMeta :=
  fun x =>
    match x with
    | Claim.justificationIsForensicOnly =>
      {
        label :=
          "Justification is not a verdict only: it renews the inward man",
        kind := PremiseKind.theological,
        source :=
          {
            primary :=
              Reference.work tannerDecrees
                (Bib.Locus.sectionRef
                  "Trent, Session VI (1547), Decree on Justification, ch. 7"),
            tradition := Tradition.romanCatholic,
            confidence := Confidence.wellSupported } }
    | c => baseCite c
```

**finnishCite**
The Finnish reading of Luther: justification is not a verdict only, because Christ himself is present in faith and is the believer's righteousness. Everything else as in `reformedCite`.

```
def finnishCite : Claim → AtomMeta :=
  fun x =>
    match x with
    | Claim.justificationIsForensicOnly =>
```

```
      {
        label :=
          "Justification is not a verdict only: Christ is present in faith",
        kind := PremiseKind.theological,
        source :=
          { primary := Reference.work mannermaaChristPresentInFaith,
            tradition := Tradition.criticalScholarship,
            confidence := Confidence.disputed } }
    | c => reformedCite c
```

**`apocalypticCite`**
The apocalyptic reading: “faith of Christ” is Christ’s own faithfulness. The source recorded is Campbell’s reason for reading it so.

```
def apocalypticCite : Claim → AtomMeta
```

## The canonical witness — faith alone, from the texts all parties accept

### Faith alone from the texts every party accepts

The sola fide argument works through the disputes that surround the doctrine: what "works of the law" ( ) denotes, whether "the faith of Christ" ( X ) is our faith in him, what "saved" ( ) means at Luke 7:50. This argument asks a narrower question, one those disputes can bury. Grant only the texts that Rome and the Reformers both hold as Scripture. What does each part of the New Testament say about how a person is justified, and does faith alone follow?

Every text is a premise cited to Scripture alone. Romans, Galatians, Ephesians and Titus are read together as Paul, whoever wrote the last two, because every party receives them as canon and the question is what the canon says. Hebrews is read as a corpus of its own, because it is anonymous. Trent grants all of them, and its Decree on Justification quotes most. So the texts are rated `consensus`, the highest rating, and nothing turns on them.

The argument is made in the readings. Each part of the New Testament is read in one step, from its texts to what they say. That step is the reading, and it is cited and rated, because texts do not entail conclusions and readings do. Each corpus is made to deliver only what its own texts say, and *faith alone* is split into three parts, so that no corpus has to carry more than its share:

- that faith is **necessary**: Paul ("not justified by works of the law except through faith", Galatians 2:16; "the righteous shall live by faith", 3:11), Hebrews ("without faith it is impossible to please God") and John ("whoever does not believe is condemned already");
- that faith is **sufficient**: Paul ("to the one who does not work but believes", Romans 4:5), John, Peter and Jesus' words in Luke;
- that works are **not the ground** of justification: Paul (Romans 3:28, Ephesians 2:9, Titus 3:5), Peter at the Jerusalem council, and Jesus' parable of the Pharisee and the tax collector.

The rival is Trent, which holds every one of these texts. Set beside the canonical witness with James, it parts at exactly one reading: that "justified" in James 2:24 is the *increase* of a justification already received, by works done in grace (Session VI, ch. 10).

### What the early church said

The readings are cited to the Reformers and to modern exegetes. They are also cited to fathers whom Rome itself venerates and cites, to show that the claims Trent condemns were not coined in the sixteenth century.

- Clement of Rome: "not justified by ourselves … nor by works which we have wrought in holiness of heart; but by that faith through which, from the beginning, Almighty God has justified all men" (1 Clement 32.4).
- Polycarp: "by grace you are saved, not of works" (*Philippians* 1).
- The Epistle to Diognetus, which the Catechism cites (CCC 2271): "that the righteousness of One should justify many transgressors" (9).
- Hilary of Poitiers, a Doctor of the Church: "faith alone justifies", *fides enim sola iustificat* (*Commentary on Matthew* 8.6).

- Basil the Great, another: "to be justified by faith in Christ alone" (Homily 20, *Of Humility*).

They show that faith's sufficiency, and the exclusion of works as ground, were early Christian claims. They do not show that the fathers held the Reformers' *forensic* account of what justification is, a declaring righteous rather than a making righteous. Augustine reads justification as a making righteous, and Trent follows him there. Chrysostom's seventh homily on Romans, on 3:27–28, speaks of justification by faith without saying "faith alone". So the fathers are cited for what they say, and the account of what justification is is argued from Paul.

#### What this does not show

It does not show that the Reformed readings are right. It shows where the disagreement is. Every text is common ground, every reading is cited to the people who hold it, and the results name, corpus by corpus, which readings a reader must reject to deny the conclusion.

#### The questions the later chapters take

- **What does each corpus say, and how is it read?** Each corpus's texts and its one reading, with the ratings ("What each corpus says").
- **What must an opponent reject, and does James contradict Paul?** No single corpus carries the case, and there are exactly three ways to overturn it. James coheres with Paul on one reading of 2:14, and Trent parts at one reading of 2:24 ("What follows, and what an opponent must reject").
- **Where does each claim come from?** ("Appendix: the claims and their sources").

### What each corpus says

Each corpus is a line of reason: its texts as grounds, and one step — the reading — carrying them to what it delivers. The texts are granted by every party; the step is where each corpus is read, and it is cited and rated as a reading.

A corpus delivers only what its texts say. Hebrews says faith is necessary, and nothing about works; the Johannine texts say faith is sufficient and necessary; Peter and Jesus say that works are not the ground and that faith is sufficient. Paul says all three, and he is read twice, because he says them in different places: on works (Romans 3:28, Ephesians 2:8–9, Titus 3:5), that works are not the ground; on faith (Romans 4:4–5, Galatians 2:16, 3:11), that faith is necessary and sufficient. *Faith alone* is the three together (`toFaithAlone`), so no reading has to carry more than its own texts.

#### The readings, rated

Every reading but Hebrews' is rated `disputed`: Trent grants the texts and denies that faith alone follows (Session VI, canon 9). Hebrews' reading is `consensus`, because Trent makes it too — its chapter 8 calls faith the beginning of salvation, "without which it is impossible to please God".

#### How this is checked

`paulineReadingSource`
Paul's reading on works, cited to the Reformed exegesis, and to the first Christian writer outside the New Testament to say it: Clement of Rome, writing that we are justified "not by ourselves …

nor by works which we have wrought in holiness of heart, but by that faith through which, from the beginning, Almighty God has justified all men" (1 Clement 32.4); and to Polycarp, who writes to the Philippians "knowing that by grace you are saved, not of works" (Philippians 1). Rome venerates both as saints.

```
def paulineReadingSource : Source :=
  { primary := Reference.work schreinerFaithAlone,
    supporting :=
      [Reference.work Bib.calvinInstitutes (Bib.Locus.sectionRef "III.xi.19"),
        Reference.work anf1 (Bib.Locus.sectionRef "1 Clement 32.4"),
        Reference.work anf1
          (Bib.Locus.sectionRef "Polycarp, Epistle to the Philippians 1")],
    tradition := Tradition.reformedProtestant,
    confidence := Confidence.disputed }
```

**paulineFaithReadingSource**

Paul's reading on faith: that it is necessary — "not justified by works of the law except through faith" (Galatians 2:16, ), "the righteous shall live by faith" (3:11) — and sufficient — "to the one who does not work but believes … his faith is counted as righteousness" (Romans 4:5). Trent makes the first half of it: its chapter 8 reads the Apostle's "justified by faith" as faith "the beginning of human salvation, the foundation and root of all justification". It denies the second (canon 9), so the reading is `disputed`.

Two fathers Rome names Doctors of the Church say the second half in terms. Basil: "recognizing oneself as lacking true justice, to be justified by faith in Christ alone" (Homily 20, *Of Humility*). Hilary of Poitiers, of Jesus forgiving the paralytic: the Law could not absolve, "since faith alone justifies" — *fides enim sola iustificat* (*Commentary on Matthew* 8.6).

```
def paulineFaithReadingSource : Source :=
  { primary := Reference.work schreinerFaithAlone,
    supporting :=
      [Reference.work tannerDecrees
          (Bib.Locus.sectionRef
            "Trent, Session VI (1547), Decree on Justification, ch. 8"),
        Reference.work Bib.calvinInstitutes (Bib.Locus.sectionRef "III.xi.19"),
        Reference.work basilAsceticalWorks
          (Bib.Locus.sectionRef "Homily 20, Of Humility"),
        Reference.work hilaryMatthew (Bib.Locus.sectionRef "8.6")],
    tradition := Tradition.reformedProtestant,
    confidence := Confidence.disputed }
```

**hebrewsReadingSource**

Hebrews' reading: that faith is necessary. Conceded by Trent.

```
def hebrewsReadingSource : Source :=
  {
    primary :=
      Reference.work bruceHebrews
        (Bib.Locus.adLoc { book := Book.hebrews, chapter := 11, verse := 6 }),
    supporting :=
      [Reference.work tannerDecrees
          (Bib.Locus.sectionRef
```

```
            "Trent, Session VI (1547), Decree on Justification, ch. 8")],
    tradition := Tradition.christianHistoricalGrammatical,
    confidence := Confidence.consensus }
```

**`johannineReadingSource`**
The Johannine reading, cited to Calvin's commentary on John. Aquinas reads the same texts of a faith formed by charity (`TestimonyArguments.SolaFide`).

```
def johannineReadingSource : Source :=
  {
    primary :=
      Reference.work calvinJohn
        (Bib.Locus.adLoc { book := Book.john, chapter := 3, verse := 16 }),
    tradition := Tradition.reformedProtestant,
    confidence := Confidence.disputed }
```

**`petrineReadingSource`**
The Petrine reading, cited to Bruce on Peter's speech at the Jerusalem council.

```
def petrineReadingSource : Source :=
  {
    primary :=
      Reference.work bruceActs
        (Bib.Locus.adLoc { book := Book.acts, chapter := 15, verse := 11 }),
    tradition := Tradition.christianHistoricalGrammatical,
    confidence := Confidence.disputed }
```

**`dominicalReadingSource`**
The dominical reading, cited to Marshall on the Pharisee and the tax collector.

```
def dominicalReadingSource : Source :=
  {
    primary :=
      Reference.work marshallLuke
        (Bib.Locus.adLoc { book := Book.luke, chapter := 18, verse := 14 }),
    tradition := Tradition.christianHistoricalGrammatical,
    confidence := Confidence.disputed }
```

**`jamesReadingSource`**
James's reading: works as the fruit of a faith that has justified.

```
def jamesReadingSource : Source :=
  { primary := Reference.work mooJames (Bib.Locus.adLoc Scripture.james2_14),
    supporting :=
      [Reference.work johnsonJames (Bib.Locus.adLoc Scripture.james2_24),
        Reference.work Bib.calvinInstitutes
          (Bib.Locus.sectionRef "III.xvii.11")],
    tradition := Tradition.reformedProtestant,
    confidence := Confidence.disputed }
```

**`trentAgainstSufficiencySource`**
Trent's use of James 2:24 against faith alone: the verse it quotes in chapter 10, against the sufficiency canon 9 denies.

```
def trentAgainstSufficiencySource : Source :=
  {
    primary :=
      Reference.work tannerDecrees
        (Bib.Locus.sectionRef
          "Trent, Session VI (1547), Decree on Justification, ch. 10 and canon 9"),
    tradition := Tradition.romanCatholic, confidence := Confidence.disputed }
```

**`trentOnJamesSource`**
Trent's reading of James 2:24: justification increased by works.

```
def trentOnJamesSource : Source :=
  {
    primary :=
      Reference.work tannerDecrees
        (Bib.Locus.sectionRef
          "Trent, Session VI (1547), Decree on Justification, ch. 10"),
    tradition := Tradition.romanCatholic, confidence := Confidence.disputed }
```

### The lines

**`paulineLine`** — Paul, on works (Romans 3:28, Ephesians 2:8–9, Titus 3:5)
**Paul, on works**, read as canon: the undisputed letters with Ephesians and Titus, whoever wrote them. "Apart from works of the law" (Romans 3:28), "not of works" (Ephesians 2:9), "not by works done in righteousness" (Titus 3:5): works are not the ground.

(1) $P_1$ — *Romans 3:28: a person is justified by faith apart from works of the law*
(2) $P_5$ — *Ephesians 2:8–9: saved by grace through faith, not of works*
(3) $P_6$ — *Titus 3:5: saved not by works done in righteousness but by his mercy*
(4) $(P_1 \wedge P_5 \wedge P_6) \to P_{23}$
$\vdash P_{23}$ — at issue: *Works are not the ground of justification*

**`paulineFaithLine`** — Paul, on faith (Romans 4:4–5, Galatians 2:16, 3:11)
**Paul, on faith**: faith is necessary — no one is justified except through it (Galatians 2:16, 3:11) — and sufficient — to the one who does not work but believes, faith is counted as righteousness (Romans 4:4–5). Paul's own message, stated apart from what he says about works.

(1) $P_2$ — *Romans 4:4–5: to the one who does not work but believes, faith is counted as righteousness*
(2) $P_3$ — *Galatians 2:16: not justified by works of the law but through faith in Christ*
(3) $P_4$ — *Galatians 3:11: no one is justified before God by the law; the righteous shall live by faith*
(4) $(P_2 \wedge P_3 \wedge P_4) \to P_{21} \wedge P_{22}$
$\vdash P_{21} \wedge P_{22}$ — at issue: $P_{21}$ *Faith is necessary: no one is saved without it;* $P_{22}$ *Faith is sufficient: whoever believes is saved*

`hebrewsLine` — Hebrews
**Hebrews**, read as its own corpus: faith is necessary.

(1) $P_7$ — *Hebrews 10:38–39: the righteous one shall live by faith*
(2) $P_8$ — *Hebrews 11:6: without faith it is impossible to please God*
(3) $(P_7 \wedge P_8) \to P_{21}$
⊢ $P_{21}$ — at issue: *Faith is necessary: no one is saved without it*

`johannineLine` — John
**John**: whoever believes has life, and whoever does not is condemned already.

(1) $P_9$ — *John 3:16–18: whoever believes has eternal life; whoever does not believe is condemned already*
(2) $P_{10}$ — *John 5:24: whoever hears and believes has eternal life and does not come into judgement*
(3) $P_{11}$ — *John 6:28–29: the work of God is that you believe in him whom he has sent*
(4) $(P_9 \wedge P_{10} \wedge P_{11}) \to P_{22} \wedge P_{21}$
⊢ $P_{22} \wedge P_{21}$ — at issue: $P_{22}$ *Faith is sufficient: whoever believes is saved;* $P_{21}$ *Faith is necessary: no one is saved without it*

`petrineLine` — Peter (Acts 10 and 15)
**Peter**, in Luke's report: forgiveness to everyone who believes, and salvation through grace, without the yoke.

(1) $P_{12}$ — *Acts 10:43: everyone who believes in him receives forgiveness of sins*
(2) $P_{13}$ — *Acts 15:10–11: no yoke on the disciples; we are saved through the grace of the Lord Jesus*
(3) $(P_{12} \wedge P_{13}) \to P_{22} \wedge P_{23}$
⊢ $P_{22} \wedge P_{23}$ — at issue: $P_{22}$ *Faith is sufficient: whoever believes is saved;* $P_{23}$ *Works are not the ground of justification*

`dominicalLine` — Jesus (Luke 7 and 18)
**Jesus**, in Luke: the woman whose faith saved her, and the tax collector who went home justified.

(1) $P_{14}$ — *Luke 7:50: your faith has saved you*
(2) $P_{15}$ — *Luke 18:9–14: the tax collector, not the Pharisee who listed his works, went home justified*
(3) $(P_{14} \wedge P_{15}) \to P_{22} \wedge P_{23}$
⊢ $P_{22} \wedge P_{23}$ — at issue: $P_{22}$ *Faith is sufficient: whoever believes is saved;* $P_{23}$ *Works are not the ground of justification*

`toFaithAlone`
The three parts, together, are *faith alone*.

$(P_{21} \wedge P_{22} \wedge P_{23}) \to P_{24}$ — would give: *Justification is by faith alone*

`jamesLine` — James 2

**James**, read with the distinction between justification and sanctification: the faith he calls dead is the demons' assent, and the justification he means is the display of a faith already counted as righteousness. So works are the fruit of saving faith, not its ground.

(1) $P_{16}$ — *James 2:14–17: faith by itself, if it does not have works, is dead*
(2) $P_{17}$ — *James 2:19: even the demons believe, and shudder*
(3) $P_{18}$ — *James 2:21–23: Abraham's faith was completed by his works, and Genesis 15:6 was fulfilled*
(4) $P_{19}$ — *James 2:24: a person is justified by works and not by faith alone*
(5) $P_{27}$ — *James 2:14–26 targets a barren faith — mere assent — not Paul's doctrine*
(6) $P_{28}$ — *'Justified' in James 2:21–24 means shown to be righteous (denied by Trent, which reads 2:24 as an increase of justification by works done in grace)*
(7) $P_{29}$ — *Justification and sanctification are inseparable but distinct*
(8) $(P_{16} \wedge P_{18} \wedge P_{27} \wedge P_{28} \wedge P_{29}) \to P_{25}$

$\vdash P_{25}$ — at issue: *Good works are the fruit and evidence of a true and lively faith*

`toNeverAlone`

Faith alone, with its fruit, is faith that is never alone.

$(P_{24} \wedge P_{25}) \to P_{26}$ — would give: *Justification is by faith alone, by a faith that is never alone*

`trentOnJames`

**Trent's reading of James 2:24.** "Justified" there is the increase of a justification already received, by works done in grace; so works are part of its ground, and faith alone is denied.

$(P_{19} \wedge \neg P_{28}) \to \neg P_{23}$ — would deny: *Works are not the ground of justification*

`jamesAgainstSufficiency`

**Trent's reading of James against sufficiency.** James says faith without works is dead and cannot save (2:14–17), and that a person is justified "not by faith alone" (2:24); read of faith as such, that denies that faith suffices. The rival to the reading on which James and Paul cohere: there, the faith that cannot save is the faith 2:14–17 describes, faith without works (`james2TargetsDeadFaith`).

$(P_{16} \wedge P_{19}) \to \neg P_{22}$ — would deny: *Faith is sufficient: whoever believes is saved*

`notAloneIfWorksGround`

And what follows from that: not faith alone.

$\neg P_{23} \to \neg P_{24}$ — would deny: *Justification is by faith alone*

`corpora`

The corpora, one reading each, Paul's two readings first.

```
def corpora : List (Line Claim) :=
  [paulineLine, paulineFaithLine,
    hebrewsLine, johannineLine,
    petrineLine, dominicalLine]
```

### The readings, by name

What an opponent can reject is a corpus's reading. The burden numbers the readings by their place among the lines — the corpora, then James — and these names say which is which, so every burden below reads as the corpora it concerns. `readings_named` checks each name against its line.

`readings_named`
Each reading's name points at its own line.

```
theorem readings_named : (corpora ++ [jamesLine])[Reading.paul]? = some
    paulineLine  (corpora ++ [jamesLine])[Reading.paulOnFaith]? = some
    paulineFaithLine  (corpora ++ [jamesLine])[Reading.hebrews]? = some
    hebrewsLine  (corpora ++ [jamesLine])[Reading.john]? = some johannineLine
      (corpora ++ [jamesLine])[Reading.peter]? = some petrineLine  (corpora
    ++ [jamesLine])[Reading.jesus]? = some dominicalLine  (corpora ++
    [jamesLine])[Reading.james]? = some jamesLine
-- axioms: propext
```

## What follows, and what an opponent must reject

Grant the texts, read each corpus as its line reads it, and faith alone follows (`canonical_establishes`). Trent's position, which holds the same texts and reads James 2:24 of an increase of justification, follows from its own premises too (`tridentine_establishes`). Every result here is conditional on its premises, as everywhere in the library. What this argument adds is that every premise but the readings is a text all parties accept as Scripture.

### What an opponent must reject

Because the texts are granted, what an opponent can reject is a reading. The *opponent's burden* lists every smallest set of readings whose rejection overturns the case, and proves there is no other way (`canonical_burden`). The library computes the sets, and no one picks them. There are exactly three, one for each part of faith alone.

- To deny that works are not the ground, an opponent must reject three readings: Paul's on works, Peter's and Jesus'. Trent's position, as encoded here, takes this way: on its reading of James 2:24, works are part of the ground.
- To deny that faith is necessary, three: Paul's on faith, Hebrews' and John's. Trent does not take this way, since its chapter 8 reads the Apostle's "justified by faith" of faith as "the beginning of human salvation … without which it is impossible to please God".
- To deny that faith suffices, four: Paul's on faith, John's, Peter's and Jesus'. Trent's canon 9, which condemns the claim that the ungodly is justified by faith alone, denies this too. The reading of James that goes with it is set out below as a rival of its own, not as part of Trent's position.

Hebrews' reading is rated `consensus`, the highest rating, because Trent makes it too, and every other reading `disputed`, the lowest. Because every set holds more than one corpus, no single corpus is load-bearing: take any one reading away and the conclusion still follows (`paul_not_load_bearing`, `hebrews_not_load_bearing`, `john_not_load_bearing`, `peter_not_load_bearing`, `jesus_not_load_bearing`). Two corpora are enough, Hebrews and Jesus' words (`hebrews_and_jesus_suffice`).

The burden is how this library lets several witnesses matter without counting them. When three corpora say works are not the ground, an opponent has to break three readings, each on its own texts.

### Paul and James

Paul's message about faith can be stated on its own: faith is necessary and it is sufficient, from Romans 4:4–5 and Galatians 2:16 and 3:11 (`paul_on_faith_establishes`). Does James contradict it? Not on its texts, since none of them says either. It turns on one reading, of whom James means when he asks "can that faith save him?" (2:14). Read 2:14–17 as about faith without works, and leave aside the contested sense of "justified", and Paul can be held together with every text of James (`paul_on_faith_stands_with_james`). James does not contradict Paul on that reading, and does not support him either. Read James's "that faith" (2:14) and "not by faith alone" (2:24) of faith as such, as Trent does, and the two cannot both be held (`james_against_sufficiency_contradicts_paul`). So the harmony depends on how 2:14 is read.

James does not argue for faith alone, and he does not argue against works. He argues against a faith without them: the demons' belief of 2:19, and the faith that says "go in peace" and gives nothing (2:14–17). Reformed readers distinguish justification, God's verdict, from sanctification, the believer's renewal. Read with that distinction, James 2:21–24 uses "justified" in a *demonstrative* sense: Abraham's offering of Isaac *showed* the faith already counted as righteousness in Genesis 15:6, which James himself quotes. So James adds what the other corpora do not say, that works are the fruit of saving faith. With him the conclusion becomes the Reformed formula, justification by faith alone, by a faith that is never alone. That is a paraphrase of the Westminster Confession, which calls faith "the alone instrument of justification: yet is it not alone in the person justified" (XI.2). Every text of James is a premise, 2:24 included. Jude, which does not address the question, is granted as consistent with the rest and nothing more.

### Where Trent parts

Set beside the canonical witness with James, Trent parts at that sense of "justified". On Trent's reading of James 2:24, works are part of the ground, and faith alone fails. Trent's own decree says more than its reading of James. Its chapter 8 holds that nothing before justification, "whether faith or works", merits it, so Trent too denies that works ground the first justification. Its canon 24 condemns calling works "merely the fruits and signs of Justification obtained", which answers the demonstrative reading directly. The encoding takes Trent's position at chapter 10 only. The crux is found mechanically, as the one claim that breaks Trent at its reading of James (`whyTheCanonicalWitnessStandsAgainstTrent`). The Reformed formula needs it: without the demonstrative reading of James, "faith never alone" no longer follows (`james_demonstrative_is_load_bearing`). The burden with James says the same at the level of readings. Rejecting James's reading alone overturns the formula, and nothing else about faith alone changes (`canonicalWithJames_burden`).

### The positions

Trent's position is written first, because the rival is written before anything is proved. Then come the canonical case, the case with James, and the particular burdens a reader can check one at a time: the case with one corpus's reading rejected, with the readings behind one part of faith alone rejected together, and with all but two rejected. Every text stays granted in each, and what goes is the step that reads them.

### How this is checked

### The rival

`tridentineReading`
Trent's world: every text holds, "justified" in James 2:24 is not demonstrative, works are part of the ground, and faith alone fails.

```
def tridentineReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.jamesJustifiesDemonstratively => False
    | Claim.worksAreNotTheGround => False
    | Claim.justificationByFaithAlone => False
    | x => True
```

`tridentine_establishes`
**Trent's reading is coherent, and it denies faith alone.** Granting every text, Trent reaches its conclusion by its reading of James 2:24.

```
theorem tridentine_establishes : Establishes tridentine
-- axioms: propext, Quot.sound
```

`tridentine_is_satisfiable`
Trent's premises have a model.

```
theorem tridentine_is_satisfiable : Satisfiable tridentine.premises
-- axioms: propext, Quot.sound
```

### The canonical witness

`canonicalReading`
The world in which every text and every reading holds.

```
def canonicalReading : Valuation Claim :=
  fun x => True
```

`canonical_establishes`
**From the texts all parties accept, faith alone follows**, on one reading per corpus: Paul, Hebrews, John, Peter and Jesus' words, each delivering only what its own texts say.

```
theorem canonical_establishes : Establishes canonicalCase
-- axioms: propext, Quot.sound
```

`canonicalCase_is_satisfiable`
The canonical case has a model.

```
theorem canonicalCase_is_satisfiable : Satisfiable canonicalCase.premises
-- axioms: propext, Quot.sound
```

`canonicalWithJames_establishes`
**With James, the Reformed formula follows**: justification by faith alone, by a faith that is never alone. James's texts — all of them, 2:24 included — are premises, and they cohere with the other corpora on the distinction between justification and sanctification.

```
theorem canonicalWithJames_establishes : Establishes canonicalWithJames
-- axioms: propext, Quot.sound
```

`canonicalWithJames_is_satisfiable`
The case with James has a model: James and the other corpora can all be held at once.

```
theorem canonicalWithJames_is_satisfiable : Satisfiable
    canonicalWithJames.premises
-- axioms: propext, Quot.sound
```

**What an opponent must reject**

The texts are granted, so what an opponent can reject is a reading. The burden lists every minimal set of readings whose rejection overturns the case, and proves there is no other way (`Testimony.Logic.Burden`). The results after it take its sets one at a time, as named packages a reader can check: each is an instance of the burden, and is proved from it.

`canonical_burden`
**The opponent's burden against the canonical witness.** There are exactly three ways to overturn it, one for each part of faith alone:

- reject the three readings that say works are not the ground — Paul's on works, Peter's and Jesus';
- or the three that say faith is necessary — Paul's on faith, Hebrews' and John's;
- or the four that say faith is sufficient — Paul's on faith, John's, Peter's and Jesus'.

Nothing less overturns it, and nothing else does. Trent does not take the second way: its Decree on Justification reads the Apostle's "justified by faith" as faith "the beginning of human salvation … without which it is impossible to please God".

```
theorem canonical_burden : OpponentsBurden canonicalCase corpora []
    [toFaithAlone] [[Reading.paul, Reading.peter, Reading.jesus],
    [Reading.paulOnFaith, Reading.hebrews, Reading.john],
    [Reading.paulOnFaith, Reading.john, Reading.peter, Reading.jesus]]
-- axioms: propext, Classical.choice, Quot.sound
```

**What an opponent must reject.** *The canonical witness to faith alone* concludes that justification is by faith alone. That conclusion is overturned exactly when every reading in one of these sets is rejected. Each set is minimal, and no other rejection overturns it:

1. *Paul, on works (Romans 3:28, Ephesians 2:8–9, Titus 3:5)* (disputed); *Peter (Acts 10 and 15)* (disputed); *Jesus (Luke 7 and 18)* (disputed)
2. *Paul, on faith (Romans 4:4–5, Galatians 2:16, 3:11)* (disputed); *Hebrews* (consensus); *John* (disputed)
3. *Paul, on faith (Romans 4:4–5, Galatians 2:16, 3:11)* (disputed); *John* (disputed); *Peter (Acts 10 and 15)* (disputed); *Jesus (Luke 7 and 18)* (disputed)

**No single corpus carries it**

Every set in the burden holds more than one corpus, so no single corpus's rejection overturns the case. Here is each, taken away in turn.

`paul_not_load_bearing`
**Paul is not load-bearing.** Reject both his readings, and Peter and Jesus still say that works are not the ground, Hebrews and John that faith is necessary, and John, Peter and Jesus that it suffices.

```
theorem paul_not_load_bearing : Establishes withoutPaul
-- axioms: propext, Classical.choice, Quot.sound
```

`hebrews_not_load_bearing`
**Nor is Hebrews.** Paul and John say faith is necessary too.

```
theorem hebrews_not_load_bearing : Establishes withoutHebrews
-- axioms: propext, Classical.choice, Quot.sound
```

`john_not_load_bearing`
**Nor is John.** Paul and Hebrews say faith is necessary, and Paul, Peter and Jesus that it is sufficient.

```
theorem john_not_load_bearing : Establishes withoutJohn
-- axioms: propext, Classical.choice, Quot.sound
```

`peter_not_load_bearing`
**Nor is Peter.** Paul and Jesus still say that works are not the ground.

```
theorem peter_not_load_bearing : Establishes withoutPeter
-- axioms: propext, Classical.choice, Quot.sound
```

`jesus_not_load_bearing`
**Nor are Jesus' words.** Paul and Peter still say that works are not the ground.

```
theorem jesus_not_load_bearing : Establishes withoutJesus
-- axioms: propext, Classical.choice, Quot.sound
```

`hebrews_and_jesus_suffice`
**Two corpora are enough**: Hebrews, that faith is necessary, and Jesus' words, that it is sufficient and that works are not the ground. Rejecting Paul's, John's and Peter's readings leaves a reading of each set standing.

```
theorem hebrews_and_jesus_suffice : Establishes hebrewsAndJesus
-- axioms: propext, Classical.choice, Quot.sound
```

`withoutPaul_is_satisfiable`
Each named variant has a model: rejecting readings never makes the rest inconsistent. Without Paul:

```
theorem withoutPaul_is_satisfiable : Satisfiable withoutPaul.premises
-- axioms: propext, Classical.choice, Quot.sound
```

**withoutHebrews_is_satisfiable**
Without Hebrews, the premises have a model.

```
theorem withoutHebrews_is_satisfiable : Satisfiable withoutHebrews.premises
-- axioms: propext, Classical.choice, Quot.sound
```

**withoutJohn_is_satisfiable**
Without John, the premises have a model.

```
theorem withoutJohn_is_satisfiable : Satisfiable withoutJohn.premises
-- axioms: propext, Classical.choice, Quot.sound
```

**withoutPeter_is_satisfiable**
Without Peter, the premises have a model.

```
theorem withoutPeter_is_satisfiable : Satisfiable withoutPeter.premises
-- axioms: propext, Classical.choice, Quot.sound
```

**withoutJesus_is_satisfiable**
Without Jesus' words, the premises have a model.

```
theorem withoutJesus_is_satisfiable : Satisfiable withoutJesus.premises
-- axioms: propext, Classical.choice, Quot.sound
```

**hebrewsAndJesus_is_satisfiable**
Hebrews and Jesus' words alone have a model.

```
theorem hebrewsAndJesus_is_satisfiable : Satisfiable hebrewsAndJesus.premises
-- axioms: propext, Classical.choice, Quot.sound
```

### The three ways, each written down

Each way of overturning the case is a world an opponent could stand in: every text true, the readings of the other corpora granted, and faith alone false. Naming that world is what makes the burden concrete.

**noWorksWitnessReading**
The first way: grant every text and every reading on faith, but none of Paul's on works, Peter's or Jesus'. Faith is necessary and sufficient, but works are not shown not to be the ground.

```
def noWorksWitnessReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.worksAreNotTheGround => False
    | Claim.justificationByFaithAlone => False
    | x => True
```

**works_witnesses_jointly_load_bearing**
**To deny that works are not the ground, an opponent must reject three readings** — Paul's on works, Peter's and Jesus'. With all three rejected, faith alone no longer follows; with any one kept, it does.

```
theorem works_witnesses_jointly_load_bearing : ¬Establishes
    withoutTheWorksWitnesses
-- axioms: propext, Quot.sound
```

`noNecessityWitnessReading`
The second way: grant every text, but not Paul's reading on faith, nor Hebrews', nor John's. Faith is sufficient and works are not the ground, but faith is not shown to be necessary.

```
def noNecessityWitnessReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.faithIsNecessary => False
    | Claim.justificationByFaithAlone => False
    | x => True
```

`necessity_witnesses_jointly_load_bearing`
**To deny that faith is necessary, an opponent must reject three readings** — Paul's on faith, Hebrews' and John's. Trent does not: it reads Paul's "justified by faith" as faith the foundation of justification, without which it is impossible to please God. That part of faith alone is common ground.

```
theorem necessity_witnesses_jointly_load_bearing : ¬Establishes
    withoutTheNecessityWitnesses
-- axioms: propext, Quot.sound
```

`noSufficiencyWitnessReading`
The third way: grant every text, but not Paul's reading on faith, nor John's, Peter's or Jesus'. Faith is necessary and works are not the ground, but faith is not shown to suffice.

```
def noSufficiencyWitnessReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.faithIsSufficient => False
    | Claim.justificationByFaithAlone => False
    | x => True
```

`sufficiency_witnesses_jointly_load_bearing`
**To deny that faith suffices, an opponent must reject four readings** — Paul's on faith, John's, Peter's and Jesus'. It is the widest of the three, since four corpora say it. Trent's canon 9 denies that faith suffices, but Trent's position as encoded here (`tridentine`) takes the first way, at its reading of James 2:24.

```
theorem sufficiency_witnesses_jointly_load_bearing : ¬Establishes
    withoutTheSufficiencyWitnesses
-- axioms: propext, Quot.sound
```

`canonicalWithJames_burden`
**The opponent's burden against the canonical witness with James.** The three ways of overturning faith alone remain, and a fourth is added for the Reformed formula: rejecting James's reading alone. That set has one reading in it — James is the formula's single point of failure, as he is its only witness that works are the fruit of faith.

```
theorem canonicalWithJames_burden : OpponentsBurden canonicalWithJames
    (corpora ++ [jamesLine]) [p Claim.jude20_21] [toFaithAlone, toNeverAlone]
    [[Reading.paul, Reading.peter, Reading.jesus], [Reading.paulOnFaith,
    Reading.hebrews, Reading.john], [Reading.paulOnFaith, Reading.john,
    Reading.peter, Reading.jesus], [Reading.james]]
-- axioms: propext, Classical.choice, Quot.sound
```

**What an opponent must reject.** *The canonical witness, with James* concludes that justification is by faith alone, by a faith never alone. That conclusion is overturned exactly when every reading in one of these sets is rejected. Each set is minimal, and no other rejection overturns it:

1. *Paul, on works (Romans 3:28, Ephesians 2:8–9, Titus 3:5)* (disputed); *Peter (Acts 10 and 15)* (disputed); *Jesus (Luke 7 and 18)* (disputed)
2. *Paul, on faith (Romans 4:4–5, Galatians 2:16, 3:11)* (disputed); *Hebrews* (consensus); *John* (disputed)
3. *Paul, on faith (Romans 4:4–5, Galatians 2:16, 3:11)* (disputed); *John* (disputed); *Peter (Acts 10 and 15)* (disputed); *Jesus (Luke 7 and 18)* (disputed)
4. *James 2* (disputed)

### James

**`jamesUndemonstratedReading`**
James read without the demonstrative sense of "justified": works are not shown to be the fruit of faith, and the Reformed formula does not follow.

```
def jamesUndemonstratedReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.jamesJustifiesDemonstratively => False
    | Claim.worksAreFruitOfFaith => False
    | Claim.faithAloneNeverAlone => False
    | x => True
```

**`james_demonstrative_is_load_bearing`**
**The sense of "justified" in James is load-bearing** for the formula. Take the demonstrative reading away, keeping every text of James and the distinction between justification and sanctification, and "faith never alone" no longer follows.

```
theorem james_demonstrative_is_load_bearing : ¬Establishes
    withJamesUndemonstrated
-- axioms: propext, Quot.sound
```

### Paul on faith, beside James

Paul's message about faith, stated on its own: faith is necessary and it is sufficient. Does James contradict it? Not on its texts: none of them says either. It turns on one reading — of whom James says "can that faith save him?" (2:14).

**`paul_on_faith_establishes`**
**Paul: faith is necessary and sufficient.** From Romans 4:4–5 and Galatians 2:16 and 3:11 alone, on Paul's reading of them.

```
theorem paul_on_faith_establishes : Establishes paulOnFaith
-- axioms: propext, Quot.sound
```

**paulOnFaith_is_satisfiable**
Paul's claim about faith has a model.

```
theorem paulOnFaith_is_satisfiable : Satisfiable paulOnFaith.premises
-- axioms: propext, Quot.sound
```

**paulWithJamesPlainlyReading**
James's world read plainly, beside Paul's: every text of James true, the faith James calls dead is faith without works, justification and sanctification distinct — and "justified" in 2:21–24 given its ordinary sense, not the demonstrative one. Faith is necessary and sufficient.

```
def paulWithJamesPlainlyReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.jamesJustifiesDemonstratively => False
    | Claim.worksAreFruitOfFaith => False
    | Claim.faithAloneNeverAlone => False
    | x => True
```

**paul_on_faith_stands_with_james**
**Paul's claim about faith stands with James.** Every text of James, the reading of 2:14–17 as about faith without works, and the distinction between justification and sanctification can all be held with faith necessary and sufficient — and without the demonstrative sense of "justified" on which James and Trent part. The harmony does not rest on that contested sense.

```
theorem paul_on_faith_stands_with_james : Satisfiable (paulOnFaith.premises ++
    [paulOnFaith.conclusion] ++ jamesWithoutDemonstrative.premises)
-- axioms: propext, Quot.sound
```

**jamesAgainstSufficiencyReading**
The world of James read against sufficiency: every text of James true, and faith, as such, not enough.

```
def jamesAgainstSufficiencyReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.faithIsSufficient => False
    | Claim.justificationByFaithAlone => False
    | Claim.faithAloneNeverAlone => False
    | x => True
```

**jamesReadAgainstSufficiency_is_satisfiable**
James read against sufficiency has a model: the rival is coherent.

```
theorem jamesReadAgainstSufficiency_is_satisfiable : Satisfiable
    jamesReadAgainstSufficiency.premises
-- axioms: propext, Quot.sound
```

`jamesReadAgainstSufficiency_establishes`
The rival reading establishes what it says: faith does not suffice.

```
theorem jamesReadAgainstSufficiency_establishes : Establishes
    jamesReadAgainstSufficiency
-- axioms: propext, Quot.sound
```

`james_against_sufficiency_contradicts_paul`
**What the harmony rests on.** Read "that faith" in James 2:14 and "not by faith alone" in 2:24 of faith as such, as Trent does, and James and Paul's claim about faith cannot both be held. So the harmony is a reading, not a given: it rests on the faith James says cannot save being the faith 2:14–17 describes — faith without works — which is `james2TargetsDeadFaith`, cited to Moo and Johnson.

```
theorem james_against_sufficiency_contradicts_paul : ¬Satisfiable
    (paulOnFaith.premises ++ jamesReadAgainstSufficiency.premises)
-- axioms: propext, Classical.choice, Quot.sound
```

**Why the canonical witness stands against Trent**

Both positions hold every text. They part at one reading: the sense of "justified" in James 2:21–24.

`whyTheCanonicalWitnessStandsAgainstTrent`
**Why the canonical witness, with James, stands against Trent.** The crux is the demonstrative sense of "justified" in James: it breaks Trent at exactly its reading of James 2:24, and the Reformed formula needs it. Every other premise of Trent — every text — the canonical witness holds too.

**Why *The canonical witness, with James* stands against *Trent, reading James 2:24 as justification increased by works.***

- **The crux:** $P_{28}$, a premise of *The canonical witness, with James*.
- **What it does:** its conclusion does not follow without it.
- **Where the rival breaks:** $\neg P_{28}$ cannot be held together with $P_{28}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - $P_{28}$ 'Justified' in James 2:21–24 means shown to be righteous, not made righteous — *disputed*: [32, III.xvii.11]; Jas 2:21-23

**How the burdens are built**

Each is built with `ArgumentPackage.rejecting`, the operation the opponent's burden quantifies over (`Testimony.Logic.Burden`), and its result is proved from that burden in `Testimony Arguments.CanonicalWitness.Results`. So the named burdens are instances of the computed one, and cannot drift from it.

**`allTexts`**
Every text the argument cites, from every corpus and from James. The rival holds all of them.

(1) $P_{1}$ — *Romans 3:28: a person is justified by faith apart from works of the law*
(2) $P_{5}$ — *Ephesians 2:8–9: saved by grace through faith, not of works*
(3) $P_{6}$ — *Titus 3:5: saved not by works done in righteousness but by his mercy*
(4) $P_{2}$ — *Romans 4:4–5: to the one who does not work but believes, faith is counted as righteousness*
(5) $P_{3}$ — *Galatians 2:16: not justified by works of the law but through faith in Christ*
(6) $P_{4}$ — *Galatians 3:11: no one is justified before God by the law; the righteous shall live by faith*
(7) $P_{7}$ — *Hebrews 10:38–39: the righteous one shall live by faith*
(8) $P_{8}$ — *Hebrews 11:6: without faith it is impossible to please God*
(9) $P_{9}$ — *John 3:16–18: whoever believes has eternal life; whoever does not believe is condemned already*
(10) $P_{10}$ — *John 5:24: whoever hears and believes has eternal life and does not come into judgement*
(11) $P_{11}$ — *John 6:28–29: the work of God is that you believe in him whom he has sent*
(12) $P_{12}$ — *Acts 10:43: everyone who believes in him receives forgiveness of sins*
(13) $P_{13}$ — *Acts 15:10–11: no yoke on the disciples; we are saved through the grace of the Lord Jesus*
(14) $P_{14}$ — *Luke 7:50: your faith has saved you*
(15) $P_{15}$ — *Luke 18:9–14: the tax collector, not the Pharisee who listed his works, went home justified*
(16) $P_{16}$ — *James 2:14–17: faith by itself, if it does not have works, is dead*
(17) $P_{17}$ — *James 2:19: even the demons believe, and shudder*
(18) $P_{18}$ — *James 2:21–23: Abraham's faith was completed by his works, and Genesis 15:6 was fulfilled*
(19) $P_{19}$ — *James 2:24: a person is justified by works and not by faith alone*
(20) $P_{20}$ — *Jude 20–21: keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ*

**`tridentine`** — Trent, reading James 2:24 as justification increased by works
**Trent.** It grants every text the canonical witness reads — its Decree on Justification quotes most of them — and reads James 2:24 as the increase of a justification already received, by works done in grace (Session VI, ch. 10). So works are part of the ground, and faith alone is denied.

(1) $P_{1}$ — *Romans 3:28: a person is justified by faith apart from works of the law*
(2) $P_{5}$ — *Ephesians 2:8–9: saved by grace through faith, not of works*
(3) $P_{6}$ — *Titus 3:5: saved not by works done in righteousness but by his mercy*
(4) $P_{2}$ — *Romans 4:4–5: to the one who does not work but believes, faith is counted as righteousness*
(5) $P_{3}$ — *Galatians 2:16: not justified by works of the law but through faith in Christ*
(6) $P_{4}$ — *Galatians 3:11: no one is justified before God by the law; the righteous shall live by faith*
(7) $P_{7}$ — *Hebrews 10:38–39: the righteous one shall live by faith*
(8) $P_{8}$ — *Hebrews 11:6: without faith it is impossible to please God*
(9) $P_{9}$ — *John 3:16–18: whoever believes has eternal life; whoever does not believe is condemned already*
(10) $P_{10}$ — *John 5:24: whoever hears and believes has eternal life and does not come into judgement*
(11) $P_{11}$ — *John 6:28–29: the work of God is that you believe in him whom he has sent*
(12) $P_{12}$ — *Acts 10:43: everyone who believes in him receives forgiveness of sins*
(13) $P_{13}$ — *Acts 15:10–11: no yoke on the disciples; we are saved through the grace of the Lord Jesus*
(14) $P_{14}$ — *Luke 7:50: your faith has saved you*

(15) $P_{15}$ — *Luke 18:9–14: the tax collector, not the Pharisee who listed his works, went home justified*
(16) $P_{16}$ — *James 2:14–17: faith by itself, if it does not have works, is dead*
(17) $P_{17}$ — *James 2:19: even the demons believe, and shudder*
(18) $P_{18}$ — *James 2:21–23: Abraham's faith was completed by his works, and Genesis 15:6 was fulfilled*
(19) $P_{19}$ — *James 2:24: a person is justified by works and not by faith alone*
(20) $P_{20}$ — *Jude 20–21: keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ*
(21) $\neg P_{28}$ — denied: *'Justified' in James 2:21–24 means shown to be righteous (denied by Trent, which reads 2:24 as an increase of justification by works done in grace)*
(22) $(P_{19} \wedge \neg P_{28}) \to \neg P_{23}$ — would deny: *Works are not the ground of justification*
(23) $\neg P_{23} \to \neg P_{24}$
$\vdash \neg P_{24}$ — at issue, the denial of: *Justification is by faith alone*

*Grounded in scripture alone:* Romans 3:28: a person is justified by faith apart from works of the law, Ephesians 2:8–9: saved by grace through faith, not of works, Titus 3:5: saved not by works done in righteousness but by his mercy, Romans 4:4–5: to the one who does not work but believes, faith is counted as righteousness, Galatians 2:16: not justified by works of the law but through faith in Christ, Galatians 3:11: no one is justified before God by the law; the righteous shall live by faith, Hebrews 10:38–39: the righteous one shall live by faith, Hebrews 11:6: without faith it is impossible to please God, John 3:16–18: whoever believes has eternal life; whoever does not believe is condemned already, John 5:24: whoever hears and believes has eternal life and does not come into judgement, John 6:28–29: the work of God is that you believe in him whom he has sent, Acts 10:43: everyone who believes in him receives forgiveness of sins, Acts 15:10–11: no yoke on the disciples; we are saved through the grace of the Lord Jesus, Luke 7:50: your faith has saved you, Luke 18:9–14: the tax collector, not the Pharisee who listed his works, went home justified, James 2:14–17: faith by itself, if it does not have works, is dead, James 2:19: even the demons believe, and shudder, James 2:21–23: Abraham's faith was completed by his works, and Genesis 15:6 was fulfilled, James 2:24: a person is justified by works and not by faith alone, Jude 20–21: keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ.

`canonicalCase` — The canonical witness to faith alone
**The canonical witness**: every corpus, each on its own reading, and the three parts of faith alone put together.

(1) $P_{1}$ — *Romans 3:28: a person is justified by faith apart from works of the law*
(2) $P_{5}$ — *Ephesians 2:8–9: saved by grace through faith, not of works*
(3) $P_{6}$ — *Titus 3:5: saved not by works done in righteousness but by his mercy*
(4) $P_{2}$ — *Romans 4:4–5: to the one who does not work but believes, faith is counted as righteousness*
(5) $P_{3}$ — *Galatians 2:16: not justified by works of the law but through faith in Christ*
(6) $P_{4}$ — *Galatians 3:11: no one is justified before God by the law; the righteous shall live by faith*
(7) $P_{7}$ — *Hebrews 10:38–39: the righteous one shall live by faith*
(8) $P_{8}$ — *Hebrews 11:6: without faith it is impossible to please God*
(9) $P_{9}$ — *John 3:16–18: whoever believes has eternal life; whoever does not believe is condemned already*
(10) $P_{10}$ — *John 5:24: whoever hears and believes has eternal life and does not come into judgement*
(11) $P_{11}$ — *John 6:28–29: the work of God is that you believe in him whom he has sent*
(12) $P_{12}$ — *Acts 10:43: everyone who believes in him receives forgiveness of sins*

(13) $P_{13}$ — *Acts 15:10–11: no yoke on the disciples; we are saved through the grace of the Lord Jesus*

(14) $P_{14}$ — *Luke 7:50: your faith has saved you*

(15) $P_{15}$ — *Luke 18:9–14: the tax collector, not the Pharisee who listed his works, went home justified*

(16) $(P_1 \wedge P_5 \wedge P_6) \to P_{23}$ — would give: *Works are not the ground of justification*

(17) $(P_2 \wedge P_3 \wedge P_4) \to P_{21} \wedge P_{22}$ — would give: $P_{21}$ *Faith is necessary: no one is saved without it;* $P_{22}$ *Faith is sufficient: whoever believes is saved*

(18) $(P_7 \wedge P_8) \to P_{21}$ — would give: *Faith is necessary: no one is saved without it*

(19) $(P_9 \wedge P_{10} \wedge P_{11}) \to P_{22} \wedge P_{21}$ — would give: $P_{22}$ *Faith is sufficient: whoever believes is saved;* $P_{21}$ *Faith is necessary: no one is saved without it*

(20) $(P_{12} \wedge P_{13}) \to P_{22} \wedge P_{23}$ — would give: $P_{22}$ *Faith is sufficient: whoever believes is saved;* $P_{23}$ *Works are not the ground of justification*

(21) $(P_{14} \wedge P_{15}) \to P_{22} \wedge P_{23}$ — would give: $P_{22}$ *Faith is sufficient: whoever believes is saved;* $P_{23}$ *Works are not the ground of justification*

(22) $(P_{21} \wedge P_{22} \wedge P_{23}) \to P_{24}$

$\vdash P_{24}$ — at issue: *Justification is by faith alone*

*Grounded in scripture alone:* Romans 3:28: a person is justified by faith apart from works of the law, Ephesians 2:8–9: saved by grace through faith, not of works, Titus 3:5: saved not by works done in righteousness but by his mercy, Romans 4:4–5: to the one who does not work but believes, faith is counted as righteousness, Galatians 2:16: not justified by works of the law but through faith in Christ, Galatians 3:11: no one is justified before God by the law; the righteous shall live by faith, Hebrews 10:38–39: the righteous one shall live by faith, Hebrews 11:6: without faith it is impossible to please God, John 3:16–18: whoever believes has eternal life; whoever does not believe is condemned already, John 5:24: whoever hears and believes has eternal life and does not come into judgement, John 6:28–29: the work of God is that you believe in him whom he has sent, Acts 10:43: everyone who believes in him receives forgiveness of sins, Acts 15:10–11: no yoke on the disciples; we are saved through the grace of the Lord Jesus, Luke 7:50: your faith has saved you, Luke 18:9–14: the tax collector, not the Pharisee who listed his works, went home justified.

**`canonicalWithJames`** — The canonical witness, with James

**The canonical witness with James**: James read with the distinction between justification and sanctification, and Jude as consistent with the rest. It concludes the Reformed formula — faith alone, but a faith never alone.

(1) $P_1$ — *Romans 3:28: a person is justified by faith apart from works of the law*

(2) $P_5$ — *Ephesians 2:8–9: saved by grace through faith, not of works*

(3) $P_6$ — *Titus 3:5: saved not by works done in righteousness but by his mercy*

(4) $P_2$ — *Romans 4:4–5: to the one who does not work but believes, faith is counted as righteousness*

(5) $P_3$ — *Galatians 2:16: not justified by works of the law but through faith in Christ*

(6) $P_4$ — *Galatians 3:11: no one is justified before God by the law; the righteous shall live by faith*

(7) $P_7$ — *Hebrews 10:38–39: the righteous one shall live by faith*

(8) $P_8$ — *Hebrews 11:6: without faith it is impossible to please God*

(9) $P_9$ — *John 3:16–18: whoever believes has eternal life; whoever does not believe is condemned already*

(10) $P_{10}$ — *John 5:24: whoever hears and believes has eternal life and does not come into judgement*

(11) $P_{11}$ — *John 6:28–29: the work of God is that you believe in him whom he has sent*

(12) $P_{12}$ — *Acts 10:43: everyone who believes in him receives forgiveness of sins*

(13) $P_{13}$ — *Acts 15:10–11: no yoke on the disciples; we are saved through the grace of the Lord Jesus*

(14) $P_{14}$ — *Luke 7:50: your faith has saved you*

(15) $P_{15}$ — *Luke 18:9–14: the tax collector, not the Pharisee who listed his works, went home justified*

(16) $P_{16}$ — *James 2:14–17: faith by itself, if it does not have works, is dead*

(17) $P_{17}$ — *James 2:19: even the demons believe, and shudder*

(18) $P_{18}$ — *James 2:21–23: Abraham's faith was completed by his works, and Genesis 15:6 was fulfilled*

(19) $P_{19}$ — *James 2:24: a person is justified by works and not by faith alone*

(20) $P_{27}$ — *James 2:14–26 targets a barren faith — mere assent — not Paul's doctrine*

(21) $P_{28}$ — *'Justified' in James 2:21–24 means shown to be righteous (denied by Trent, which reads 2:24 as an increase of justification by works done in grace)*

(22) $P_{29}$ — *Justification and sanctification are inseparable but distinct*

(23) $P_{20}$ — *Jude 20–21: keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ*

(24) $(P_1 \wedge P_5 \wedge P_6) \to P_{23}$ — would give: *Works are not the ground of justification*

(25) $(P_2 \wedge P_3 \wedge P_4) \to P_{21} \wedge P_{22}$ — would give: $P_{21}$ *Faith is necessary: no one is saved without it;* $P_{22}$ *Faith is sufficient: whoever believes is saved*

(26) $(P_7 \wedge P_8) \to P_{21}$ — would give: *Faith is necessary: no one is saved without it*

(27) $(P_9 \wedge P_{10} \wedge P_{11}) \to P_{22} \wedge P_{21}$ — would give: $P_{22}$ *Faith is sufficient: whoever believes is saved;* $P_{21}$ *Faith is necessary: no one is saved without it*

(28) $(P_{12} \wedge P_{13}) \to P_{22} \wedge P_{23}$ — would give: $P_{22}$ *Faith is sufficient: whoever believes is saved;* $P_{23}$ *Works are not the ground of justification*

(29) $(P_{14} \wedge P_{15}) \to P_{22} \wedge P_{23}$ — would give: $P_{22}$ *Faith is sufficient: whoever believes is saved;* $P_{23}$ *Works are not the ground of justification*

(30) $(P_{16} \wedge P_{18} \wedge P_{27} \wedge P_{28} \wedge P_{29}) \to P_{25}$ — would give: *Good works are the fruit and evidence of a true and lively faith*

(31) $(P_{21} \wedge P_{22} \wedge P_{23}) \to P_{24}$ — would give: *Justification is by faith alone*

(32) $(P_{24} \wedge P_{25}) \to P_{26}$

$\vdash P_{26}$ — at issue: *Justification is by faith alone, by a faith that is never alone*

*Grounded in scripture alone:* Romans 3:28: a person is justified by faith apart from works of the law, Ephesians 2:8–9: saved by grace through faith, not of works, Titus 3:5: saved not by works done in righteousness but by his mercy, Romans 4:4–5: to the one who does not work but believes, faith is counted as righteousness, Galatians 2:16: not justified by works of the law but through faith in Christ, Galatians 3:11: no one is justified before God by the law; the righteous shall live by faith, Hebrews 10:38–39: the righteous one shall live by faith, Hebrews 11:6: without faith it is impossible to please God, John 3:16–18: whoever believes has eternal life; whoever does not believe is condemned already, John 5:24: whoever hears and believes has eternal life and does not come into judgement, John 6:28–29: the work of God is that you believe in him whom he has sent, Acts 10:43: everyone who believes in him receives forgiveness of sins, Acts 15:10–11: no yoke on the disciples; we are saved through the grace of the Lord Jesus, Luke 7:50: your faith has saved you, Luke 18:9–14: the tax collector, not the Pharisee who listed his works, went home justified, James 2:14–17: faith by itself, if it does not have works, is dead, James 2:19: even the demons believe, and shudder, James 2:21–23: Abraham's faith was completed by his works, and Genesis 15:6 was fulfilled, James 2:24: a person is justified by works and not by faith alone, Jude 20–21: keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ.

**One corpus's reading rejected**

`withoutPaul` — The canonical witness, without Paul's readings
Without Paul: both his readings, on works and on faith.

(1) $P_1$ — *Romans 3:28: a person is justified by faith apart from works of the law*
(2) $P_5$ — *Ephesians 2:8–9: saved by grace through faith, not of works*
(3) $P_6$ — *Titus 3:5: saved not by works done in righteousness but by his mercy*
(4) $P_2$ — *Romans 4:4–5: to the one who does not work but believes, faith is counted as righteousness*
(5) $P_3$ — *Galatians 2:16: not justified by works of the law but through faith in Christ*
(6) $P_4$ — *Galatians 3:11: no one is justified before God by the law; the righteous shall live by faith*
(7) $P_7$ — *Hebrews 10:38–39: the righteous one shall live by faith*
(8) $P_8$ — *Hebrews 11:6: without faith it is impossible to please God*
(9) $P_9$ — *John 3:16–18: whoever believes has eternal life; whoever does not believe is condemned already*
(10) $P_{10}$ — *John 5:24: whoever hears and believes has eternal life and does not come into judgement*
(11) $P_{11}$ — *John 6:28–29: the work of God is that you believe in him whom he has sent*
(12) $P_{12}$ — *Acts 10:43: everyone who believes in him receives forgiveness of sins*
(13) $P_{13}$ — *Acts 15:10–11: no yoke on the disciples; we are saved through the grace of the Lord Jesus*
(14) $P_{14}$ — *Luke 7:50: your faith has saved you*
(15) $P_{15}$ — *Luke 18:9–14: the tax collector, not the Pharisee who listed his works, went home justified*
(16) $(P_7 \wedge P_8) \to P_{21}$ — would give: *Faith is necessary: no one is saved without it*
(17) $(P_9 \wedge P_{10} \wedge P_{11}) \to P_{22} \wedge P_{21}$ — would give: $P_{22}$ *Faith is sufficient: whoever believes is saved;* $P_{21}$ *Faith is necessary: no one is saved without it*
(18) $(P_{12} \wedge P_{13}) \to P_{22} \wedge P_{23}$ — would give: $P_{22}$ *Faith is sufficient: whoever believes is saved;* $P_{23}$ *Works are not the ground of justification*
(19) $(P_{14} \wedge P_{15}) \to P_{22} \wedge P_{23}$ — would give: $P_{22}$ *Faith is sufficient: whoever believes is saved;* $P_{23}$ *Works are not the ground of justification*
(20) $(P_{21} \wedge P_{22} \wedge P_{23}) \to P_{24}$
$\vdash P_{24}$ — at issue: *Justification is by faith alone*

*Grounded in scripture alone:* Romans 3:28: a person is justified by faith apart from works of the law, Ephesians 2:8–9: saved by grace through faith, not of works, Titus 3:5: saved not by works done in righteousness but by his mercy, Romans 4:4–5: to the one who does not work but believes, faith is counted as righteousness, Galatians 2:16: not justified by works of the law but through faith in Christ, Galatians 3:11: no one is justified before God by the law; the righteous shall live by faith, Hebrews 10:38–39: the righteous one shall live by faith, Hebrews 11:6: without faith it is impossible to please God, John 3:16–18: whoever believes has eternal life; whoever does not believe is condemned already, John 5:24: whoever hears and believes has eternal life and does not come into judgement, John 6:28–29: the work of God is that you believe in him whom he has sent, Acts 10:43: everyone who believes in him receives forgiveness of sins, Acts 15:10–11: no yoke on the disciples; we are saved through the grace of the Lord Jesus, Luke 7:50: your faith has saved you, Luke 18:9–14: the tax collector, not the Pharisee who listed his works, went home justified.

**`withoutHebrews`** — The canonical witness, without Hebrews' reading
Without Hebrews' reading.

(1) $P_1$ — *Romans 3:28: a person is justified by faith apart from works of the law*
(2) $P_5$ — *Ephesians 2:8–9: saved by grace through faith, not of works*
(3) $P_6$ — *Titus 3:5: saved not by works done in righteousness but by his mercy*
(4) $P_2$ — *Romans 4:4–5: to the one who does not work but believes, faith is counted as righteousness*
(5) $P_3$ — *Galatians 2:16: not justified by works of the law but through faith in Christ*
(6) $P_4$ — *Galatians 3:11: no one is justified before God by the law; the righteous shall live by faith*
(7) $P_7$ — *Hebrews 10:38–39: the righteous one shall live by faith*
(8) $P_8$ — *Hebrews 11:6: without faith it is impossible to please God*
(9) $P_9$ — *John 3:16–18: whoever believes has eternal life; whoever does not believe is condemned already*
(10) $P_{10}$ — *John 5:24: whoever hears and believes has eternal life and does not come into judgement*
(11) $P_{11}$ — *John 6:28–29: the work of God is that you believe in him whom he has sent*
(12) $P_{12}$ — *Acts 10:43: everyone who believes in him receives forgiveness of sins*
(13) $P_{13}$ — *Acts 15:10–11: no yoke on the disciples; we are saved through the grace of the Lord Jesus*
(14) $P_{14}$ — *Luke 7:50: your faith has saved you*
(15) $P_{15}$ — *Luke 18:9–14: the tax collector, not the Pharisee who listed his works, went home justified*
(16) $(P_1 \wedge P_5 \wedge P_6) \to P_{23}$ — would give: *Works are not the ground of justification*
(17) $(P_2 \wedge P_3 \wedge P_4) \to P_{21} \wedge P_{22}$ — would give: $P_{21}$ *Faith is necessary: no one is saved without it;* $P_{22}$ *Faith is sufficient: whoever believes is saved*
(18) $(P_9 \wedge P_{10} \wedge P_{11}) \to P_{22} \wedge P_{21}$ — would give: $P_{22}$ *Faith is sufficient: whoever believes is saved;* $P_{21}$ *Faith is necessary: no one is saved without it*
(19) $(P_{12} \wedge P_{13}) \to P_{22} \wedge P_{23}$ — would give: $P_{22}$ *Faith is sufficient: whoever believes is saved;* $P_{23}$ *Works are not the ground of justification*
(20) $(P_{14} \wedge P_{15}) \to P_{22} \wedge P_{23}$ — would give: $P_{22}$ *Faith is sufficient: whoever believes is saved;* $P_{23}$ *Works are not the ground of justification*
(21) $(P_{21} \wedge P_{22} \wedge P_{23}) \to P_{24}$
$\vdash P_{24}$ — at issue: *Justification is by faith alone*

*Grounded in scripture alone:* Romans 3:28: a person is justified by faith apart from works of the law, Ephesians 2:8–9: saved by grace through faith, not of works, Titus 3:5: saved not by works done in righteousness but by his mercy, Romans 4:4–5: to the one who does not work but believes, faith is counted as righteousness, Galatians 2:16: not justified by works of the law but through faith in Christ, Galatians 3:11: no one is justified before God by the law; the righteous shall live by faith, Hebrews 10:38–39: the righteous one shall live by faith, Hebrews 11:6: without faith it is impossible to please God, John 3:16–18: whoever believes has eternal life; whoever does not believe is condemned already, John 5:24: whoever hears and believes has eternal life and does not come into judgement, John 6:28–29: the work of God is that you believe in him whom he has sent, Acts 10:43: everyone who believes in him receives forgiveness of sins, Acts 15:10–11: no yoke on the disciples; we are saved through the grace of the Lord Jesus, Luke 7:50: your faith has saved you, Luke 18:9–14: the tax collector, not the Pharisee who listed his works, went home justified.

**`withoutJohn`** — The canonical witness, without John's reading
Without John's reading.

(1) $P_1$ — *Romans 3:28: a person is justified by faith apart from works of the law*
(2) $P_5$ — *Ephesians 2:8–9: saved by grace through faith, not of works*
(3) $P_6$ — *Titus 3:5: saved not by works done in righteousness but by his mercy*
(4) $P_2$ — *Romans 4:4–5: to the one who does not work but believes, faith is counted as righteousness*
(5) $P_3$ — *Galatians 2:16: not justified by works of the law but through faith in Christ*
(6) $P_4$ — *Galatians 3:11: no one is justified before God by the law; the righteous shall live by faith*
(7) $P_7$ — *Hebrews 10:38–39: the righteous one shall live by faith*
(8) $P_8$ — *Hebrews 11:6: without faith it is impossible to please God*
(9) $P_9$ — *John 3:16–18: whoever believes has eternal life; whoever does not believe is condemned already*
(10) $P_{10}$ — *John 5:24: whoever hears and believes has eternal life and does not come into judgement*
(11) $P_{11}$ — *John 6:28–29: the work of God is that you believe in him whom he has sent*
(12) $P_{12}$ — *Acts 10:43: everyone who believes in him receives forgiveness of sins*
(13) $P_{13}$ — *Acts 15:10–11: no yoke on the disciples; we are saved through the grace of the Lord Jesus*
(14) $P_{14}$ — *Luke 7:50: your faith has saved you*
(15) $P_{15}$ — *Luke 18:9–14: the tax collector, not the Pharisee who listed his works, went home justified*
(16) $(P_1 \wedge P_5 \wedge P_6) \to P_{23}$ — would give: *Works are not the ground of justification*
(17) $(P_2 \wedge P_3 \wedge P_4) \to P_{21} \wedge P_{22}$ — would give: $P_{21}$ *Faith is necessary: no one is saved without it;* $P_{22}$ *Faith is sufficient: whoever believes is saved*
(18) $(P_7 \wedge P_8) \to P_{21}$ — would give: *Faith is necessary: no one is saved without it*
(19) $(P_{12} \wedge P_{13}) \to P_{22} \wedge P_{23}$ — would give: $P_{22}$ *Faith is sufficient: whoever believes is saved;* $P_{23}$ *Works are not the ground of justification*
(20) $(P_{14} \wedge P_{15}) \to P_{22} \wedge P_{23}$ — would give: $P_{22}$ *Faith is sufficient: whoever believes is saved;* $P_{23}$ *Works are not the ground of justification*
(21) $(P_{21} \wedge P_{22} \wedge P_{23}) \to P_{24}$
$\vdash P_{24}$ — at issue: *Justification is by faith alone*

*Grounded in scripture alone:* Romans 3:28: a person is justified by faith apart from works of the law, Ephesians 2:8–9: saved by grace through faith, not of works, Titus 3:5: saved not by works done in righteousness but by his mercy, Romans 4:4–5: to the one who does not work but believes, faith is counted as righteousness, Galatians 2:16: not justified by works of the law but through faith in Christ, Galatians 3:11: no one is justified before God by the law; the righteous shall live by faith, Hebrews 10:38–39: the righteous one shall live by faith, Hebrews 11:6: without faith it is impossible to please God, John 3:16–18: whoever believes has eternal life; whoever does not believe is condemned already, John 5:24: whoever hears and believes has eternal life and does not come into judgement, John 6:28–29: the work of God is that you believe in him whom he has sent, Acts 10:43: everyone who believes in him receives forgiveness of sins, Acts 15:10–11: no yoke on the disciples; we are saved through the grace of the Lord Jesus, Luke 7:50: your faith has saved you, Luke 18:9–14: the tax collector, not the Pharisee who listed his works, went home justified.

**`withoutPeter`** — The canonical witness, without Peter's reading
Without Peter's reading.

(1) $P_1$ — *Romans 3:28: a person is justified by faith apart from works of the law*
(2) $P_5$ — *Ephesians 2:8–9: saved by grace through faith, not of works*
(3) $P_6$ — *Titus 3:5: saved not by works done in righteousness but by his mercy*
(4) $P_2$ — *Romans 4:4–5: to the one who does not work but believes, faith is counted as righteousness*
(5) $P_3$ — *Galatians 2:16: not justified by works of the law but through faith in Christ*
(6) $P_4$ — *Galatians 3:11: no one is justified before God by the law; the righteous shall live by faith*
(7) $P_7$ — *Hebrews 10:38–39: the righteous one shall live by faith*
(8) $P_8$ — *Hebrews 11:6: without faith it is impossible to please God*
(9) $P_9$ — *John 3:16–18: whoever believes has eternal life; whoever does not believe is condemned already*
(10) $P_{10}$ — *John 5:24: whoever hears and believes has eternal life and does not come into judgement*
(11) $P_{11}$ — *John 6:28–29: the work of God is that you believe in him whom he has sent*
(12) $P_{12}$ — *Acts 10:43: everyone who believes in him receives forgiveness of sins*
(13) $P_{13}$ — *Acts 15:10–11: no yoke on the disciples; we are saved through the grace of the Lord Jesus*
(14) $P_{14}$ — *Luke 7:50: your faith has saved you*
(15) $P_{15}$ — *Luke 18:9–14: the tax collector, not the Pharisee who listed his works, went home justified*
(16) $(P_1 \wedge P_5 \wedge P_6) \to P_{23}$ — would give: *Works are not the ground of justification*
(17) $(P_2 \wedge P_3 \wedge P_4) \to P_{21} \wedge P_{22}$ — would give: $P_{21}$ *Faith is necessary: no one is saved without it;* $P_{22}$ *Faith is sufficient: whoever believes is saved*
(18) $(P_7 \wedge P_8) \to P_{21}$ — would give: *Faith is necessary: no one is saved without it*
(19) $(P_9 \wedge P_{10} \wedge P_{11}) \to P_{22} \wedge P_{21}$ — would give: $P_{22}$ *Faith is sufficient: whoever believes is saved;* $P_{21}$ *Faith is necessary: no one is saved without it*
(20) $(P_{14} \wedge P_{15}) \to P_{22} \wedge P_{23}$ — would give: $P_{22}$ *Faith is sufficient: whoever believes is saved;* $P_{23}$ *Works are not the ground of justification*
(21) $(P_{21} \wedge P_{22} \wedge P_{23}) \to P_{24}$
$\vdash P_{24}$ — at issue: *Justification is by faith alone*

*Grounded in scripture alone:* Romans 3:28: a person is justified by faith apart from works of the law, Ephesians 2:8–9: saved by grace through faith, not of works, Titus 3:5: saved not by works done in righteousness but by his mercy, Romans 4:4–5: to the one who does not work but believes, faith is counted as righteousness, Galatians 2:16: not justified by works of the law but through faith in Christ, Galatians 3:11: no one is justified before God by the law; the righteous shall live by faith, Hebrews 10:38–39: the righteous one shall live by faith, Hebrews 11:6: without faith it is impossible to please God, John 3:16–18: whoever believes has eternal life; whoever does not believe is condemned already, John 5:24: whoever hears and believes has eternal life and does not come into judgement, John 6:28–29: the work of God is that you believe in him whom he has sent, Acts 10:43: everyone who believes in him receives forgiveness of sins, Acts 15:10–11: no yoke on the disciples; we are saved through the grace of the Lord Jesus, Luke 7:50: your faith has saved you, Luke 18:9–14: the tax collector, not the Pharisee who listed his works, went home justified.

**`withoutJesus`** — The canonical witness, without the reading of Jesus' words
Without the reading of Jesus' words.

(1) $P_1$ — *Romans 3:28: a person is justified by faith apart from works of the law*
(2) $P_5$ — *Ephesians 2:8–9: saved by grace through faith, not of works*
(3) $P_6$ — *Titus 3:5: saved not by works done in righteousness but by his mercy*
(4) $P_2$ — *Romans 4:4–5: to the one who does not work but believes, faith is counted as righteousness*
(5) $P_3$ — *Galatians 2:16: not justified by works of the law but through faith in Christ*
(6) $P_4$ — *Galatians 3:11: no one is justified before God by the law; the righteous shall live by faith*
(7) $P_7$ — *Hebrews 10:38–39: the righteous one shall live by faith*
(8) $P_8$ — *Hebrews 11:6: without faith it is impossible to please God*
(9) $P_9$ — *John 3:16–18: whoever believes has eternal life; whoever does not believe is condemned already*
(10) $P_{10}$ — *John 5:24: whoever hears and believes has eternal life and does not come into judgement*
(11) $P_{11}$ — *John 6:28–29: the work of God is that you believe in him whom he has sent*
(12) $P_{12}$ — *Acts 10:43: everyone who believes in him receives forgiveness of sins*
(13) $P_{13}$ — *Acts 15:10–11: no yoke on the disciples; we are saved through the grace of the Lord Jesus*
(14) $P_{14}$ — *Luke 7:50: your faith has saved you*
(15) $P_{15}$ — *Luke 18:9–14: the tax collector, not the Pharisee who listed his works, went home justified*
(16) $(P_1 \wedge P_5 \wedge P_6) \to P_{23}$ — would give: *Works are not the ground of justification*
(17) $(P_2 \wedge P_3 \wedge P_4) \to P_{21} \wedge P_{22}$ — would give: $P_{21}$ *Faith is necessary: no one is saved without it;* $P_{22}$ *Faith is sufficient: whoever believes is saved*
(18) $(P_7 \wedge P_8) \to P_{21}$ — would give: *Faith is necessary: no one is saved without it*
(19) $(P_9 \wedge P_{10} \wedge P_{11}) \to P_{22} \wedge P_{21}$ — would give: $P_{22}$ *Faith is sufficient: whoever believes is saved;* $P_{21}$ *Faith is necessary: no one is saved without it*
(20) $(P_{12} \wedge P_{13}) \to P_{22} \wedge P_{23}$ — would give: $P_{22}$ *Faith is sufficient: whoever believes is saved;* $P_{23}$ *Works are not the ground of justification*
(21) $(P_{21} \wedge P_{22} \wedge P_{23}) \to P_{24}$
$\vdash P_{24}$ — at issue: *Justification is by faith alone*

*Grounded in scripture alone:* Romans 3:28: a person is justified by faith apart from works of the law, Ephesians 2:8–9: saved by grace through faith, not of works, Titus 3:5: saved not by works done in righteousness but by his mercy, Romans 4:4–5: to the one who does not work but believes, faith is counted as righteousness, Galatians 2:16: not justified by works of the law but through faith in Christ, Galatians 3:11: no one is justified before God by the law; the righteous shall live by faith, Hebrews 10:38–39: the righteous one shall live by faith, Hebrews 11:6: without faith it is impossible to please God, John 3:16–18: whoever believes has eternal life; whoever does not believe is condemned already, John 5:24: whoever hears and believes has eternal life and does not come into judgement, John 6:28–29: the work of God is that you believe in him whom he has sent, Acts 10:43: everyone who believes in him receives forgiveness of sins, Acts 15:10–11: no yoke on the disciples; we are saved through the grace of the Lord Jesus, Luke 7:50: your faith has saved you, Luke 18:9–14: the tax collector, not the Pharisee who listed his works, went home justified.

### The opponent's two ways

**`withoutTheWorksWitnesses`** — The canonical witness, without Paul's on works, Peter's and Jesus' readings
Without the three readings that say works are not the ground — Paul's on works, Peter's and Jesus'.

(1) $P_1$ — *Romans 3:28: a person is justified by faith apart from works of the law*
(2) $P_5$ — *Ephesians 2:8–9: saved by grace through faith, not of works*
(3) $P_6$ — *Titus 3:5: saved not by works done in righteousness but by his mercy*
(4) $P_2$ — *Romans 4:4–5: to the one who does not work but believes, faith is counted as righteousness*
(5) $P_3$ — *Galatians 2:16: not justified by works of the law but through faith in Christ*
(6) $P_4$ — *Galatians 3:11: no one is justified before God by the law; the righteous shall live by faith*
(7) $P_7$ — *Hebrews 10:38–39: the righteous one shall live by faith*
(8) $P_8$ — *Hebrews 11:6: without faith it is impossible to please God*
(9) $P_9$ — *John 3:16–18: whoever believes has eternal life; whoever does not believe is condemned already*
(10) $P_{10}$ — *John 5:24: whoever hears and believes has eternal life and does not come into judgement*
(11) $P_{11}$ — *John 6:28–29: the work of God is that you believe in him whom he has sent*
(12) $P_{12}$ — *Acts 10:43: everyone who believes in him receives forgiveness of sins*
(13) $P_{13}$ — *Acts 15:10–11: no yoke on the disciples; we are saved through the grace of the Lord Jesus*
(14) $P_{14}$ — *Luke 7:50: your faith has saved you*
(15) $P_{15}$ — *Luke 18:9–14: the tax collector, not the Pharisee who listed his works, went home justified*
(16) $(P_2 \wedge P_3 \wedge P_4) \to P_{21} \wedge P_{22}$ — would give: $P_{21}$ *Faith is necessary: no one is saved without it;* $P_{22}$ *Faith is sufficient: whoever believes is saved*
(17) $(P_7 \wedge P_8) \to P_{21}$ — would give: *Faith is necessary: no one is saved without it*
(18) $(P_9 \wedge P_{10} \wedge P_{11}) \to P_{22} \wedge P_{21}$ — would give: $P_{22}$ *Faith is sufficient: whoever believes is saved;* $P_{21}$ *Faith is necessary: no one is saved without it*
(19) $(P_{21} \wedge P_{22} \wedge P_{23}) \to P_{24}$
$\vdash P_{24}$ — at issue: *Justification is by faith alone*

*Grounded in scripture alone:* Romans 3:28: a person is justified by faith apart from works of the law, Ephesians 2:8–9: saved by grace through faith, not of works, Titus 3:5: saved not by works done in righteousness but by his mercy, Romans 4:4–5: to the one who does not work but believes, faith is counted as righteousness, Galatians 2:16: not justified by works of the law but through faith in Christ, Galatians 3:11: no one is justified before God by the law; the righteous shall live by faith, Hebrews 10:38–39: the righteous one shall live by faith, Hebrews 11:6: without faith it is impossible to please God, John 3:16–18: whoever believes has eternal life; whoever does not believe is condemned already, John 5:24: whoever hears and believes has eternal life and does not come into judgement, John 6:28–29: the work of God is that you believe in him whom he has sent, Acts 10:43: everyone who believes in him receives forgiveness of sins, Acts 15:10–11: no yoke on the disciples; we are saved through the grace of the Lord Jesus, Luke 7:50: your faith has saved you, Luke 18:9–14: the tax collector, not the Pharisee who listed his works, went home justified.

**`withoutTheNecessityWitnesses`** — The canonical witness, without Paul's on faith, Hebrews' and John's readings

Without the three readings that say faith is necessary — Paul's on faith, Hebrews' and John's.

(1) $P_1$ — *Romans 3:28: a person is justified by faith apart from works of the law*

(2) $P_5$ — *Ephesians 2:8–9: saved by grace through faith, not of works*

(3) $P_6$ — *Titus 3:5: saved not by works done in righteousness but by his mercy*

(4) $P_2$ — *Romans 4:4–5: to the one who does not work but believes, faith is counted as righteousness*

(5) $P_3$ — *Galatians 2:16: not justified by works of the law but through faith in Christ*

(6) $P_4$ — *Galatians 3:11: no one is justified before God by the law; the righteous shall live by faith*

(7) $P_7$ — *Hebrews 10:38–39: the righteous one shall live by faith*

(8) $P_8$ — *Hebrews 11:6: without faith it is impossible to please God*

(9) $P_9$ — *John 3:16–18: whoever believes has eternal life; whoever does not believe is condemned already*

(10) $P_{10}$ — *John 5:24: whoever hears and believes has eternal life and does not come into judgement*

(11) $P_{11}$ — *John 6:28–29: the work of God is that you believe in him whom he has sent*

(12) $P_{12}$ — *Acts 10:43: everyone who believes in him receives forgiveness of sins*

(13) $P_{13}$ — *Acts 15:10–11: no yoke on the disciples; we are saved through the grace of the Lord Jesus*

(14) $P_{14}$ — *Luke 7:50: your faith has saved you*

(15) $P_{15}$ — *Luke 18:9–14: the tax collector, not the Pharisee who listed his works, went home justified*

(16) $(P_1 \wedge P_5 \wedge P_6) \to P_{23}$ — would give: *Works are not the ground of justification*

(17) $(P_{12} \wedge P_{13}) \to P_{22} \wedge P_{23}$ — would give: $P_{22}$ *Faith is sufficient: whoever believes is saved;* $P_{23}$ *Works are not the ground of justification*

(18) $(P_{14} \wedge P_{15}) \to P_{22} \wedge P_{23}$ — would give: $P_{22}$ *Faith is sufficient: whoever believes is saved;* $P_{23}$ *Works are not the ground of justification*

(19) $(P_{21} \wedge P_{22} \wedge P_{23}) \to P_{24}$

$\vdash P_{24}$ — at issue: *Justification is by faith alone*

*Grounded in scripture alone:* Romans 3:28: a person is justified by faith apart from works of the law, Ephesians 2:8–9: saved by grace through faith, not of works, Titus 3:5: saved not by works done in righteousness but by his mercy, Romans 4:4–5: to the one who does not work but believes, faith is counted as righteousness, Galatians 2:16: not justified by works of the law but through faith in Christ, Galatians 3:11: no one is justified before God by the law; the righteous shall live by faith, Hebrews 10:38–39: the righteous one shall live by faith, Hebrews 11:6: without faith it is impossible to please God, John 3:16–18: whoever believes has eternal life; whoever does not believe is condemned already, John 5:24: whoever hears and believes has eternal life and does not come into judgement, John 6:28–29: the work of God is that you believe in him whom he has sent, Acts 10:43: everyone who believes in him receives forgiveness of sins, Acts 15:10–11: no yoke on the disciples; we are saved through the grace of the Lord Jesus, Luke 7:50: your faith has saved you, Luke 18:9–14: the tax collector, not the Pharisee who listed his works, went home justified.

**`withoutTheSufficiencyWitnesses`** — The canonical witness, without Paul's on faith, John's, Peter's and Jesus' readings
Without the four readings that say faith is sufficient — Paul's on faith, John's, Peter's and Jesus'.

(1) $P_1$ — *Romans 3:28: a person is justified by faith apart from works of the law*
(2) $P_5$ — *Ephesians 2:8–9: saved by grace through faith, not of works*
(3) $P_6$ — *Titus 3:5: saved not by works done in righteousness but by his mercy*
(4) $P_2$ — *Romans 4:4–5: to the one who does not work but believes, faith is counted as righteousness*
(5) $P_3$ — *Galatians 2:16: not justified by works of the law but through faith in Christ*
(6) $P_4$ — *Galatians 3:11: no one is justified before God by the law; the righteous shall live by faith*
(7) $P_7$ — *Hebrews 10:38–39: the righteous one shall live by faith*
(8) $P_8$ — *Hebrews 11:6: without faith it is impossible to please God*
(9) $P_9$ — *John 3:16–18: whoever believes has eternal life; whoever does not believe is condemned already*
(10) $P_{10}$ — *John 5:24: whoever hears and believes has eternal life and does not come into judgement*
(11) $P_{11}$ — *John 6:28–29: the work of God is that you believe in him whom he has sent*
(12) $P_{12}$ — *Acts 10:43: everyone who believes in him receives forgiveness of sins*
(13) $P_{13}$ — *Acts 15:10–11: no yoke on the disciples; we are saved through the grace of the Lord Jesus*
(14) $P_{14}$ — *Luke 7:50: your faith has saved you*
(15) $P_{15}$ — *Luke 18:9–14: the tax collector, not the Pharisee who listed his works, went home justified*
(16) $(P_1 \wedge P_5 \wedge P_6) \to P_{23}$ — would give: *Works are not the ground of justification*
(17) $(P_7 \wedge P_8) \to P_{21}$ — would give: *Faith is necessary: no one is saved without it*
(18) $(P_{21} \wedge P_{22} \wedge P_{23}) \to P_{24}$
$\vdash P_{24}$ — at issue: *Justification is by faith alone*

*Grounded in scripture alone:* Romans 3:28: a person is justified by faith apart from works of the law, Ephesians 2:8–9: saved by grace through faith, not of works, Titus 3:5: saved not by works done in righteousness but by his mercy, Romans 4:4–5: to the one who does not work but believes, faith is counted as righteousness, Galatians 2:16: not justified by works of the law but through faith in Christ, Galatians 3:11: no one is justified before God by the law; the righteous shall live by faith, Hebrews 10:38–39: the righteous one shall live by faith, Hebrews 11:6: without faith it is impossible to please God, John 3:16–18: whoever believes has eternal life; whoever does not believe is condemned already, John 5:24: whoever hears and believes has eternal life and does not come into judgement, John 6:28–29: the work of God is that you believe in him whom he has sent, Acts 10:43: everyone who believes in him receives forgiveness of sins, Acts 15:10–11: no yoke on the disciples; we are saved through the grace of the Lord Jesus, Luke 7:50: your faith has saved you, Luke 18:9–14: the tax collector, not the Pharisee who listed his works, went home justified.

**`hebrewsAndJesus`** — Hebrews and Jesus' words alone
Two corpora alone: Hebrews and Jesus' words, with Paul's, John's and Peter's readings rejected.

(1) $P_1$ — *Romans 3:28: a person is justified by faith apart from works of the law*
(2) $P_5$ — *Ephesians 2:8–9: saved by grace through faith, not of works*
(3) $P_6$ — *Titus 3:5: saved not by works done in righteousness but by his mercy*
(4) $P_2$ — *Romans 4:4–5: to the one who does not work but believes, faith is counted as righteousness*
(5) $P_3$ — *Galatians 2:16: not justified by works of the law but through faith in Christ*
(6) $P_4$ — *Galatians 3:11: no one is justified before God by the law; the righteous shall live by faith*

(7) $P_7$ — *Hebrews 10:38–39: the righteous one shall live by faith*
(8) $P_8$ — *Hebrews 11:6: without faith it is impossible to please God*
(9) $P_9$ — *John 3:16–18: whoever believes has eternal life; whoever does not believe is condemned already*
(10) $P_{10}$ — *John 5:24: whoever hears and believes has eternal life and does not come into judgement*
(11) $P_{11}$ — *John 6:28–29: the work of God is that you believe in him whom he has sent*
(12) $P_{12}$ — *Acts 10:43: everyone who believes in him receives forgiveness of sins*
(13) $P_{13}$ — *Acts 15:10–11: no yoke on the disciples; we are saved through the grace of the Lord Jesus*
(14) $P_{14}$ — *Luke 7:50: your faith has saved you*
(15) $P_{15}$ — *Luke 18:9–14: the tax collector, not the Pharisee who listed his works, went home justified*
(16) $(P_7 \wedge P_8) \to P_{21}$ — would give: *Faith is necessary: no one is saved without it*
(17) $(P_{14} \wedge P_{15}) \to P_{22} \wedge P_{23}$ — would give: $P_{22}$ *Faith is sufficient: whoever believes is saved;* $P_{23}$ *Works are not the ground of justification*
(18) $(P_{21} \wedge P_{22} \wedge P_{23}) \to P_{24}$
$\vdash P_{24}$ — at issue: *Justification is by faith alone*

*Grounded in scripture alone:* Romans 3:28: a person is justified by faith apart from works of the law, Ephesians 2:8–9: saved by grace through faith, not of works, Titus 3:5: saved not by works done in righteousness but by his mercy, Romans 4:4–5: to the one who does not work but believes, faith is counted as righteousness, Galatians 2:16: not justified by works of the law but through faith in Christ, Galatians 3:11: no one is justified before God by the law; the righteous shall live by faith, Hebrews 10:38–39: the righteous one shall live by faith, Hebrews 11:6: without faith it is impossible to please God, John 3:16–18: whoever believes has eternal life; whoever does not believe is condemned already, John 5:24: whoever hears and believes has eternal life and does not come into judgement, John 6:28–29: the work of God is that you believe in him whom he has sent, Acts 10:43: everyone who believes in him receives forgiveness of sins, Acts 15:10–11: no yoke on the disciples; we are saved through the grace of the Lord Jesus, Luke 7:50: your faith has saved you, Luke 18:9–14: the tax collector, not the Pharisee who listed his works, went home justified.

### James without its hinge

**`jamesWithoutDemonstrative`** — James 2
James without the demonstrative reading of "justified": his texts, and the distinction between justification and sanctification, but not the sense of 2:21–24 on which James and Trent part.

(1) $P_{16}$ — *James 2:14–17: faith by itself, if it does not have works, is dead*
(2) $P_{17}$ — *James 2:19: even the demons believe, and shudder*
(3) $P_{18}$ — *James 2:21–23: Abraham's faith was completed by his works, and Genesis 15:6 was fulfilled*
(4) $P_{19}$ — *James 2:24: a person is justified by works and not by faith alone*
(5) $P_{27}$ — *James 2:14–26 targets a barren faith — mere assent — not Paul's doctrine*
(6) $P_{29}$ — *Justification and sanctification are inseparable but distinct*
(7) $(P_{16} \wedge P_{18} \wedge P_{27} \wedge P_{28} \wedge P_{29}) \to P_{25}$
$\vdash P_{25}$ — at issue: *Good works are the fruit and evidence of a true and lively faith*

**`withJamesUndemonstrated`** — The canonical witness with James, without the demonstrative reading

The canonical witness with James, on that reading.

(1) $P_1$ — *Romans 3:28: a person is justified by faith apart from works of the law*

(2) $P_5$ — *Ephesians 2:8–9: saved by grace through faith, not of works*

(3) $P_6$ — *Titus 3:5: saved not by works done in righteousness but by his mercy*

(4) $P_2$ — *Romans 4:4–5: to the one who does not work but believes, faith is counted as righteousness*

(5) $P_3$ — *Galatians 2:16: not justified by works of the law but through faith in Christ*

(6) $P_4$ — *Galatians 3:11: no one is justified before God by the law; the righteous shall live by faith*

(7) $P_7$ — *Hebrews 10:38–39: the righteous one shall live by faith*

(8) $P_8$ — *Hebrews 11:6: without faith it is impossible to please God*

(9) $P_9$ — *John 3:16–18: whoever believes has eternal life; whoever does not believe is condemned already*

(10) $P_{10}$ — *John 5:24: whoever hears and believes has eternal life and does not come into judgement*

(11) $P_{11}$ — *John 6:28–29: the work of God is that you believe in him whom he has sent*

(12) $P_{12}$ — *Acts 10:43: everyone who believes in him receives forgiveness of sins*

(13) $P_{13}$ — *Acts 15:10–11: no yoke on the disciples; we are saved through the grace of the Lord Jesus*

(14) $P_{14}$ — *Luke 7:50: your faith has saved you*

(15) $P_{15}$ — *Luke 18:9–14: the tax collector, not the Pharisee who listed his works, went home justified*

(16) $P_{16}$ — *James 2:14–17: faith by itself, if it does not have works, is dead*

(17) $P_{17}$ — *James 2:19: even the demons believe, and shudder*

(18) $P_{18}$ — *James 2:21–23: Abraham's faith was completed by his works, and Genesis 15:6 was fulfilled*

(19) $P_{19}$ — *James 2:24: a person is justified by works and not by faith alone*

(20) $P_{27}$ — *James 2:14–26 targets a barren faith — mere assent — not Paul's doctrine*

(21) $P_{29}$ — *Justification and sanctification are inseparable but distinct*

(22) $P_{20}$ — *Jude 20–21: keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ*

(23) $(P_1 \wedge P_5 \wedge P_6) \to P_{23}$ — would give: *Works are not the ground of justification*

(24) $(P_2 \wedge P_3 \wedge P_4) \to P_{21} \wedge P_{22}$ — would give: $P_{21}$ *Faith is necessary: no one is saved without it;* $P_{22}$ *Faith is sufficient: whoever believes is saved*

(25) $(P_7 \wedge P_8) \to P_{21}$ — would give: *Faith is necessary: no one is saved without it*

(26) $(P_9 \wedge P_{10} \wedge P_{11}) \to P_{22} \wedge P_{21}$ — would give: $P_{22}$ *Faith is sufficient: whoever believes is saved;* $P_{21}$ *Faith is necessary: no one is saved without it*

(27) $(P_{12} \wedge P_{13}) \to P_{22} \wedge P_{23}$ — would give: $P_{22}$ *Faith is sufficient: whoever believes is saved;* $P_{23}$ *Works are not the ground of justification*

(28) $(P_{14} \wedge P_{15}) \to P_{22} \wedge P_{23}$ — would give: $P_{22}$ *Faith is sufficient: whoever believes is saved;* $P_{23}$ *Works are not the ground of justification*

(29) $(P_{16} \wedge P_{18} \wedge P_{27} \wedge P_{28} \wedge P_{29}) \to P_{25}$ — would give: *Good works are the fruit and evidence of a true and lively faith*

(30) $(P_{21} \wedge P_{22} \wedge P_{23}) \to P_{24}$ — would give: *Justification is by faith alone*
(31) $(P_{24} \wedge P_{25}) \to P_{26}$
$\vdash P_{26}$ — at issue: *Justification is by faith alone, by a faith that is never alone*

*Grounded in scripture alone:* Romans 3:28: a person is justified by faith apart from works of the law, Ephesians 2:8–9: saved by grace through faith, not of works, Titus 3:5: saved not by works done in righteousness but by his mercy, Romans 4:4–5: to the one who does not work but believes, faith is counted as righteousness, Galatians 2:16: not justified by works of the law but through faith in Christ, Galatians 3:11: no one is justified before God by the law; the righteous shall live by faith, Hebrews 10:38–39: the righteous one shall live by faith, Hebrews 11:6: without faith it is impossible to please God, John 3:16–18: whoever believes has eternal life; whoever does not believe is condemned already, John 5:24: whoever hears and believes has eternal life and does not come into judgement, John 6:28–29: the work of God is that you believe in him whom he has sent, Acts 10:43: everyone who believes in him receives forgiveness of sins, Acts 15:10–11: no yoke on the disciples; we are saved through the grace of the Lord Jesus, Luke 7:50: your faith has saved you, Luke 18:9–14: the tax collector, not the Pharisee who listed his works, went home justified, James 2:14–17: faith by itself, if it does not have works, is dead, James 2:19: even the demons believe, and shudder, James 2:21–23: Abraham's faith was completed by his works, and Genesis 15:6 was fulfilled, James 2:24: a person is justified by works and not by faith alone, Jude 20–21: keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ.

**Paul on faith, on its own**

Paul's message about faith, apart from what he says about works: faith is necessary, and it is sufficient. Stated as its own position, so it can be set beside James and asked whether the two cohere — and so the answer can say what it rests on.

`paulOnFaith` — Paul: faith is necessary and sufficient
**Paul: faith is necessary and sufficient.** Romans 4:4–5, Galatians 2:16 and 3:11, read as Paul's own claim about faith.

(1) $P_2$ — *Romans 4:4–5: to the one who does not work but believes, faith is counted as righteousness*
(2) $P_3$ — *Galatians 2:16: not justified by works of the law but through faith in Christ*
(3) $P_4$ — *Galatians 3:11: no one is justified before God by the law; the righteous shall live by faith*
(4) $(P_2 \wedge P_3 \wedge P_4) \to P_{21} \wedge P_{22}$
$\vdash P_{21} \wedge P_{22}$ — at issue: $P_{21}$ *Faith is necessary: no one is saved without it;* $P_{22}$ *Faith is sufficient: whoever believes is saved*

*Grounded in scripture alone:* Romans 4:4–5: to the one who does not work but believes, faith is counted as righteousness, Galatians 2:16: not justified by works of the law but through faith in Christ, Galatians 3:11: no one is justified before God by the law; the righteous shall live by faith.

`jamesReadAgainstSufficiency` — James read against the sufficiency of faith
**James read against sufficiency**, as Trent reads him: every text of James, with "that faith" in 2:14 and "not by faith alone" in 2:24 taken of faith as such. Then faith does not suffice.

(1) $P_{16}$ — *James 2:14–17: faith by itself, if it does not have works, is dead*
(2) $P_{17}$ — *James 2:19: even the demons believe, and shudder*
(3) $P_{18}$ — *James 2:21–23: Abraham's faith was completed by his works, and Genesis 15:6 was fulfilled*

(4) $P_{19}$ — *James 2:24: a person is justified by works and not by faith alone*

(5) $(P_{16} \wedge P_{19}) \rightarrow \neg P_{22}$

$\vdash \neg P_{22}$ — at issue, the denial of: *Faith is sufficient: whoever believes is saved*

*Grounded in scripture alone:* James 2:14–17: faith by itself, if it does not have works, is dead, James 2:19: even the demons believe, and shudder, James 2:21–23: Abraham's faith was completed by his works, and Genesis 15:6 was fulfilled, James 2:24: a person is justified by works and not by faith alone.

## Appendix: the claims and their sources

What the texts say, corpus by corpus; the three parts of *faith alone* — that faith is necessary, that it is sufficient, and that works are not the ground; what James adds, that works are the fruit of saving faith; and the readings on which James and Trent part. See `TestimonyArguments.CanonicalWitness` for the argument this encodes.

### A citation for every atom

Every text is cited to scripture alone. That is the argument's point, and the generated manifest shows it: every text atom is marked as grounded in scripture alone. The rival grants every one of them — Trent quotes most of them itself — so what the texts say is common ground, and nothing in the argument turns on a citation that only one side accepts.

The readings are where the argument is made, and they are cited as readings: each corpus's step carries its own rated source (`TestimonyArguments.CanonicalWitness.Lines`). `cite` holds the argument's own citations; `tridentineCite` overrides the one atom on which Trent parts from it, the sense of "justified" in James 2:24.

### The claims, numbered

| | claim | kind | held | source |
|---|---|---|---|---|
| $P_1$ | Romans 3:28: a person is justified by faith apart from works of the law† | textual | Christian, hist.-gramm., consensus | Rom 3:28 |
| $P_2$ | Romans 4:4–5: to the one who does not work but believes, faith is counted as righteousness† | textual | Christian, hist.-gramm., consensus | Rom 4:4-5 |
| $P_3$ | Galatians 2:16: not justified by works of the law but through faith in Christ† | textual | Christian, hist.-gramm., consensus | Gal 2:16 |
| $P_4$ | Galatians 3:11: no one is justified before God by the law; the righteous shall live by faith† | textual | Christian, hist.-gramm., consensus | Gal 3:11 |
| $P_5$ | Ephesians 2:8–9: saved by grace through faith, not of works† | textual | Christian, hist.-gramm., consensus | Eph 2:8-9 |

| | claim | kind | held | source |
|---|---|---|---|---|
| $P_6$ | Titus 3:5: saved not by works done in righteousness but by his mercy† | textual | Christian, hist.-gramm., consensus | Titus 3:5 |
| $P_7$ | Hebrews 10:38–39: the righteous one shall live by faith† | textual | Christian, hist.-gramm., consensus | Heb 10:38-39 |
| $P_8$ | Hebrews 11:6: without faith it is impossible to please God† | textual | Christian, hist.-gramm., consensus | Heb 11:6 |
| $P_9$ | John 3:16–18: whoever believes has eternal life; whoever does not believe is condemned already† | textual | Christian, hist.-gramm., consensus | John 3:16-18 |
| $P_{10}$ | John 5:24: whoever hears and believes has eternal life and does not come into judgement† | textual | Christian, hist.-gramm., consensus | John 5:24 |
| $P_{11}$ | John 6:28–29: the work of God is that you believe in him whom he has sent† | textual | Christian, hist.-gramm., consensus | John 6:28-29 |
| $P_{12}$ | Acts 10:43: everyone who believes in him receives forgiveness of sins† | textual | Christian, hist.-gramm., consensus | Acts 10:43 |
| $P_{13}$ | Acts 15:10–11: no yoke on the disciples; we are saved through the grace of the Lord Jesus† | textual | Christian, hist.-gramm., consensus | Acts 15:10-11 |
| $P_{14}$ | Luke 7:50: your faith has saved you† | textual | Christian, hist.-gramm., consensus | Luke 7:50 |
| $P_{15}$ | Luke 18:9–14: the tax collector, not the Pharisee who listed his works, went home justified† | textual | Christian, hist.-gramm., consensus | Luke 18:9-14 |
| $P_{16}$ | James 2:14–17: faith by itself, if it does not have works, is dead† | textual | Christian, hist.-gramm., consensus | Jas 2:14-17 |
| $P_{17}$ | James 2:19: even the demons believe, and shudder† | textual | Christian, hist.-gramm., consensus | Jas 2:19 |
| $P_{18}$ | James 2:21–23: Abraham's faith was completed by his works, and Genesis 15:6 was fulfilled† | textual | Christian, hist.-gramm., consensus | Jas 2:21-23 |

| | claim | kind | held | source |
|---|---|---|---|---|
| $P_{19}$ | James 2:24: a person is justified by works and not by faith alone† | textual | Christian, hist.-gramm., consensus | Jas 2:24 |
| $P_{20}$ | Jude 20–21: keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ† | textual | Christian, hist.-gramm., consensus | Jude 1:20-21 |
| $P_{21}$ | Faith is necessary: no one is saved without it | theological | Christian, hist.-gramm., consensus | Heb 11:6; John 3:16-18; [169, Trent, Session VI (1547), Decree on Justification, ch. 8] |
| $P_{22}$ | Faith is sufficient: whoever believes is saved | theological | Reformed Protestant, disputed | Rom 4:4-5; John 5:24; [162] |
| $P_{23}$ | Works are not the ground of justification | theological | Reformed Protestant, disputed | Rom 3:28; Eph 2:8-9; [162] |
| $P_{24}$ | Justification is by faith alone | theological | Reformed Protestant, disputed | [193, XI.2]; [32, III.xi.19]; [136, 8.6]; [135, Homily 20, Of Humility] |
| $P_{25}$ | Good works are the fruit and evidence of a true and lively faith | theological | Reformed Protestant, well supported | [193, XVI.2] |
| $P_{26}$ | Justification is by faith alone, by a faith that is never alone | theological | Reformed Protestant, disputed | [193, XI.2] |
| $P_{27}$ | James 2:14–26 targets a barren faith — mere assent — not Paul's doctrine | interpretive | Reformed Protestant, well supported | [123, ad loc. Jas 2:14]; [89, ad loc. Jas 2:24]; Jas 2:19 |
| $P_{28}$ | 'Justified' in James 2:21–24 means shown to be righteous (denied by Trent, which reads 2:24 as an increase of justification by works done in grace) | linguistic | Roman Catholic, disputed | [169, Trent, Session VI (1547), Decree on Justification, ch. 10]; Jas 2:24 |

| | claim | kind | held | source |
|---|---|---|---|---|
| $P_{29}$ | Justification and sanctification are inseparable but distinct | theological | Reformed Protestant, disputed | [192, Q. 77]; 1 Cor 6:11; 1 Cor 1:30; Rom 4:6; Rom 4:8; Ezek 36:27; Heb 9:13-14; Rom 3:24-25; Rom 6:6; Rom 6:14; [32, III.xi.6]; [150, Epistle to Diognetus 9] |

† grounded in scripture alone: the reading is assumed, not argued for.

### How this is checked

**`textOnly`**
A claim about what a text says, cited to the text alone. Every party to the argument accepts the text as scripture, so the claim is `consensus`.

```
def textOnly : List ScriptureCitation → Source :=
  fun refs =>
    { primary := Reference.scripture refs,
      tradition := Tradition.christianHistoricalGrammatical,
      confidence := Confidence.consensus }
```

**`verse`**
A verse, as a citation.

```
def verse : Book →  →  → ScriptureCitation :=
  fun b c v =>
    { ref := PassageRange.verse { book := b, chapter := c, verse := v } }
```

**`verses`**
A range of verses in one chapter, as a citation.

```
def verses : Book →  →  →  → ScriptureCitation :=
  fun b c v w =>
    {
      ref :=
        PassageRange.range
          { book := b, startChapter := c, startVerse := v, endChapter := c,
            endVerse := w } }
```

**`cite`**
The argument's citation of every atom.

```
def cite : Claim → AtomMeta
```

**`tridentineCite`**
Trent's citations: the argument's, except the one atom Trent denies, the demonstrative sense of "justified" in James 2:24. Trent reads it as the increase of a justification already received, quoting the verse. The label states the claim Trent denies, so that "not" before it reads correctly.

```
def tridentineCite : Claim → AtomMeta
```

## Sola scriptura

### TestimonyArguments.SolaScriptura — scripture as the sole infallible rule of faith

The formal principle of the Reformation. Sola fide is a claim *within* scripture's teaching; sola scriptura is a claim *about* scripture's authority, and so must answer objections the material principle never faces.

#### What the dispute is not about

**It is not about whether doctrine develops.** Both Rome and the Protestant position encoded here hold that the deposit is closed while understanding of it deepens — `doctrineDevelopsWithoutNewRevelation` is shared ground, held by Newman and by Mathison alike. The disagreement is entirely over what *authenticates* a development: derivability from scripture, or the authority of the developing body. An encoding that opposed a static Protestantism to a developing Rome would describe a dispute neither party is having.

#### Four positions, not two

Mathison's taxonomy, after Oberman, separates what the seed encoding collapsed:

| Position | What it holds |
|---|---|
| **Tradition 0** | Tradition carries no binding authority; creeds inform without norming |
| **Tradition I** | Tradition is ministerial — real authority, fallible, subordinate to scripture |
| **Tradition II** | Two coordinate sources, as Mathison reads Trent; Geiselmann dissents |
| **Tradition III** | The magisterium is the one real source, resting on Vatican I |

Orthodoxy is a fifth thing again, and not a variant of Rome: authority rests in the mind of the Church, expressed in the consensus of the Fathers and in conciliar decisions received by the whole Church. Florovsky rejects the two-sources model outright. The seed grounded a single "Catholic/Orthodox" line on `magisteriumIsInfallible`, which attributes to Orthodoxy a premise it does not hold.

`tradition0_establishes` is the result that most repays the split: the position Mathison calls "solo scriptura" and judges unbiblical and unworkable reaches the conclusion too, once stated by Geisler — who holds it — rather than by its critic.

#### Three objections, which do not reduce to one another

**Self-refutation.** If a doctrine binds only when scripture teaches it, and scripture does not teach sola scriptura, the position fails by its own standard.

**The canon objection.** If the canon is known through the Church's reception, an authority outside scripture is needed to identify scripture. Augustine supplies the classical form: *ego vero Evangelio non crederem, nisi me catholicae Ecclesiae commoveret auctoritas.*

**The interpretive-authority regress.** Cross and Judisch argue that the individual retains ultimate interpretive authority, exercised indirectly by choosing which body to submit to, so Tradition I is not principled distinct from Tradition 0 — "when I submit (so long as I agree), the one to whom I submit is me."

Encoding objections that tell against the position is not a concession; the project's ground rules require rival readings to be encoded with the same care as the ones argued for.

### The hinge does two jobs, and they come apart

The seed asserted in prose that the dispute reduces to `solaScripturaIsTaughtByScripture`. Split into the two roles that premise actually plays, the claim is both weaker and sharper than that.

It is **not** load-bearing for reaching the conclusion: `hinge_not_load_bearing_for_conclusion` shows the eliminative line delivering the sole rule without it. It **is** load-bearing within the classical strand taken alone.

And against the self-refutation objection it is one of *two* answers, not the only one. The objection's step is a conjunction, so either conjunct may be denied: `classical_answer_blocks_self_refutation` denies that scripture fails to teach the principle, and `scoping_blocks_self_refutation` denies instead that the bindingness rule governs a claim about where binding doctrine comes from — the final-arbiter reading, on which scripture is not the only arbiter but the last one. The objection succeeds only against a position refusing both.

**Redundancy does not defend a position here**, which is where this argument parts company with `SolaFide`. There, a second strand defeated an attack on a premise. These objections are not premise attacks: each independently delivers the negation of the conclusion, so a further route to the conclusion does nothing against them. What answers an objection is denying one of *its* grounds.

### The parity reply, and what it is worth

Kruger on the canon and Mathison on interpretive authority make the same move: concede the circularity, deny that it discriminates between the positions. What the move achieves is that the disputed proposition comes out *independent* of the reply's grounds: neither it nor its denial follows, because two readings satisfy those grounds and disagree about it. `parity_leaves_the_canon_open` and `parity_leaves_the_distinction_open` are those results.

Each used to be a *pair* — one result that the reply blocks the objection, another that it establishes nothing — and the pair is what hid a defect. Over Barrett's parity reply to Geisler the two halves asked about different propositions while being presented as complements; `parity_leaves_the_defeat_open` is the claim that was meant, and `circle_parity_concedes_the_charge` is the second question restated, since that reply does not merely fail to clear the charge of circularity but grants it as one of its own grounds.

The replies neutralise; they do not establish. `compatibility_does_not_establish_criterion` records the same lesson in `BornOfAVirgin`, for a different argument and a different reply — and *not* as an independence claim, because its two results range over different premise sets.

### The circle inside Protestantism

`circle_leaves_the_consensus_open` encodes Geisler's charge against Tradition I: the creedal consensus is said to rest on scripture's clarity, while scripture's clear sense is said to be unobtainable without that consensus. Both legs in place, neither end is settled either way — a cycle of implications is satisfied outright by a valuation on which every node in it is false, and equally by one on which every node is true. `circle_leaves_the_perspicuity_open` says the same of the other end.

That charge is made from inside the Reformation, against the position this module encodes as the Protestant one. It is conditional like every result here: deny either leg and the circle is not there.

### What Mark 7 settles

Jesus' rebuke of the elders' tradition (Mark 7:1–13; Matthew 15:1–9) is the text the Protestant case most often cites, and it used to sit among the shared grounds with no step reading it. It is a line of its own now, and it settles less than it is cited for. Its principle — God's word judges human tradition, and no commandment of men may be taught as God's word — is common ground: Rome holds it too. From the principle to sola scriptura needs one more premise, that no apostolic word survives outside Scripture, and Rome denies it.

`whatTrentsTraditionIs` is the dilemma a reader of Mark 7 needs. Read as commandments of men, Trent's tradition is what Mark 7 condemns; read as the apostolic word handed on unwritten, which is what Trent says it receives, Mark 7 does not reach it. Weighed as a dispute, Mark 7's principle — which both sides hold — prevails, Trent read as commandments of men cannot be defended, and between Mark 7's case for sola scriptura and Trent the dispute chooses neither (`Mark7.lean`, `Dispute.lean`, `Hearings.lean`).

Weighing it moved a rating. `traditionIsCoordinateSourceOfRevelation` was `well Supported`, which made no difference while no dispute read it. In the Mark 7 dispute it would have decided who prevails, so it was audited: Geiselmann grants Trent's Session IV and denies that it canonised two coordinate sources, since the council replaced its draft's "partly … partly" with "and"; Congar judges that Trent left the question open. The claim is `disputed` now, and the Tridentine party is named "Trent (Tradition II)" rather than by the reading in dispute.

### A limitation worth stating

The final-arbiter reading turns on a distinction between **doctrine**, which requires scriptural adjudication, and **practice** neither commanded nor forbidden, which does not. That is a *scope* distinction, and this fragment is propositional: it cannot quantify. The distinction is carried by atom design and by this docstring, not by the logic. What the encoding shows is what follows given the distinction, not that the distinction can be drawn.

### Where things are

| File | Contents |
|---|---|
| `Atoms.lean` | the `Claim` atoms |
| `Sources.lean` | `cite`, with each position cited from a source that holds it |
| `Lines.lean` | the inference steps, the lines, and the replies as substituted grounds |
| `Packages.lean` | the positions, the objections, and the variants the results refute |
| `Results.lean` | every `@[headline]` result on the positions and objections |
| `Mark7.lean` | Mark 7 and the tradition Trent receives: the packages, the dilemma |

| File | Contents |
|---|---|
| `Dispute.lean` | the dispute over Mark 7, weighed, and its verdicts |
| `Hearings.lean` | the same dispute heard against each reading of Trent |

### TestimonyArguments.SolaScriptura.Atoms — the atomic claims

Four positions, three objections and two parity replies, so the atom list is longer than most. It is grouped by what each atom belongs to rather than by kind, because the groups are what the lines are built from.

Two atoms are worth flagging. `scriptureIsInfallible` is granted by every party to the dispute and was absent from the seed encoding, which concluded that scripture is the sole *infallible* rule without ever saying that scripture is infallible; the eliminative line needs it stated. And `thessalonians2_15TraditionBinding` is a datum both sides must accommodate rather than a Roman premise — the seed filed it as the Catholic counter-text, which left the Protestant package with no answer to it.

### TestimonyArguments.SolaScriptura.Sources — citation and classification for every atom

`cite` is total, so an uncited atom does not compile.

Where the positions disagree about an atom they are given the source that actually holds the claim: the Orthodox premise cites Florovsky and Ware rather than a Protestant account of Orthodoxy, and Tradition 0 cites Geisler rather than Mathison's description of it — Geisler's principal complaint being that the description is a caricature.

#### Ratings for inference steps

A step's rating is its own, cited to whoever grants its grounds and denies its conclusion — or, where no one was found who does, to whoever grants both.

#### The claims, numbered

| | claim | kind | held | source |
|---|---|---|---|---|
| $P_1$ | 2 Timothy 3:16 — all scripture is God-breathed and profitable | textual | Reformed Protestant, well supported | 2 Tim 3:16; [32, I.vii.1] |
| $P_2$ | 2 Timothy 3:17 — that the man of God may be complete, equipped for every good work | textual | Reformed Protestant, well supported | 2 Tim 3:17; [32, I.vii.1] |
| $P_3$ | Mark 7:1–13 (Matthew 15:1–9) — Jesus rebukes the elders' tradition, Corban above all, for voiding God's command | textual | Christian, hist.-gramm., consensus | Mark 7:1-13; Matt 15:1-9; [32, IV.x.10] |

| | claim | kind | held | source |
|---|---|---|---|---|
| $P_4$ | Acts 17:11 — the Bereans tested apostolic preaching against scripture | textual | Reformed Protestant, well supported | Acts 17:11; [32, I.vii.2] |
| $P_5$ | 2 Thessalonians 2:15 — hold to the traditions taught by word or letter† | textual | Christian, hist.-gramm., consensus | 2 Thess 2:15 |
| $P_6$ | Scripture is infallible | theological | Christian, hist.-gramm., consensus | [72, ch. 5]; [32, I.vii] |
| $P_7$ | Scripture is a sufficient rule of faith | theological | Reformed Protestant, disputed | [72, ch. 8]; [182]; [15]; [32, I.vii]; [193, I.6] |
| $P_8$ | Scripture is clear on what is necessary for salvation | theological | Reformed Protestant, disputed | [32, I.vii.5] |
| $P_9$ | Scripture is the sole infallible rule of faith | theological | Reformed Protestant, disputed | [32, I.vii–ix] |
| $P_{10}$ | Scripture itself teaches that scripture is the sole infallible rule | interpretive | Reformed Protestant, disputed | [32, I.vii.4] |
| $P_{11}$ | A doctrine is binding only if scripture teaches it | theological | Reformed Protestant, disputed | [32, IV.x.8] |
| $P_{12}$ | No candidate rule of faith other than scripture is infallible | theological | Reformed Protestant, disputed | [193, I.6]; [113] |
| $P_{13}$ | Tradition is a coordinate source of revelation alongside scripture | theological | Roman Catholic, disputed | [169, Trent, Session IV (1546), Decree on Sacred Books and Traditions]; [113]; [64]; [43] |
| $P_{14}$ | The magisterium is an infallible interpreter of scripture | theological | Roman Catholic, well supported | [169, Vatican I (1870), Pastor Aeternus, ch. 4]; [113] |
| $P_{15}$ | The mind of the Church, in the consensus of the Fathers and in received conciliar decisions, infallibly interprets scripture | theological | Eastern Orthodox, well supported | [59]; [181] |

| | claim | kind | held | source |
|---|---|---|---|---|
| $P_{16}$ | The canon is known through the Church's reception of it | historical | Roman Catholic, consensus | [155, Augustine, Contra epistolam Manichaei 5.6]; [169, Trent, Session IV (1546), Decree on Sacred Books and Traditions] |
| $P_{17}$ | Identifying the canon requires an infallible authority | theological | Roman Catholic, disputed | [169, Trent, Session IV (1546), Decree on Sacred Books and Traditions] |
| $P_{18}$ | A rival's own foundational authority is self-authenticating too, so the circularity charge does not discriminate | interpretive | Reformed Protestant, disputed | [99, ch. 2] |
| $P_{19}$ | Tradition carries real but fallible — ministerial — authority | theological | Reformed Protestant, disputed | [113]; [134] |
| $P_{20}$ | Sola scriptura differs in principle from solo scriptura | theological | Reformed Protestant, disputed | [113, ch. 9] |
| $P_{21}$ | The individual retains ultimate interpretive authority, exercised indirectly by choosing which body to submit to | theological | Roman Catholic, disputed | [45, § III] |
| $P_{22}$ | Choosing which authority to submit to is itself private judgement, whichever authority is chosen | interpretive | Reformed Protestant, disputed | [113, ch. 9] |
| $P_{23}$ | The bindingness rule governs first-order doctrine, not a claim about where binding doctrine comes from | theological | Reformed Protestant, disputed | [193, I.6]; [113] |
| $P_{24}$ | A practice neither commanded nor forbidden in scripture is permitted without scriptural warrant | theological | Reformed Protestant, well supported | [98, Formula of Concord, Solid Declaration X]; [193, I.6] |
| $P_{25}$ | Creeds are informative without being normative | theological | Christian, hist.-gramm., disputed | [65, 120] |

| | claim | kind | held | source |
|---|---|---|---|---|
| $P_{26}$ | The historical-grammatical method alone suffices to obtain the meaning of scripture on essential doctrine | interpretive | Christian, hist.-gramm., disputed | [65, 120–121] |
| $P_{27}$ | The creedal consensus is hermeneutically necessary for understanding scripture | interpretive | Reformed Protestant, disputed | [113, 275] |
| $P_{28}$ | Doctrine develops without new revelation: the deposit is closed | theological | Christian, hist.-gramm., well supported | [132]; [113] |
| $P_{29}$ | The creedal consensus rests on the clarity of scripture | interpretive | Reformed Protestant, disputed | [113, 279–280] |
| $P_{30}$ | Scripture's clear sense is not obtainable without the creedal consensus | interpretive | Reformed Protestant, disputed | [113, 275] |
| $P_{31}$ | Tradition I's reasoning is circular | interpretive | Christian, hist.-gramm., disputed | [65, 122–123] |
| $P_{32}$ | The circularity defeats Tradition I | theological | Christian, hist.-gramm., disputed | [65, 123] |
| $P_{33}$ | Any appeal to an ultimate authority is circular, there being no higher authority to appeal to | theological | Reformed Protestant, disputed | [12, ch. 11] |
| $P_{34}$ | The creedal consensus is established by and accountable to scripture — a product of reading it, not a precondition of it | theological | Reformed Protestant, disputed | [7, ch. 3] |

| | claim | kind | held | source |
|---|---|---|---|---|
| $P_{35}$ | Scripture itself bounds the interpretive office: elders are commended to the word, required to hold to it, and forbidden to domineer | textual | Christian, hist.-gramm., plausible | *proposed:* Advanced here, not found in the literature as a reply to the circularity charge. The texts are cited; the use is assembled. Note it claims only that scripture *bounds* the office, not that it *confers* it — conferral invites the recogni- tion/conferral distinction Mathison himself presses against Rome.; Acts 20:32; Titus 1:9; 1 Pet 5:2-3 |
| $P_{36}$ | Perspicuity is claimed only for what is necessary for salvation, not for all of scripture alike | theological | Reformed Protestant, well supported | [193, I.7] |
| $P_{37}$ | God's word judges human tradition: no commandment of men may be taught as God's word, and a tradition that voids God's command is void | theological | Christian, hist.-gramm., consensus | [169, Vatican II (1965), Dei Verbum 10]; [32, IV.x.23]; [59] |
| $P_{38}$ | A commandment of men may rightly be bound on the Church as God's word | interpretive | Reformed Protestant, disputed | Mark 7:7; Isa 29:13; [32, IV.x.23] |
| $P_{39}$ | No apostolic teaching handed on outside Scripture survives, identifiable as the word of God | theological | Reformed Protestant, disputed | [194, 506]; [193, I.6] |

† grounded in scripture alone: the reading is assumed, not argued for.

`mark7PrincipleInference`
The rating of Mark 7's step, from the rebuke to the principle. No reader was found who grants the text and denies the principle; Rome grants it outright — the teaching office is "not above the word of God" (*Dei Verbum* 10) — and Calvin applies Matthew 15:9 to the laws of worship he opposed. Rated `wellSupported` rather than `consensus`, because the step generalises from one pericope.

```
def mark7PrincipleInference : Source :=
```

```
  {
    primary :=
      Reference.work tannerDecrees
        (Bib.Locus.sectionRef "Vatican II (1965), Dei Verbum 10"),
    supporting :=
      [Reference.work Bib.calvinInstitutes (Bib.Locus.sectionRef "IV.x.23")],
    tradition := Tradition.christianHistoricalGrammatical,
    confidence := Confidence.wellSupported }
```

**`principleToSoleRuleInference`**
The rating of the step from Mark 7's principle to the sole rule: `disputed`. Grant that God's word judges human tradition and that no apostolic teaching outside Scripture adds to it, and a reader may still deny that Scripture is the *sole* infallible rule. Geiselmann is that reader: he holds that Scripture contains all revealed content, grants the principle as every Catholic does, and as a Catholic after Vatican I still holds the Magisterium an infallible interpreter (*Pastor Aeternus* 4). Florovsky, for whom tradition adds nothing to Scripture, likewise keeps the mind of the Church as its authoritative interpreter.

```
def principleToSoleRuleInference : Source :=
  { primary := Reference.work geiselmannMeaningOfTradition,
    supporting :=
      [Reference.work tannerDecrees
          (Bib.Locus.sectionRef "Vatican I (1870), Pastor Aeternus, ch. 4"),
        Reference.work florovskyBibleChurchTradition],
    tradition := Tradition.romanCatholic, confidence := Confidence.disputed }
```

**`tridentineInference`**
The rating of Trent's step, from 2 Thessalonians 2:15 and tradition as a source of revelation to "Scripture is not the sole rule": `wellSupported`. Once the grounds are granted the conclusion all but follows, and no reader was found who grants both and denies it. Protestants deny the second ground instead, and that dissent is weighed in its own rating.

```
def tridentineInference : Source :=
  {
    primary :=
      Reference.work tannerDecrees
        (Bib.Locus.sectionRef
          "Trent, Session IV (1546), Decree on Sacred Books and Traditions"),
    tradition := Tradition.romanCatholic,
    confidence := Confidence.wellSupported }
```

**`cite`**
Citation and classification for every atom. Total, so nothing is uncited.

```
def cite : Claim → AtomMeta
```

## TestimonyArguments.SolaScriptura.Lines — the inference steps and the lines of reason

Three routes reach the conclusion — the classical line, the eliminative line, and Mark 7's, which takes two lines — three positions deny it, and three objections attack it from different directions.

The objections do not reduce to one another: self-refutation says the doctrine fails its own standard, the canon objection says an authority outside scripture is needed to identify scripture, and the interpretive-authority regress says the authority claimed is the claimant in disguise.

**Redundancy does not defend the hinge here.** In `SolaFide`, adding a second strand defeated an attack on a premise. These objections are not premise attacks: each independently delivers the negation of the conclusion, so a further route to the conclusion does nothing against them. What answers an objection is denying one of *its* grounds, which is why every reply below is written with `Line.onGrounds` — the objection's own line, with the ground the reply refuses put back as what the reply offers instead.

### Steps reaching the conclusion

**`toSoleRule`**
Sufficiency and perspicuity, with the prooftexts and the claim that scripture teaches the principle, yield the sole infallible rule.

> $(P_1 \wedge P_2 \wedge P_7 \wedge P_8 \wedge P_{10}) \to P_9$ — would give: *Scripture is the sole infallible rule of faith*

**`eliminativeToSoleRule`**
The eliminative route: scripture is infallible, nothing else is, so scripture is the *sole* infallible rule. It never asserts that scripture teaches the principle.

> $(P_6 \wedge P_{12}) \to P_9$ — would give: *Scripture is the sole infallible rule of faith*

**`mark7ToPrinciple`**
**Mark 7's step**: from Jesus' rebuke of the elders' tradition to the principle it enacts — God's word judges human tradition. Rated `wellSupported`: no reader was found who grants the text and denies the principle, and Rome grants it in so many words (*Dei Verbum* 10). Not `consensus`, because the step generalises from one pericope.

> $P_3 \to P_{37}$ — would give: *God's word judges human tradition: no commandment of men may be taught as God's word, and a tradition that voids God's command is void*

**`principleExcludesMensCommandments`**
What the principle says of a commandment of men: it may not be bound on the Church as God's word. This is Isaiah 29:13 as Mark 7:7 quotes it.

> $P_{37} \to \neg P_{38}$ — would deny: *A commandment of men may rightly be bound on the Church as God's word*

**`principleToSoleRule`**
**From Mark 7's principle to the sole rule.** If God's word judges human tradition, and no apostolic word survives outside Scripture, Scripture is the sole infallible rule. Rated `disputed`: Geiselmann holds that Scripture contains all revealed content and, as a Catholic after Vatican I, keeps the Magisterium as its infallible interpreter; Florovsky holds that tradition adds nothing to Scripture and keeps the mind of the Church as its interpreter. Neither adds a word to Scripture; both deny it is the *sole* infallible rule.

> $(P_{37} \wedge P_{39}) \to P_9$ — would give: *Scripture is the sole infallible rule of faith*

`tradition0ToSoleRule`
Geisler's route: the historical-grammatical method suffices, so creeds may inform without binding, and no second infallible rule is needed.

$$(P_{26} \land P_{25} \land P_6 \land P_{12}) \to P_9 \quad \text{— would give: } \textit{Scripture is the sole infallible rule of faith}$$

### Steps denying it

`tridentineDeniesSoleRule`
**Tradition II.** Binding unwritten tradition as a coordinate source denies that scripture is the sole rule.

$$(P_5 \land P_{13}) \to \neg P_9 \quad \text{— would deny: } \textit{Scripture is the sole infallible rule of faith}$$

`magisterialDeniesSoleRule`
**Tradition III.** An infallible magisterium is a second infallible rule, whatever is said about sources.

$$P_{14} \to \neg P_9 \quad \text{— would deny: } \textit{Scripture is the sole infallible rule of faith}$$

`orthodoxDeniesSoleRule`
**Orthodoxy.** The mind of the Church interpreting infallibly is likewise a second infallible rule — and it is not the magisterial premise.

$$P_{15} \to \neg P_9 \quad \text{— would deny: } \textit{Scripture is the sole infallible rule of faith}$$

### The three objections

`selfRefutationStep`
If a doctrine binds only when scripture teaches it, and scripture does not teach sola scriptura, then sola scriptura does not bind.

$$(P_{11} \land \neg P_{10}) \to \neg P_9 \quad \text{— would deny: } \textit{Scripture is the sole infallible rule of faith}$$

`canonObjectionStep`
If the canon is known only through the Church's reception, and identifying the canon requires an infallible authority, then an infallible authority outside scripture is needed to identify scripture.

$$(P_{16} \land P_{17}) \to \neg P_9 \quad \text{— would deny: } \textit{Scripture is the sole infallible rule of faith}$$

`interpretiveRegressStep`
Cross and Judisch: if the individual retains ultimate interpretive authority, exercised indirectly by choosing the body to submit to, then Tradition I's ministerial authority is not a principled difference from Tradition 0.

$$(P_{19} \land P_{21}) \to \neg P_{20} \quad \text{— would deny: } \textit{Sola scriptura differs in principle from solo scriptura}$$

### Geisler's circle

Two legs, each supplying the other's ground. The consensus of the Church is said to rest on the clarity of scripture, while the clear sense of scripture is said to require the consensus of the Church.

`consensusRestsOnPerspicuity`
Leg one: the creedal consensus rests on scripture's clarity.

> $P_8 \to P_{27}$ — would give: *The creedal consensus is hermeneutically necessary for understanding scripture*

`perspicuityRestsOnConsensus`
Leg two: scripture's clear sense is not obtainable without that consensus.

> $P_{27} \to P_8$ — would give: *Scripture is clear on what is necessary for salvation*

### The lines

`classicalLine` — Classical (scripture teaches the principle)
**The classical Protestant line**, running through the claim that scripture teaches the principle.

(1) $P_1$ — *2 Timothy 3:16 — all scripture is God-breathed and profitable*
(2) $P_2$ — *2 Timothy 3:17 — that the man of God may be complete, equipped for every good work*
(3) $P_7$ — *Scripture is a sufficient rule of faith*
(4) $P_8$ — *Scripture is clear on what is necessary for salvation*
(5) $P_{10}$ — *Scripture itself teaches that scripture is the sole infallible rule*
(6) $(P_1 \wedge P_2 \wedge P_7 \wedge P_8 \wedge P_{10}) \to P_9$
$\vdash$ $P_9$ — at issue: *Scripture is the sole infallible rule of faith*

`eliminativeLine` — Eliminative (nothing else is infallible)
**The eliminative line**, which reaches the conclusion without the hinge.

(1) $P_6$ — *Scripture is infallible*
(2) $P_{12}$ — *No candidate rule of faith other than scripture is infallible*
(3) $(P_6 \wedge P_{12}) \to P_9$
$\vdash$ $P_9$ — at issue: *Scripture is the sole infallible rule of faith*

`mark7Line` — Mark 7 (God's word judges human tradition)
**Mark 7**, as a line of its own: Jesus' rebuke of the elders' tradition, and the principle it enacts. It delivers the principle, and no more.

(1) $P_3$ — *Mark 7:1–13 (Matthew 15:1–9) — Jesus rebukes the elders' tradition, Corban above all, for voiding God's command*
(2) $P_3 \to P_{37}$
$\vdash$ $P_{37}$ — at issue: *God's word judges human tradition: no commandment of men may be taught as God's word, and a tradition that voids God's command is void*

`mark7SoleRuleLine` — From Mark 7's principle to the sole rule
**From Mark 7 to the sole rule**: the principle, with the premise that no apostolic word survives outside Scripture. The principle is carried in by `mark7Line`; this line's own ground is the one Rome denies.

(1) $P_{39}$ — *No apostolic teaching handed on outside Scripture survives, identifiable as the word of God*
(2) $(P_{37} \wedge P_{39}) \to P_9$
$\vdash P_9$ — at issue: *Scripture is the sole infallible rule of faith*

`tradition0Line` — Tradition 0 (creeds informative, not normative)
**Tradition 0**, as Geisler states it rather than as Mathison describes it.

(1) $P_{26}$ — *The historical-grammatical method alone suffices to obtain the meaning of scripture on essential doctrine*
(2) $P_{25}$ — *Creeds are informative without being normative*
(3) $P_6$ — *Scripture is infallible*
(4) $P_{12}$ — *No candidate rule of faith other than scripture is infallible*
(5) $(P_{26} \wedge P_{25} \wedge P_6 \wedge P_{12}) \to P_9$
$\vdash P_9$ — at issue: *Scripture is the sole infallible rule of faith*

`tridentineLine` — Trent (Tradition II)
**Tradition II**, the Tridentine two-source position. Its step is rated `wellSupported`: once unwritten tradition is granted as a source of revelation alongside Scripture, no reader was found who denies that Scripture is then not the *sole* rule. Protestants deny the ground instead, and that dissent is weighed in the ground's own rating.

(1) $P_5$ — *2 Thessalonians 2:15 — hold to the traditions taught by word or letter*
(2) $P_{13}$ — *Tradition is a coordinate source of revelation alongside scripture*
(3) $(P_5 \wedge P_{13}) \to \neg P_9$
$\vdash \neg P_9$ — at issue, the denial of: *Scripture is the sole infallible rule of faith*

`vaticanLine` — Tradition III (the magisterium as the one real source)
**Tradition III**, resting on Vatican I rather than on Trent.

(1) $P_{14}$ — *The magisterium is an infallible interpreter of scripture*
(2) $P_{14} \to \neg P_9$
$\vdash \neg P_9$ — at issue, the denial of: *Scripture is the sole infallible rule of faith*

`orthodoxLine` — Orthodox (the mind of the Church)
**The Orthodox line**, grounded on the mind of the Church.

(1) $P_{15}$ — *The mind of the Church, in the consensus of the Fathers and in received conciliar decisions, infallibly interprets scripture*
(2) $P_{15} \to \neg P_9$
$\vdash \neg P_9$ — at issue, the denial of: *Scripture is the sole infallible rule of faith*

`selfRefutationLine` — Self-refutation objection
**The self-refutation objection.**

(1) $P_{11}$ — *A doctrine is binding only if scripture teaches it*
(2) $\neg P_{10}$ — denied: *Scripture itself teaches that scripture is the sole infallible rule*
(3) $(P_{11} \wedge \neg P_{10}) \rightarrow \neg P_9$
$\vdash \neg P_9$ — at issue, the denial of: *Scripture is the sole infallible rule of faith*

`canonObjectionLine` — Canon objection
**The canon objection.**

(1) $P_{16}$ — *The canon is known through the Church's reception of it*
(2) $P_{17}$ — *Identifying the canon requires an infallible authority*
(3) $(P_{16} \wedge P_{17}) \rightarrow \neg P_9$
$\vdash \neg P_9$ — at issue, the denial of: *Scripture is the sole infallible rule of faith*

`interpretiveRegressLine` — Interpretive-authority regress
**The interpretive-authority regress.**

(1) $P_{19}$ — *Tradition carries real but fallible — ministerial — authority*
(2) $P_{21}$ — *The individual retains ultimate interpretive authority, exercised indirectly by choosing which body to submit to*
(3) $(P_{19} \wedge P_{21}) \rightarrow \neg P_{20}$
$\vdash \neg P_{20}$ — at issue, the denial of: *Sola scriptura differs in principle from solo scriptura*

**The replies, as substituted grounds**

Each reply is the objection's own line with the ground it refuses replaced by what the reply offers instead. Adding a premise could never block a valid argument; taking away the ground it needed is what a reply actually does.

`selfRefutationUnderClassicalAnswer` — Self-refutation objection
The classical answer to self-refutation: scripture does teach the principle.

(1) $P_{11}$ — *A doctrine is binding only if scripture teaches it*
(2) $P_{10}$ — *Scripture itself teaches that scripture is the sole infallible rule*
(3) $(P_{11} \wedge \neg P_{10}) \rightarrow \neg P_9$
$\vdash \neg P_9$ — at issue, the denial of: *Scripture is the sole infallible rule of faith*

`selfRefutationUnderFinalArbiter` — Self-refutation objection
The final-arbiter answer: the bindingness rule governs first-order doctrine, not a claim about where binding doctrine comes from.

(1) $P_{23}$ — *The bindingness rule governs first-order doctrine, not a claim about where binding doctrine comes from*
(2) $\neg P_{10}$ — denied: *Scripture itself teaches that scripture is the sole infallible rule*
(3) $(P_{11} \wedge \neg P_{10}) \rightarrow \neg P_9$
$\vdash \neg P_9$ — at issue, the denial of: *Scripture is the sole infallible rule of faith*

`canonUnderParity` — Canon objection
Kruger's parity reply: the canon's reception is conceded, and what the objection needed — that identifying it requires an *infallible* authority — is replaced by the observation that the rival's authority is self-authenticating too.

(1) $P_{16}$ — *The canon is known through the Church's reception of it*
(2) $P_{18}$ — *A rival's own foundational authority is self-authenticating too, so the circularity charge does not discriminate*
(3) $(P_{16} \wedge P_{17}) \rightarrow \neg P_{9}$
$\vdash \neg P_{9}$ — at issue, the denial of: *Scripture is the sole infallible rule of faith*

`regressUnderParity` — Interpretive-authority regress
Mathison's parity reply: choosing Rome is itself an act of private judgement, so private judgement does not separate the positions.

(1) $P_{19}$ — *Tradition carries real but fallible — ministerial — authority*
(2) $P_{22}$ — *Choosing which authority to submit to is itself private judgement, whichever authority is chosen*
(3) $(P_{19} \wedge P_{21}) \rightarrow \neg P_{20}$
$\vdash \neg P_{20}$ — at issue, the denial of: *Sola scriptura differs in principle from solo scriptura*

**Geisler's charge as an argument, and the replies to it**

The cycle results above are a formal fact: a cycle of implications grounds neither end. The line below is the *dialectical* fact — Geisler charging circularity, and what answers the charge. They are different claims, and both are worth having.

Every reply denies the second leg, that scripture's clear sense is unobtainable without the consensus. Barrett's is the exception: it concedes the circle and denies that circularity is a defect peculiar to Tradition I, which is why `circleDefeatsLine` carries the universality claim as a ground of its own.

`circleStep`
Both legs together make the reasoning circular.

$(P_{29} \wedge P_{30}) \rightarrow P_{31}$ — would give: *Tradition I's reasoning is circular*

`circularityDefeats`
Circularity defeats the position **if** it is not a feature of every appeal to an ultimate authority. Geisler's charge needs the second conjunct, and it is what Barrett denies.

$(P_{31} \wedge \neg P_{33}) \rightarrow P_{32}$ — would give: *The circularity defeats Tradition I*

`geislerCircleLine` — Geisler's circularity charge against Tradition I
**Geisler's circularity charge.**

(1) $P_{29}$ — *The creedal consensus rests on the clarity of scripture*
(2) $P_{30}$ — *Scripture's clear sense is not obtainable without the creedal consensus*
(3) $(P_{29} \wedge P_{30}) \rightarrow P_{31}$
$\vdash P_{31}$ — at issue: *Tradition I's reasoning is circular*

`circleDefeatsLine` — The circularity defeats Tradition I
The charge pressed home: the circularity defeats the position.

(1) $P_{31}$ — *Tradition I's reasoning is circular*
(2) $\neg P_{33}$ — denied: *Any appeal to an ultimate authority is circular, there being no higher authority to appeal to*
(3) $(P_{31} \wedge \neg P_{33}) \rightarrow P_{32}$
$\vdash$ $P_{32}$ — at issue: *The circularity defeats Tradition I*

`circleUnderAccountability` — Geisler's circularity charge against Tradition I
**Allen and Swain's reply.** The consensus is established by and accountable to scripture, so it is a product of reading scripture rather than a precondition of it.

(1) $P_{29}$ — *The creedal consensus rests on the clarity of scripture*
(2) $P_{34}$ — *The creedal consensus is established by and accountable to scripture — a product of reading it, not a precondition of it*
(3) $(P_{29} \wedge P_{30}) \rightarrow P_{31}$
$\vdash$ $P_{31}$ — at issue: *Tradition I's reasoning is circular*

`circleUnderScripturalBounding` — Geisler's circularity charge against Tradition I
**The proposed reply.** Scripture itself bounds the interpretive office — elders commended to the word (Acts 20:32), required to hold to it (Titus 1:9), forbidden to domineer (1 Peter 5:2–3) — so the consensus's own warrant is read off scripture, and perspicuity is in any case claimed only for what is necessary for salvation.

(1) $P_{29}$ — *The creedal consensus rests on the clarity of scripture*
(2) $P_{35}$ — *Scripture itself bounds the interpretive office: elders are commended to the word, required to hold to it, and forbidden to domineer*
(3) $P_{36}$ — *Perspicuity is claimed only for what is necessary for salvation, not for all of scripture alike*
(4) $(P_{29} \wedge P_{30}) \rightarrow P_{31}$
$\vdash$ $P_{31}$ — at issue: *Tradition I's reasoning is circular*

`defeatUnderParity` — The circularity defeats Tradition I
**Barrett's parity reply.** The circle is conceded; what is denied is that it is peculiar to this position.

(1) $P_{31}$ — *Tradition I's reasoning is circular*
(2) $P_{33}$ — *Any appeal to an ultimate authority is circular, there being no higher authority to appeal to*
(3) $(P_{31} \wedge \neg P_{33}) \rightarrow P_{32}$
$\vdash$ $P_{32}$ — at issue: *The circularity defeats Tradition I*

### Shared grounds and closing steps

`sharedGrounds`
What the Protestant packages rest on beyond any single line: the prooftext that belongs to no strand, the shared datum of 2 Thessalonians 2:15, and the commitments of the final-arbiter reading. Mark 7 used to sit here too, a premise no step read; it is a line of its own now (`mark7Line`).

(1) $P_4$ — *Acts 17:11 — the Bereans tested apostolic preaching against scripture*
(2) $P_5$ — *2 Thessalonians 2:15 — hold to the traditions taught by word or letter*
(3) $P_{28}$ — *Doctrine develops without new revelation: the deposit is closed*
(4) $P_{19}$ — *Tradition carries real but fallible — ministerial — authority*
(5) $P_{24}$ — *A practice neither commanded nor forbidden in scripture is permitted without scriptural warrant*
(6) $P_{23}$ — *The bindingness rule governs first-order doctrine, not a claim about where binding doctrine comes from*

## TestimonyArguments.SolaScriptura.Packages — the positions, and the variants results refute

Four positions on tradition, three objections, two parity replies, and the variants each result needs. The rivals were written before anything was proved about the position argued for.

Several packages are built to be *refuted*. A reply is shown to block an objection by writing the objection's line on the reply's grounds and exhibiting a countermodel.

The parity replies have no packages at all. What they do is that the disputed proposition comes out *independent* of the reply's grounds — neither entailed nor refuted by them — and `Independent` takes a premise list and a formula, so the reply's `Line` is all it needs.

### The positions

`protestant` — Protestant (sola scriptura as final arbiter)
**The Protestant position**: three routes to the conclusion, on the final-arbiter reading — the classical, the eliminative, and Mark 7's. Scripture is not the only authority but the only infallible one; tradition is ministerial, and practices neither commanded nor forbidden need no scriptural warrant.

(1) $P_1$ — *2 Timothy 3:16 — all scripture is God-breathed and profitable*
(2) $P_2$ — *2 Timothy 3:17 — that the man of God may be complete, equipped for every good work*
(3) $P_7$ — *Scripture is a sufficient rule of faith*
(4) $P_8$ — *Scripture is clear on what is necessary for salvation*
(5) $P_{10}$ — *Scripture itself teaches that scripture is the sole infallible rule*
(6) $P_6$ — *Scripture is infallible*
(7) $P_{12}$ — *No candidate rule of faith other than scripture is infallible*
(8) $P_3$ — *Mark 7:1–13 (Matthew 15:1–9) — Jesus rebukes the elders' tradition, Corban above all, for voiding God's command*
(9) $P_{39}$ — *No apostolic teaching handed on outside Scripture survives, identifiable as the word of God*
(10) $P_4$ — *Acts 17:11 — the Bereans tested apostolic preaching against scripture*
(11) $P_5$ — *2 Thessalonians 2:15 — hold to the traditions taught by word or letter*

(12) $P_{28}$ — *Doctrine develops without new revelation: the deposit is closed*
(13) $P_{19}$ — *Tradition carries real but fallible — ministerial — authority*
(14) $P_{24}$ — *A practice neither commanded nor forbidden in scripture is permitted without scriptural warrant*
(15) $P_{23}$ — *The bindingness rule governs first-order doctrine, not a claim about where binding doctrine comes from*
(16) $(P_1 \wedge P_2 \wedge P_7 \wedge P_8 \wedge P_{10}) \to P_9$
(17) $(P_6 \wedge P_{12}) \to P_9$
(18) $P_3 \to P_{37}$ — would give: *God's word judges human tradition: no commandment of men may be taught as God's word, and a tradition that voids God's command is void*
(19) $(P_{37} \wedge P_{39}) \to P_9$
$\vdash P_9$ — at issue: *Scripture is the sole infallible rule of faith*

*Grounded in scripture alone:* 2 Thessalonians 2:15 — hold to the traditions taught by word or letter.

`tradition0` — Tradition 0 (creeds informative, not normative)
**Tradition 0**, as Geisler states it: creeds inform without binding, and the historical-grammatical method does the work an authoritative interpreter was supposed to do.

(1) $P_{26}$ — *The historical-grammatical method alone suffices to obtain the meaning of scripture on essential doctrine*
(2) $P_{25}$ — *Creeds are informative without being normative*
(3) $P_6$ — *Scripture is infallible*
(4) $P_{12}$ — *No candidate rule of faith other than scripture is infallible*
(5) $(P_{26} \wedge P_{25} \wedge P_6 \wedge P_{12}) \to P_9$
$\vdash P_9$ — at issue: *Scripture is the sole infallible rule of faith*

*No premise here rests on scripture alone.*

`tridentine` — Trent (Tradition II)
**Tradition II**, the Tridentine two-source position. Its line delivers the denial, so the package is not the line as it stands: the question asked of these premises is whether sola scriptura follows, and the answer is that they entail its negation.

(1) $P_5$ — *2 Thessalonians 2:15 — hold to the traditions taught by word or letter*
(2) $P_{13}$ — *Tradition is a coordinate source of revelation alongside scripture*
(3) $(P_5 \wedge P_{13}) \to \neg P_9$ — would deny: *Scripture is the sole infallible rule of faith*
$\vdash P_9$ — at issue: *Scripture is the sole infallible rule of faith*

*Grounded in scripture alone:* 2 Thessalonians 2:15 — hold to the traditions taught by word or letter.

`vaticanI` — Tradition III (the magisterium as the one real source)
**Tradition III**, resting on Vatican I. Kept separate from `tridentine` because Mathison argues it escapes several objections to the two-source view while incurring its own.

(1) $P_{14}$ — *The magisterium is an infallible interpreter of scripture*
(2) $P_{14} \to \neg P_9$ — would deny: *Scripture is the sole infallible rule of faith*
$\vdash P_9$ — at issue: *Scripture is the sole infallible rule of faith*

*No premise here rests on scripture alone.*

`orthodox` — Orthodox (the mind of the Church)
**The Orthodox position**, on the mind of the Church rather than on a magisterium.

(1) $P_{15}$ — *The mind of the Church, in the consensus of the Fathers and in received conciliar decisions, infallibly interprets scripture*
(2) $P_{15} \to \neg P_9$ — would deny: *Scripture is the sole infallible rule of faith*
$\vdash P_9$ — at issue: *Scripture is the sole infallible rule of faith*

*No premise here rests on scripture alone.*

### The objections

`selfRefutation` — Self-refutation objection
The self-refutation objection, as a package concluding the negation.

(1) $P_{11}$ — *A doctrine is binding only if scripture teaches it*
(2) $\neg P_{10}$ — denied: *Scripture itself teaches that scripture is the sole infallible rule*
(3) $(P_{11} \wedge \neg P_{10}) \to \neg P_9$
$\vdash \neg P_9$ — at issue, the denial of: *Scripture is the sole infallible rule of faith*

*No premise here rests on scripture alone.*

`canonObjection` — Canon objection
The canon objection, likewise.

(1) $P_{16}$ — *The canon is known through the Church's reception of it*
(2) $P_{17}$ — *Identifying the canon requires an infallible authority*
(3) $(P_{16} \wedge P_{17}) \to \neg P_9$
$\vdash \neg P_9$ — at issue, the denial of: *Scripture is the sole infallible rule of faith*

*No premise here rests on scripture alone.*

**`interpretiveRegress`** — Interpretive-authority regress
The interpretive-authority regress, concluding that Tradition I is not principled distinct from Tradition 0.

(1) $P_{19}$ — *Tradition carries real but fallible — ministerial — authority*
(2) $P_{21}$ — *The individual retains ultimate interpretive authority, exercised indirectly by choosing which body to submit to*
(3) $(P_{19} \wedge P_{21}) \rightarrow \neg P_{20}$
$\vdash \neg P_{20}$ — at issue, the denial of: *Sola scriptura differs in principle from solo scriptura*

*No premise here rests on scripture alone.*

### The two answers to self-refutation

**`selfRefutationAnswered`** — Self-refutation objection, answered from scripture's own teaching
The objection with the classical answer in place of the ground it needed.

(1) $P_{11}$ — *A doctrine is binding only if scripture teaches it*
(2) $P_{10}$ — *Scripture itself teaches that scripture is the sole infallible rule*
(3) $(P_{11} \wedge \neg P_{10}) \rightarrow \neg P_{9}$
$\vdash \neg P_{9}$ — at issue, the denial of: *Scripture is the sole infallible rule of faith*

*No premise here rests on scripture alone.*

**`selfRefutationUnderScope`** — Self-refutation objection, answered by scoping the bindingness rule
The objection with the final-arbiter answer in place of the ground it needed.

(1) $P_{23}$ — *The bindingness rule governs first-order doctrine, not a claim about where binding doctrine comes from*
(2) $\neg P_{10}$ — denied: *Scripture itself teaches that scripture is the sole infallible rule*
(3) $(P_{11} \wedge \neg P_{10}) \rightarrow \neg P_{9}$
$\vdash \neg P_{9}$ — at issue, the denial of: *Scripture is the sole infallible rule of faith*

*No premise here rests on scripture alone.*

### The parity replies

No package here. What a parity reply does is stated as `Independent` over the reply's own line — see `Results` — and independence is a claim about a premise set and a proposition, not about a package's conclusion. Four packages used to stand here, two per reply, because `Establishes` is package-shaped and the reply had to be asked its question twice: once for the block and once for the conclusion. One statement replaces each pair, and the scaffolding goes with them.

### The hinge, in its two roles

**`protestantWithoutHinge`** — Protestant, minus the claim that scripture teaches the principle
The Protestant position with the classical line stripped of the hinge. The eliminative and Mark 7 routes are untouched.

(1) $P_{1}$ — *2 Timothy 3:16 — all scripture is God-breathed and profitable*
(2) $P_{2}$ — *2 Timothy 3:17 — that the man of God may be complete, equipped for every good work*
(3) $P_{7}$ — *Scripture is a sufficient rule of faith*

(4) $P_8$ — *Scripture is clear on what is necessary for salvation*
(5) $P_6$ — *Scripture is infallible*
(6) $P_{12}$ — *No candidate rule of faith other than scripture is infallible*
(7) $P_3$ — *Mark 7:1–13 (Matthew 15:1–9) — Jesus rebukes the elders' tradition, Corban above all, for voiding God's command*
(8) $P_{39}$ — *No apostolic teaching handed on outside Scripture survives, identifiable as the word of God*
(9) $P_4$ — *Acts 17:11 — the Bereans tested apostolic preaching against scripture*
(10) $P_5$ — *2 Thessalonians 2:15 — hold to the traditions taught by word or letter*
(11) $P_{28}$ — *Doctrine develops without new revelation: the deposit is closed*
(12) $P_{19}$ — *Tradition carries real but fallible — ministerial — authority*
(13) $P_{24}$ — *A practice neither commanded nor forbidden in scripture is permitted without scriptural warrant*
(14) $P_{23}$ — *The bindingness rule governs first-order doctrine, not a claim about where binding doctrine comes from*
(15) $(P_1 \wedge P_2 \wedge P_7 \wedge P_8 \wedge P_{10}) \to P_9$
(16) $(P_6 \wedge P_{12}) \to P_9$
(17) $P_3 \to P_{37}$ — would give: *God's word judges human tradition: no commandment of men may be taught as God's word, and a tradition that voids God's command is void*
(18) $(P_{37} \wedge P_{39}) \to P_9$
$\vdash P_9$ — at issue: *Scripture is the sole infallible rule of faith*

*Grounded in scripture alone:* 2 Thessalonians 2:15 — hold to the traditions taught by word or letter.

**`classicalStrandWithoutHinge`** — Classical (scripture teaches the principle)
The classical line alone, stripped of the hinge.

(1) $P_1$ — *2 Timothy 3:16 — all scripture is God-breathed and profitable*
(2) $P_2$ — *2 Timothy 3:17 — that the man of God may be complete, equipped for every good work*
(3) $P_7$ — *Scripture is a sufficient rule of faith*
(4) $P_8$ — *Scripture is clear on what is necessary for salvation*
(5) $(P_1 \wedge P_2 \wedge P_7 \wedge P_8 \wedge P_{10}) \to P_9$
$\vdash P_9$ — at issue: *Scripture is the sole infallible rule of faith*

*No premise here rests on scripture alone.*

### Geisler's charge, and the three replies

**`geislerCircle`** — Geisler's circularity charge against Tradition I
Geisler's charge, stated as its holder states it.

(1) $P_{29}$ — *The creedal consensus rests on the clarity of scripture*
(2) $P_{30}$ — *Scripture's clear sense is not obtainable without the creedal consensus*
(3) $(P_{29} \wedge P_{30}) \to P_{31}$
$\vdash P_{31}$ — at issue: *Tradition I's reasoning is circular*

*No premise here rests on scripture alone.*

**`circleDefeats`** — The circularity defeats Tradition I
The charge pressed home to a defeat.

(1) $P_{31}$ — *Tradition I's reasoning is circular*
(2) $\neg P_{33}$ — denied: *Any appeal to an ultimate authority is circular, there being no higher authority to appeal to*
(3) $(P_{31} \wedge \neg P_{33}) \rightarrow P_{32}$
$\vdash$ $P_{32}$ — at issue: *The circularity defeats Tradition I*

*No premise here rests on scripture alone.*

**`geislerCircleUnderAccountability`** — Geisler's charge, with the accountability reply in play
The charge with Allen and Swain's accountability reply in play.

(1) $P_{29}$ — *The creedal consensus rests on the clarity of scripture*
(2) $P_{34}$ — *The creedal consensus is established by and accountable to scripture — a product of reading it, not a precondition of it*
(3) $(P_{29} \wedge P_{30}) \rightarrow P_{31}$
$\vdash$ $P_{31}$ — at issue: *Tradition I's reasoning is circular*

*No premise here rests on scripture alone.*

**`geislerCircleUnderScripturalBounding`** — Geisler's charge, with the scriptural-bounding reply in play
The charge with the proposed scriptural-bounding reply in play.

(1) $P_{29}$ — *The creedal consensus rests on the clarity of scripture*
(2) $P_{35}$ — *Scripture itself bounds the interpretive office: elders are commended to the word, required to hold to it, and forbidden to domineer*
(3) $P_{36}$ — *Perspicuity is claimed only for what is necessary for salvation, not for all of scripture alike*
(4) $(P_{29} \wedge P_{30}) \rightarrow P_{31}$
$\vdash$ $P_{31}$ — at issue: *Tradition I's reasoning is circular*

*No premise here rests on scripture alone.*

**`circleParityConcedingTheCharge`** — Barrett's parity reply, asked about the charge itself
Barrett's parity grounds, asked about the charge itself.

Not "asked to clear the charge", which is what this package used to ask. The reply concedes the circle — `traditionIReasoningIsCircular` is one of its grounds — so the interesting question is not whether it fails to deliver the denial but that it delivers the charge. Asked the weaker question the answer is "no"; asked this one it is "yes, by its own premises".

(1) $P_{31}$ — *Tradition I's reasoning is circular*
(2) $P_{33}$ — *Any appeal to an ultimate authority is circular, there being no higher authority to appeal to*
(3) $(P_{31} \wedge \neg P_{33}) \rightarrow P_{32}$ — would give: *The circularity defeats Tradition I*
$\vdash$ $P_{31}$ — at issue: *Tradition I's reasoning is circular*

*No premise here rests on scripture alone.*

### Geisler's circle

`traditionICircle` — Tradition I's hermeneutical circle
Both legs of the circle Geisler alleges in Tradition I, asked for the consensus.

(1) $P_8 \to P_{27}$
(2) $P_{27} \to P_8$ — would give: *Scripture is clear on what is necessary for salvation*
$\vdash P_{27}$ — at issue: *The creedal consensus is hermeneutically necessary for understanding scripture*

*No premise here rests on scripture alone.*

## TestimonyArguments.SolaScriptura.Results — what does and does not follow

The results this module exists for are the two on the hinge. The seed asserted in prose that the dispute reduces to `solaScripturaIsTaughtByScripture`; here that claim is split into the two roles the premise actually plays, because they come apart.

### The positions

`protestant_establishes`
Given the Protestant premises, on any of its three routes, the conclusion follows.

```
theorem protestant_establishes : Establishes protestant
-- axioms: propext, Quot.sound
```

`tradition0_establishes`
**Tradition 0 establishes it too.** Geisler rejects Mathison's claim that tradition is hermeneutically necessary; he does not reject sola scriptura. The position Mathison calls "solo scriptura" and judges unbiblical and unworkable reaches the same conclusion by a different route, once it is stated by someone who holds it rather than by its critic.

```
theorem tradition0_establishes : Establishes tradition0
-- axioms: propext, Quot.sound
```

`tridentineReading`
The Tridentine reading, written down: tradition is a coordinate source, so scripture is not the sole rule.

```
def tridentineReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.scriptureIsSoleInfallibleRule => False
    | x => True
```

`tridentine_not_establishes`
The two-source premises do not establish sola scriptura — they entail its negation.

```
theorem tridentine_not_establishes : ¬Establishes tridentine
-- axioms: propext, Quot.sound
```

**magisterialReading**
The post-Vatican I reading: the magisterium is the living interpreter, so scripture is not the sole infallible rule.

```
def magisterialReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.scriptureIsSoleInfallibleRule => False
    | x => True
```

**vaticanI_not_establishes**
Tradition III likewise entails the negation — by a different premise from Tradition II's, which is why the two are separate packages.

```
theorem vaticanI_not_establishes : ¬Establishes vaticanI
-- axioms: propext, Quot.sound
```

**orthodoxReading**
The Orthodox reading: the mind of the Church interprets infallibly, with no magisterium and no second source of revelation.

```
def orthodoxReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.scriptureIsSoleInfallibleRule => False
    | x => True
```

**orthodox_not_establishes**
Orthodoxy also entails the negation, and on its own premise. The seed encoding grounded a single "Catholic/Orthodox" line on magisterial infallibility, which attributes to Orthodoxy a premise it does not hold.

```
theorem orthodox_not_establishes : ¬Establishes orthodox
-- axioms: propext, Quot.sound
```

### The three objections, each valid on its own grounds

**selfRefutation_is_valid**
The self-refutation objection is valid: granted that only scriptural doctrine binds and that scripture does not teach sola scriptura, the position fails by its own standard.

```
theorem selfRefutation_is_valid : Establishes selfRefutation
-- axioms: propext, Quot.sound
```

**canonObjection_is_valid**
The canon objection is valid on its own grounds: if the canon is known through the Church's reception and identifying it requires an infallible authority, then an authority outside scripture is needed to identify scripture.

```
theorem canonObjection_is_valid : Establishes canonObjection
-- axioms: propext, Quot.sound
```

`interpretiveRegress_is_valid`
The interpretive-authority regress is valid on its own grounds. It attacks something the other two do not: not whether the doctrine is scriptural or whether the canon can be identified, but whether the authority Tradition I submits to is anything other than the one submitting.

```
theorem interpretiveRegress_is_valid : Establishes interpretiveRegress
-- axioms: propext, Quot.sound
```

### The hinge, in its two roles

`solaScripturaIsTaughtByScripture` does two jobs, and they come apart. It is not load-bearing for reaching the conclusion, because the eliminative line reaches it without the hinge. It is load-bearing within the classical strand, and — the result that matters — it is one of only two things that answer the self-refutation objection.

`hinge_not_load_bearing_for_conclusion`
**The hinge is not load-bearing for the conclusion.** Strip it and the eliminative line still delivers the sole rule, and so does Mark 7's — each on a premise of its own that the classical line does not need.

```
theorem hinge_not_load_bearing_for_conclusion : Establishes
    protestantWithoutHinge
-- axioms: propext, Quot.sound
```

`hingeDeniedReading`
The reading on which scripture does not teach the principle, and the sole rule does not follow.

```
def hingeDeniedReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.solaScripturaIsTaughtByScripture => False
    | Claim.scriptureIsSoleInfallibleRule => False
    | x => True
```

`hinge_is_load_bearing_within_classical_strand`
Within the classical strand taken alone the hinge is still load-bearing: remove it and that strand yields nothing.

```
theorem hinge_is_load_bearing_within_classical_strand : ¬Establishes
    classicalStrandWithoutHinge
-- axioms: propext, Quot.sound
```

### The two answers to self-refutation

The objection's step is a conjunction, so there are two ways to deny it. The seed encoded only the first. Neither answer is redundant with the other: each removes a different ground, and the objection succeeds only if both are refused.

`scriptureTeachesItReading`
The reading on which scripture does teach the principle.

```
def scriptureTeachesItReading : Valuation Claim :=
  fun x => True
```

`classical_answer_blocks_self_refutation`
**The classical answer blocks the objection.** Assert that scripture teaches the principle and the objection no longer delivers its denial.

```
theorem classical_answer_blocks_self_refutation : ¬Establishes
    selfRefutationAnswered
-- axioms: propext, Quot.sound
```

`finalArbiterReading`
The final-arbiter reading: scripture adjudicates doctrine rather than sourcing every binding claim, so the bindingness rule does not apply reflexively to a claim about where doctrine comes from.

```
def finalArbiterReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.onlyScripturalDoctrineIsBinding => False
    | Claim.solaScripturaIsTaughtByScripture => False
    | x => True
```

`scoping_blocks_self_refutation`
**And the final-arbiter answer blocks it too, without the hinge.** This is the answer the seed did not encode. It concedes that scripture does not teach the principle in the sense the objection requires, and denies instead that the bindingness rule governs a claim of this kind.

So the objection is defeated on either route, and succeeds only against a position that refuses both — which is what "the dispute reduces to the hinge" was gesturing at, and is narrower than that phrase suggests.

```
theorem scoping_blocks_self_refutation : ¬Establishes selfRefutationUnderScope
-- axioms: propext, Quot.sound
```

**The parity replies, and what they are worth**

Kruger on the canon and Mathison on interpretive authority make the same move: concede the circularity, deny that it discriminates between the positions.

Each used to get two results — one that it blocks the objection, one that it establishes nothing — and that is one result too many. A premise set that entails neither a proposition nor its negation leaves that proposition *independent* of it, and blocking and establishing-nothing are the two halves of that single fact. Foundation names the notion for provability; `Testimony.Logic.Independent` is its semantic counterpart, and `leaves_open` proves it from the two readings the premises admit.

The gain is not brevity. Stated as a pair, nothing checks that the two halves are about the same proposition — and in the Geisler case below they were not.

`parityEstablishesNothingReading`
The reading on which the parity point is granted and the sole rule still does not follow: the canon came through the Church, the rival's authority is self-authenticating too, and scripture is not the sole infallible rule.

```
def parityEstablishesNothingReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.scriptureIsSoleInfallibleRule => False
    | x => True
```

`krugerParityReading`
Kruger's reading: the canon's reception is conceded, and the demand for an infallible identifying authority is refused, because the rival's own authority is self-authenticating too.

```
def krugerParityReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.identifyingCanonRequiresInfallibleAuthority => False
    | x => True
```

`parity_leaves_the_canon_open`
**The parity reply leaves the canon question open.** Granted Kruger's grounds, the sole infallible rule neither follows nor fails: his own reading has it, and the reading on which the parity point is conceded and the sole rule still denied has it not. Both satisfy every premise.

That is the whole of what the reply achieves, in one claim. It blocks the canon objection — the objection's denial is no longer entailed — and it establishes nothing, because the conclusion is not entailed either. The parity move is purely defensive, and this is the form that says so without saying it twice.

```
theorem parity_leaves_the_canon_open : Independent canonUnderParity.premises
    (p Claim.scriptureIsSoleInfallibleRule)
-- axioms: propext, Quot.sound
```

`distinctionUnestablishedReading`
The reading on which the parity point is granted and the distinction still does not follow: tradition is ministerial, choosing an authority is private judgement, and sola scriptura does not differ in principle from solo scriptura.

```
def distinctionUnestablishedReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.traditionIDiffersInPrincipleFromTradition0 => False
    | x => True
```

`mathisonParityReading`
Mathison's reading: ministerial authority is retained, and the claim that the individual keeps ultimate interpretive authority is refused, because choosing Rome is itself an act of private judgement.

```
def mathisonParityReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.individualRetainsUltimateInterpretiveAuthority =>
      False
    | x => True
```

`parity_leaves_the_distinction_open`
**And the same for interpretive authority.** That choosing an authority is itself private judgement defeats the charge that Tradition I collapses into Tradition 0; it does not show that Tradition I differs from it in principle. Both readings satisfy Mathison's grounds, so his grounds settle the question neither way.

The same shape, twice, against two different objections — which is the point. It is a property of the move, not of the objection it answers.

```
theorem parity_leaves_the_distinction_open : Independent
    regressUnderParity.premises (p
    Claim.traditionIDiffersInPrincipleFromTradition0)
-- axioms: propext, Quot.sound
```

### Geisler's circle

**`neitherEndReading`**
The reading on which neither the consensus nor the clarity it is said to rest on obtains.

```
def neitherEndReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.creedalConsensusIsHermeneuticallyNecessary => False
    | Claim.scriptureIsPerspicuous => False
    | x => True
```

**`bothEndsHoldReading`**
The reading on which both ends of the circle obtain: the consensus is hermeneutically necessary and scripture is clear. A cycle of implications is satisfied by this as readily as by the reading on which every node is false, which is what it means for the cycle to settle nothing.

```
def bothEndsHoldReading : Valuation Claim :=
  fun x => True
```

**`circle_leaves_the_consensus_open`**
**Geisler's circularity charge against Tradition I, shown rather than alleged.** The creedal consensus is said to rest on scripture's clarity, and scripture's clear sense is said to be unobtainable without that consensus. Put both legs in place and the consensus is left *independent* of them: it does not follow, and neither does its denial.

A cycle of implications is satisfied outright by a valuation on which every node in it is false, and equally by one on which every node is true. Nothing enters such a loop from outside, so nothing comes out of it — in either direction. That second direction is what this result gained when it stopped being a bare `¬ Establishes`: a circle is not merely silent about whether its nodes hold, it is silent about whether they fail.

Like every result here this is conditional: deny either leg and the circle is not there. What it settles is that the charge is structural rather than rhetorical — and it is made from inside Protestantism, against the position this module encodes as the Protestant one.

```
theorem circle_leaves_the_consensus_open : Independent
    traditionICircle.premises (p
    Claim.creedalConsensusIsHermeneuticallyNecessary)
-- axioms: propext, Quot.sound
```

**`circle_leaves_the_perspicuity_open`**
**And the other end is no better off.** The same two legs, asked about perspicuity instead of the consensus, leave it open in the same way and on the same two readings.

Both results are needed, and they are not two halves of one claim: a circle has two ends, and each is a separate proposition the premises fail to settle. What *is* one claim is each result's own two directions, which is why each is an `Independent` rather than a pair.

```
theorem circle_leaves_the_perspicuity_open : Independent
    traditionICircle.premises (p Claim.scriptureIsPerspicuous)
-- axioms: propext, Quot.sound
```

### Geisler's charge, and the three replies

The cycle results above are a formal fact about a cycle of implications. These are about the charge as an argument: whether it goes through, and what answers it. Two replies deny its second leg; Barrett's concedes the circle and denies that circularity is peculiar to this position.

`geislerCircle_is_valid`
Geisler's charge is valid on its own grounds: grant that the consensus rests on scripture's clarity and that scripture's clear sense requires the consensus, and the reasoning is circular.

```
theorem geislerCircle_is_valid : Establishes geislerCircle
-- axioms: propext, Quot.sound
```

`accountabilityReading`
The reading on which the consensus is a product of scripture rather than a precondition of reading it.

```
def accountabilityReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.perspicuityRequiresCreedalConsensus => False
    | Claim.traditionIReasoningIsCircular => False
    | x => True
```

`accountability_blocks_the_circle`
**Allen and Swain's reply blocks the charge.** If the creedal consensus is established by and accountable to scripture, it is what reading scripture produces rather than what reading scripture presupposes, and the second leg fails.

What this costs is worth stating: Geisler quotes Mathison saying that it is "to the Church that we must turn for the true interpretation of the Scripture" and that without the early rule of faith "hermeneutical chaos and anarchy" reigns. If that is Tradition I, the reply defends a weaker position than the one charged.

```
theorem accountability_blocks_the_circle : ¬Establishes
    geislerCircleUnderAccountability
-- axioms: propext, Quot.sound
```

`scripturallyBoundedOfficeReading`
The reading on which scripture bounds the interpretive office, and perspicuity is claimed only for salvation essentials.

```
def scripturallyBoundedOfficeReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.perspicuityRequiresCreedalConsensus => False
    | Claim.traditionIReasoningIsCircular => False
    | x => True
```

`scripturalBounding_blocks_the_circle` (proposed)

**The scriptural-bounding reply blocks the charge too, and on scriptural rather than confessional grounds.**

**What is novel here.** No source was found advancing these texts as an answer to the circularity charge; the passages are cited and the use is assembled in this library. Acts 20:32 commends the Ephesian elders to "the word of his grace" rather than to their own office; Titus 1:9 constitutes the office by holding to "the trustworthy word as taught"; 1 Peter 5:2–3 forbids domineering. If scripture bounds the interpretive office, the consensus's own warrant is read off scripture, so it cannot be a precondition of reading scripture — and Westminster I.7 restricts the perspicuity claim to what is necessary for salvation, which is not the set of boundaries the creeds fix.

**What would settle whether it is really new.** Mark Thompson's *A Clear and Present Word* treats the church-as-interpreter objection at length and was not available here; Vanhoozer's *Biblical Authority after Babel* covers the same ground. Either may already make this argument, in which case this result should be recited to them and the tag dropped.

**What it deliberately does not claim.** That scripture *confers* the office. Conferral invites the recognition/conferral distinction Mathison presses against Rome over the canon, and boundedness is all the reply needs. It also does not escape the regress: a critic may say the texts are read this way because of a tradition. It moves the dispute to far less contested ground; it does not leave it.

```
theorem scripturalBounding_blocks_the_circle : ¬Establishes
    geislerCircleUnderScripturalBounding
-- axioms: propext, Quot.sound
```

`universalCircularityReading`

Barrett's own reading: the circle is granted, it is granted to be universal, and so it does not defeat this position in particular.

```
def universalCircularityReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.circularityDefeatsTraditionI => False
    | x => True
```

`universalityDoesNotAcquitReading`

The sceptic's reading of the same grounds: the circle is granted and its universality is granted, and the defeat lands anyway. That every ultimate authority reasons in a circle is read as a charge against all of them rather than an acquittal of any — including Tradition I.

```
def universalityDoesNotAcquitReading : Valuation Claim :=
  fun x => True
```

`parity_leaves_the_defeat_open`

**Barrett's parity reply leaves the defeat open.** Concede the circle; deny that it is a defect peculiar to this position, since any appeal to an ultimate authority is circular. On his grounds the defeat does not follow — and neither does its failure, because the same grounds are satisfied by the reading on which universal circularity convicts everyone rather than excusing anyone.

The sixth instance of one move. Kruger on the canon, Mathison on interpretive authority, Athanasius on , Whitaker on unwritten tradition, Geisler himself on who may interpret the Old Testament, and now Barrett on perspicuity — against Geisler, who deploys it himself elsewhere.

**This result is not what it was.** It stood as half of a pair whose other half asked a *different question of the same premises* — whether the reply clears the charge of circularity, not whether it blocks the defeat — and the pair was presented as though the two were complements. Naming the shape exposed that: an independence claim has to say which proposition is left open, and only one of the two could be named.

```
theorem parity_leaves_the_defeat_open : Independent defeatUnderParity.premises
    (p Claim.circularityDefeatsTraditionI)
-- axioms: propext, Quot.sound
```

`circle_parity_concedes_the_charge`
**The reply does not merely fail to clear the charge — it grants it.** This is the second question, kept because it is worth asking and restated because the answer is stronger than "establishes nothing". Barrett's grounds include `traditionIReasoningIsCircular` outright: what the parity move denies is that the circularity is damaging, not that it is there. A position defended only by this reply is circular and keeping company, and that now follows from the reply's own premises rather than from the failure of a rival reading.

```
theorem circle_parity_concedes_the_charge : Establishes
    circleParityConcedingTheCharge
-- axioms: propext
```

**Refusing a ground, and denying it**

Every reply above is written the same way, as the objection's own line with a ground replaced. That shape covers two different moves. A reply can **deny** the ground — entail its negation — or merely **refuse** it, declining to grant it without asserting the opposite. A denial is an *attack*, and in a dispute an attack can defeat (`Testimony.Logic.Dispute`). A refusal attacks nothing: it takes the ground away, which is what `Line.onGrounds` encodes, and the question it leaves is an entailment question the results above already answer.

Five of the seven replies here refuse. Each refusal is shown by a reading that grants the reply's grounds and keeps the refused ground true. The other two deny, and each denial is an entailment.

`kruger_refuses_rather_than_denies`
**Kruger refuses the canon objection's ground; he does not deny it.** On the reading that grants his grounds and still denies the sole rule, identifying the canon does require an infallible authority.

```
theorem kruger_refuses_rather_than_denies : ¬Entails canonUnderParity.premises
    ( p Claim.identifyingCanonRequiresInfallibleAuthority)
-- axioms: propext, Quot.sound
```

`mathison_refuses_rather_than_denies`
**Mathison refuses the regress's ground.** Granted his grounds, the individual may still retain ultimate interpretive authority.

```
theorem mathison_refuses_rather_than_denies : ¬Entails
    regressUnderParity.premises ( p
    Claim.individualRetainsUltimateInterpretiveAuthority)
-- axioms: propext, Quot.sound
```

`final_arbiter_refuses_rather_than_denies`
**The final-arbiter answer refuses the self-refutation objection's ground.** Scoping the bindingness rule to first-order doctrine does not deny that only scriptural doctrine binds.

```
theorem final_arbiter_refuses_rather_than_denies : ¬Entails
    selfRefutationUnderFinalArbiter.premises ( p
    Claim.onlyScripturalDoctrineIsBinding)
-- axioms: propext, Quot.sound
```

`accountability_refuses_rather_than_denies`
**Allen and Swain refuse the circle's second leg.** A consensus accountable to scripture does not, by itself, deny that perspicuity requires the consensus.

```
theorem accountability_refuses_rather_than_denies : ¬Entails
    circleUnderAccountability.premises ( p
    Claim.perspicuityRequiresCreedalConsensus)
-- axioms: propext, Quot.sound
```

`scriptural_bounding_refuses_rather_than_denies`
**The scriptural-bounding reply refuses the same leg.**

```
theorem scriptural_bounding_refuses_rather_than_denies : ¬Entails
    circleUnderScripturalBounding.premises ( p
    Claim.perspicuityRequiresCreedalConsensus)
-- axioms: propext, Quot.sound
```

`classical_answer_denies_the_ground`
**The classical answer denies the self-refutation objection's ground.** It asserts that scripture teaches the principle, which is the negation of what the objection assumes.

```
theorem classical_answer_denies_the_ground : Entails
    selfRefutationUnderClassicalAnswer.premises ( notP
    Claim.solaScripturaIsTaughtByScripture)
-- axioms: propext, Quot.sound
```

`barrett_denies_the_ground`
**Barrett denies the ground Geisler's charge needs.** He asserts that every appeal to an ultimate authority is circular, the negation of what the charge assumes.

```
theorem barrett_denies_the_ground : Entails defeatUnderParity.premises ( notP
    Claim.everyUltimateAuthorityIsCircular)
-- axioms: propext, Quot.sound
```

**Satisfiability**

`Entails` quantifies over the valuations satisfying the premises, so a premise set with no model entails everything — including the negation of what its own author intended. A package built from contradictory premises would `Establishes` its conclusion, the proof would close, and every gate would pass.

Only packages carrying a positive `Establishes` result need checking here. A package with a `¬ Establishes` result is satisfiable already: its countermodel is a valuation on which every premise holds.

These are not tagged `@[headline]`. They are claims about the health of the encoding, not about the dispute.

**`everythingHoldsReading`**
The reading on which every claim in this argument holds at once. Not a position anyone occupies — it is the witness that the packages built only from positive grounds are coherent.

```
def everythingHoldsReading : Valuation Claim :=
  fun x => True
```

**`protestant_is_satisfiable`**
The Protestant package has a model, so `protestant_establishes` is not vacuous.

```
theorem protestant_is_satisfiable : Satisfiable protestant.premises
-- axioms: propext, Quot.sound
```

**`tradition0_is_satisfiable`**
Tradition 0's package has a model.

```
theorem tradition0_is_satisfiable : Satisfiable tradition0.premises
-- axioms: propext, Quot.sound
```

**`protestantWithoutHinge_is_satisfiable`**
The Protestant package minus the hinge has a model, so `hinge_not_load_bearing_for_conclusion` is not vacuous either — which matters, since a load-bearing result that held only because its premises were contradictory would be precisely backwards.

```
theorem protestantWithoutHinge_is_satisfiable : Satisfiable
    protestantWithoutHinge.premises
-- axioms: propext, Quot.sound
```

**`geislerCircle_is_satisfiable`**
Geisler's charge has a model.

```
theorem geislerCircle_is_satisfiable : Satisfiable geislerCircle.premises
-- axioms: propext, Quot.sound
```

**`circleParityConcedingTheCharge_is_satisfiable`**
Barrett's parity grounds have a model — the sceptic's reading, which grants the circle, grants its universality, and lets the defeat land.

```
theorem circleParityConcedingTheCharge_is_satisfiable : Satisfiable
    circleParityConcedingTheCharge.premises
-- axioms: propext, Quot.sound
```

**`selfRefutationOwnReading`**
The world the self-refutation objection describes: scripture does not teach the principle, so the sole rule does not bind.

```
def selfRefutationOwnReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.solaScripturaIsTaughtByScripture => False
    | Claim.scriptureIsSoleInfallibleRule => False
    | x => True
```

**selfRefutation_is_satisfiable**
The self-refutation objection has a model.

```
theorem selfRefutation_is_satisfiable : Satisfiable selfRefutation.premises
-- axioms: propext, Quot.sound
```

**canonObjectionOwnReading**
The world the canon objection describes: the canon comes through the Church, so scripture is not the sole infallible rule.

```
def canonObjectionOwnReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.scriptureIsSoleInfallibleRule => False
    | x => True
```

**canonObjection_is_satisfiable**
The canon objection has a model.

```
theorem canonObjection_is_satisfiable : Satisfiable canonObjection.premises
-- axioms: propext, Quot.sound
```

**interpretiveRegressOwnReading**
The world the regress describes: sola scriptura does not differ in principle from solo scriptura.

```
def interpretiveRegressOwnReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.traditionIDiffersInPrincipleFromTradition0 => False
    | x => True
```

**interpretiveRegress_is_satisfiable**
The interpretive-authority regress has a model.

```
theorem interpretiveRegress_is_satisfiable : Satisfiable
    interpretiveRegress.premises
-- axioms: propext, Quot.sound
```

### TestimonyArguments.SolaScriptura.Mark7 — what Jesus' rebuke of tradition settles

The Pharisees and scribes ask why Jesus' disciples eat with unwashed hands, against "the tradition of the elders". Jesus answers with Isaiah 29:13 — "in vain do they worship me, teaching as doctrines the commandments of men" — and with Corban: a gift vowed to God releases a son from supporting his father and mother, "thus making void the word of God by your tradition" (Mark 7:1–13; Matthew 15:1–9). The Protestant case has always cited it. Until now it only sat among the shared grounds, and no step read it.

### What Mark 7 settles

**The principle is common ground.** God's word judges human tradition: no commandment of men may be taught as God's word, and a tradition that voids God's command is void. Rome says the same — its teaching office is "not above the word of God" (*Dei Verbum* 10) — and so the principle is not a Protestant win. Trent, as it states its position, can hold every word of it (`trent_grants_marks_principle`).

**It does not reach sola scriptura on its own.** From the principle to "Scripture is the sole infallible rule" needs one more premise: that no apostolic teaching handed on outside Scripture survives as God's word. Without it, Mark 7 leaves the sole rule open — neither it nor its denial follows (`mark7_without_the_hinge_leaves_the_sole_rule_open`). With it, the conclusion follows (`mark7Case_establishes`), and the premise is rated `disputed`: Rome denies it from 2 Thessalonians 2:15 ("by word *or* by letter"). The step itself is disputed too. A reader can grant the principle, and grant that nothing apostolic survives outside Scripture, and still deny that Scripture is the *sole* infallible rule: Florovsky, for whom tradition adds nothing to Scripture and the mind of the Church interprets it; or a Catholic who holds Scripture materially sufficient and the Magisterium infallible.

### What Rome's "tradition" means

The question the passage raises for a reader is whether the tradition Jesus condemns is the thing Rome means by Tradition. `whatTrentsTraditionIs` answers both readings.

- **Read as commandments of men** — Calvin's reading of the laws of worship he opposed, applying Matthew 15:9 to them (*Institutes* IV.x.23) — Trent's claim is exactly what Mark 7 condemns. The reading cannot be held with Mark 7's principle, at a step rated `wellSupported`.
- **Read as the apostolic word handed on unwritten** — what Trent says it receives, traditions "received by the Apostles from the mouth of Christ himself, or from the Apostles themselves, the Holy Ghost dictating" (Session IV, in Waterworth's translation) — Mark 7 does not reach it. Nothing in the principle is denied. The reading meets the Mark 7 case only at the premise the step to sola scriptura needs, that no apostolic word survives outside Scripture, and that premise is `disputed`.

So Mark 7 does not decide between Rome and the Reformers. It moves the question to what the sola scriptura argument already turned on: whether any unwritten apostolic word survives and can be identified — and, even granting that none does, whether the principle then makes Scripture the *sole* infallible rule.

### The quotation

`mark7QuotesIsaiah`
**Mark 7:6–7 quotes Isaiah 29:13.** Typed `.quotation`, not `.allusion`: Jesus introduces the words with "as it is written", and Mark gives them close to the Septuagint's wording.

```
def mark7QuotesIsaiah : IntertextEdge :=
  { fromPassage := Scripture.mark7_7, toPassage := Scripture.isaiah29_13,
    relation := RelationType.quotation,
    source := Scripture.na28Apparatus Scripture.mark7_7 }
```

`matthew15QuotesIsaiah`
**Matthew 15:8–9 quotes the same verse**, in the parallel account.

```
def matthew15QuotesIsaiah : IntertextEdge :=
  { fromPassage := Scripture.matthew15_9, toPassage := Scripture.isaiah29_13,
    relation := RelationType.quotation,
    source := Scripture.na28Apparatus Scripture.matthew15_9 }
```

### The positions

`mark7Principle` — Mark 7: God's word judges human tradition
**Mark 7's principle**: Jesus' rebuke of the elders' tradition, and what it enacts — God's word judges human tradition, and no commandment of men is to be taught as God's word. It concludes the principle, and claims nothing about Scripture's place among the rules of faith.

(1) $P_3$ — *Mark 7:1–13 (Matthew 15:1–9) — Jesus rebukes the elders' tradition, Corban above all, for voiding God's command*
(2) $P_3 \to P_{37}$
(3) $P_{37} \to \neg P_{38}$ — would deny: *A commandment of men may rightly be bound on the Church as God's word*
⊢ $P_{37}$ — at issue: *God's word judges human tradition: no commandment of men may be taught as God's word, and a tradition that voids God's command is void*

*No premise here rests on scripture alone.*

`mark7Case` — Sola scriptura from Mark 7
**Mark 7's case for sola scriptura**: the principle, and the premise that no apostolic word survives outside Scripture.

(1) $P_3$ — *Mark 7:1–13 (Matthew 15:1–9) — Jesus rebukes the elders' tradition, Corban above all, for voiding God's command*
(2) $P_{39}$ — *No apostolic teaching handed on outside Scripture survives, identifiable as the word of God*
(3) $P_3 \to P_{37}$ — would give: *God's word judges human tradition: no commandment of men may be taught as God's word, and a tradition that voids God's command is void*
(4) $(P_{37} \wedge P_{39}) \to P_9$
⊢ $P_9$ — at issue: *Scripture is the sole infallible rule of faith*

*No premise here rests on scripture alone.*

`mark7CaseWithoutTheHinge` — Sola scriptura from Mark 7, without the premise about unwritten apostolic word
Mark 7's case without the premise that no apostolic word survives outside Scripture: the text, the principle, and the step to the sole rule.

(1) $P_3$ — *Mark 7:1–13 (Matthew 15:1–9) — Jesus rebukes the elders' tradition, Corban above all, for voiding God's command*
(2) $P_3 \to P_{37}$ — would give: *God's word judges human tradition: no commandment of men may be taught as God's word, and a tradition that voids God's command is void*
(3) $(P_{37} \wedge P_{39}) \to P_9$
⊢ $P_9$ — at issue: *Scripture is the sole infallible rule of faith*

*No premise here rests on scripture alone.*

`tridentineCase` — Trent (Tradition II)
**Trent (Tradition II)**, as Mathison reads it: 2 Thessalonians 2:15 and tradition as a source of revelation alongside Scripture, so Scripture is not the sole rule. Unread: it says what Trent receives, not whether it is apostolic word or a commandment of men. The package `tridentine` asks these premises whether sola scriptura follows; this one states what they conclude, which is what a dispute weighs.

(1) $P_5$ — *2 Thessalonians 2:15 — hold to the traditions taught by word or letter*
(2) $P_{13}$ — *Tradition is a coordinate source of revelation alongside scripture*
(3) $(P_5 \wedge P_{13}) \rightarrow \neg P_9$
$\vdash \neg P_9$ — at issue, the denial of: *Scripture is the sole infallible rule of faith*

*Grounded in scripture alone:* 2 Thessalonians 2:15 — hold to the traditions taught by word or letter.

### Two readings of Trent's "tradition"

`trentReadAsMensCommandments`
Reading Trent's traditions as commandments of men: God "is worshipped with laws of human invention", Calvin says of the laws of worship he opposed, and he applies Matthew 15:9 to them — "in vain do they worship me, teaching for doctrines the commandments of men" (*Institutes* IV.x.23). Rated `disputed`: Trent, *Dei Verbum* 9–10 and the *Catechism* deny that what Trent receives is of human origin — the *Catechism* (§83) distinguishes the apostolic Tradition from the "theological, disciplinary, liturgical or devotional traditions" which "can be retained, modified or even abandoned". No one reads Trent as *claiming* human origin: this is a reading of what those traditions are, not of what Trent says.

```
def trentReadAsMensCommandments : Source :=
  {
    primary :=
      Reference.work Bib.calvinInstitutes (Bib.Locus.sectionRef "IV.x.23"),
    tradition := Tradition.reformedProtestant,
    confidence := Confidence.disputed }
```

`trentReadAsApostolicWord`
Reading Trent's traditions as the apostolic word handed on unwritten: what Trent says it receives, the traditions "received by the Apostles from the mouth of Christ himself, or from the Apostles themselves, the Holy Ghost dictating" (Session IV, Waterworth 18). *Dei Verbum* 9 says the same: tradition "takes the word of God entrusted by Christ the Lord and the Holy Spirit to the Apostles, and hands it on". Rated `consensus` as an account of what Trent claims: Calvin and Chemnitz do not deny that Trent claims apostolic origin; they deny that the claim is true.

```
def trentReadAsApostolicWord : Source :=
  { primary := Reference.work waterworthTrent (Bib.Locus.page 18),
    supporting :=
      [Reference.work tannerDecrees
          (Bib.Locus.sectionRef
            "Trent, Session IV (1546), Decree on Sacred Books and Traditions"),
        Reference.work tannerDecrees
          (Bib.Locus.sectionRef "Vatican II (1965), Dei Verbum 9"),
```

```
      Reference.work catechismCatholicChurch (Bib.Locus.sectionRef "83")],
    tradition := Tradition.romanCatholic, confidence := Confidence.consensus }
```

**`asMensCommandments`**
Trent's tradition, **read as commandments of men**: what it receives alongside Scripture is a commandment of men, bound on the Church as God's word.

```
def asMensCommandments : Reading Claim :=
  { name := "as commandments of men",
    commits := p Claim.mensCommandmentBindsAsGodsWord,
    source := trentReadAsMensCommandments }
```

**`asApostolicWord`**
Trent's tradition, **read as the apostolic word handed on unwritten**: some apostolic teaching outside Scripture survives as God's word.

```
def asApostolicWord : Reading Claim :=
  { name := "as the apostolic word handed on unwritten",
    commits := notP Claim.noApostolicWordOutsideScripture,
    source := trentReadAsApostolicWord }
```

**`tridentineAsMensCommandments`** — Trent (Tradition II), read as commandments of men
Trent, with its tradition read as commandments of men.

(1) $P_5$ — *2 Thessalonians 2:15 — hold to the traditions taught by word or letter*
(2) $P_{13}$ — *Tradition is a coordinate source of revelation alongside scripture*
(3) $(P_5 \wedge P_{13}) \to \neg P_9$
(4) $P_{13} \to P_{38}$ — would give: *A commandment of men may rightly be bound on the Church as God's word*
$\vdash \neg P_9$ — at issue, the denial of: *Scripture is the sole infallible rule of faith*

*Grounded in scripture alone:* 2 Thessalonians 2:15 — hold to the traditions taught by word or letter.

**`tridentineAsApostolicWord`** — Trent (Tradition II), read as the apostolic word handed on unwritten
Trent, with its tradition read as the apostolic word handed on unwritten.

(1) $P_5$ — *2 Thessalonians 2:15 — hold to the traditions taught by word or letter*
(2) $P_{13}$ — *Tradition is a coordinate source of revelation alongside scripture*
(3) $(P_5 \wedge P_{13}) \to \neg P_9$
(4) $P_{13} \to \neg P_{39}$ — would deny: *No apostolic teaching handed on outside Scripture survives, identifiable as the word of God*
$\vdash \neg P_9$ — at issue, the denial of: *Scripture is the sole infallible rule of faith*

*Grounded in scripture alone:* 2 Thessalonians 2:15 — hold to the traditions taught by word or letter.

### Readings, written down

**`marksPrincipleReading`**
The Reformed world: Mark 7's text and principle, no commandment of men bound as God's word, no apostolic word outside Scripture, and sola scriptura.

```
def marksPrincipleReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.mensCommandmentBindsAsGodsWord => False
    | x => True
```

**`romeGrantsMarksPrincipleReading`**
Rome's world, granting Mark 7: God's word judges human tradition and no commandment of men may be bound as God's word; but apostolic teaching survives outside Scripture, so Scripture is not the sole infallible rule. Nor is the Church's consensus a mere product of reading Scripture: for Rome, Scripture and Tradition flow from one source (*Dei Verbum* 9). A world must choose here, because the meanings exclude the consensus being that product and its being needed for Scripture's clear sense (`TestimonyArguments.Meanings.SolaScriptura.joins`).

```
def romeGrantsMarksPrincipleReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.creedalConsensusIsDerivedFromScripture => False
    | Claim.mensCommandmentBindsAsGodsWord => False
    | Claim.noApostolicWordOutsideScripture => False
    | Claim.scriptureIsSoleInfallibleRule => False
    | x => True
```

**`mensCommandmentsReading`**
A world in which Trent, its tradition read Calvin's way, holds together: its tradition is a commandment of men bound as God's word, and Scripture is not the sole rule. It must give up Mark 7's principle, so no one holds this world; it shows only that the reading is coherent on its own.

```
def mensCommandmentsReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.godsWordJudgesTradition => False
    | Claim.scriptureIsSoleInfallibleRule => False
    | x => True
```

### Mark 7's principle, and what it reaches

**`mark7Principle_establishes`**
**Mark 7 delivers its principle**: God's word judges human tradition.

```
theorem mark7Principle_establishes : Establishes mark7Principle
-- axioms: propext, Quot.sound
```

**`mark7Principle_is_satisfiable`**
Mark 7's principle can be held without contradiction.

```
theorem mark7Principle_is_satisfiable : Satisfiable mark7Principle.premises
-- axioms: propext, Quot.sound
```

`trent_grants_marks_principle`
**Trent grants Mark 7's principle.** Trent's position, as it states it, can be held with the principle and everything Mark 7 says: the reading on which apostolic teaching survives outside Scripture, and no commandment of men is bound as God's word.

```
theorem trent_grants_marks_principle : Grants tridentineCase (p
    Claim.godsWordJudgesTradition)
-- axioms: propext, Quot.sound
```

`mark7Case_establishes`
**Mark 7's case for sola scriptura holds**, given its premise that no apostolic word survives outside Scripture.

```
theorem mark7Case_establishes : Establishes mark7Case
-- axioms: propext, Quot.sound
```

`mark7Case_is_satisfiable`
Mark 7's case can be held without contradiction.

```
theorem mark7Case_is_satisfiable : Satisfiable mark7Case.premises
-- axioms: propext, Quot.sound
```

`mark7_without_the_hinge_leaves_the_sole_rule_open`
**Without that premise, Mark 7 leaves the sole rule open.** Grant the text, the principle, and the step from them to the sole rule: sola scriptura neither follows nor fails. Rome's reading grants all of it and denies the sole rule; the Reformed reading grants all of it and holds the sole rule. One fact, not two: Mark 7 alone blocks no argument against sola scriptura and establishes none for it.

```
theorem mark7_without_the_hinge_leaves_the_sole_rule_open : Independent
    mark7CaseWithoutTheHinge.premises (p Claim.scriptureIsSoleInfallibleRule)
-- axioms: propext, Quot.sound
```

`tridentineCase_establishes`
Trent, as it states its position, holds together.

```
theorem tridentineCase_establishes : Establishes tridentineCase
-- axioms: propext, Quot.sound
```

`tridentineCase_is_satisfiable`
Trent's case can be held without contradiction: Rome's world.

```
theorem tridentineCase_is_satisfiable : Satisfiable tridentineCase.premises
-- axioms: propext, Quot.sound
```

`tridentineAsMensCommandments_establishes`
Trent read as commandments of men still concludes what Trent concludes.

```
theorem tridentineAsMensCommandments_establishes : Establishes
    tridentineAsMensCommandments
-- axioms: propext, Quot.sound
```

**tridentineAsApostolicWord_establishes**
Trent read as the apostolic word still concludes what Trent concludes.

```
theorem tridentineAsApostolicWord_establishes : Establishes
    tridentineAsApostolicWord
-- axioms: propext, Quot.sound
```

**tridentineAsMensCommandments_is_satisfiable**
**The first reading is fair**: Trent, read as receiving commandments of men, can be held without contradiction — so long as Mark 7's principle is not held with it.

```
theorem tridentineAsMensCommandments_is_satisfiable : Satisfiable
    tridentineAsMensCommandments.premises
-- axioms: propext, Quot.sound
```

**tridentineAsApostolicWord_is_satisfiable**
**The second reading is fair**: Trent, read as receiving the apostolic word, can be held without contradiction.

```
theorem tridentineAsApostolicWord_is_satisfiable : Satisfiable
    tridentineAsApostolicWord.premises
-- axioms: propext, Quot.sound
```

**mark7_does_not_reach_the_apostolic_word**
**Mark 7 does not reach the second reading.** Trent, read as receiving the apostolic word, can be held with every premise of Mark 7's principle: it binds no commandment of men as God's word.

```
theorem mark7_does_not_reach_the_apostolic_word : Satisfiable
    (mark7Principle.premises ++ tridentineAsApostolicWord.premises)
-- axioms: propext, Quot.sound
```

### Where each reading breaks

**whereTheMensCommandmentsReadingFalls**
**Why Mark 7 stands against Trent, read as commandments of men.** The crux is what the principle says of a commandment of men: it may not be bound as God's word. What it breaks is Trent's claim with the reading — tradition received alongside Scripture, and that tradition a commandment of men. Nothing else in Trent is touched. The crux is Mark 7's answer to the reading, not part of its case for the principle, which follows without it.

**Why *Mark 7: God's word judges human tradition* stands against *Trent (Tradition II), read as commandments of men.***

- **The crux:** $P_{37} \to \neg P_{38}$, a premise of *Mark 7: God's word judges human tradition.*
- **What it does:** its conclusion follows without it — the crux is its answer to *Trent (Tradition II), read as commandments of men.*
- **Granted:** $P_3$, $P_3 \to P_{37}$, which the break also needs.
- **Where the rival breaks:** $P_{13}$, $P_{13} \to P_{38}$ cannot be held together with $P_{37} \to \neg P_{38}$ and $P_3$, $P_3 \to P_{37}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - $P_3$ Mark 7:1–13 (Matthew 15:1–9) — Jesus rebukes the elders' tradition, Corban above all, for voiding God's command — *consensus*: Mark 7:1-13; Matt 15:1-9; [32, IV.x.10]
  - $P_{37}$ God's word judges human tradition: no commandment of men may be taught as God's word, and a tradition that voids God's command is void — *consensus*: [169, Vatican II (1965), Dei Verbum 10]; [32, IV.x.23]; [59]
  - the step itself — *well supported*: [169, Vatican II (1965), Dei Verbum 10]; [32, IV.x.23]

`whereTheApostolicWordReadingFalls`
**Why Mark 7's case stands against Trent, read as the apostolic word.** Not at the principle, which this reading grants, but at the premise the step to sola scriptura needs: that no apostolic teaching survives outside Scripture. The reading denies exactly that, and the premise is rated `disputed`. The step from it to the sole rule is `disputed` too, so granting the premise would not alone settle the question.

**Why *Sola scriptura from Mark 7* stands against *Trent (Tradition II), read as the apostolic word handed on unwritten.***

- **The crux:** $P_{39}$, a premise of *Sola scriptura from Mark 7.*
- **What it does:** its conclusion does not follow without it.
- **Where the rival breaks:** $P_{13}$, $P_{13} \to \neg P_{39}$ cannot be held together with $P_{39}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - $P_{39}$ No apostolic teaching handed on outside Scripture survives, identifiable as the word of God — *disputed*: [194, 506]; [193, I.6]

**The dilemma**

`whatTrentsTraditionIs`
**What Trent's tradition is, read both ways.** The claim is Trent's: tradition is received as a source of revelation alongside Scripture.

Read as commandments of men, it cannot be held with Mark 7's principle, at a step rated `well Supported`: Isaiah 29:13, as Jesus quotes it, says a commandment of men may not be bound as God's word.

Read as the apostolic word handed on unwritten — what Trent says it receives — Mark 7's principle does not reach it. It cannot be held with Mark 7's case for sola scriptura, but only at that case's own premise that no apostolic word survives outside Scripture, which is `disputed`. That is the question the sola scriptura argument already turns on; Mark 7 does not settle it.

Each reading is fair: Trent read either way can be held without contradiction. Which reading fits Trent is not something the dilemma decides; what it shows is what each costs.

**Every reading of $P_{13}$, answered.** *Trent (Tradition II)* holds $P_{13}$. It is read 2 ways here, and each reading is checked; none can be left out.

**1. Read as commandments of men.** The claim commits *Trent (Tradition II)* to $P_{38}$ — so read by [32, IV.x.23] (*disputed*).

Against *Mark 7: God's word judges human tradition*, it cannot be held. Where it breaks:

**Why *Mark 7: God's word judges human tradition* stands against *Trent (Tradition II), read as commandments of men*.**

- **The crux:** $P_{37} \to \neg P_{38}$, a premise of *Mark 7: God's word judges human tradition*.
- **What it does:** its conclusion follows without it — the crux is its answer to *Trent (Tradition II), read as commandments of men*.
- **Granted:** $P_3$, $P_3 \to P_{37}$, which the break also needs.
- **Where the rival breaks:** $P_{13}$, $P_{13} \to P_{38}$ cannot be held together with $P_{37} \to \neg P_{38}$ and $P_3$, $P_3 \to P_{37}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - $P_3$ Mark 7:1–13 (Matthew 15:1–9) — Jesus rebukes the elders' tradition, Corban above all, for voiding God's command — *consensus*: Mark 7:1-13; Matt 15:1-9; [32, IV.x.10]
  - $P_{37}$ God's word judges human tradition: no commandment of men may be taught as God's word, and a tradition that voids God's command is void — *consensus*: [169, Vatican II (1965), Dei Verbum 10]; [32, IV.x.23]; [59]
  - the step itself — *well supported*: [169, Vatican II (1965), Dei Verbum 10]; [32, IV.x.23]

**2. Read as the apostolic word handed on unwritten.** The claim commits *Trent (Tradition II)* to $\neg P_{39}$ — so read by [44, 18]; [169, Trent, Session IV (1546), Decree on Sacred Books and Traditions]; [169, Vatican II (1965), Dei Verbum 9]; [37, 83] (*consensus*).

Against *Mark 7: God's word judges human tradition*, it is not reached: *Mark 7: God's word judges human tradition* holds, and can be held together with it.

Against *Sola scriptura from Mark 7*, it cannot be held. Where it breaks:

**Why *Sola scriptura from Mark 7* stands against *Trent (Tradition II), read as the apostolic word handed on unwritten*.**

- **The crux:** $P_{39}$, a premise of *Sola scriptura from Mark 7*.
- **What it does:** its conclusion does not follow without it.

- **Where the rival breaks:** $P_{13}$, $P_{13} \to \neg P_{39}$ cannot be held together with $P_{39}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - $P_{39}$ No apostolic teaching handed on outside Scripture survives, identifiable as the word of God — *disputed*: [194, 506]; [193, I.6]

## TestimonyArguments.SolaScriptura.Dispute — what Mark 7 decides between Rome and the Reformers

`Mark7.lean` asks what each position entails. This module asks what happens when they meet. Five parties: Mark 7's principle; Mark 7's case for sola scriptura; Trent, as it states its position; and Trent with its tradition read each of the two ways the dilemma `whatTrentsTraditionIs` names. Who defeats whom is not stipulated — each defeat, and each absence of one, is computed from the parties' premises and checked by the kernel (see `Testimony.Logic.Dispute`).

### How to read the verdicts

- **Defeats.** One position contradicts another — denies one of its premises, its conclusion, or a claim it derives on the way — and is not the weaker of the two. A defeat that runs both ways is a *standoff*.
- **Weakest link.** A position is only as strong as its least-supported premise or step. Ratings run from `disputed`, the lowest, through `plausible` and `wellSupported`, to `consensus`.
- **Forced.** Accepted however every standoff is resolved: nothing attacks it that it cannot rule out.
- **Can be defended.** Held by some consistent position that answers every attack on its members, itself or through an ally.
- **Not forced.** Some consistent position leaves it out. Not forced is not false: the dispute, as argued, cannot make a reader accept it.
- **Cannot be defended.** No consistent position can hold it and answer its attackers.
- **A defensible position that cannot be enlarged** (a *maximal* one) is a consistent position answering every attack on its members, to which no other party can be added without losing that. "Some maximal defensible position holds it" means a reader can hold it and lose nothing by it.

### The ratings decide one thing here

Every party but one rests on something rated `disputed`. Mark 7's case rests on the premise that no apostolic word survives outside Scripture. Trent rests on tradition as a source of revelation alongside Scripture — a claim this module's audit moved from `wellSupported` to `disputed`, because Geiselmann grants Session IV and denies that it canonised two coordinate sources. The reading of Trent as commandments of men rests on Calvin's reading, which Rome denies.

The exception is Mark 7's principle. Its text is `consensus`, and its step from the text is `wellSupported`: no one was found who grants Mark 7 and denies that God's word judges human tradition. So an attack on it from a party at the bottom fails, and its attack on such a party succeeds.

**Who defeats whom**

- **Mark 7's principle defeats Trent read as commandments of men, and not the reverse.** Read that way, Trent binds a commandment of men as God's word; the principle denies that any may be. The reading's reply, from a claim rated `disputed`, fails against the principle.
- **Mark 7's case and Trent defeat each other, whichever way Trent is read.** One concludes that Scripture is the sole infallible rule, the other that it is not; and Trent read as the apostolic word also denies the premise Mark 7's case needs. Each side's weakest link is `disputed`, so no rating breaks the tie.
- **Mark 7's principle and Trent do not conflict**, read as Trent states it or as the apostolic word (`trent_grants_marks_principle`).

**What follows**

**Mark 7's principle is forced** (`marks_principle_prevails`), and it is common ground: Rome grants it. **Trent, read as commandments of men, cannot be defended** (`trent_as_mens_commandments_indefensible`). **Between Mark 7's case for sola scriptura and Trent, the dispute chooses neither**: each can be defended, and neither is forced (`mark7_case_defensible`, `mark7_case_not_forced`, `trent_defensible_against_mark7`, `trent_not_forced_against_mark7`). Mark 7 does not decide the Reformation's question. What would decide it is argued, not weighed: whether any apostolic word survives outside Scripture, and, even granting that none does, whether the principle then makes Scripture the *sole* infallible rule. Both are rated `disputed`.

**Strength**

`mark7Principle_strength`
**Mark 7's principle does not rest on anything disputed.** The text is `consensus`, and the step from it `wellSupported`, so its weakest link is well supported: `2` on the scale from `0`, disputed, to `3`, consensus.

```
theorem mark7Principle_strength : mark7Principle.strength = 2
-- axioms: propext
```

`mark7Case_strength`
Mark 7's case rests on the premise that no apostolic word survives outside Scripture, rated `disputed`.

```
theorem mark7Case_strength : mark7Case.strength = 0
-- axioms: propext
```

`tridentineCase_strength`
Trent rests on tradition as a coordinate source of revelation, rated `disputed`.

```
theorem tridentineCase_strength : tridentineCase.strength = 0
-- axioms: propext
```

**tridentineAsMensCommandments_strength**
Trent read as commandments of men rests on everything Trent does, and on Calvin's reading, rated `disputed`.

```
theorem tridentineAsMensCommandments_strength :
    tridentineAsMensCommandments.strength = 0
-- axioms: propext
```

**tridentineAsApostolicWord_strength**
Trent read as the apostolic word rests on everything Trent does.

```
theorem tridentineAsApostolicWord_strength :
    tridentineAsApostolicWord.strength = 0
-- axioms: propext
```

### The dispute

**mark7PartyNode**
The package each party argues from.

```
def mark7PartyNode : Mark7Party → ArgumentPackage Claim :=
  fun x =>
    match x with
    | Mark7Party.principle => mark7Principle
    | Mark7Party.mark7 => mark7Case
    | Mark7Party.trent => tridentineCase
    | Mark7Party.trentAsMensCommandments =>
      tridentineAsMensCommandments
    | Mark7Party.trentAsApostolicWord =>
      tridentineAsApostolicWord
```

**mark7Dispute**
The dispute over Mark 7: every party's premises have a model, every party establishes its conclusion, and every party's inferences are rated.

```
def mark7Dispute : Dispute Claim Mark7Party :=
  { node := mark7PartyNode,
    consistent := mark7Dispute._proof_1,
    sound := mark7Dispute._proof_2,
    rated := mark7Dispute._proof_8 }
```

**mark7Dispute_defeats**
**Who defeats whom**, all 25 pairs. Mark 7's principle defeats Trent read as commandments of men, and that reading's reply fails against it. Mark 7's case and Trent defeat each other, as Trent states it and read either way. Nothing else.

Every cell is computed from the parties' premises by `Horn.defeats?` and checked by the kernel — the defeats, and the absences of defeat, alike.

```
theorem mark7Dispute_defeats :  (i j : Mark7Party), mark7Dispute.defeats i j
     (i, j)  [(Mark7Party.principle, Mark7Party.trentAsMensCommandments),
    (Mark7Party.mark7, Mark7Party.trent), (Mark7Party.mark7,
    Mark7Party.trentAsMensCommandments), (Mark7Party.mark7,
    Mark7Party.trentAsApostolicWord), (Mark7Party.trent, Mark7Party.mark7),
    (Mark7Party.trentAsMensCommandments, Mark7Party.mark7),
    (Mark7Party.trentAsApostolicWord, Mark7Party.mark7)]
-- axioms: propext, Classical.choice, Quot.sound
```

**`mark7Dispute_supports`**

**Nothing supports anything** in the dispute over Mark 7, in all 25 pairs: no party's conclusion entails a claim another rests on. Mark 7's principle is *derived* inside Mark 7's case, not assumed there, so the relation between them is not support. Every cell is computed by `supports?` and checked by the kernel.

```
theorem mark7Dispute_supports :  (i j : Mark7Party), ¬mark7Dispute.supports i
    j
-- axioms: propext, Classical.choice, Quot.sound
```

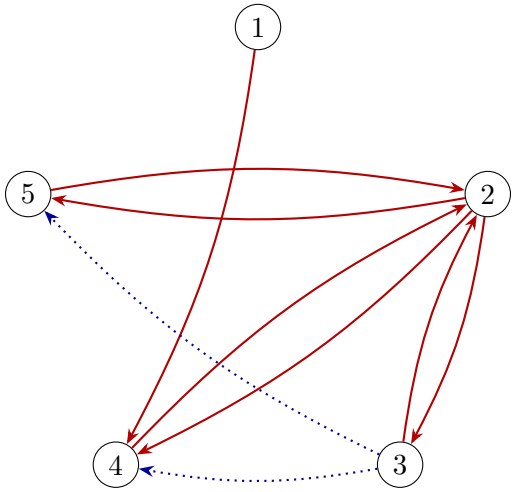
**`mark7Dispute_partOf`**

**Whose case is part of whose**, all 25 pairs: Trent's case is part of each reading of it, which only adds to it; and every case is part of itself. Every cell is computed by `partOf?` and checked by the kernel.

```
theorem mark7Dispute_partOf :  (i j : Mark7Party), mark7Dispute.partOf i j
    i = j  (i, j)  [(Mark7Party.trent, Mark7Party.trentAsMensCommandments),
    (Mark7Party.trent, Mark7Party.trentAsApostolicWord)]
-- axioms: propext, Classical.choice, Quot.sound
```

**`mark7Map`**

The dispute over Mark 7 drawn: who defeats whom, and whose case is part of whose.




Solid: defeats. Dashed: supports. Dotted: one party's case is part of another's.

1. Mark 7: God's word judges human tradition

2. Sola scriptura from Mark 7

3. Trent (Tradition II)

4. Trent (Tradition II), read as commandments of men

5. Trent (Tradition II), read as the apostolic word handed on unwritten

| From | To | Edge |
|---|---|---|
| 1 *Mark 7: God's word judges human tradition* | 4 *Trent (Tradition II), read as commandments of men* | defeats |
| 2 *Sola scriptura from Mark 7* | 3 *Trent (Tradition II)* | defeats |
| 2 *Sola scriptura from Mark 7* | 4 *Trent (Tradition II), read as commandments of men* | defeats |
| 2 *Sola scriptura from Mark 7* | 5 *Trent (Tradition II), read as the apostolic word handed on unwritten* | defeats |
| 3 *Trent (Tradition II)* | 2 *Sola scriptura from Mark 7* | defeats |
| 4 *Trent (Tradition II), read as commandments of men* | 2 *Sola scriptura from Mark 7* | defeats |
| 5 *Trent (Tradition II), read as the apostolic word handed on unwritten* | 2 *Sola scriptura from Mark 7* | defeats |
| 3 *Trent (Tradition II)* | 4 *Trent (Tradition II), read as commandments of men* | is part of |
| 3 *Trent (Tradition II)* | 5 *Trent (Tradition II), read as the apostolic word handed on unwritten* | is part of |
| 2 *Sola scriptura from Mark 7* | 4 *Trent (Tradition II), read as commandments of men* | attack on a part — already a defeat |
| 2 *Sola scriptura from Mark 7* | 5 *Trent (Tradition II), read as the apostolic word handed on unwritten* | attack on a part — already a defeat |

The defeats are the cells of `mark7Dispute_defeats`, the supports the cells of `mark7Dispute_supports` and the parts the cells of `mark7Dispute_partOf`, each computed from the parties' premises and checked by the kernel. The attacks derived through support and through parts are reported, not counted: every verdict is computed from the defeats alone. Every derived attack is already a defeat.

**`marks_principle_stands_with_trent`**
Mark 7's principle stands with Trent, as Trent states it and read as the apostolic word: Rome's world, in which the principle holds and apostolic teaching survives outside Scripture.

```
theorem marks_principle_stands_with_trent : mark7Dispute.StandTogether
    [Mark7Party.principle, Mark7Party.trent, Mark7Party.trentAsApostolicWord]
-- axioms: propext, Classical.choice, Quot.sound
```

**What the dispute decides**

`marksPrincipleUnanswered`
How the dispute is settled as far as it can be, in one stage: nothing defeats Mark 7's principle, so it comes first; and nothing joins it. Mark 7's case has Trent, and Trent has Mark 7's case — a standoff; Trent read as the apostolic word has Mark 7's case; and Trent read as commandments of men has the principle itself.

**What the dispute forces is exactly *Mark 7: God's word judges human tradition.***

- Stage 1: *Mark 7: God's word judges human tradition.*
  - *Mark 7: God's word judges human tradition* is defeated by nothing.
- Nothing else is forced:
  - *Trent (Tradition II)* defeats *Sola scriptura from Mark 7*, and nothing forced defeats *Trent (Tradition II).*
  - *Sola scriptura from Mark 7* defeats *Trent (Tradition II)*, and nothing forced defeats *Sola scriptura from Mark 7.*
  - *Mark 7: God's word judges human tradition* defeats *Trent (Tradition II), read as commandments of men* (`whereTheMensCommandmentsReadingFalls`), and nothing forced defeats *Mark 7: God's word judges human tradition.*
  - *Sola scriptura from Mark 7* defeats *Trent (Tradition II), read as the apostolic word handed on unwritten* (`whereTheApostolicWordReadingFalls`), and nothing forced defeats *Sola scriptura from Mark 7.*

**What this rests on.** The reasons state 4 defeats and 7 absences of defeat, each a cell of the defeat table, `mark7Dispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Mark 7: God's word judges human tradition*, weakest at *well supported*:
  - an inference step — [169, Vatican II (1965), Dei Verbum 10]; [32, IV.x.23]
- *Sola scriptura from Mark 7*, weakest at *disputed*:
  - No apostolic teaching handed on outside Scripture survives, identifiable as the word of God — [194, 506]; [193, I.6]
  - an inference step — [64]; [169, Vatican I (1870), Pastor Aeternus, ch. 4]; [59]
- *Trent (Tradition II)*, weakest at *disputed*:
  - Tradition is a coordinate source of revelation alongside scripture — [169, Trent, Session IV (1546), Decree on Sacred Books and Traditions]; [113]; [64]; [43]
- *Trent (Tradition II), read as commandments of men*, weakest at *disputed*:
  - Tradition is a coordinate source of revelation alongside scripture — [169, Trent, Session IV (1546), Decree on Sacred Books and Traditions]; [113]; [64]; [43]

  - an inference step — [32, IV.x.23]

- *Trent (Tradition II), read as the apostolic word handed on unwritten*, weakest at *disputed*:

  - Tradition is a coordinate source of revelation alongside scripture — [169, Trent, Session IV (1546), Decree on Sacred Books and Traditions]; [113]; [64]; [43]

Why *Mark 7: God's word judges human tradition* defeats *Trent (Tradition II), read as commandments of men*, at the level of the claims: `whereTheMensCommandmentsReadingFalls`. Why *Sola scriptura from Mark 7* defeats *Trent (Tradition II), read as the apostolic word handed on unwritten*, at the level of the claims: `whereTheApostolicWordReadingFalls`.

`marks_principle_prevails`
**Mark 7's principle prevails outright, and it is common ground.** The grounded extension — what the dispute forces before any choice between rivals — is exactly the principle: God's word judges human tradition, and no commandment of men may be taught as God's word. Nothing defeats it: the one party that contradicts it, Trent read as commandments of men, rests on a reading rated `disputed`, and its reply fails against a principle whose every link is rated `wellSupported` or better. And Trent, as it states its position, does not contradict it at all (`trent_grants_marks_principle`).

What this does not claim: that sola scriptura is forced. Mark 7's case for it is not (`mark7_case_not_forced`).

```
theorem marks_principle_prevails : Framework.grounded mark7Dispute.defeats =
    {Mark7Party.principle}
-- axioms: propext, Classical.choice, Quot.sound
```

`mensCommandmentsReadingAnswered`
Why Trent, read as commandments of men, cannot be defended: Mark 7's principle defeats it, and nothing defeats the principle.

***Trent (Tradition II), read as commandments of men* cannot be defended: no admissible position holds it.**

- *Mark 7: God's word judges human tradition* defeats *Trent (Tradition II), read as commandments of men* (`whereTheMensCommandmentsReadingFalls`), and nothing defeats *Mark 7: God's word judges human tradition*.

**What this rests on.** The reasons state 1 defeat and 5 absences of defeat, each a cell of the defeat table, `mark7Dispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Mark 7: God's word judges human tradition*, weakest at *well supported*:

  - an inference step — [169, Vatican II (1965), Dei Verbum 10]; [32, IV.x.23]

- *Trent (Tradition II), read as commandments of men*, weakest at *disputed*:

  - Tradition is a coordinate source of revelation alongside scripture — [169, Trent, Session IV (1546), Decree on Sacred Books and Traditions]; [113]; [64]; [43]

  - an inference step — [32, IV.x.23]

- *Sola scriptura from Mark 7*, weakest at *disputed*:
  - No apostolic teaching handed on outside Scripture survives, identifiable as the word of God — [194, 506]; [193, I.6]
  - an inference step — [64]; [169, Vatican I (1870), Pastor Aeternus, ch. 4]; [59]

- *Trent (Tradition II)*, weakest at *disputed*:
  - Tradition is a coordinate source of revelation alongside scripture — [169, Trent, Session IV (1546), Decree on Sacred Books and Traditions]; [113]; [64]; [43]

- *Trent (Tradition II), read as the apostolic word handed on unwritten*, weakest at *disputed*:
  - Tradition is a coordinate source of revelation alongside scripture — [169, Trent, Session IV (1546), Decree on Sacred Books and Traditions]; [113]; [64]; [43]

Why *Mark 7: God's word judges human tradition* defeats *Trent (Tradition II), read as commandments of men*, at the level of the claims: `whereTheMensCommandmentsReadingFalls`.

`trent_as_mens_commandments_indefensible`
**Trent, read as commandments of men, cannot be defended.** No consistent position that answers its attackers can hold it: Mark 7's principle defeats it, and nothing answers the principle. This is the first horn of `whatTrentsTraditionIs`, weighed: if what Trent receives alongside Scripture were a commandment of men, Jesus' words in Mark 7 would condemn it, at a step rated `well Supported`.

What this does not claim: that Trent's tradition *is* a commandment of men. Trent says the opposite, and Calvin's reading of it is rated `disputed`.

```
theorem trent_as_mens_commandments_indefensible :   (S : Set Mark7Party),
    Framework.Admissible mark7Dispute.defeats S →
    Mark7Party.trentAsMensCommandments   S
-- axioms: propext, Classical.choice, Quot.sound
```

`mark7StandsWithItsPrinciple`
Why Mark 7's case can be defended: it stands with Mark 7's principle, and answers every party that defeats it — Trent, read or unread — itself.

***Sola scriptura from Mark 7* is accepted on some resolution.**

- A position holding *Mark 7: God's word judges human tradition*, *Sola scriptura from Mark 7* can be held.

- None of *Mark 7: God's word judges human tradition*, *Sola scriptura from Mark 7* defeats another, and each attack on them is answered from among them:
  - *Trent (Tradition II)* defeats *Sola scriptura from Mark 7*, and *Sola scriptura from Mark 7* defeats *Trent (Tradition II)*.
  - *Trent (Tradition II), read as commandments of men* defeats *Sola scriptura from Mark 7*, and *Mark 7: God's word judges human tradition* defeats *Trent (Tradition II), read as commandments of men* (`whereTheMensCommandmentsReadingFalls`).

  - *Trent (Tradition II), read as the apostolic word handed on unwritten* defeats *Sola scriptura from Mark 7*, and *Sola scriptura from Mark 7* defeats *Trent (Tradition II), read as the apostolic word handed on unwritten* (`whereTheApostolicWordReadingFalls`).

**What this rests on.** The reasons state 6 defeats and 7 absences of defeat, each a cell of the defeat table, `mark7Dispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Mark 7: God's word judges human tradition*, weakest at *well supported*:
  - an inference step — [169, Vatican II (1965), Dei Verbum 10]; [32, IV.x.23]
- *Sola scriptura from Mark 7*, weakest at *disputed*:
  - No apostolic teaching handed on outside Scripture survives, identifiable as the word of God — [194, 506]; [193, I.6]
  - an inference step — [64]; [169, Vatican I (1870), Pastor Aeternus, ch. 4]; [59]
- *Trent (Tradition II)*, weakest at *disputed*:
  - Tradition is a coordinate source of revelation alongside scripture — [169, Trent, Session IV (1546), Decree on Sacred Books and Traditions]; [113]; [64]; [43]
- *Trent (Tradition II), read as commandments of men*, weakest at *disputed*:
  - Tradition is a coordinate source of revelation alongside scripture — [169, Trent, Session IV (1546), Decree on Sacred Books and Traditions]; [113]; [64]; [43]
  - an inference step — [32, IV.x.23]
- *Trent (Tradition II), read as the apostolic word handed on unwritten*, weakest at *disputed*:
  - Tradition is a coordinate source of revelation alongside scripture — [169, Trent, Session IV (1546), Decree on Sacred Books and Traditions]; [113]; [64]; [43]

Why *Mark 7: God's word judges human tradition* defeats *Trent (Tradition II), read as commandments of men*, at the level of the claims: `whereTheMensCommandmentsReadingFalls`. Why *Sola scriptura from Mark 7* defeats *Trent (Tradition II), read as the apostolic word handed on unwritten*, at the level of the claims: `whereTheApostolicWordReadingFalls`.

`mark7_case_defensible`
**Sola scriptura from Mark 7 can be defended.** Some maximal defensible position holds it, with Mark 7's principle. Every party that defeats it — Trent, as it states its position and read either way — it defeats back.

```
theorem mark7_case_defensible : Framework.CredulouslyAccepted
    mark7Dispute.defeats Mark7Party.mark7
-- axioms: propext, Classical.choice, Quot.sound
```

`mark7AnsweredByTrent`
Why Mark 7's case is not forced: a defensible position holds Trent, and Trent defeats it.

***Sola scriptura from Mark 7* is not accepted on every resolution.**

- A position holding *Mark 7: God's word judges human tradition*, *Trent (Tradition II)*, *Trent (Tradition II), read as the apostolic word handed on unwritten* can be held, and it holds *Trent (Tradition II)*; *Trent (Tradition II)* conflicts with *Sola scriptura from Mark 7*: *Trent (Tradition II)* defeats *Sola scriptura from Mark 7*, and *Sola scriptura from Mark 7* defeats *Trent (Tradition II)*.
- None of *Mark 7: God's word judges human tradition*, *Trent (Tradition II)*, *Trent (Tradition II), read as the apostolic word handed on unwritten* defeats another, and each attack on them is answered from among them:
  - *Sola scriptura from Mark 7* defeats *Trent (Tradition II)*, and *Trent (Tradition II)* defeats *Sola scriptura from Mark 7*.
  - *Sola scriptura from Mark 7* defeats *Trent (Tradition II), read as the apostolic word handed on unwritten* (`whereTheApostolicWordReadingFalls`), and *Trent (Tradition II)* defeats *Sola scriptura from Mark 7*.

**What this rests on.** The reasons state 3 defeats and 13 absences of defeat, each a cell of the defeat table, `mark7Dispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Trent (Tradition II)*, weakest at *disputed*:
  - Tradition is a coordinate source of revelation alongside scripture — [169, Trent, Session IV (1546), Decree on Sacred Books and Traditions]; [113]; [64]; [43]
- *Sola scriptura from Mark 7*, weakest at *disputed*:
  - No apostolic teaching handed on outside Scripture survives, identifiable as the word of God — [194, 506]; [193, I.6]
  - an inference step — [64]; [169, Vatican I (1870), Pastor Aeternus, ch. 4]; [59]
- *Mark 7: God's word judges human tradition*, weakest at *well supported*:
  - an inference step — [169, Vatican II (1965), Dei Verbum 10]; [32, IV.x.23]
- *Trent (Tradition II), read as the apostolic word handed on unwritten*, weakest at *disputed*:
  - Tradition is a coordinate source of revelation alongside scripture — [169, Trent, Session IV (1546), Decree on Sacred Books and Traditions]; [113]; [64]; [43]
- *Trent (Tradition II), read as commandments of men*, weakest at *disputed*:
  - Tradition is a coordinate source of revelation alongside scripture — [169, Trent, Session IV (1546), Decree on Sacred Books and Traditions]; [113]; [64]; [43]
  - an inference step — [32, IV.x.23]

Why *Sola scriptura from Mark 7* defeats *Trent (Tradition II), read as the apostolic word handed on unwritten*, at the level of the claims: `whereTheApostolicWordReadingFalls`.

`mark7_case_not_forced`
**Nor is it forced.** A maximal defensible position holds Trent, with Mark 7's principle and with Trent read as the apostolic word, and cannot hold Mark 7's case with it. Their weakest links are all `disputed`, so no rating breaks the tie. What would decide it is argued, not weighed: whether any apostolic word survives outside Scripture (`whereTheApostolicWordReadingFalls`), and, even granting that none does, whether the principle then makes Scripture the *sole* infallible rule — a step Geiselmann and Florovsky deny.

```
theorem mark7_case_not_forced : ¬Framework.SkepticallyAccepted
    mark7Dispute.defeats Mark7Party.mark7
-- axioms: propext, Classical.choice, Quot.sound
```

`trentStandsWithMarksPrinciple`
Why Trent can be defended against Mark 7: it stands with Mark 7's principle and with its own reading as the apostolic word, and answers Mark 7's case itself.

***Trent (Tradition II)* is accepted on some resolution.**

- A position holding *Mark 7: God's word judges human tradition*, *Trent (Tradition II)*, *Trent (Tradition II), read as the apostolic word handed on unwritten* can be held.
- None of *Mark 7: God's word judges human tradition*, *Trent (Tradition II)*, *Trent (Tradition II), read as the apostolic word handed on unwritten* defeats another, and each attack on them is answered from among them:
  - *Sola scriptura from Mark 7* defeats *Trent (Tradition II)*, and *Trent (Tradition II)* defeats *Sola scriptura from Mark 7*.
  - *Sola scriptura from Mark 7* defeats *Trent (Tradition II), read as the apostolic word handed on unwritten* (`whereTheApostolicWordReadingFalls`), and *Trent (Tradition II)* defeats *Sola scriptura from Mark 7*.

**What this rests on.** The reasons state 3 defeats and 13 absences of defeat, each a cell of the defeat table, `mark7Dispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Mark 7: God's word judges human tradition*, weakest at *well supported*:
  - an inference step — [169, Vatican II (1965), Dei Verbum 10]; [32, IV.x.23]
- *Trent (Tradition II)*, weakest at *disputed*:
  - Tradition is a coordinate source of revelation alongside scripture — [169, Trent, Session IV (1546), Decree on Sacred Books and Traditions]; [113]; [64]; [43]
- *Trent (Tradition II), read as the apostolic word handed on unwritten*, weakest at *disputed*:
  - Tradition is a coordinate source of revelation alongside scripture — [169, Trent, Session IV (1546), Decree on Sacred Books and Traditions]; [113]; [64]; [43]
- *Sola scriptura from Mark 7*, weakest at *disputed*:

  - No apostolic teaching handed on outside Scripture survives, identifiable as the word of God — [194, 506]; [193, I.6]
  - an inference step — [64]; [169, Vatican I (1870), Pastor Aeternus, ch. 4]; [59]

- *Trent (Tradition II), read as commandments of men*, weakest at *disputed*:
  - Tradition is a coordinate source of revelation alongside scripture — [169, Trent, Session IV (1546), Decree on Sacred Books and Traditions]; [113]; [64]; [43]
  - an inference step — [32, IV.x.23]

Why *Sola scriptura from Mark 7* defeats *Trent (Tradition II), read as the apostolic word handed on unwritten*, at the level of the claims: `whereTheApostolicWordReadingFalls`.

`trent_defensible_against_mark7`
**Trent, as it states its position, can be defended against Mark 7** — and with Mark 7's principle. Some maximal defensible position holds Trent, the principle, and Trent read as the apostolic word. Granting everything Mark 7's principle says costs Trent nothing, so long as what it receives is the apostolic word and not a commandment of men.

```
theorem trent_defensible_against_mark7 : Framework.CredulouslyAccepted
    mark7Dispute.defeats Mark7Party.trent
-- axioms: propext, Classical.choice, Quot.sound
```

`trentAnsweredByMark7`
Why Trent is not forced: a defensible position holds Mark 7's case, and it defeats Trent.

***Trent (Tradition II)* is not accepted on every resolution.**

- A position holding *Mark 7: God's word judges human tradition*, *Sola scriptura from Mark 7* can be held, and it holds *Sola scriptura from Mark 7*; *Sola scriptura from Mark 7* conflicts with *Trent (Tradition II)*: *Sola scriptura from Mark 7* defeats *Trent (Tradition II)*, and *Trent (Tradition II)* defeats *Sola scriptura from Mark 7*.

- None of *Mark 7: God's word judges human tradition*, *Sola scriptura from Mark 7* defeats another, and each attack on them is answered from among them:
  - *Trent (Tradition II)* defeats *Sola scriptura from Mark 7*, and *Sola scriptura from Mark 7* defeats *Trent (Tradition II)*.
  - *Trent (Tradition II), read as commandments of men* defeats *Sola scriptura from Mark 7*, and *Mark 7: God's word judges human tradition* defeats *Trent (Tradition II), read as commandments of men* (`whereTheMensCommandmentsReadingFalls`).
  - *Trent (Tradition II), read as the apostolic word handed on unwritten* defeats *Sola scriptura from Mark 7*, and *Sola scriptura from Mark 7* defeats *Trent (Tradition II), read as the apostolic word handed on unwritten* (`whereTheApostolicWordReadingFalls`).

**What this rests on.** The reasons state 6 defeats and 7 absences of defeat, each a cell of the defeat table, `mark7Dispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Sola scriptura from Mark 7*, weakest at *disputed*:
  - No apostolic teaching handed on outside Scripture survives, identifiable as the word of God — [194, 506]; [193, I.6]
  - an inference step — [64]; [169, Vatican I (1870), Pastor Aeternus, ch. 4]; [59]
- *Trent (Tradition II)*, weakest at *disputed*:
  - Tradition is a coordinate source of revelation alongside scripture — [169, Trent, Session IV (1546), Decree on Sacred Books and Traditions]; [113]; [64]; [43]
- *Mark 7: God's word judges human tradition*, weakest at *well supported*:
  - an inference step — [169, Vatican II (1965), Dei Verbum 10]; [32, IV.x.23]
- *Trent (Tradition II), read as commandments of men*, weakest at *disputed*:
  - Tradition is a coordinate source of revelation alongside scripture — [169, Trent, Session IV (1546), Decree on Sacred Books and Traditions]; [113]; [64]; [43]
  - an inference step — [32, IV.x.23]
- *Trent (Tradition II), read as the apostolic word handed on unwritten*, weakest at *disputed*:
  - Tradition is a coordinate source of revelation alongside scripture — [169, Trent, Session IV (1546), Decree on Sacred Books and Traditions]; [113]; [64]; [43]

Why *Mark 7: God's word judges human tradition* defeats *Trent (Tradition II), read as commandments of men*, at the level of the claims: `whereTheMensCommandmentsReadingFalls`. Why *Sola scriptura from Mark 7* defeats *Trent (Tradition II), read as the apostolic word handed on unwritten*, at the level of the claims: `whereTheApostolicWordReadingFalls`.

`trent_not_forced_against_mark7`
**Nor is Trent forced.** A maximal defensible position holds Mark 7's case for sola scriptura, and cannot hold Trent with it. Between them the dispute chooses neither.

```
theorem trent_not_forced_against_mark7 : ¬Framework.SkepticallyAccepted
    mark7Dispute.defeats Mark7Party.trent
-- axioms: propext, Classical.choice, Quot.sound
```

### TestimonyArguments.SolaScriptura.Hearings — Mark 7, heard against each reading of Trent

The dispute over Mark 7 hears Trent three ways at once: as Trent states its position, and with its tradition read each of the two ways the dilemma `whatTrentsTraditionIs` names. A reader usually has one reading in mind, and asks what Mark 7 settles *if that is what Trent means*. Each question is answered by hearing the same dispute with the other readings set aside. Nothing is re-argued: a hearing keeps every defeat the full dispute proved.

**If Rome's tradition were the commandments of men, would Mark 7 settle sola scriptura?** Heard against that reading alone (`mensCommandmentsHearing`), Mark 7's case is forced — but only because nothing left in the hearing contests it. The reading is the only party that attacks it, and the principle defeats the reading. Mark 7's case still rests on two things rated `disputed`: that no apostolic word survives outside Scripture, and the step from the principle to the *sole* rule.

The reading of Trent as commandments of men contests neither, and the parties that would are set aside. This is the Protestant polemic at full strength — and it holds only on a reading of Trent that Trent itself denies.

**If Rome's tradition is the apostolic word handed on unwritten, what does Mark 7 settle?** Heard against that reading (`apostolicWordHearing`), only the principle — which the reading grants. Mark 7's case and the reading defeat each other at one premise, that no apostolic word survives outside Scripture, and each side's weakest link is `disputed`. So the dispute chooses neither.

The difference between the two hearings is the whole of what Mark 7 contributes: against Rome's tradition read as human, it leaves Mark 7's case unopposed; against it read as apostolic, it leaves the question where it was. Which it is, Mark 7 does not say.

### Heard against the reading as commandments of men

`mensCommandmentsHearing`
Mark 7's principle and case, heard against Trent read as commandments of men. Not heard: Trent as it states its position, and Trent read as the apostolic word.

```
def mensCommandmentsHearing : Dispute Claim { i // i   [Mark7Party.principle,
    Mark7Party.mark7, Mark7Party.trentAsMensCommandments] } :=
  mark7Dispute.restrict fun x =>
    x
      [Mark7Party.principle, Mark7Party.mark7,
        Mark7Party.trentAsMensCommandments]
```

`mensCommandmentsHearingSettles`
How the hearing is settled, in two stages: nothing defeats Mark 7's principle, so it comes first; the principle defeats the reading, and with the reading answered Mark 7's case has no attacker left, so it comes second.

### What the dispute forces is exactly *Mark 7: God's word judges human tradition*, *Sola scriptura from Mark 7*.

- Stage 1: *Mark 7: God's word judges human tradition*.
  - *Mark 7: God's word judges human tradition* is defeated by nothing.
- Stage 2: *Sola scriptura from Mark 7*.
  - *Trent (Tradition II), read as commandments of men* defeats *Sola scriptura from Mark 7*, and *Mark 7: God's word judges human tradition* defeats *Trent (Tradition II), read as commandments of men* (`whereTheMensCommandmentsReadingFalls`).
- Nothing else is forced:
  - *Mark 7: God's word judges human tradition* defeats *Trent (Tradition II), read as commandments of men* (`whereTheMensCommandmentsReadingFalls`), and nothing forced defeats *Mark 7: God's word judges human tradition*.

**What this rests on.** The reasons state 2 defeats and 5 absences of defeat, each a cell of the defeat table, `mark7Dispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Mark 7: God's word judges human tradition*, weakest at *well supported*:
  - an inference step — [169, Vatican II (1965), Dei Verbum 10]; [32, IV.x.23]
- *Sola scriptura from Mark 7*, weakest at *disputed*:
  - No apostolic teaching handed on outside Scripture survives, identifiable as the word of God — [194, 506]; [193, I.6]
  - an inference step — [64]; [169, Vatican I (1870), Pastor Aeternus, ch. 4]; [59]
- *Trent (Tradition II), read as commandments of men*, weakest at *disputed*:
  - Tradition is a coordinate source of revelation alongside scripture — [169, Trent, Session IV (1546), Decree on Sacred Books and Traditions]; [113]; [64]; [43]
  - an inference step — [32, IV.x.23]

Why *Mark 7: God's word judges human tradition* defeats *Trent (Tradition II), read as commandments of men*, at the level of the claims: `whereTheMensCommandmentsReadingFalls`.

`mark7_forced_against_mens_commandments`
**Against Rome's tradition read as commandments of men, Mark 7's case is unopposed.** Heard against that reading alone, Mark 7's principle and Mark 7's case for sola scriptura are both forced: the reading is the only party in the hearing that attacks the case, and the principle defeats it.

What this does not claim: that Rome's tradition is the commandments of men — Trent says what it receives came from Christ and the apostles, and the reading that says otherwise is rated `disputed`. Nor that Mark 7's case is sound. It still rests on the premise that no apostolic word survives outside Scripture, and on a step Geiselmann and Florovsky deny, both `disputed`; no party heard here contests either. Trent as it states its position, and Trent read as the apostolic word, are set aside.

```
theorem mark7_forced_against_mens_commandments : Framework.grounded
    mensCommandmentsHearing.defeats = Solver.toSet (Witness.listSub
    (Membership.mem [Mark7Party.principle, Mark7Party.mark7,
    Mark7Party.trentAsMensCommandments]) [Mark7Party.principle,
    Mark7Party.mark7])
-- axioms: propext, Classical.choice, Quot.sound
```

### Heard against the reading as the apostolic word

`apostolicWordHearing`
Mark 7's principle and case, heard against Trent read as the apostolic word handed on unwritten. Not heard: Trent as it states its position, and Trent read as commandments of men.

```
def apostolicWordHearing : Dispute Claim { i // i   [Mark7Party.principle,
    Mark7Party.mark7, Mark7Party.trentAsApostolicWord] } :=
  mark7Dispute.restrict fun x =>
```

```
x
  [Mark7Party.principle, Mark7Party.mark7,
    Mark7Party.trentAsApostolicWord]
```

`apostolicWordHearingSettles`
How the hearing is settled: nothing defeats Mark 7's principle, so it comes first; and nothing joins it, because Mark 7's case and the reading defeat each other.

**What the dispute forces is exactly *Mark 7: God's word judges human tradition.***

- Stage 1: *Mark 7: God's word judges human tradition.*
  - *Mark 7: God's word judges human tradition* is defeated by nothing.
- Nothing else is forced:
  - *Trent (Tradition II), read as the apostolic word handed on unwritten* defeats *Sola scriptura from Mark 7*, and nothing forced defeats *Trent (Tradition II), read as the apostolic word handed on unwritten.*
  - *Sola scriptura from Mark 7* defeats *Trent (Tradition II), read as the apostolic word handed on unwritten* (`whereTheApostolicWordReadingFalls`), and nothing forced defeats *Sola scriptura from Mark 7.*

**What this rests on.** The reasons state 2 defeats and 5 absences of defeat, each a cell of the defeat table, `mark7Dispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Mark 7: God's word judges human tradition*, weakest at *well supported*:
  - an inference step — [169, Vatican II (1965), Dei Verbum 10]; [32, IV.x.23]
- *Sola scriptura from Mark 7*, weakest at *disputed*:
  - No apostolic teaching handed on outside Scripture survives, identifiable as the word of God — [194, 506]; [193, I.6]
  - an inference step — [64]; [169, Vatican I (1870), Pastor Aeternus, ch. 4]; [59]
- *Trent (Tradition II), read as the apostolic word handed on unwritten*, weakest at *disputed*:
  - Tradition is a coordinate source of revelation alongside scripture — [169, Trent, Session IV (1546), Decree on Sacred Books and Traditions]; [113]; [64]; [43]

Why *Sola scriptura from Mark 7* defeats *Trent (Tradition II), read as the apostolic word handed on unwritten*, at the level of the claims: `whereTheApostolicWordReadingFalls`.

`against_the_apostolic_word_only_the_principle_is_forced`
**If Rome's tradition is the apostolic word, Mark 7 forces only its principle** — which that reading grants. Mark 7's case and the reading stand off at the premise that no apostolic word survives outside Scripture.

```
theorem against_the_apostolic_word_only_the_principle_is_forced :
    Framework.grounded apostolicWordHearing.defeats = Solver.toSet
    (Witness.listSub (Membership.mem [Mark7Party.principle, Mark7Party.mark7,
    Mark7Party.trentAsApostolicWord]) [Mark7Party.principle])
-- axioms: propext, Classical.choice, Quot.sound
```

`mark7AnsweredByTheApostolicWord`
Why Mark 7's case is not forced in this hearing: a defensible position holds the reading, with the principle, and the reading defeats Mark 7's case.

***Sola scriptura from Mark 7* is not accepted on every resolution.**

- A position holding *Mark 7: God's word judges human tradition*, *Trent (Tradition II), read as the apostolic word handed on unwritten* can be held, and it holds *Trent (Tradition II), read as the apostolic word handed on unwritten*; *Trent (Tradition II), read as the apostolic word handed on unwritten* conflicts with *Sola scriptura from Mark 7*: *Trent (Tradition II), read as the apostolic word handed on unwritten* defeats *Sola scriptura from Mark 7*, and *Sola scriptura from Mark 7* defeats *Trent (Tradition II), read as the apostolic word handed on unwritten* (`whereTheApostolicWordReadingFalls`).
- None of *Mark 7: God's word judges human tradition*, *Trent (Tradition II), read as the apostolic word handed on unwritten* defeats another, and each attack on them is answered from among them:
  - *Sola scriptura from Mark 7* defeats *Trent (Tradition II), read as the apostolic word handed on unwritten* (`whereTheApostolicWordReadingFalls`), and *Trent (Tradition II), read as the apostolic word handed on unwritten* defeats *Sola scriptura from Mark 7*.

**What this rests on.** The reasons state 2 defeats and 5 absences of defeat, each a cell of the defeat table, `mark7Dispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Trent (Tradition II), read as the apostolic word handed on unwritten*, weakest at *disputed*:
  - Tradition is a coordinate source of revelation alongside scripture — [169, Trent, Session IV (1546), Decree on Sacred Books and Traditions]; [113]; [64]; [43]
- *Sola scriptura from Mark 7*, weakest at *disputed*:
  - No apostolic teaching handed on outside Scripture survives, identifiable as the word of God — [194, 506]; [193, I.6]
  - an inference step — [64]; [169, Vatican I (1870), Pastor Aeternus, ch. 4]; [59]
- *Mark 7: God's word judges human tradition*, weakest at *well supported*:
  - an inference step — [169, Vatican II (1965), Dei Verbum 10]; [32, IV.x.23]

Why *Sola scriptura from Mark 7* defeats *Trent (Tradition II), read as the apostolic word handed on unwritten*, at the level of the claims: `whereTheApostolicWordReadingFalls`.

`mark7_not_forced_against_the_apostolic_word`

**So, against the apostolic word, sola scriptura from Mark 7 is not forced.** A defensible position that cannot be enlarged holds Mark 7's principle together with Trent read as the apostolic word, and cannot hold Mark 7's case with them. What would decide is argued, not weighed: whether any apostolic word survives outside Scripture, and whether the principle would then make Scripture the *sole* rule. Both are rated `disputed`, and neither is something Mark 7 speaks to.

```
theorem mark7_not_forced_against_the_apostolic_word :
    ¬Framework.SkepticallyAccepted apostolicWordHearing.defeats
     Mark7Party.mark7, mark7AnsweredByTheApostolicWord._proof_2
-- axioms: propext, Classical.choice, Quot.sound
```

# Sola gratia — Ephesians 2:8–9 and Romans 9:16

## Sola gratia: what everyone grants, and what divides them

"For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast" (Ephesians 2:8–9). Every party to this dispute reads the verse and agrees with it. So *sola gratia*, "by grace alone", has to be stated more sharply than the slogan if it is to separate anyone.

### Everyone says "by grace"

The Council of Trent, answering the Reformers in 1547, taught that "in adults, the beginning of the said Justification is to be derived from the prevenient grace of God", the grace that goes before, by which they are called "without any merits existing on their parts". It quoted Paul: "if it be a grace, it is not now by works, otherwise … grace is no more grace" (Romans 11:6). The Remonstrants, the followers of Arminius who petitioned the States of Holland in 1610, called grace "the beginning, continuance, and accomplishment of all good". Neither is Pelagian, after Pelagius, who was taken to teach that a person can turn to God by their own power: neither thinks a person can so much as begin.

So a conclusion stated as "salvation is by grace" would follow from all three positions and separate none of them. When the Synod of Dort answered the Remonstrants in 1619, it meant something sharper. The grace that saves brings about the consent it asks for, rather than waiting on a will that could refuse it. And the new life is, in the Canons' words, "a making alive, which God works in us without our aid"; the Westminster Confession says the sinner "is altogether passive therein, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call". The older name for this is *monergism*, from the Greek for "one at work".

The conclusion here has those three parts. Salvation is by grace; the grace that saves is *effectual of itself*, that is, it brings about the consent it asks for; and the will is passive in being made alive. Each rival holds the first part. Trent's canon, as most read it, denies both the others, and the Thomists read it otherwise, in the chapter on Aquinas; the Remonstrants deny the second.

- **Trent**, on the Molinist reading, denies the third and the second. Its fourth canon on justification condemns anyone who says that the free will, "moved and excited by God", does not cooperate "by assenting to God exciting and calling", but "as something inanimate, … is merely passive". The same canon condemns anyone who says the will "cannot refuse its consent, if it would".
- **The Remonstrants** deny the second. Their fourth article says that grace "is not irresistible, inasmuch as it is written concerning many, that they have resisted the Holy Ghost", citing Stephen's charge to the council: "you always resist the Holy Spirit" (Acts 7:51).

### Two routes to the conclusion

The Reformed case has two routes, called *strands* below, each from a different text. Each begins from a reading of its text and takes one or two steps from that reading to the conclusion.

**Ephesians 2.** Paul has just said that his readers "were dead in the trespasses and sins", and that God "made us alive together with Christ" (2:1, 5). Then: "by grace you have been saved through faith. And this is not your own doing". The Greek word for "this" ( ) is neuter, while "faith" ( ) and "grace" ( ) are both feminine, so the pronoun does not point to either word on its own. Hoehner and Robertson read it as pointing to the whole of being saved by grace through

faith. The strand then takes two steps: since faith is part of that whole, faith is God's gift; and since it is given to people who were dead until God made them alive, the turning is his work alone.

**Romans 9.** "So then it depends not on human will or exertion, but on God, who has mercy" (Romans 9:16). Read as being about God's mercy in saving, and not only about his choice of a people for a part in history, the verse says that receiving mercy does not hang on anyone's willing. The Romans strand does not use the Ephesians grammar at all.

### What follows from each position

Lean checks, for each position written as a list of premises, whether the conclusion follows. It does not check whether the premises are true.

The Reformed premises reach the conclusion, and neither rival's do, though both reach its first part. A reading is called *load-bearing* when removing it, with everything else kept, stops the conclusion following. Neither reading is load-bearing alone, because each strand reaches the conclusion without the other. Removed together, the conclusion no longer follows: the Reformed case needs at least one of the two readings, and either will do.

Readers who grant both readings still deny what the Reformed draw from them. Robertson reads "this" exactly as Hoehner does, and still takes the whole to be "conditioned on faith on our part": grace is "God's part, 'faith' ours". So the step from the pronoun to faith as a gift is rated *disputed*, which means that a reader the library cites grants its grounds and denies its conclusion. Calvin, himself Reformed and elsewhere clear that faith is God's gift, still says this verse does not teach it: Paul's "meaning is, not that faith is the gift of God, but that salvation is given to us by God".

The next step is disputed too. Arminius acknowledged faith to be God's "benefit and gift", and ascribed to grace "the commencement, the continuance and the consummation of all good". He could grant everything the Ephesians strand rests on, up to its last step. He refused that step, believing "that many persons resist the Holy Spirit and reject the grace that is offered". Dort's answer is its article on faith, which it calls the gift of God "not on account of its being offered by God to man, to be accepted or rejected at his pleasure, but because it is in reality conferred". The two mean different things by *gift*. The encoding writes both as one claim, so the difference shows as Arminius refusing the step: grant the texts, the reading of "this" and faith as God's gift, leave out that step, and sola gratia does not follow (`gift_of_faith_does_not_settle_resistibility`).

Romans goes the same way. Arminius read Romans 9 as being about salvation, "not to him that worketh, but to him that believeth". Abasciano, who reads its election as of a people rather than of individuals, still grants that "Paul's argument in Romans 9 surely concerns the salvation of Israel". The reading is widely granted, and no reader who denies it is cited here with a verified location. It is the step from it to God's work alone that Arminius denies.

Each half of Trent's canon meets a reader who grants its ground and denies its conclusion, and both times the reader is Aquinas. That the will "cannot refuse its consent, if it would" is condemned, which seems to deny that grace is effectual of itself. But Aquinas held both that if God moves the will, "it is incompatible with this supposition, that the will be not moved thereto. But it is not impossible simply", and that the man God moves to grace "will infallibly attain to it". And the canon's "cooperates" speaks of the will "disposing and preparing itself" for justification, while Aquinas and Dort both place the will's own activity after a first moment in which, in Aquinas's words, it "is moved and does not move"; Dort says the will once renewed "becomes itself active". So both of Trent's steps are rated disputed. Not every Catholic reads the canon so: the Molinists, after Luis de Molina, take its "can refuse" to rule out a grace effectual of itself. Paul V's decree of 1607 "allowed each party to defend its own doctrine, enjoined each from censoring or condemning the

opposite opinion" (Astrain, "Congregatio de Auxiliis"). The rating stands on the Thomist reading, because one reader who grants the ground and denies the conclusion is enough.

### Aquinas and the Catholic schools

The Thomists are a position of their own, in the chapter on Aquinas. They reach the second part of sola gratia, grace effectual of itself (`thomists_reach_effectual_grace`), at a step the Molinists dispute. On the third part, the will's passivity, they say the will "does not remain passive" under operating grace, and Garrigou-Lagrange lists Calvin's "merely passive" among the errors. But he places the will's consent after grace "in the genus or order of formal, efficient, and final cause", so whether that contradicts Dort depends on what "passive" means. Their own premises leave it open (`thomists_leave_passivity_open`), and the dilemma over the phrase answers both readings (`whatNotMerelyPassiveMeans`). Weighed with the others, neither Dort nor the Thomists defeats the other, because the Thomist position weighed takes no side on the will's passivity; faith alone and perseverance, on which they part, Dort's position here does not carry.

### Freedom to refuse, and two more positions

The strongest objection comes from the other side, and it is an objection from Scripture: the Spirit is resisted (Acts 7:51), grieved (Ephesians 4:30) and quenched (1 Thessalonians 5:19), and one sin against him is never forgiven (Matthew 12:31–32). Every party grants that the Spirit's work is resisted. What divides them is whether the grace that saves can be *finally* refused, and each route from the texts to that claim needs a reading that a cited reader denies. The chapter on freedom to refuse sets them out, with two positions between Dort and the Remonstrants: the Lutherans of the Formula of Concord, for whom the will is passive in conversion and grace resistible all the same, and Wesley, for whom preventing grace restores to everyone an ability that can be used or refused.

The Lutherans are why the step from God's work alone to grace that cannot be finally refused is rated *disputed*. They hold conversion to be "altogether an operation, gift, and present, and work of the Holy Ghost alone", and they deny that grace cannot be refused: "God does not force man to become godly", and the perverse will "resists the Holy Ghost, who wishes to be efficacious".

The third way, as it was put to this argument, is that God gives the ability to believe as Adam and Eve were made able to stand or to fall, and that the offer is received by faith alone. As stated, it leaves open whether grace can be finally refused (`third_way_leaves_resistibility_open`). Augustine's distinction between the help "without which" a thing does not come to pass, which Adam had, and the help "by which" it does, which the saints have, is the dilemma it meets. Read the first way, it is the reading Wesley gives, and it cannot be held together with Dort's position; read the second, it is Dort's, and it cannot be held together with Trent's canon 4, nor, by what the claims mean, with the Remonstrants. Both breaks at a premise come at steps rated *disputed*, so neither shows the other side right (`whatTheAbilityIs`).

Suppose instead that the Remonstrants are right, and the grace that saves can be finally refused. Set beside the Scriptures as the Reformed read them, with the claims read as they mean, the supposition has no model at all, and the same holds of Ephesians 2 or Romans 9:16 alone (`final_refusal_cannot_be_held_with_the_scriptures`). That is sola gratia shown from its texts by the contrary, and it is exactly as strong as the readings and the disputed steps it rests on.

Weighed as one dispute, only what every party holds is settled before any choice: salvation is by grace (`only_grace_prevails`). Every other position, Dort's included, can be defended and is not forced, and the third way can be defended with Dort or with Wesley.

### What is not encoded

The Remonstrants' denial of the will's passivity, and Wesley's view of it, are not encoded: each position here concludes only what its cited sources say. Nor is the cooperation of the renewed will, which Dort, the Formula of Concord and Trent all grant in some sense, and which a dilemma over "cooperate" would split.

The perseverance of the saints, which Dort holds and the Thomists and Trent deny, is not weighed: the Thomists' claim that justifying grace can be lost is encoded, and no Reformed claim against it. Nor is Molina's own *Concordia*, which no public English text could be checked against; the Molinist readings are cited from Pohle's report of them.

John 6:44 ("No one can come to me unless the Father who sent me draws him") is the third text most often cited for the Reformed view, and is not encoded either. Nor is election, the subject of the first of the Remonstrants' articles, which is a dispute of its own.

### Where things are

| File | Contents |
|---|---|
| `Atoms.lean` | the claims |
| `Sources.lean` | who holds each claim, and the rating of each step |
| `Lines.lean` | the steps and the lines of reason |
| `Packages.lean` | the positions, and the variants the results ask about |
| `Results.lean` | what follows, what does not, and which readings carry it |
| `ThirdWay.lean` | freedom to refuse, the Lutherans, Wesley, and the third way's dilemma |
| `Thomist.lean` | Aquinas and the Catholic schools, and what "not merely passive" means |
| `Dispute.lean` | the positions weighed, and the verdicts |

## Two routes: Ephesians 2 and Romans 9

Two routes reach the conclusion, one through Ephesians 2 and one through Romans 9, and each has a reading of its text that is in dispute. A third line, from Romans 11:6, delivers only the first part of the conclusion, that salvation is by grace, and every party walks it: Trent quotes the verse in the eighth chapter of its decree on justification.

Trent and the Remonstrants each deny part of what the Reformed lines deliver, so each has lines of its own here. Trent's fourth canon on justification denies that the will is merely passive, and in the same sentence condemns anyone who says the will cannot refuse its consent: so Trent's lines deny both the second and third parts of the conclusion. The Remonstrants deny the second part, that grace cannot be resisted, from Stephen's speech in Acts 7.

The texts of resistance are common ground. Stephen's hearers "always resist the Holy Spirit" (Acts 7:51), and Paul tells believers not to grieve the Spirit (Ephesians 4:30) or quench him (1 Thessalonians 5:19); every party grants that the Spirit's work meets resistance. What is disputed is the step from there to the claim that the grace that saves can be *finally* refused. The word "resist" can mean resisting for a time, as the Reformed say even the elect do before grace overcomes them,

or refusing to the end. A second route to the final refusal runs through the sin that is never forgiven (Matthew 12:31–32), read with Augustine as impenitence persisted in until death.

The closing step is two steps. From God's work alone to the will's passivity, the Lutherans agree with Dort. From God's work alone to grace that cannot be finally refused, they do not: the Formula of Concord holds conversion to be the Spirit's work alone and grace resistible all the same.

### The positions, and the variants the results ask about

The rivals come first, because they were written first. Each is a position as its own documents state it: Trent from the sixth session's decree and canons on justification, the Remonstrants from their five articles of 1610 and from Arminius. Neither is Pelagian. Both say, in so many words, that salvation is by grace, and both packages carry the line from Romans 11:6 that delivers it.

Two more positions follow, each a way of holding grace and freedom together that is neither Dort's nor the Remonstrants'. The Lutherans of the Formula of Concord hold the will "purely passive" in conversion and grace resistible all the same. Wesley holds that God restores to everyone a measure of the freedom lost in Adam, so that each can receive the offer by faith or refuse it. And the third way as it was put to this argument, that God gives the ability to believe as Adam was made able to stand or fall, and faith alone receives, is stated without saying which kind of help that ability is, because that is what a dilemma below asks.

The variants after the Reformed package each change one thing, named, so that a result about a variant is a result about that one change.

### What does and does not follow

The results come in three groups. The first is what each position reaches: the Reformed premises reach sola gratia, neither rival's do, and both rivals reach its first part. The second is which reading of the texts the Reformed case depends on: neither alone, and the two together. The third is where Arminius parts from the Ephesians strand, which is after the grammar of "this" and after faith is granted to be God's gift.

### Satisfiability

A list of premises that contradict each other would "prove" anything, so each position that reaches its conclusion is shown to be holdable without contradiction, by Dort's reading. These are claims about the health of the encoding, not about the dispute, and are not headline results.

### How this is checked

#### The conclusion

`solaGratia`

**Sola gratia, stated sharply enough that the rivals divide from it.** Salvation is by grace and not earned; the grace that saves brings about the consent it seeks; and in being made alive the will contributes nothing. The three parts are separate claims so that a rival can be shown holding the first and denying one or both of the others: Trent's premises deny both, the Remonstrants' the second.

$$P_{29} \wedge P_{30} \wedge P_{31}$$

### The steps

**`graceStep`**
Romans 11:6: if salvation is by grace it is not by works, so it is by grace and not earned.

> $P_4 \to P_{29}$ — would give: *Salvation is by grace and not earned: grace goes before every saving act*

**`ephesiansStep`**
Ephesians 2:8–9, with "this" read as pointing to the whole of being saved by grace through faith: so faith, part of that whole, is God's gift. Rated `disputed`: Robertson reads the pronoun the same way and calls the whole "conditioned on faith on our part", and Calvin, on the next verse, writes "not that faith is the gift of God, but that salvation is given to us by God".

> $(P_2 \wedge P_{22}) \to P_{24}$ — would give: *Faith itself is God's gift*

**`giftStep`**
**The step Arminius refuses.** If faith is God's gift, and it is given to those who were dead until God made them alive (Ephesians 2:1–5), then conversion is God's work alone. Rated `disputed`: Arminius grants both grounds and denies that the gift cannot be refused. Dort's answer is its article on faith: God's gift "not on account of its being offered by God to man, to be accepted or rejected at his pleasure, but because it is in reality conferred" (III/IV, article 14).

> $(P_{24} \wedge P_1) \to P_{28}$ — would give: *Conversion is God's work alone: God regenerates, and the will does nothing to it*

**`romansStep`**
Romans 9:16, read as being about salvation: if God's saving mercy "depends not on human will or exertion", conversion is God's work alone. Rated `disputed`: Arminius grants that the verse is about salvation and reads its willing and running as seeking salvation by the works of the law, so that the mercy goes to believers and can be refused.

> $(P_3 \wedge P_{23}) \to P_{28}$ — would give: *Conversion is God's work alone: God regenerates, and the will does nothing to it*

**`passiveStep`**
From God's work alone to the third part of the conclusion: the will is passive in being made alive. Rated `wellSupported`: the Lutherans, who part from Dort on the next step, grant this one. It is taken as what Dort means by the phrase: the new life is "a making alive, which God works in us without our aid" (III/IV, article 12). "Passive" here means that the will is not the agent of its new life. Garrigou-Lagrange grants God's work alone and holds the will "does not remain passive" under operating grace, but in another sense: its consent follows grace "in the genus or order of formal, efficient, and final cause". The dilemma over the Thomists' claim sets the two senses apart (`whatNotMerelyPassiveMeans`).

> $P_{28} \to P_{31}$ — would give: *In being made alive the will is passive, and contributes nothing to it*

`operatingGraceStep`
**Aquinas on operating grace.** In converting grace God is the sole mover of the will, so God alone is the one who regenerates.

> $P_{16} \to P_{28}$ — would give: *Conversion is God's work alone: God regenerates, and the will does nothing to it*

`efficacyStep`
**Aquinas on God's intention.** If God moves the will intending that it attain grace, the grace brings about what it is given for. Rated `disputed`: the Molinists grant the intention and the infallible result, and ascribe it to the consent God foreknows, not to the grace.

> $P_{17} \to P_{30}$ — would give: *The grace that saves brings about the consent it seeks*

`effectualStep`
**From God's work alone to the second part of the conclusion: the grace that saves cannot be finally refused.** Rated `disputed`: the Formula of Concord holds conversion to be the Spirit's work alone, with the will "purely passive", and holds grace resistible all the same.

> $P_{28} \to P_{30}$ — would give: *The grace that saves brings about the consent it seeks*

`textsOfResistanceStep`
What the texts of resistance say together: the Spirit's work is resisted. Acts 7:51 says so of Stephen's hearers, and Paul's commands not to grieve the Spirit (Ephesians 4:30) or quench him (1 Thessalonians 5:19) presuppose it of believers.

> $(P_5 \wedge P_6 \wedge P_7) \to P_{10}$ — would give: *The Holy Spirit's work is resisted, by unbelievers and by believers*

`resistanceStep`
**From resistance to final refusal.** If the Spirit is resisted, and what is resisted is the grace that saves, that grace can be finally refused. The Remonstrants' fourth article, made explicit.

> $(P_{10} \wedge P_{25}) \to P_{13}$ — would give: *The grace that saves can be finally refused*

`griefStep`
**From grieving the Spirit to final refusal.** If the Spirit is resisted, and those who obstinately resist him can grieve and lose him, the grace that saves can be finally refused. The Formula of Concord's reading of Ephesians 4:30.

> $(P_{10} \wedge P_{11}) \to P_{13}$ — would give: *The grace that saves can be finally refused*

`blasphemyStep`
**From the unforgivable sin to final refusal.** If the blasphemy against the Spirit is never forgiven (Matthew 12:31–32), and it is the final refusal of the grace offered, then that grace can be finally refused.

> $(P_8 \wedge P_{12}) \to P_{13}$ — would give: *The grace that saves can be finally refused*

`cooperationStep`
**Trent's fourth canon, first half.** The will, moved by God, cooperates by assenting, as "Return to me" calls on it to; so it is not passive. Rated `disputed`: Aquinas grants that grace cooperates with a will that moves and holds that in grace's first effect the mind "is moved and does not move".

> $(P_{21} \wedge P_{26}) \to \neg P_{31}$ — would deny: *In being made alive the will is passive, and contributes nothing to it*

`dissentStep`
**Trent's fourth canon, second half.** The will, moved by God, can refuse if it wishes; so grace is not effectual of itself. Rated `disputed`: Aquinas grants that a will God moves could, taken simply, fail to be moved, and still holds that the man God moves to grace attains it infallibly.

> $P_{27} \to \neg P_{30}$ — would deny: *The grace that saves brings about the consent it seeks*

### The lines

`graceLine` — Romans 11:6 (by grace, so not by works)
**Romans 11:6**, the line every party walks. It delivers the first part of the conclusion and nothing more.

(1) $P_4$ — *Romans 11:6 — if it is by grace, it is no longer on the basis of works*
(2) $P_4 \to P_{29}$
$\vdash$ $P_{29}$ — at issue: *Salvation is by grace and not earned: grace goes before every saving act*

`ephesiansLine` — Ephesians 2:8–9 ("this is not your own doing")
**Ephesians 2:8–9**, read with "this" pointing to the whole of being saved by grace through faith. It delivers that faith is God's gift, which is not yet the conclusion.

(1) $P_2$ — *Ephesians 2:8–9 — by grace you have been saved through faith, and this is not your own doing; it is the gift of God*
(2) $P_{22}$ — *In Ephesians 2:8, "this" ( ) points to the whole of being saved by grace through faith*
(3) $(P_2 \wedge P_{22}) \to P_{24}$
$\vdash$ $P_{24}$ — at issue: *Faith itself is God's gift*

`giftLine` — From faith given to the dead, to God's work alone (Ephesians 2:1–5)
**From faith given to the dead, to God's work alone.** Its ground is Ephesians 2:1–5; that faith is God's gift comes from the Ephesians line above.

(1) $P_1$ — *Ephesians 2:1–5 — dead in trespasses, God made us alive together with Christ*
(2) $(P_{24} \wedge P_1) \to P_{28}$
$\vdash$ $P_{28}$ — at issue: *Conversion is God's work alone: God regenerates, and the will does nothing to it*

`romansLine` — Romans 9:16 ("not on human will or exertion")
**Romans 9:16**, read as being about salvation. It reaches God's work alone without the Ephesians grammar.

(1) $P_{3}$ — *Romans 9:16 — it depends not on human will or exertion, but on God, who has mercy*
(2) $P_{23}$ — *Romans 9:16 is about God's mercy in saving, not only in choosing a people for history*
(3) $(P_{3} \wedge P_{23}) \rightarrow P_{28}$
$\vdash$ $P_{28}$ — at issue: *Conversion is God's work alone: God regenerates, and the will does nothing to it*

`cooperationLine` — Trent, canon 4: the will cooperates by assenting
**Trent on cooperation**: Zechariah 1:3 with Lamentations 5:21, and the first half of canon 4.

(1) $P_{21}$ — *Zechariah 1:3 ("return to me, and I will return to you") with Lamentations 5:21 ("restore us to yourself, O Lord")*
(2) $P_{26}$ — *The free will, moved by God, cooperates by assenting to God's call*
(3) $(P_{21} \wedge P_{26}) \rightarrow \neg P_{31}$
$\vdash$ $\neg P_{31}$ — at issue, the denial of: *In being made alive the will is passive, and contributes nothing to it*

`dissentLine` — Trent, canon 4: the will can refuse if it wishes
**Trent on dissent**: the second half of canon 4.

(1) $P_{27}$ — *The free will, moved by God, can refuse its assent if it wishes*
(2) $P_{27} \rightarrow \neg P_{30}$
$\vdash$ $\neg P_{30}$ — at issue, the denial of: *The grace that saves brings about the consent it seeks*

`textsOfResistanceLine` — The texts of resistance (Acts 7:51; Ephesians 4:30; 1 Thessalonians 5:19)
**The texts of resistance**: Acts 7:51, Ephesians 4:30 and 1 Thessalonians 5:19, delivering that the Spirit's work is resisted. Every party walks this line.

(1) $P_{5}$ — *Acts 7:51 — you always resist the Holy Spirit*
(2) $P_{6}$ — *Ephesians 4:30 — do not grieve the Holy Spirit of God, by whom you were sealed*
(3) $P_{7}$ — *1 Thessalonians 5:19 — do not quench the Spirit*
(4) $(P_{5} \wedge P_{6} \wedge P_{7}) \rightarrow P_{10}$
$\vdash$ $P_{10}$ — at issue: *The Holy Spirit's work is resisted, by unbelievers and by believers*

`resistanceLine` — Remonstrance, article 4: grace is not irresistible (Acts 7:51)
**The Remonstrants on resistance**: what Stephen's hearers resisted was the grace that saves, so that grace can be finally refused.

(1) $P_{25}$ — *What Stephen's hearers resisted in Acts 7:51 was the grace that saves*
(2) $(P_{10} \wedge P_{25}) \rightarrow P_{13}$
$\vdash$ $P_{13}$ — at issue: *The grace that saves can be finally refused*

`griefLine` — Grieving the Spirit (Ephesians 4:30), as able to lose him
**Grieving the Spirit**, read as able to end in losing him.

(1) $P_{11}$ — *Those who obstinately resist the Spirit can grieve and lose him*
(2) $(P_{10} \wedge P_{11}) \to P_{13}$
$\vdash$ $P_{13}$ — at issue: *The grace that saves can be finally refused*

`blasphemyLine` — The sin against the Spirit (Matthew 12:31–32), as final refusal
**The unforgivable sin**, read as the final refusal of grace.

(1) $P_{8}$ — *Matthew 12:31–32 — the blasphemy against the Spirit will not be forgiven*
(2) $P_{12}$ — *The blasphemy against the Spirit is impenitence to the end: grace refused till death*
(3) $(P_{8} \wedge P_{12}) \to P_{13}$
$\vdash$ $P_{13}$ — at issue: *The grace that saves can be finally refused*

`operatingGraceLine` — Operating grace: the mind is moved and does not move (Aquinas)
**Operating grace** (Aquinas, I-II q.111 a.2): God alone is the one who regenerates.

(1) $P_{16}$ — *In converting grace God is the sole mover: the mind is moved and does not move*
(2) $P_{16} \to P_{28}$
$\vdash$ $P_{28}$ — at issue: *Conversion is God's work alone: God regenerates, and the will does nothing to it*

`efficacyLine` — God's intention in moving: grace attained infallibly (Aquinas)
**God's intention in moving** (Aquinas, I-II q.112 a.3): the grace that saves brings about the consent it seeks.

(1) $P_{17}$ — *God moves the will intending that it attain grace*
(2) $P_{17} \to P_{30}$
$\vdash$ $P_{30}$ — at issue: *The grace that saves brings about the consent it seeks*

### Shared grounds

`reformedShared`
What the Reformed packages rest on beyond any one line: the Reformed answer to Acts 7:51, from Dort's account of those who refuse the call. What Stephen's hearers resisted was the outward call of the preached word, not the grace that saves. The texts of resistance themselves are a line the Reformed walk too.

(1) $\neg P_{25}$ — denied: *What Stephen's hearers resisted in Acts 7:51 was the grace that saves*

`closingSteps`
The steps that close every Reformed package: God's work alone, unpacked into the conclusion's last two parts, one step each.

(1) $P_{28} \to P_{31}$ — would give: *In being made alive the will is passive, and contributes nothing to it*
(2) $P_{28} \to P_{30}$ — would give: *The grace that saves brings about the consent it seeks*

`closingInferences`
The ratings of the closing steps, which belong to no line.

```
def closingInferences : List Source :=
  [passiveInference, effectualInference]
```

### The rivals

**`tridentine`** — Trent (Session VI, canon 4, on the Molinist reading)
**Trent**, from the sixth session (1547). Romans 11:6, which its eighth chapter quotes; Zechariah 1:3 read with Lamentations 5:21, as its fifth chapter reads them; and canon 4, on the will that cooperates by assenting and can refuse if it wishes.

(1) $P_4$ — *Romans 11:6 — if it is by grace, it is no longer on the basis of works*
(2) $P_{21}$ — *Zechariah 1:3 ("return to me, and I will return to you") with Lamentations 5:21 ("restore us to yourself, O Lord")*
(3) $P_{26}$ — *The free will, moved by God, cooperates by assenting to God's call*
(4) $P_{27}$ — *The free will, moved by God, can refuse its assent if it wishes*
(5) $\neg P_{15}$ — denied: *Grace is received by faith alone*
(6) $P_4 \to P_{29}$ — would give: *Salvation is by grace and not earned: grace goes before every saving act*
(7) $(P_{21} \wedge P_{26}) \to \neg P_{31}$ — would deny: *In being made alive the will is passive, and contributes nothing to it*
(8) $P_{27} \to \neg P_{30}$ — would deny: *The grace that saves brings about the consent it seeks*
$\vdash$ $P_{29} \wedge P_{30} \wedge P_{31}$ — at issue: $P_{29}$ *Salvation is by grace and not earned: grace goes before every saving act;* $P_{30}$ *The grace that saves brings about the consent it seeks;* $P_{31}$ *In being made alive the will is passive, and contributes nothing to it*

*Grounded in scripture alone:* Romans 11:6 — if it is by grace, it is no longer on the basis of works.

**`remonstrant`** — Remonstrant (the Five Articles, 1610)
**The Remonstrants**, from their articles of 1610 and from Arminius. Romans 11:6; the texts of resistance, which every party grants; the fourth article, that grace is not irresistible, read from Acts 7:51; and what Arminius grants of the Reformed case: the texts of Ephesians 2, that faith is God's gift, and that Romans 9:16 is about salvation. What is left out is the two steps from those to God's work alone, which are the steps he refuses.

(1) $P_4$ — *Romans 11:6 — if it is by grace, it is no longer on the basis of works*
(2) $P_5$ — *Acts 7:51 — you always resist the Holy Spirit*
(3) $P_6$ — *Ephesians 4:30 — do not grieve the Holy Spirit of God, by whom you were sealed*
(4) $P_7$ — *1 Thessalonians 5:19 — do not quench the Spirit*
(5) $P_{25}$ — *What Stephen's hearers resisted in Acts 7:51 was the grace that saves*
(6) $P_1$ — *Ephesians 2:1–5 — dead in trespasses, God made us alive together with Christ*
(7) $P_2$ — *Ephesians 2:8–9 — by grace you have been saved through faith, and this is not your own doing; it is the gift of God*
(8) $P_{24}$ — *Faith itself is God's gift*
(9) $P_3$ — *Romans 9:16 — it depends not on human will or exertion, but on God, who has mercy*
(10) $P_{23}$ — *Romans 9:16 is about God's mercy in saving, not only in choosing a people for history*
(11) $P_4 \to P_{29}$ — would give: *Salvation is by grace and not earned: grace goes before every saving act*

(12) $(P_5 \wedge P_6 \wedge P_7) \to P_{10}$ — would give: *The Holy Spirit's work is resisted, by unbelievers and by believers*

(13) $(P_{10} \wedge P_{25}) \to P_{13}$ — would give: *The grace that saves can be finally refused*

⊢ $P_{29} \wedge P_{30} \wedge P_{31}$ — at issue: $P_{29}$ *Salvation is by grace and not earned: grace goes before every saving act;* $P_{30}$ *The grace that saves brings about the consent it seeks;* $P_{31}$ *In being made alive the will is passive, and contributes nothing to it*

*Grounded in scripture alone:* Romans 11:6 — if it is by grace, it is no longer on the basis of works, Acts 7:51 — you always resist the Holy Spirit, Ephesians 4:30 — do not grieve the Holy Spirit of God, by whom you were sealed, 1 Thessalonians 5:19 — do not quench the Spirit, Ephesians 2:1–5 — dead in trespasses, God made us alive together with Christ, Ephesians 2:8–9 — by grace you have been saved through faith, and this is not your own doing; it is the gift of God, Romans 9:16 — it depends not on human will or exertion, but on God, who has mercy.

**`lutheran`** — Lutheran (the Formula of Concord)
**The Lutherans**, from the Formula of Concord (1577) and the Augsburg Confession (1530). Conversion is the Holy Spirit's work alone, and in it the will is "purely passive"; yet those who obstinately resist the Spirit "grieve and lose" him, so the grace that saves can be finally refused, and where it is, the fault is the person's own. Grace is received by faith alone.

(1) $P_4$ — *Romans 11:6 — if it is by grace, it is no longer on the basis of works*

(2) $P_5$ — *Acts 7:51 — you always resist the Holy Spirit*

(3) $P_6$ — *Ephesians 4:30 — do not grieve the Holy Spirit of God, by whom you were sealed*

(4) $P_7$ — *1 Thessalonians 5:19 — do not quench the Spirit*

(5) $P_{11}$ — *Those who obstinately resist the Spirit can grieve and lose him*

(6) $P_{28}$ — *Conversion is God's work alone: God regenerates, and the will does nothing to it*

(7) $P_{15}$ — *Grace is received by faith alone*

(8) $P_4 \to P_{29}$ — would give: *Salvation is by grace and not earned: grace goes before every saving act*

(9) $(P_5 \wedge P_6 \wedge P_7) \to P_{10}$ — would give: *The Holy Spirit's work is resisted, by unbelievers and by believers*

(10) $(P_{10} \wedge P_{11}) \to P_{13}$ — would give: *The grace that saves can be finally refused*

(11) $P_{28} \to P_{31}$ — would give: *In being made alive the will is passive, and contributes nothing to it*

⊢ $P_{29} \wedge P_{30} \wedge P_{31}$ — at issue: $P_{29}$ *Salvation is by grace and not earned: grace goes before every saving act;* $P_{30}$ *The grace that saves brings about the consent it seeks;* $P_{31}$ *In being made alive the will is passive, and contributes nothing to it*

*Grounded in scripture alone:* Romans 11:6 — if it is by grace, it is no longer on the basis of works, Acts 7:51 — you always resist the Holy Spirit, Ephesians 4:30 — do not grieve the Holy Spirit of God, by whom you were sealed, 1 Thessalonians 5:19 — do not quench the Spirit.

**`wesleyan`** — Wesleyan (preventing grace)
**Wesley.** God restores to every person a measure of free will, by the grace that goes before ("preventing grace"), so that each is able to believe; that grace can be resisted or yielded to; and it is received by faith alone.

(1) $P_4$ — *Romans 11:6 — if it is by grace, it is no longer on the basis of works*

(2) $P_5$ — *Acts 7:51 — you always resist the Holy Spirit*

(3) $P_6$ — *Ephesians 4:30 — do not grieve the Holy Spirit of God, by whom you were sealed*

(4) $P_7$ — *1 Thessalonians 5:19 — do not quench the Spirit*
(5) $P_{14}$ — *God gives the ability to believe, as Adam was made able to stand or fall*
(6) $P_{13}$ — *The grace that saves can be finally refused*
(7) $P_{15}$ — *Grace is received by faith alone*
(8) $P_4 \to P_{29}$ — would give: *Salvation is by grace and not earned: grace goes before every saving act*
(9) $(P_5 \wedge P_6 \wedge P_7) \to P_{10}$ — would give: *The Holy Spirit's work is resisted, by unbelievers and by believers*

$\vdash$ $P_{29} \wedge P_{30} \wedge P_{31}$ — at issue: $P_{29}$ *Salvation is by grace and not earned: grace goes before every saving act;* $P_{30}$ *The grace that saves brings about the consent it seeks;* $P_{31}$ *In being made alive the will is passive, and contributes nothing to it*

*Grounded in scripture alone:* Romans 11:6 — if it is by grace, it is no longer on the basis of works, Acts 7:51 — you always resist the Holy Spirit, Ephesians 4:30 — do not grieve the Holy Spirit of God, by whom you were sealed, 1 Thessalonians 5:19 — do not quench the Spirit.

`thirdWay` — The third way (an ability given, received by faith)
**The third way, as it was put to this argument.** As Adam was made able to stand or to fall (Genesis 2:16–17), so God gives the one who hears the gospel the ability to believe, and grace is received by faith alone. That the offer is real is part of the third way too, and is not encoded as a premise, because no party here denies it. Stated this way it does not say what kind of help the ability is, whether one that makes believing possible or one that brings it about, and it carries nothing that would decide whether the grace that saves can be finally refused.

(1) $P_4$ — *Romans 11:6 — if it is by grace, it is no longer on the basis of works*
(2) $P_9$ — *Genesis 2:16–17 — of the tree of the knowledge of good and evil you shall not eat*
(3) $P_{14}$ — *God gives the ability to believe, as Adam was made able to stand or fall*
(4) $P_{15}$ — *Grace is received by faith alone*
(5) $P_4 \to P_{29}$ — would give: *Salvation is by grace and not earned: grace goes before every saving act*

$\vdash$ $P_{29} \wedge P_{15}$ — at issue: $P_{29}$ *Salvation is by grace and not earned: grace goes before every saving act;* $P_{15}$ *Grace is received by faith alone*

*Grounded in scripture alone:* Romans 11:6 — if it is by grace, it is no longer on the basis of works, Genesis 2:16–17 — of the tree of the knowledge of good and evil you shall not eat.

`objection` — The objection from the Spirit's resistance
**The objection from the Spirit's resistance, strengthened.** Three routes to the claim that the grace that saves can be finally refused. Two run from the texts of resistance: with the Remonstrants' reading of what Stephen's hearers resisted, and with the Formula of Concord's reading of grieving the Spirit, that it can end in losing him. The third runs from the sin that is never forgiven, read with Augustine as impenitence to the end. It concludes that the grace that saves can be finally refused. That this denies the second part of sola gratia is not a premise of the objection: it is what the two claims mean, and the meanings join them (`TestimonyArguments.Meanings.SolaGratia`).

(1) $P_5$ — *Acts 7:51 — you always resist the Holy Spirit*
(2) $P_6$ — *Ephesians 4:30 — do not grieve the Holy Spirit of God, by whom you were sealed*
(3) $P_7$ — *1 Thessalonians 5:19 — do not quench the Spirit*
(4) $P_{25}$ — *What Stephen's hearers resisted in Acts 7:51 was the grace that saves*
(5) $P_{11}$ — *Those who obstinately resist the Spirit can grieve and lose him*

(6) $P_8$ — *Matthew 12:31–32 — the blasphemy against the Spirit will not be forgiven*
(7) $P_{12}$ — *The blasphemy against the Spirit is impenitence to the end: grace refused till death*
(8) $(P_5 \wedge P_6 \wedge P_7) \to P_{10}$ — would give: *The Holy Spirit's work is resisted, by unbelievers and by believers*
(9) $(P_{10} \wedge P_{25}) \to P_{13}$
(10) $(P_{10} \wedge P_{11}) \to P_{13}$
(11) $(P_8 \wedge P_{12}) \to P_{13}$
$\vdash$ $P_{13}$ — at issue: *The grace that saves can be finally refused*

*Grounded in scripture alone:* Acts 7:51 — you always resist the Holy Spirit, Ephesians 4:30 — do not grieve the Holy Spirit of God, by whom you were sealed, 1 Thessalonians 5:19 — do not quench the Spirit, Matthew 12:31–32 — the blasphemy against the Spirit will not be forgiven.

### The position argued for

**`reformed`** — Reformed (the Canons of Dort)
**The Reformed position**, as the Synod of Dort (1619) and the Westminster Confession (1647) state it. Two routes to God's work alone, one through Ephesians 2 and one through Romans 9:16, with Romans 11:6 for the first part of the conclusion, and the Reformed answer to Acts 7:51.

(1) $P_4$ — *Romans 11:6 — if it is by grace, it is no longer on the basis of works*
(2) $P_2$ — *Ephesians 2:8–9 — by grace you have been saved through faith, and this is not your own doing; it is the gift of God*
(3) $P_{22}$ — *In Ephesians 2:8, "this" (  ) points to the whole of being saved by grace through faith*
(4) $P_1$ — *Ephesians 2:1–5 — dead in trespasses, God made us alive together with Christ*
(5) $P_3$ — *Romans 9:16 — it depends not on human will or exertion, but on God, who has mercy*
(6) $P_{23}$ — *Romans 9:16 is about God's mercy in saving, not only in choosing a people for history*
(7) $P_5$ — *Acts 7:51 — you always resist the Holy Spirit*
(8) $P_6$ — *Ephesians 4:30 — do not grieve the Holy Spirit of God, by whom you were sealed*
(9) $P_7$ — *1 Thessalonians 5:19 — do not quench the Spirit*
(10) $\neg P_{25}$ — denied: *What Stephen's hearers resisted in Acts 7:51 was the grace that saves*
(11) $P_4 \to P_{29}$ — would give: *Salvation is by grace and not earned: grace goes before every saving act*
(12) $(P_2 \wedge P_{22}) \to P_{24}$ — would give: *Faith itself is God's gift*
(13) $(P_{24} \wedge P_1) \to P_{28}$ — would give: *Conversion is God's work alone: God regenerates, and the will does nothing to it*
(14) $(P_3 \wedge P_{23}) \to P_{28}$ — would give: *Conversion is God's work alone: God regenerates, and the will does nothing to it*
(15) $(P_5 \wedge P_6 \wedge P_7) \to P_{10}$ — would give: *The Holy Spirit's work is resisted, by unbelievers and by believers*

(16) $P_{28} \to P_{31}$ — would give: *In being made alive the will is passive, and contributes nothing to it*

(17) $P_{28} \to P_{30}$ — would give: *The grace that saves brings about the consent it seeks*

⊢ $P_{29} \wedge P_{30} \wedge P_{31}$ — at issue: $P_{29}$ *Salvation is by grace and not earned: grace goes before every saving act;* $P_{30}$ *The grace that saves brings about the consent it seeks;* $P_{31}$ *In being made alive the will is passive, and contributes nothing to it*

*Grounded in scripture alone:* Romans 11:6 — if it is by grace, it is no longer on the basis of works, Ephesians 2:8–9 — by grace you have been saved through faith, and this is not your own doing; it is the gift of God, Ephesians 2:1–5 — dead in trespasses, God made us alive together with Christ, Romans 9:16 — it depends not on human will or exertion, but on God, who has mercy, Acts 7:51 — you always resist the Holy Spirit, Ephesians 4:30 — do not grieve the Holy Spirit of God, by whom you were sealed, 1 Thessalonians 5:19 — do not quench the Spirit.

### Each strand alone

**`ephesiansStrand`** — Reformed, the Ephesians strand alone
The Ephesians strand alone: Romans 11:6, Ephesians 2 with its reading of "this", and the step from the gift to God's work alone.

(1) $P_4$ — *Romans 11:6 — if it is by grace, it is no longer on the basis of works*

(2) $P_2$ — *Ephesians 2:8–9 — by grace you have been saved through faith, and this is not your own doing; it is the gift of God*

(3) $P_{22}$ — *In Ephesians 2:8, "this" ( ) points to the whole of being saved by grace through faith*

(4) $P_1$ — *Ephesians 2:1–5 — dead in trespasses, God made us alive together with Christ*

(5) $\neg P_{25}$ — denied: *What Stephen's hearers resisted in Acts 7:51 was the grace that saves*

(6) $P_4 \to P_{29}$ — would give: *Salvation is by grace and not earned: grace goes before every saving act*

(7) $(P_2 \wedge P_{22}) \to P_{24}$ — would give: *Faith itself is God's gift*

(8) $(P_{24} \wedge P_1) \to P_{28}$ — would give: *Conversion is God's work alone: God regenerates, and the will does nothing to it*

(9) $P_{28} \to P_{31}$ — would give: *In being made alive the will is passive, and contributes nothing to it*

(10) $P_{28} \to P_{30}$ — would give: *The grace that saves brings about the consent it seeks*

⊢ $P_{29} \wedge P_{30} \wedge P_{31}$ — at issue: $P_{29}$ *Salvation is by grace and not earned: grace goes before every saving act;* $P_{30}$ *The grace that saves brings about the consent it seeks;* $P_{31}$ *In being made alive the will is passive, and contributes nothing to it*

*Grounded in scripture alone:* Romans 11:6 — if it is by grace, it is no longer on the basis of works, Ephesians 2:8–9 — by grace you have been saved through faith, and this is not your own doing; it is the gift of God, Ephesians 2:1–5 — dead in trespasses, God made us alive together with Christ.

**`romansStrand`** — Reformed, the Romans strand alone
The Romans strand alone: Romans 11:6, and Romans 9:16 read as being about salvation.

(1) $P_4$ — *Romans 11:6 — if it is by grace, it is no longer on the basis of works*

(2) $P_3$ — *Romans 9:16 — it depends not on human will or exertion, but on God, who has mercy*

(3) $P_{23}$ — *Romans 9:16 is about God's mercy in saving, not only in choosing a people for history*

(4) $\neg P_{25}$ — denied: *What Stephen's hearers resisted in Acts 7:51 was the grace that saves*

(5) $P_4 \to P_{29}$ — would give: *Salvation is by grace and not earned: grace goes before every saving act*

(6) $(P_3 \wedge P_{23}) \to P_{28}$ — would give: *Conversion is God's work alone: God regenerates, and the will does nothing to it*

(7) $P_{28} \to P_{31}$ — would give: *In being made alive the will is passive, and contributes nothing to it*

(8) $P_{28} \to P_{30}$ — would give: *The grace that saves brings about the consent it seeks*

⊢ $P_{29} \wedge P_{30} \wedge P_{31}$ — at issue: $P_{29}$ *Salvation is by grace and not earned: grace goes before every saving act;* $P_{30}$ *The grace that saves brings about the consent it seeks;* $P_{31}$ *In being made alive the will is passive, and contributes nothing to it*

*Grounded in scripture alone:* Romans 11:6 — if it is by grace, it is no longer on the basis of works, Romans 9:16 — it depends not on human will or exertion, but on God, who has mercy.

**`ephesiansWithoutTheGiftStep`** — Reformed, the Ephesians strand without the step from the gift
The Ephesians strand without the step Arminius refuses: every text and reading it rests on, and the step to faith as God's gift, with only the step from the gift to God's work alone left out. The Reformed answer to Acts 7:51 is not part of the strand, and is left out with the rest of what the strand does not read.

(1) $P_4$ — *Romans 11:6 — if it is by grace, it is no longer on the basis of works*

(2) $P_2$ — *Ephesians 2:8–9 — by grace you have been saved through faith, and this is not your own doing; it is the gift of God*

(3) $P_{22}$ — *In Ephesians 2:8, "this" (  ) points to the whole of being saved by grace through faith*

(4) $P_1$ — *Ephesians 2:1–5 — dead in trespasses, God made us alive together with Christ*

(5) $P_4 \to P_{29}$ — would give: *Salvation is by grace and not earned: grace goes before every saving act*

(6) $(P_2 \wedge P_{22}) \to P_{24}$ — would give: *Faith itself is God's gift*

(7) $P_{28} \to P_{31}$ — would give: *In being made alive the will is passive, and contributes nothing to it*

(8) $P_{28} \to P_{30}$ — would give: *The grace that saves brings about the consent it seeks*

⊢ $P_{29} \wedge P_{30} \wedge P_{31}$ — at issue: $P_{29}$ *Salvation is by grace and not earned: grace goes before every saving act;* $P_{30}$ *The grace that saves brings about the consent it seeks;* $P_{31}$ *In being made alive the will is passive, and contributes nothing to it*

*Grounded in scripture alone:* Romans 11:6 — if it is by grace, it is no longer on the basis of works, Ephesians 2:8–9 — by grace you have been saved through faith, and this is not your own doing; it is the gift of God, Ephesians 2:1–5 — dead in trespasses, God made us alive together with Christ.

### The readings, removed

**`reformedWithoutTouto`** — Reformed, minus its reading of "this" in Ephesians 2:8
The Reformed position without its reading of "this" in Ephesians 2:8. The Romans strand is untouched.

(1) $P_4$ — *Romans 11:6 — if it is by grace, it is no longer on the basis of works*

(2) $P_2$ — *Ephesians 2:8–9 — by grace you have been saved through faith, and this is not your own doing; it is the gift of God*

(3) $P_1$ — *Ephesians 2:1–5 — dead in trespasses, God made us alive together with Christ*

(4) $P_3$ — *Romans 9:16 — it depends not on human will or exertion, but on God, who has mercy*

(5) $P_{23}$ — *Romans 9:16 is about God's mercy in saving, not only in choosing a people for history*

(6) $P_5$ — *Acts 7:51 — you always resist the Holy Spirit*

(7) $P_6$ — *Ephesians 4:30 — do not grieve the Holy Spirit of God, by whom you were sealed*

(8) $P_7$ — *1 Thessalonians 5:19 — do not quench the Spirit*

(9) $\neg P_{25}$ — denied: *What Stephen's hearers resisted in Acts 7:51 was the grace that saves*

(10) $P_4 \to P_{29}$ — would give: *Salvation is by grace and not earned: grace goes before every saving act*

(11) $(P_2 \wedge P_{22}) \to P_{24}$ — would give: *Faith itself is God's gift*

(12) $(P_{24} \wedge P_1) \to P_{28}$ — would give: *Conversion is God's work alone: God regenerates, and the will does nothing to it*

(13) $(P_3 \wedge P_{23}) \to P_{28}$ — would give: *Conversion is God's work alone: God regenerates, and the will does nothing to it*

(14) $(P_5 \wedge P_6 \wedge P_7) \to P_{10}$ — would give: *The Holy Spirit's work is resisted, by unbelievers and by believers*

(15) $P_{28} \to P_{31}$ — would give: *In being made alive the will is passive, and contributes nothing to it*

(16) $P_{28} \to P_{30}$ — would give: *The grace that saves brings about the consent it seeks*

$\vdash$ $P_{29} \wedge P_{30} \wedge P_{31}$ — at issue: $P_{29}$ *Salvation is by grace and not earned: grace goes before every saving act;* $P_{30}$ *The grace that saves brings about the consent it seeks;* $P_{31}$ *In being made alive the will is passive, and contributes nothing to it*

*Grounded in scripture alone:* Romans 11:6 — if it is by grace, it is no longer on the basis of works, Ephesians 2:8–9 — by grace you have been saved through faith, and this is not your own doing; it is the gift of God, Ephesians 2:1–5 — dead in trespasses, God made us alive together with Christ, Romans 9:16 — it depends not on human will or exertion, but on God, who has mercy, Acts 7:51 — you always resist the Holy Spirit, Ephesians 4:30 — do not grieve the Holy Spirit of God, by whom you were sealed, 1 Thessalonians 5:19 — do not quench the Spirit.

**`reformedWithoutRomansReading`** — Reformed, minus Romans 9:16 as being about salvation
The Reformed position without the reading of Romans 9:16 as being about salvation. The Ephesians strand is untouched.

(1) $P_4$ — *Romans 11:6 — if it is by grace, it is no longer on the basis of works*

(2) $P_2$ — *Ephesians 2:8–9 — by grace you have been saved through faith, and this is not your own doing; it is the gift of God*

(3) $P_{22}$ — *In Ephesians 2:8, "this" (  ) points to the whole of being saved by grace through faith*

(4) $P_1$ — *Ephesians 2:1–5 — dead in trespasses, God made us alive together with Christ*

(5) $P_3$ — *Romans 9:16 — it depends not on human will or exertion, but on God, who has mercy*

(6) $P_5$ — *Acts 7:51 — you always resist the Holy Spirit*

(7) $P_6$ — *Ephesians 4:30 — do not grieve the Holy Spirit of God, by whom you were sealed*

(8) $P_7$ — *1 Thessalonians 5:19 — do not quench the Spirit*

(9) $\neg P_{25}$ — denied: *What Stephen's hearers resisted in Acts 7:51 was the grace that saves*

(10) $P_4 \to P_{29}$ — would give: *Salvation is by grace and not earned: grace goes before every saving act*

(11) $(P_2 \wedge P_{22}) \to P_{24}$ — would give: *Faith itself is God's gift*

(12) $(P_{24} \wedge P_1) \to P_{28}$ — would give: *Conversion is God's work alone: God regenerates, and the will does nothing to it*

(13) $(P_3 \wedge P_{23}) \to P_{28}$ — would give: *Conversion is God's work alone: God regenerates, and the will does nothing to it*

(14) $(P_5 \wedge P_6 \wedge P_7) \to P_{10}$ — would give: *The Holy Spirit's work is resisted, by unbelievers and by believers*

(15) $P_{28} \to P_{31}$ — would give: *In being made alive the will is passive, and contributes nothing to it*

(16) $P_{28} \to P_{30}$ — would give: *The grace that saves brings about the consent it seeks*

⊢ $P_{29} \wedge P_{30} \wedge P_{31}$ — at issue: $P_{29}$ *Salvation is by grace and not earned: grace goes before every saving act;* $P_{30}$ *The grace that saves brings about the consent it seeks;* $P_{31}$ *In being made alive the will is passive, and contributes nothing to it*

*Grounded in scripture alone:* Romans 11:6 — if it is by grace, it is no longer on the basis of works, Ephesians 2:8–9 — by grace you have been saved through faith, and this is not your own doing; it is the gift of God, Ephesians 2:1–5 — dead in trespasses, God made us alive together with Christ, Romans 9:16 — it depends not on human will or exertion, but on God, who has mercy, Acts 7:51 — you always resist the Holy Spirit, Ephesians 4:30 — do not grieve the Holy Spirit of God, by whom you were sealed, 1 Thessalonians 5:19 — do not quench the Spirit.

**`reformedWithoutEitherReading`** — Reformed, minus both readings
The Reformed position without either reading. Every text is kept, and every step.

(1) $P_4$ — *Romans 11:6 — if it is by grace, it is no longer on the basis of works*

(2) $P_2$ — *Ephesians 2:8–9 — by grace you have been saved through faith, and this is not your own doing; it is the gift of God*

(3) $P_1$ — *Ephesians 2:1–5 — dead in trespasses, God made us alive together with Christ*

(4) $P_3$ — *Romans 9:16 — it depends not on human will or exertion, but on God, who has mercy*

(5) $P_5$ — *Acts 7:51 — you always resist the Holy Spirit*

(6) $P_6$ — *Ephesians 4:30 — do not grieve the Holy Spirit of God, by whom you were sealed*

(7) $P_7$ — *1 Thessalonians 5:19 — do not quench the Spirit*

(8) $\neg P_{25}$ — denied: *What Stephen's hearers resisted in Acts 7:51 was the grace that saves*

(9) $P_4 \to P_{29}$ — would give: *Salvation is by grace and not earned: grace goes before every saving act*

(10) $(P_2 \wedge P_{22}) \to P_{24}$ — would give: *Faith itself is God's gift*

(11) $(P_{24} \wedge P_1) \to P_{28}$ — would give: *Conversion is God's work alone: God regenerates, and the will does nothing to it*

(12) $(P_3 \wedge P_{23}) \to P_{28}$ — would give: *Conversion is God's work alone: God regenerates, and the will does nothing to it*

(13) $(P_5 \wedge P_6 \wedge P_7) \to P_{10}$ — would give: *The Holy Spirit's work is resisted, by unbelievers and by believers*

(14) $P_{28} \to P_{31}$ — would give: *In being made alive the will is passive, and contributes nothing to it*

(15) $P_{28} \to P_{30}$ — would give: *The grace that saves brings about the consent it seeks*

⊢ $P_{29} \wedge P_{30} \wedge P_{31}$ — at issue: $P_{29}$ *Salvation is by grace and not earned: grace goes before every saving act;* $P_{30}$ *The grace that saves brings about the consent it seeks;* $P_{31}$ *In being made alive the will is passive, and contributes nothing to it*

*Grounded in scripture alone:* Romans 11:6 — if it is by grace, it is no longer on the basis of works, Ephesians 2:8–9 — by grace you have been saved through faith, and this is not your own doing; it is the gift of God, Ephesians 2:1–5 — dead in trespasses, God made us alive together with Christ, Romans 9:16 — it depends not on human will or exertion, but on God, who has mercy, Acts 7:51 — you always resist the Holy Spirit, Ephesians 4:30 — do not grieve the Holy Spirit of God, by whom you were sealed, 1 Thessalonians 5:19 — do not quench the Spirit.

### The positions

`reformed_establishes`

**Grant the Reformed premises, and sola gratia follows.** The premises are Romans 11:6; Ephesians 2, with "this" pointing to the whole of being saved by grace through faith; Romans 9:16, read as being about salvation; the steps from each of those to God's work alone; and the Reformed answer to Acts 7:51. The result does not say that the readings or the steps are right, only that the conclusion follows from them. Four of the steps are rated `disputed`, each on a reader who grants its grounds and denies its conclusion: the step from "this" to faith as a gift (Robertson), the steps from each strand to God's work alone (Arminius), and the step from God's work alone to grace that cannot be finally refused (the Formula of Concord).

```
theorem reformed_establishes : Establishes reformed
-- axioms: propext, Quot.sound
```

`trentsReading`

Trent's reading, written down: salvation is by grace, the will cooperates and can refuse, so grace is not effectual of itself and the will is not passive in being made alive, and grace is not received by faith alone (canon 9). Claims Trent's documents do not address, such as the readings of Ephesians 2 and Romans 9, are set true; nothing turns on them. On these sixteen claims Trent's reading and Arminius's coincide; the two positions differ in which premises they hold and whom they cite.

```
def trentsReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.faithAloneReceivesGrace => False
    | Claim.conversionIsGodsWorkAlone => False
    | Claim.graceIsEffectualOfItself => False
    | Claim.willIsPassiveInRegeneration => False
    | x => True
```

`tridentine_not_establishes`

**Trent's premises do not lead to sola gratia.** A *countermodel* shows it: a way of holding every one of Trent's premises while denying the conclusion. On Trent's account the will, moved by God, cooperates by assenting and can refuse its consent; so the second and third parts of the conclusion fail. Whether canon 4 really denies the second part is itself disputed, because Aquinas holds both that the will can refuse, taken simply, and that the man God moves to grace attains it infallibly; that dispute is in the rating of the canon's step, not in this result.

```
theorem tridentine_not_establishes : ¬Establishes tridentine
-- axioms: propext, Quot.sound
```

`arminiusReading`

Arminius's reading, written down: salvation is by grace, faith is God's gift, Romans 9:16 is about salvation, and the grace that saves can be refused. It also sets the will's passivity false. The Remonstrants denied that too, but their denial of it is not encoded, and nothing in their package turns on it. The reading of "this" in Ephesians 2:8 is set true, as Hoehner and Robertson hold it; no reading of the pronoun is cited to Arminius.

```
def arminiusReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.conversionIsGodsWorkAlone => False
    | Claim.graceIsEffectualOfItself => False
    | Claim.willIsPassiveInRegeneration => False
    | x => True
```

`remonstrant_not_establishes`

**The Remonstrants' premises do not lead to sola gratia either**, though they grant much of what the Reformed case rests on: that faith is God's gift, given to those dead in sin, and that Romans 9:16 is about salvation. What they add is their fourth article, that grace is not irresistible, read from Acts 7:51; what they leave out is the two steps from those grants to God's work alone.

```
theorem remonstrant_not_establishes : ¬Establishes remonstrant
-- axioms: propext, Quot.sound
```

`rivals_hold_salvation_by_grace`

Both rivals reach the first part, that salvation is by grace. Trent's premises deliver it, and so do the Remonstrants', by the same line from Romans 11:6. A conclusion stated only as "salvation is by grace" would be established by all three positions and would divide none of them, which is why the conclusion here has two further parts.

```
theorem rivals_hold_salvation_by_grace : Entails tridentine.premises (p
    Claim.salvationIsByGrace)  Entails remonstrant.premises (p
    Claim.salvationIsByGrace)
-- axioms: propext, Quot.sound
```

`trent_denies_passivity`

Trent's premises deny the third part, that the will is passive. Canon 4 condemns anyone who says the will "is merely passive", and the premises deliver the denial outright. The step is rated `disputed`, because the canon speaks of the will preparing itself for justification and the Reformed claim is about the moment of being made alive.

```
theorem trent_denies_passivity : Entails tridentine.premises (notP
    Claim.willIsPassiveInRegeneration)
-- axioms: propext, Quot.sound
```

`trent_denies_effectual_grace`

Trent's premises deny the second part too, that grace is effectual of itself. Canon 4 condemns anyone who says the will "cannot refuse its consent, if it would", and the premises deliver the denial. The step is rated `disputed`: Aquinas grants that the will moved by God could, taken simply, refuse, and holds that the man God moves to grace "will infallibly attain to it". So a Catholic reader in his school grants the canon and not this conclusion.

```
theorem trent_denies_effectual_grace : Entails tridentine.premises (notP
    Claim.graceIsEffectualOfItself)
-- axioms: propext, Quot.sound
```

**remonstrants_deny_effectual_grace**
The Remonstrants deny the second part: grace can be resisted. Their fourth article reads Acts 7:51 so, and their premises deliver that the grace that saves can be finally refused. That this is the denial of grace effectual of itself is not a premise of theirs but what the two claims mean: the meanings join them, and the theorem is stated over the premises together with that join.

```
theorem remonstrants_deny_effectual_grace : Entails remonstrant.held (notP
    Claim.graceIsEffectualOfItself)
-- axioms: propext, Quot.sound
```

### Which reading the Reformed case depends on

**touto_not_load_bearing**
The case does not depend on the reading of "this". Remove the reading on which "this" in Ephesians 2:8 points to the whole of being saved by grace through faith, keep everything else, and sola gratia still follows by Romans 9:16, which does not use the Ephesians grammar. The reading itself is well supported: Hoehner and Robertson both hold it.

```
theorem touto_not_load_bearing : Establishes reformedWithoutTouto
-- axioms: propext, Quot.sound
```

**romans_reading_not_load_bearing**
Nor does it depend on the reading of Romans 9:16. Remove the reading on which the verse is about salvation, keep everything else, and sola gratia still follows by Ephesians 2.

```
theorem romans_reading_not_load_bearing : Establishes
    reformedWithoutRomansReading
-- axioms: propext, Quot.sound
```

**neitherReadingGranted**
The reading on which neither of the two readings holds: "this" in Ephesians 2:8 does not point to the whole, and Romans 9:16 is about God's choice of a people for a part in history alone. No reader is cited who holds both denials; the countermodel shows what follows if both readings go, not that anyone has given them up. Everything else the Reformed position grants is kept, the Reformed answer to Acts 7:51 included.

```
def neitherReadingGranted : Valuation Claim :=
  fun a =>
    match a with
    | Claim.toutoRefersToTheWhole => False
    | Claim.romans9_16ConcernsSalvation => False
    | Claim.faithIsGodsGift => False
    | Claim.conversionIsGodsWorkAlone => False
    | Claim.graceIsEffectualOfItself => False
    | Claim.willIsPassiveInRegeneration => False
    | Claim.acts7_51ResistsSavingGrace => False
    | x => True
```

**readings_jointly_load_bearing**
The two readings together carry it. Remove both, keep every text and every step, and sola gratia no longer follows, because nothing is left that reaches God's work alone. So the Reformed case needs at least one of the two readings, and either will do. A reading whose removal stops the conclusion following is called *load-bearing*; here only the pair is.

```
theorem readings_jointly_load_bearing : ¬Establishes
    reformedWithoutEitherReading
-- axioms: propext, Quot.sound
```

**ephesians_strand_establishes**
The Ephesians strand, argued alone, reaches sola gratia. It rests on two steps, both rated `disputed`: from "this" to faith as God's gift, and from the gift to God's work alone.

```
theorem ephesians_strand_establishes : Establishes ephesiansStrand
-- axioms: propext, Quot.sound
```

**romans_strand_establishes**
So does the Romans strand, on one step rated `disputed`.

```
theorem romans_strand_establishes : Establishes romansStrand
-- axioms: propext, Quot.sound
```

### Where Arminius parts from the Ephesians strand

**gift_of_faith_does_not_settle_resistibility**
**That faith is God's gift does not settle whether grace can be refused.** Grant everything the Ephesians strand rests on short of its last step: the texts, "this" pointing to the whole, and so faith as God's gift, given to those who were dead in sin. Leave out only the step from that gift to God's work alone, and sola gratia does not follow.

Arminius grants the texts and that faith is God's gift; the reading of "this" is Hoehner's and Robertson's, not cited to him. On a reading that grants all of these, his, the conclusion fails. So where he parts from the strand is the step from the gift to God's work alone. The encoding writes "faith is God's gift" as one claim, and Dort and Arminius mean different things by it: for Dort a gift "in reality conferred", for Arminius one that can be refused. The difference shows here as Arminius refusing the step.

```
theorem gift_of_faith_does_not_settle_resistibility : ¬Establishes
    ephesiansWithoutTheGiftStep
-- axioms: propext, Quot.sound
```

**dortReading**
Dort's reading: every claim of the Reformed position holds. What Stephen's hearers resisted was the preached word, not the grace that saves; grieving the Spirit does not end in losing him; the unforgivable sin is not the final refusal of saving grace; and that grace cannot be finally refused.

```
def dortReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.acts7_51ResistsSavingGrace => False
    | Claim.savingGraceCanBeFinallyRefused => False
    | Claim.grievingCanLoseTheSpirit => False
    | Claim.blasphemyIsFinalRefusalOfGrace => False
    | x => True
```

**reformed_is_satisfiable**
The Reformed package has a model.

```
theorem reformed_is_satisfiable : Satisfiable reformed.premises
-- axioms: propext, Quot.sound
```

**reformedWithoutTouto_is_satisfiable**
The Reformed package without its reading of "this" has a model.

```
theorem reformedWithoutTouto_is_satisfiable : Satisfiable
    reformedWithoutTouto.premises
-- axioms: propext, Quot.sound
```

**reformedWithoutRomansReading_is_satisfiable**
The Reformed package without its reading of Romans 9:16 has a model.

```
theorem reformedWithoutRomansReading_is_satisfiable : Satisfiable
    reformedWithoutRomansReading.premises
-- axioms: propext, Quot.sound
```

**ephesiansStrand_is_satisfiable**
The Ephesians strand alone has a model.

```
theorem ephesiansStrand_is_satisfiable : Satisfiable ephesiansStrand.premises
-- axioms: propext, Quot.sound
```

**romansStrand_is_satisfiable**
The Romans strand alone has a model.

```
theorem romansStrand_is_satisfiable : Satisfiable romansStrand.premises
-- axioms: propext, Quot.sound
```

## Freedom to refuse, and the ability God gives

The strongest objection to sola gratia comes from the Arminian side, and it is an objection from Scripture. Stephen told the council, "you always resist the Holy Spirit" (Acts 7:51). Paul tells believers, "do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption" (Ephesians 4:30), and "do not quench the Spirit" (1 Thessalonians 5:19). Jesus says that "the blasphemy against the Spirit will not be forgiven … either in this age or in the age to come" (Matthew 12:31–32). If the Spirit can be resisted, grieved and quenched, and if one sin against him is never forgiven, then surely the grace he brings can be refused.

### What the texts settle, and what they do not

Every party grants what the texts say. Dort says that believers "grieve the Holy Spirit" (V, article 5); Calvin, on Ephesians 4:30, that "we grieve him when we do not follow his guidance"; the Formula of Concord, that "those who always resist the Holy Ghost … are not converted". So the step from the texts to "the Spirit's work is resisted" is rated *consensus*, the highest rating: accepted across traditions.

The dispute is the next step, from resistance to the claim that the grace that saves can be *finally* refused. "Resist" has two senses. A person can resist for a time and be overcome, which the Reformed say happens to the elect before they believe, and to believers when they grieve the Spirit and are brought back. Or a person can refuse to the end. Only the second sense denies sola gratia, and each route to it needs a reading of its own:

- **Acts 7:51**, read as resistance to the grace that saves, as the Remonstrants read it. The Reformed say that what Stephen's hearers resisted was the outward call of the preached word.
- **Ephesians 4:30**, read with the Formula of Concord: those who obstinately resist "do not receive, but grieve and lose, the Holy Ghost". Dort denies the reading: God "does not wholly withdraw the Holy Spirit from his own people, even in their melancholy falls".
- **Matthew 12:31–32**, read with Augustine: the sin never forgiven is impenitence to the end, "the persevering hardness of an impenitent heart". Calvin rejects the reading outright ("Those who define it to be impenitence may be refuted without any difficulty") and takes the sin to be knowing contempt of the Spirit, which the regenerate "cannot possibly fall into". And the step from Augustine's reading to final refusal of *saving* grace is rated `disputed`, because Augustine himself holds both that reading and that God is the one "whom no man's will resists when He wills to give salvation".

Grieving the Spirit is Paul's word, and it is addressed to believers. The unforgivable sin is Jesus' word, in the Gospels. They are kept as two texts with two readings, because no reader cited here takes grieving to be the unforgivable sin.

### Two positions between Dort and the Remonstrants

**The Lutherans** of the Formula of Concord (1577) grant the ground of the Reformed case's last step and deny its conclusion. They hold that conversion is "not only in part, but altogether an operation, gift, and present, and work of the Holy Ghost alone", and that in it man "does nothing whatever towards it, but only suffers what God works in him". That is the third part of sola gratia as Dort states it. And they deny that grace cannot be refused: "God does not force man to become godly", and the perverse will "resists the Holy Ghost, who wishes to be efficacious". So the step from "God's work alone" to grace effectual of itself, grace that brings about the consent it seeks and so cannot be finally refused, is rated *disputed*, and the Formula is why.

**Wesley** holds that "there is a measure of free-will supernaturally restored to every man", so that each has "power either to resist or yield to the grace of God"; that grace, which "goes before" anything a person does, he calls "preventing grace". Faith itself is God's gift: "Of yourselves cometh neither your faith nor your salvation". And it is received by faith alone: Wesley defends "salvation or justification, by faith only" against the objection that it is preaching against holiness (Sermon 1, III.1).

### The third way

The third way, as it was put to this argument: God gives the one who hears the gospel the ability to believe, as Adam and Eve were made able to stand or to fall (Genesis 2:16–17); the offer of grace is real; and it is received by faith alone. The reality of the offer is not encoded as a premise, because no party here denies it. Stated that way, the third way does not decide whether the grace that saves can be finally refused: Dort's reading and Arminius's both satisfy it, and disagree about exactly that (`third_way_leaves_resistibility_open`).

What decides it is what kind of help the ability is. Augustine drew the distinction. "The aid without which a thing does not come to pass is one thing, and the aid by which a thing comes to pass is another." Adam was given the first, "not that by which it should be brought about that he should persevere, but that without which he could not of free will persevere"; the saints are given

the second, "so that by means of this gift they cannot help persevering" (*On Rebuke and Grace*, ch. 34). Read as Adam's kind of help, the third way is the reading Wesley gives, and it cannot be held together with Dort's position. Read as the saints' kind, it is Dort's reading, and it cannot be held together with Trent's canon 4, nor, by what the claims mean, with the Remonstrants. Each break at a premise comes at a step rated *disputed*, so neither shows the other side right (`whatTheAbilityIs`).

### The contrary, supposed

Grant the Remonstrants their claim for a moment: the grace that saves can be finally refused. Put that beside the Reformed reading of the Scriptures, and read the claims as they mean, so that a grace which can be finally refused is not a grace that brings believing about. Then nothing can be true all at once. The same is so with Ephesians 2 alone, or Romans 9:16 alone (`final_refusal_cannot_be_held_with_the_scriptures`). The supposition is not refuted by the bare texts: it is refuted by the texts as the Reformed read them, and at the steps a cited reader disputes, which is where the Remonstrants, the Lutherans and Wesley each part.

### Each position, with its own conclusion

Each position below is stated with the conclusion its own sources draw, not with sola gratia, so that it can be weighed against the others.

### Final refusal, supposed

What if the Remonstrants are right, and the grace that saves can be finally refused? Suppose it, and set the supposition beside the Scriptures as the Reformed read them.

### Each position can be held without contradiction

For each position, a reading is written down that makes every premise true.

### How this is checked

`graceCase` — Romans 11:6 (by grace, so not by works)
What every party holds: salvation is by grace, from Romans 11:6.

(1) $P_4$ — *Romans 11:6 — if it is by grace, it is no longer on the basis of works*
(2) $P_4 \to P_{29}$
$\vdash$ $P_{29}$ — at issue: *Salvation is by grace and not earned: grace goes before every saving act*

*Grounded in scripture alone:* Romans 11:6 — if it is by grace, it is no longer on the basis of works.

`tridentinePosition` — Trent (Session VI, canon 4, on the Molinist reading)
Trent's position on the Molinist reading of canon 4: salvation by grace, the will not passive, grace not effectual of itself, and not by faith alone. The Thomists, who read the canon as compatible with grace effectual of itself, are cited against its steps and are not a position here.

(1) $P_4$ — *Romans 11:6 — if it is by grace, it is no longer on the basis of works*
(2) $P_{21}$ — *Zechariah 1:3 ("return to me, and I will return to you") with Lamentations 5:21 ("restore us to yourself, O Lord")*
(3) $P_{26}$ — *The free will, moved by God, cooperates by assenting to God's call*

(4) $P_{27}$ — *The free will, moved by God, can refuse its assent if it wishes*

(5) $\neg P_{15}$ — denied: *Grace is received by faith alone*

(6) $P_4 \to P_{29}$ — would give: *Salvation is by grace and not earned: grace goes before every saving act*

(7) $(P_{21} \wedge P_{26}) \to \neg P_{31}$ — would deny: *In being made alive the will is passive, and contributes nothing to it*

(8) $P_{27} \to \neg P_{30}$ — would deny: *The grace that saves brings about the consent it seeks*

$\vdash$ $P_{29} \wedge \neg P_{31} \wedge \neg P_{30} \wedge \neg P_{15}$ — at issue: $P_{29}$ *Salvation is by grace and not earned: grace goes before every saving act;* $P_{31}$ denied: *In being made alive the will is passive, and contributes nothing to it;* $P_{30}$ denied: *The grace that saves brings about the consent it seeks;* $P_{15}$ denied: *Grace is received by faith alone*

*Grounded in scripture alone:* Romans 11:6 — if it is by grace, it is no longer on the basis of works.

**`remonstrantPosition`** — Remonstrant (the Five Articles, 1610)
The Remonstrants' position: salvation by grace, and a grace that can be resisted to the end.

(1) $P_4$ — *Romans 11:6 — if it is by grace, it is no longer on the basis of works*

(2) $P_5$ — *Acts 7:51 — you always resist the Holy Spirit*

(3) $P_6$ — *Ephesians 4:30 — do not grieve the Holy Spirit of God, by whom you were sealed*

(4) $P_7$ — *1 Thessalonians 5:19 — do not quench the Spirit*

(5) $P_{25}$ — *What Stephen's hearers resisted in Acts 7:51 was the grace that saves*

(6) $P_1$ — *Ephesians 2:1–5 — dead in trespasses, God made us alive together with Christ*

(7) $P_2$ — *Ephesians 2:8–9 — by grace you have been saved through faith, and this is not your own doing; it is the gift of God*

(8) $P_{24}$ — *Faith itself is God's gift*

(9) $P_3$ — *Romans 9:16 — it depends not on human will or exertion, but on God, who has mercy*

(10) $P_{23}$ — *Romans 9:16 is about God's mercy in saving, not only in choosing a people for history*

(11) $P_4 \to P_{29}$ — would give: *Salvation is by grace and not earned: grace goes before every saving act*

(12) $(P_5 \wedge P_6 \wedge P_7) \to P_{10}$ — would give: *The Holy Spirit's work is resisted, by unbelievers and by believers*

(13) $(P_{10} \wedge P_{25}) \to P_{13}$ — would give: *The grace that saves can be finally refused*

$\vdash$ $P_{29} \wedge P_{13}$ — at issue: $P_{29}$ *Salvation is by grace and not earned: grace goes before every saving act;* $P_{13}$ *The grace that saves can be finally refused*

*Grounded in scripture alone:* Romans 11:6 — if it is by grace, it is no longer on the basis of works, Acts 7:51 — you always resist the Holy Spirit, Ephesians 4:30 — do not grieve the Holy Spirit of God, by whom you were sealed, 1 Thessalonians 5:19 — do not quench the Spirit, Ephesians 2:1–5 — dead in trespasses, God made us alive together with Christ, Ephesians 2:8–9 — by grace you have been saved through faith, and this is not your own doing; it is the gift of God, Romans 9:16 — it depends not on human will or exertion, but on God, who has mercy.

**`lutheranPosition`** — Lutheran (the Formula of Concord)
The Lutherans' position: salvation by grace, the will passive in conversion, the grace that converts resistible, and faith alone.

(1) $P_4$ — *Romans 11:6 — if it is by grace, it is no longer on the basis of works*

(2) $P_5$ — *Acts 7:51 — you always resist the Holy Spirit*

(3) $P_6$ — *Ephesians 4:30 — do not grieve the Holy Spirit of God, by whom you were sealed*

(4) $P_7$ — *1 Thessalonians 5:19 — do not quench the Spirit*
(5) $P_{11}$ — *Those who obstinately resist the Spirit can grieve and lose him*
(6) $P_{28}$ — *Conversion is God's work alone: God regenerates, and the will does nothing to it*
(7) $P_{15}$ — *Grace is received by faith alone*
(8) $P_4 \to P_{29}$ — would give: *Salvation is by grace and not earned: grace goes before every saving act*
(9) $(P_5 \wedge P_6 \wedge P_7) \to P_{10}$ — would give: *The Holy Spirit's work is resisted, by unbelievers and by believers*
(10) $(P_{10} \wedge P_{11}) \to P_{13}$ — would give: *The grace that saves can be finally refused*
(11) $P_{28} \to P_{31}$ — would give: *In being made alive the will is passive, and contributes nothing to it*
⊢ $P_{29} \wedge P_{31} \wedge P_{13} \wedge P_{15}$ — at issue: $P_{29}$ *Salvation is by grace and not earned: grace goes before every saving act;* $P_{31}$ *In being made alive the will is passive, and contributes nothing to it;* $P_{13}$ *The grace that saves can be finally refused;* $P_{15}$ *Grace is received by faith alone*

*Grounded in scripture alone:* Romans 11:6 — if it is by grace, it is no longer on the basis of works, Acts 7:51 — you always resist the Holy Spirit, Ephesians 4:30 — do not grieve the Holy Spirit of God, by whom you were sealed, 1 Thessalonians 5:19 — do not quench the Spirit.

**`wesleyanPosition`** — Wesleyan (preventing grace)
Wesley's position: salvation by grace, a grace that goes before and can be refused, and faith alone.

(1) $P_4$ — *Romans 11:6 — if it is by grace, it is no longer on the basis of works*
(2) $P_5$ — *Acts 7:51 — you always resist the Holy Spirit*
(3) $P_6$ — *Ephesians 4:30 — do not grieve the Holy Spirit of God, by whom you were sealed*
(4) $P_7$ — *1 Thessalonians 5:19 — do not quench the Spirit*
(5) $P_{14}$ — *God gives the ability to believe, as Adam was made able to stand or fall*
(6) $P_{13}$ — *The grace that saves can be finally refused*
(7) $P_{15}$ — *Grace is received by faith alone*
(8) $P_4 \to P_{29}$ — would give: *Salvation is by grace and not earned: grace goes before every saving act*
(9) $(P_5 \wedge P_6 \wedge P_7) \to P_{10}$ — would give: *The Holy Spirit's work is resisted, by unbelievers and by believers*
⊢ $P_{29} \wedge P_{13} \wedge P_{15}$ — at issue: $P_{29}$ *Salvation is by grace and not earned: grace goes before every saving act;* $P_{13}$ *The grace that saves can be finally refused;* $P_{15}$ *Grace is received by faith alone*

*Grounded in scripture alone:* Romans 11:6 — if it is by grace, it is no longer on the basis of works, Acts 7:51 — you always resist the Holy Spirit, Ephesians 4:30 — do not grieve the Holy Spirit of God, by whom you were sealed, 1 Thessalonians 5:19 — do not quench the Spirit.

### What each position reaches

**`graceCase_establishes`**
What every party holds follows from Romans 11:6.

```
theorem graceCase_establishes : Establishes graceCase
-- axioms: propext, Quot.sound
```

**`tridentinePosition_establishes`**
Trent's premises, on the Molinist reading of canon 4, deliver that position.

```
theorem tridentinePosition_establishes : Establishes tridentinePosition
-- axioms: propext, Quot.sound
```

**remonstrantPosition_establishes**
The Remonstrants' fourth article delivers grace that can be refused.

```
theorem remonstrantPosition_establishes : Establishes remonstrantPosition
-- axioms: propext, Quot.sound
```

**lutheranPosition_establishes**
**The Lutheran premises reach the Lutheran position**: the will passive in conversion, and the grace that converts resistible. The Reformed case joins the two; the Formula of Concord holds them apart. This does not show the Lutherans right, only that their premises deliver their position; that it can be held without contradiction is `lutheranPosition_is_satisfiable`.

```
theorem lutheranPosition_establishes : Establishes lutheranPosition
-- axioms: propext, Quot.sound
```

**wesleyanPosition_establishes**
Wesley's premises reach grace that goes before, can be refused, and is received by faith alone.

```
theorem wesleyanPosition_establishes : Establishes wesleyanPosition
-- axioms: propext, Quot.sound
```

**thirdWay_establishes**
The third way's premises reach salvation by grace, received by faith alone.

```
theorem thirdWay_establishes : Establishes thirdWay
-- axioms: propext, Quot.sound
```

**objection_establishes**
**The objection from the Spirit's resistance is valid on its own grounds.** Grant the texts of resistance and any one of its three readings, and the grace that saves is not effectual of itself.

```
theorem objection_establishes : Establishes objection
-- axioms: propext, Quot.sound
```

**third_way_leaves_resistibility_open**
**The third way leaves resistibility open.** Grant everything it says: Adam made able to stand or fall, the ability to believe given by God, faith alone, and that grace which can be finally refused is not effectual of itself. Whether the grace that saves is effectual of itself neither follows nor fails. Arminius's reading satisfies every premise and denies it; Dort's satisfies every premise and holds it. So the third way, as stated, neither blocks sola gratia nor establishes it.

```
theorem third_way_leaves_resistibility_open : Independent thirdWay.premises (p
    Claim.graceIsEffectualOfItself)
-- axioms: propext, Quot.sound
```

`final_refusal_cannot_be_held_with_the_scriptures`
**Granted the Scriptures as the Reformed read them, final refusal has no place.** Suppose the grace that saves can be finally refused. Add that supposition to the Reformed premises: Romans 11:6; Ephesians 2, with "this" pointing to the whole of being saved by grace through faith; Romans 9:16, read as being about salvation; the texts of resistance; and the steps from each to God's work alone. Read the claims as they mean, so that grace which can be finally refused is not grace that brings believing about. Then no reading makes everything true at once. The same holds of either strand alone, Ephesians 2 or Romans 9:16, so either text carries it.

What this claims is conditional, as every result here is: on the Reformed readings and on the steps from them, four of which are rated *disputed*, each on a reader who grants its grounds and denies its conclusion. A reader who holds that the grace of God can be finally refused denies one of those steps or readings, and the chapters say which: Robertson and Calvin at the step from Ephesians 2:8 to faith as a gift, Arminius at the steps to God's work alone, and the Lutherans at the step from God's work alone to grace effectual of itself. It does not claim the supposition is refuted by the texts alone, without those readings.

```
theorem final_refusal_cannot_be_held_with_the_scriptures : ¬Satisfiable
    (reformed.held ++ [p Claim.savingGraceCanBeFinallyRefused])  ¬Satisfiable
    (ephesiansStrand.held ++ [p Claim.savingGraceCanBeFinallyRefused])
    ¬Satisfiable (romansStrand.held ++ [p
    Claim.savingGraceCanBeFinallyRefused])
-- axioms: propext, Classical.choice, Quot.sound
```

`thirdWay_is_satisfiable`
The third way has a model: Dort's reading.

```
theorem thirdWay_is_satisfiable : Satisfiable thirdWay.premises
-- axioms: propext, Quot.sound
```

`objection_is_satisfiable`
The objection has a model: Arminius's reading.

```
theorem objection_is_satisfiable : Satisfiable objection.premises
-- axioms: propext, Quot.sound
```

`lutheranReading`
The Lutheran reading: conversion is God's work alone and the will passive, and the grace that does it can be resisted and lost.

```
def lutheranReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.graceIsEffectualOfItself => False
    | x => True
```

`lutheranPosition_is_satisfiable`
The Lutheran position has a model.

```
theorem lutheranPosition_is_satisfiable : Satisfiable
    lutheranPosition.premises
-- axioms: propext, Quot.sound
```

**tridentinePosition_is_satisfiable**
Trent's position has a model: Trent's reading.

```
theorem tridentinePosition_is_satisfiable : Satisfiable
    tridentinePosition.premises
-- axioms: propext, Quot.sound
```

**remonstrantPosition_is_satisfiable**
The Remonstrants' position has a model: Arminius's reading.

```
theorem remonstrantPosition_is_satisfiable : Satisfiable
    remonstrantPosition.premises
-- axioms: propext, Quot.sound
```

**wesleyanPosition_is_satisfiable**
Wesley's position has a model.

```
theorem wesleyanPosition_is_satisfiable : Satisfiable
    wesleyanPosition.premises
-- axioms: propext, Quot.sound
```

**graceCase_is_satisfiable**
What every party holds has a model.

```
theorem graceCase_is_satisfiable : Satisfiable graceCase.premises
-- axioms: propext, Quot.sound
```

### What kind of help the ability is

**asAidWithoutWhich**
The ability read as Adam's kind of help, "not that by which it should be brought about" that a person believes, "but that without which" they could not: so the grace that gives it is not effectual of itself. Wesley's reading.

```
def asAidWithoutWhich : Reading Claim :=
  { name := "as the help without which a person cannot believe, Adam's kind",
    commits := notP Claim.graceIsEffectualOfItself,
    source := asAidWithoutWhichSource }
```

**asAidByWhich**
The ability read as the saints' kind of help: the grace that gives it brings believing about. Augustine's reading of the grace given to the saints, and Dort's.

```
def asAidByWhich : Reading Claim :=
  { name := "as the help by which a person believes, the saints' kind",
    commits := p Claim.graceIsEffectualOfItself,
    source := asAidByWhichSource }
```

**thirdWayAsAidWithoutWhich** — The third way (an ability given, received by faith), read as the help without which a person cannot believe, Adam's kind
The third way, with the ability read as Adam's kind of help.

(1) $P_4$ — *Romans 11:6 — if it is by grace, it is no longer on the basis of works*
(2) $P_9$ — *Genesis 2:16–17 — of the tree of the knowledge of good and evil you shall not eat*
(3) $P_{14}$ — *God gives the ability to believe, as Adam was made able to stand or fall*
(4) $P_{15}$ — *Grace is received by faith alone*
(5) $P_4 \to P_{29}$ — would give: *Salvation is by grace and not earned: grace goes before every saving act*
(6) $P_{14} \to \neg P_{30}$ — would deny: *The grace that saves brings about the consent it seeks*
⊢ $P_{29} \wedge P_{15}$ — at issue: $P_{29}$ *Salvation is by grace and not earned: grace goes before every saving act;* $P_{15}$ *Grace is received by faith alone*

*Grounded in scripture alone:* Romans 11:6 — if it is by grace, it is no longer on the basis of works, Genesis 2:16–17 — of the tree of the knowledge of good and evil you shall not eat.

**thirdWayAsAidByWhich** — The third way (an ability given, received by faith), read as the help by which a person believes, the saints' kind
The third way, with the ability read as the saints' kind of help.

(1) $P_4$ — *Romans 11:6 — if it is by grace, it is no longer on the basis of works*
(2) $P_9$ — *Genesis 2:16–17 — of the tree of the knowledge of good and evil you shall not eat*
(3) $P_{14}$ — *God gives the ability to believe, as Adam was made able to stand or fall*
(4) $P_{15}$ — *Grace is received by faith alone*
(5) $P_4 \to P_{29}$ — would give: *Salvation is by grace and not earned: grace goes before every saving act*
(6) $P_{14} \to P_{30}$ — would give: *The grace that saves brings about the consent it seeks*
⊢ $P_{29} \wedge P_{15}$ — at issue: $P_{29}$ *Salvation is by grace and not earned: grace goes before every saving act;* $P_{15}$ *Grace is received by faith alone*

*Grounded in scripture alone:* Romans 11:6 — if it is by grace, it is no longer on the basis of works, Genesis 2:16–17 — of the tree of the knowledge of good and evil you shall not eat.

**thirdWayAsAidWithoutWhich_is_satisfiable**
The third way, read as giving Adam's kind of help, can be held without contradiction: Arminius's reading satisfies it, and it is the reading Wesley gives.

```
theorem thirdWayAsAidWithoutWhich_is_satisfiable : Satisfiable
    thirdWayAsAidWithoutWhich.premises
-- axioms: propext, Quot.sound
```

**thirdWayAsAidByWhich_is_satisfiable**
The third way, read as giving the saints' kind of help, can be held without contradiction: Dort's reading satisfies it, and it is the reading Dort gives.

```
theorem thirdWayAsAidByWhich_is_satisfiable : Satisfiable
    thirdWayAsAidByWhich.premises
-- axioms: propext, Quot.sound
```

**remonstrants_do_not_reach_adams_kind**
The Remonstrants hold together with the first reading: Arminius's reading satisfies both.

```
theorem remonstrants_do_not_reach_adams_kind : Satisfiable
    (remonstrantPosition.premises ++ thirdWayAsAidWithoutWhich.premises)
-- axioms: propext, Quot.sound
```

**`dort_does_not_reach_the_saints_kind`**
Dort holds together with the second reading: Dort's reading satisfies both.

```
theorem dort_does_not_reach_the_saints_kind : Satisfiable (reformed.premises
    ++ thirdWayAsAidByWhich.premises)
-- axioms: propext, Quot.sound
```

**`whereAdamsKindFalls`**
**Why Dort stands against the third way, read as Adam's kind of help.** The crux is Dort's step from God's work alone to grace effectual of itself, that is, grace that brings about the consent it seeks and so cannot be finally refused; the Lutherans dispute it. With the Romans strand granted, the reading of Romans 9:16 as being about God's mercy in saving, the crux breaks the third way at two of its premises: the ability given, and the reading of it as a help that does not bring believing about.

**Why *Reformed (the Canons of Dort)* stands against *The third way (an ability given, received by faith), read as the help without which a person cannot believe, Adam's kind.***

- **The crux:** $P_{28} \to P_{30}$, a premise of *Reformed (the Canons of Dort)*.
- **What it does:** its conclusion does not follow without it.
- **Granted:** $P_3$, $P_{23}$, $(P_3 \wedge P_{23}) \to P_{28}$, which the break also needs.
- **Where the rival breaks:** $P_{14}$, $P_{14} \to \neg P_{30}$ cannot be held together with $P_{28} \to P_{30}$ and $P_3$, $P_{23}$, $(P_3 \wedge P_{23}) \to P_{28}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - $P_3$ Romans 9:16 — it depends not on human will or exertion, but on God, who has mercy — *consensus*: Rom 9:16
  - $P_{23}$ Romans 9:16 is about God's mercy in saving, not only in choosing a people for history — *well supported*: [10, 527–565]; [3, 351]
  - $P_{28}$ Conversion is God's work alone: God regenerates, and the will does nothing to it — *disputed*: [158, Canons of Dort, III/IV, arts. 10–12]
  - the step itself — *consensus*: [169, Trent, Session VI (1547), ch. 8]; [44, 36]; [158, Five Arminian Articles (1610), art. 4]; [158, Canons of Dort, III/IV, art. 10]; *disputed*: [151, ad loc. Eph 2:8]; [31, 228–229]; *disputed*: [9, 600]; [9, 681]; [158, Five Arminian Articles (1610), art. 4]; *disputed*: [10, 527–565]; *consensus*: [158, 593]; [31, 301]; [1, Solid Declaration II.60]; *well supported*: [1, Solid Declaration II.89]; [158, Canons of Dort, III/IV, art. 12]; *disputed*: [1, Solid Declaration II.89]; [1, Solid Declaration II.60]; [1, Solid Declaration XI.41]

`whereTheSaintsKindFalls`

**Why Trent stands against the third way, read as the saints' kind of help.** The crux is the second half of Trent's canon 4: the will, moved by God, can refuse its consent if it would, so grace is not effectual of itself. With that power to refuse granted, it breaks the third way at two of its premises: the ability given, and the reading of it as a help that brings believing about. The crux is rated *disputed*, because Aquinas grants that the will moved by God could, taken simply, refuse, and holds that the man God moves to grace "will infallibly attain to it".

The Remonstrants stand against this reading too, but not at a premise either side states: their premises deliver that the grace that saves can be finally refused, and that excludes grace which brings believing about by what the two claims mean. The meanings hold that join, and every dispute over the argument holds it; a break at a premise, which is what this records, is Trent's.

**Why *Trent (Session VI, canon 4, on the Molinist reading)* stands against *The third way (an ability given, received by faith), read as the help by which a person believes, the saints' kind*.**

- **The crux:** $P_{27} \to \neg P_{30}$, a premise of *Trent (Session VI, canon 4, on the Molinist reading)*.
- **What it does:** its conclusion does not follow without it.
- **Granted:** $P_{27}$, which the break also needs.
- **Where the rival breaks:** $P_{14}$, $P_{14} \to P_{30}$ cannot be held together with $P_{27} \to \neg P_{30}$ and $P_{27}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - $P_{27}$ The free will, moved by God, can refuse its assent if it wishes — *disputed*: [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - the step itself — *consensus*: [169, Trent, Session VI (1547), ch. 8]; [44, 36]; [158, Five Arminian Articles (1610), art. 4]; [158, Canons of Dort, III/IV, art. 10]; *disputed*: [8, I-II q.111 a.2]; [158, Canons of Dort, III/IV, art. 12]; [169, Trent, Session VI (1547), canon 4]; [44, 45]; *disputed*: [8, I-II q.10 a.4 ad 3]; [8, I-II q.112 a.3]; [169, Trent, Session VI (1547), canon 4]; [44, 45]

`whatTheAbilityIs`

**What the ability God gives is, read both ways.** The claim is the third way's: God gives the one who hears the gospel the ability to believe, as Adam was made able to stand or to fall.

Read as Adam's kind of help, the help "without which" a person cannot believe, it is the reading Wesley gives, and the Remonstrants can hold it without contradiction. It cannot be held together with Dort's position. The break comes at Dort's step from God's work alone to grace effectual of itself, and that step is rated *disputed*, because the Lutherans grant its ground and deny its conclusion; so the break does not show Dort right.

Read as the saints' kind, the help "by which" a person believes, it is Dort's reading, and Dort can hold it without contradiction. It cannot be held together with Trent's canon 4, at the step from the will's power to refuse, which is rated *disputed* too: Aquinas grants the power and holds grace effectual all the same. Nor can it be held with the Remonstrants, though there the break is in what the claims mean rather than at a premise either side states.

Each reading is fair: the third way read either way can be held without contradiction. Which reading its holder means is not something the dilemma decides. What it shows is that the third

way takes a side the moment it says which kind of help God gives, and which side depends on the answer.

**Every reading of $P_{14}$, answered.** *The third way (an ability given, received by faith)* holds $P_{14}$. It is read 2 ways here, and each reading is checked; none can be left out.

**1. Read as the help without which a person cannot believe, Adam's kind.** The claim commits *The third way (an ability given, received by faith)* to $\neg P_{30}$ — so read by [186, 397]; [156, 485] (*disputed*).

Against *Reformed (the Canons of Dort)*, it cannot be held. Where it breaks:

**Why *Reformed (the Canons of Dort)* stands against *The third way (an ability given, received by faith), read as the help without which a person cannot believe, Adam's kind.***

- **The crux:** $P_{28} \to P_{30}$, a premise of *Reformed (the Canons of Dort)*.
- **What it does:** its conclusion does not follow without it.
- **Granted:** $P_3$, $P_{23}$, $(P_3 \wedge P_{23}) \to P_{28}$, which the break also needs.
- **Where the rival breaks:** $P_{14}$, $P_{14} \to \neg P_{30}$ cannot be held together with $P_{28} \to P_{30}$ and $P_3$, $P_{23}$, $(P_3 \wedge P_{23}) \to P_{28}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - $P_3$ Romans 9:16 — it depends not on human will or exertion, but on God, who has mercy — *consensus*: Rom 9:16
  - $P_{23}$ Romans 9:16 is about God's mercy in saving, not only in choosing a people for history — *well supported*: [10, 527–565]; [3, 351]
  - $P_{28}$ Conversion is God's work alone: God regenerates, and the will does nothing to it — *disputed*: [158, Canons of Dort, III/IV, arts. 10–12]
  - the step itself — *consensus*: [169, Trent, Session VI (1547), ch. 8]; [44, 36]; [158, Five Arminian Articles (1610), art. 4]; [158, Canons of Dort, III/IV, art. 10]; *disputed*: [151, ad loc. Eph 2:8]; [31, 228–229]; *disputed*: [9, 600]; [9, 681]; [158, Five Arminian Articles (1610), art. 4]; *disputed*: [10, 527–565]; *consensus*: [158, 593]; [31, 301]; [1, Solid Declaration II.60]; *well supported*: [1, Solid Declaration II.89]; [158, Canons of Dort, III/IV, art. 12]; *disputed*: [1, Solid Declaration II.89]; [1, Solid Declaration II.60]; [1, Solid Declaration XI.41]

Against *Remonstrant (the Five Articles, 1610)*, it is not reached: *Remonstrant (the Five Articles, 1610)* holds, and can be held together with it.

**2. Read as the help by which a person believes, the saints' kind.** The claim commits *The third way (an ability given, received by faith)* to $P_{30}$ — so read by [156, 485]; [158, 591] (*disputed*).

Against *Trent (Session VI, canon 4, on the Molinist reading)*, it cannot be held. Where it breaks:

**Why *Trent (Session VI, canon 4, on the Molinist reading)* stands against *The third way (an ability given, received by faith), read as the help by which a person believes, the saints' kind.***

- **The crux:** $P_{27} \to \neg P_{30}$, a premise of *Trent (Session VI, canon 4, on the Molinist reading).*
- **What it does:** its conclusion does not follow without it.
- **Granted:** $P_{27}$, which the break also needs.
- **Where the rival breaks:** $P_{14}$, $P_{14} \to P_{30}$ cannot be held together with $P_{27} \to \neg P_{30}$ and $P_{27}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - $P_{27}$ The free will, moved by God, can refuse its assent if it wishes — *disputed*: [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - the step itself — *consensus*: [169, Trent, Session VI (1547), ch. 8]; [44, 36]; [158, Five Arminian Articles (1610), art. 4]; [158, Canons of Dort, III/IV, art. 10]; *disputed*: [8, I-II q.111 a.2]; [158, Canons of Dort, III/IV, art. 12]; [169, Trent, Session VI (1547), canon 4]; [44, 45]; *disputed*: [8, I-II q.10 a.4 ad 3]; [8, I-II q.112 a.3]; [169, Trent, Session VI (1547), canon 4]; [44, 45]

Against *Reformed (the Canons of Dort)*, it is not reached: *Reformed (the Canons of Dort)* holds, and can be held together with it.

## Aquinas and the Catholic schools

Is sola gratia, stated sharply, a Protestant doctrine? Thomas Aquinas wrote, three centuries before Dort, that "if God intends, while moving, that the one whose heart He moves should attain to grace, he will infallibly attain to it" (*Summa Theologiae*, First Part of the Second Part, question 112, article 3; cited below as I-II q.112 a.3). And in the grace by which the will is converted, "our mind is moved and does not move, but … God is the sole mover" (I-II q.111 a.2). Aquinas calls that *operating grace*: grace in which God alone moves the will. In *cooperating grace* the will, once moved, moves as well.

The Dominican school that followed him, Domingo Báñez in the sixteenth century and Réginald Garrigou-Lagrange in the twentieth, held with Garrigou-Lagrange that grace is "efficacious of itself, producing of itself the virtuous act" (*Grace*, ch. V): when it is given, the grace itself, by its own power, brings about the will's consent. This argument calls that grace *effectual of itself*, the second part of sola gratia.

The Jesuit school of Luis de Molina read Trent otherwise. For the Molinists, as Joseph Pohle reports them, "the infallible success of efficacious grace is not to be ascribed to its own intrinsic nature, but to" God's "middle knowledge" (*scientia media*), his knowledge of what a person would freely do in any circumstance; "it is rather the will itself which by its consent" makes grace efficacious. So for them efficacious grace is infallibly followed by consent, but because God foresaw the consent, not because the grace produces it. The two schools argued before the popes for twenty years. Paul V's decree of 5 September 1607 "allowed each party to defend its own doctrine, enjoined each from censoring or condemning the opposite opinion" (Astrain, "Congregatio de Auxiliis"), and Rome has not decided between them since. The Trent of this argument's other chapters is Trent on the Molinist reading of its fourth canon.

### What the Thomists reach

The Thomists accept Trent's fourth canon: the will, moved by God, cooperates by assenting and can dissent if it would. But they read it so that it denies neither part of sola gratia that Trent seems to deny. Garrigou-Lagrange explains the canon so, in his own translation of it: "The Council does not maintain that man does, in fact, sometimes dissent, but that 'he can dissent if he so wills.' In other words, the contrary power remains, but under efficacious grace man never wills to resist, nor does he." The schoolmen call this the *divided sense*: taken apart from grace, the will can dissent; in the *composite sense*, taken together with efficacious grace, it does not. So the step from the canon to "grace is not effectual of itself", rated *disputed* because Aquinas grants the canon's ground and denies that it follows, is a step the Thomists refuse.

Grant the Thomists their premises, and the second part of sola gratia follows: the grace that saves brings about the consent it seeks (`thomists_reach_effectual_grace`). The step that delivers it is rated *disputed*, because the Molinists grant God's intention and the infallible result and ascribe the efficacy to the consent God foresees.

Two Thomist claims are about resisting grace, and neither is the claim that the grace that saves can be finally refused. Grace "really sufficient in its own order" (Garrigou-Lagrange, after Lemos) is resisted, and through that resistance the efficacious grace offered with it is withheld. And justifying grace, once given, can be lost: Aquinas holds that the charity of one still on the way (in this life) can be lost, and Trent condemns anyone who says otherwise (canon 23). The grace resisted in the first is not the grace that converts, and the grace lost in the second is grace once given. So they are encoded as claims of their own. Dort parts from the Thomists on the second, the perseverance of the saints, which this argument does not weigh.

### The word "passive"

The Thomists' operating grace gives them that conversion is God's work alone. What they do not take is Dort's next step, from God's work alone to the will's passivity. Instead they say the will is "not merely passive". Garrigou-Lagrange: under operating grace "the will elicits its act vitally, in fact, it freely consents to the divine motion or inspiration, but it does not strictly move itself", and "in these acts the will does not remain passive". He lists Calvin's "merely passive" among the errors. Taken at their face, these words deny the third part of sola gratia.

But he is exact about the sense. The will's consent, "although as a disposition it precedes it [grace] in the genus or order of material cause, it nevertheless follows it in the genus or order of formal, efficient, and final cause". These are Aristotle's four kinds of cause: the material, what receives a thing; the efficient, what brings it about; the formal, what makes it what it is; the final, what it is for. So the consent comes before grace only as the readiness that receives it, and grace is what brings the consent about. Aquinas says the same: the movement of the free will "is not the cause of grace, but the effect". The third part of sola gratia, as this argument states it, says that the will is not the agent of its own new life. On Garrigou-Lagrange's own explanation the Thomist grants it in that sense; but that is a reading of him, rated *disputed*, not something his premises settle.

If "not merely passive" makes the will's consent a cause of the new life, as the Molinists hold of the will's part, the Thomist breaks with Dort at Dort's step from God's work alone to the will's passivity. If it means the will acts while God alone gives the new life, as Garrigou-Lagrange explains it, the Thomist can stand with Dort, and breaks instead with Trent on the Molinist reading, at the step from the will's cooperation, which Aquinas already disputes (`whatNotMerelyPassiveMeans`).

Granted the Thomists' premises and no more, the third part neither follows nor fails (`thomists_leave_passivity_open`).

### So is sola gratia a Protestant doctrine?

The Thomists' premises reach the first two parts of sola gratia and leave the third open. Nothing here shows that they hold sola gratia as stated, and nothing shows that they deny it. Weighed with the other positions, the Thomists can be defended with Dort and are not forced (`thomist_defensible`, `thomist_not_forced`). Where the Thomists plainly part from the Reformers is elsewhere: on faith formed by charity, which Aquinas calls "the form of faith", and so not faith alone, which Dort's position here does not carry; and on perseverance. Neither is part of sola gratia as this argument states it.

### How this is checked

### The Thomist position

**`thomistCite`**
The Thomist citations: Aquinas, with Trent's ninth canon, for the denial of faith alone, faith being formed by charity (II-II q.4 a.3).

```
def thomistCite : Claim → AtomMeta
```

**`thomist`** — Thomist (Aquinas; Garrigou-Lagrange)
**The Thomists**, from Aquinas (*Summa* I-II qq.109–113) and Garrigou-Lagrange. They hold Romans 11:6, and operating grace, in which God is the sole mover. They hold that God moves the will intending it to attain grace, so that it attains it infallibly. They accept Trent's canon 4, that the will cooperates and can dissent, but draw neither of the steps that Trent's Molinist reading draws from it. They hold that the will under operating grace is not merely passive, that grace truly sufficient is resisted, that justifying grace can be lost, and that grace is not received by faith alone, faith being formed by charity.

The conclusion set against these premises is sola gratia as this argument states it, to test how far they reach. It is not the Thomists' own conclusion, which is `thomistPosition` below.

(1) $P_4$ — *Romans 11:6 — if it is by grace, it is no longer on the basis of works*
(2) $P_{16}$ — *In converting grace God is the sole mover: the mind is moved and does not move*
(3) $P_{17}$ — *God moves the will intending that it attain grace*
(4) $P_{26}$ — *The free will, moved by God, cooperates by assenting to God's call*
(5) $P_{27}$ — *The free will, moved by God, can refuse its assent if it wishes*
(6) $P_{18}$ — *Under operating grace the will is not merely passive: it freely consents*
(7) $P_{19}$ — *Grace truly sufficient, giving the power to do good, is resisted*
(8) $P_{20}$ — *Justifying grace, once given, can be lost*
(9) $\neg P_{15}$ — denied: *Grace is received by faith alone*
(10) $P_4 \to P_{29}$ — would give: *Salvation is by grace and not earned: grace goes before every saving act*

(11) $P_{16} \to P_{28}$ — would give: *Conversion is God's work alone: God regenerates, and the will does nothing to it*

(12) $P_{17} \to P_{30}$ — would give: *The grace that saves brings about the consent it seeks*

⊢ $P_{29} \wedge P_{30} \wedge P_{31}$ — at issue: $P_{29}$ *Salvation is by grace and not earned: grace goes before every saving act;* $P_{30}$ *The grace that saves brings about the consent it seeks;* $P_{31}$ *In being made alive the will is passive, and contributes nothing to it*

*Grounded in scripture alone:* Romans 11:6 — if it is by grace, it is no longer on the basis of works.

**`thomistPosition`** — Thomist (Aquinas; Garrigou-Lagrange)
The Thomists' position, concluding what their sources draw: salvation by grace, and grace effectual of itself.

(1) $P_4$ — *Romans 11:6 — if it is by grace, it is no longer on the basis of works*

(2) $P_{16}$ — *In converting grace God is the sole mover: the mind is moved and does not move*

(3) $P_{17}$ — *God moves the will intending that it attain grace*

(4) $P_{26}$ — *The free will, moved by God, cooperates by assenting to God's call*

(5) $P_{27}$ — *The free will, moved by God, can refuse its assent if it wishes*

(6) $P_{18}$ — *Under operating grace the will is not merely passive: it freely consents*

(7) $P_{19}$ — *Grace truly sufficient, giving the power to do good, is resisted*

(8) $P_{20}$ — *Justifying grace, once given, can be lost*

(9) $\neg P_{15}$ — denied: *Grace is received by faith alone*

(10) $P_4 \to P_{29}$ — would give: *Salvation is by grace and not earned: grace goes before every saving act*

(11) $P_{16} \to P_{28}$ — would give: *Conversion is God's work alone: God regenerates, and the will does nothing to it*

(12) $P_{17} \to P_{30}$ — would give: *The grace that saves brings about the consent it seeks*

⊢ $P_{29} \wedge P_{30}$ — at issue: $P_{29}$ *Salvation is by grace and not earned: grace goes before every saving act;* $P_{30}$ *The grace that saves brings about the consent it seeks*

*Grounded in scripture alone:* Romans 11:6 — if it is by grace, it is no longer on the basis of works.

**`thomistReading`**
The Thomists' reading, with "not merely passive" taken as the Molinists take it: grace effectual of itself, God alone the one who regenerates, the will not passive in it, and not faith alone.

```
def thomistReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.willIsPassiveInRegeneration => False
    | Claim.faithAloneReceivesGrace => False
    | Claim.savingGraceCanBeFinallyRefused => False
    | x => True
```

**`thomistWithDortReading`**
The Thomists' reading, with "not merely passive" taken as Garrigou-Lagrange explains it, so that the will is not the agent of its new life; and Dort's answer to Acts 7:51 granted besides, so that Dort's premises hold with it.

```
def thomistWithDortReading : Valuation Claim :=
```

```
  fun a =>
    match a with
    | Claim.faithAloneReceivesGrace => False
    | Claim.savingGraceCanBeFinallyRefused => False
    | Claim.acts7_51ResistsSavingGrace => False
    | x => True
```

### What the Thomist reaches

`thomists_reach_effectual_grace`
**The Thomists' premises reach grace effectual of itself**, the second part of sola gratia. Aquinas's "if God intends, while moving … he will infallibly attain to it", read as Garrigou-Lagrange reads it, delivers that the grace that saves brings about the consent it seeks. The step is rated `disputed`: the Molinists grant the intention and the infallible result, and ascribe the efficacy to the consent God foresees.

```
theorem thomists_reach_effectual_grace : Entails thomist.premises (p
    Claim.graceIsEffectualOfItself)
-- axioms: propext, Quot.sound
```

`thomistPosition_establishes`
The Thomists' premises deliver their position.

```
theorem thomistPosition_establishes : Establishes thomistPosition
-- axioms: propext, Quot.sound
```

`thomistPosition_is_satisfiable`
The Thomists' position can be held without contradiction.

```
theorem thomistPosition_is_satisfiable : Satisfiable thomistPosition.premises
-- axioms: propext, Quot.sound
```

`thomists_leave_passivity_open`
**Granted the Thomists' premises, the will's passivity neither follows nor fails.** Their operating grace gives them that conversion is God's work alone. What they do not take is Dort's next step, from God's work alone to the will's passivity, which is rated *well supported*. Instead they hold that the will is "not merely passive", which can be read either way: as denying the third part of sola gratia, or as consistent with it. Their premises alone do not choose: a reading that takes the will as passive in the sense of not being the agent of its new life satisfies them, and so does one that does not. So the Thomists do not reach sola gratia as stated, and they do not refute it either.

```
theorem thomists_leave_passivity_open : Independent thomist.premises (p
    Claim.willIsPassiveInRegeneration)
-- axioms: propext, Quot.sound
```

### What "not merely passive" means

**`asAgentOfNewLife`**
"Not merely passive" read as making the will's consent a cause of the new life, as the Molinists hold of the will's part, for whom "it is rather the will itself which by its consent" makes grace efficacious (Pohle). No Thomist reads his own claim so; the horn asks what follows if the phrase meant this.

```
def asAgentOfNewLife : Reading Claim :=
  {
    name :=
      "as making the will's consent a cause of the new life, in the Molinists' sense",
    commits := notP Claim.willIsPassiveInRegeneration,
    source := asAgentOfNewLifeSource }
```

**`asDisposition`**
"Not merely passive" read as the will acting while God alone is the agent of the new life: the will is passive in the sense the third part of sola gratia means. Garrigou-Lagrange's reading.

```
def asDisposition : Reading Claim :=
  {
    name :=
      "as the will consenting while God alone is the agent, Garrigou-Lagrange's sense",
    commits := p Claim.willIsPassiveInRegeneration,
    source := asDispositionSource }
```

**`thomistAsAgent`** — Thomist (Aquinas; Garrigou-Lagrange), read as making the will's consent a cause of the new life, in the Molinists' sense
The Thomists, with "not merely passive" read in the Molinists' sense.

(1) $P_4$ — *Romans 11:6 — if it is by grace, it is no longer on the basis of works*
(2) $P_{16}$ — *In converting grace God is the sole mover: the mind is moved and does not move*
(3) $P_{17}$ — *God moves the will intending that it attain grace*
(4) $P_{26}$ — *The free will, moved by God, cooperates by assenting to God's call*
(5) $P_{27}$ — *The free will, moved by God, can refuse its assent if it wishes*
(6) $P_{18}$ — *Under operating grace the will is not merely passive: it freely consents*
(7) $P_{19}$ — *Grace truly sufficient, giving the power to do good, is resisted*
(8) $P_{20}$ — *Justifying grace, once given, can be lost*
(9) $\neg P_{15}$ — denied: *Grace is received by faith alone*
(10) $P_4 \to P_{29}$ — would give: *Salvation is by grace and not earned: grace goes before every saving act*
(11) $P_{16} \to P_{28}$ — would give: *Conversion is God's work alone: God regenerates, and the will does nothing to it*
(12) $P_{17} \to P_{30}$ — would give: *The grace that saves brings about the consent it seeks*
(13) $P_{18} \to \neg P_{31}$ — would deny: *In being made alive the will is passive, and contributes nothing to it*
$\vdash$ $P_{29} \wedge P_{30}$ — at issue: $P_{29}$ *Salvation is by grace and not earned: grace goes before every saving act;* $P_{30}$ *The grace that saves brings about the consent it seeks*

*Grounded in scripture alone:* Romans 11:6 — if it is by grace, it is no longer on the basis of works.

**thomistAsDisposition** — Thomist (Aquinas; Garrigou-Lagrange), read as the will consenting while God alone is the agent, Garrigou-Lagrange's sense
The Thomists, with "not merely passive" read in Garrigou-Lagrange's sense.

(1) $P_4$ — *Romans 11:6 — if it is by grace, it is no longer on the basis of works*
(2) $P_{16}$ — *In converting grace God is the sole mover: the mind is moved and does not move*
(3) $P_{17}$ — *God moves the will intending that it attain grace*
(4) $P_{26}$ — *The free will, moved by God, cooperates by assenting to God's call*
(5) $P_{27}$ — *The free will, moved by God, can refuse its assent if it wishes*
(6) $P_{18}$ — *Under operating grace the will is not merely passive: it freely consents*
(7) $P_{19}$ — *Grace truly sufficient, giving the power to do good, is resisted*
(8) $P_{20}$ — *Justifying grace, once given, can be lost*
(9) $\neg P_{15}$ — denied: *Grace is received by faith alone*
(10) $P_4 \to P_{29}$ — would give: *Salvation is by grace and not earned: grace goes before every saving act*
(11) $P_{16} \to P_{28}$ — would give: *Conversion is God's work alone: God regenerates, and the will does nothing to it*
(12) $P_{17} \to P_{30}$ — would give: *The grace that saves brings about the consent it seeks*
(13) $P_{18} \to P_{31}$ — would give: *In being made alive the will is passive, and contributes nothing to it*
$\vdash$ $P_{29} \wedge P_{30}$ — at issue: $P_{29}$ *Salvation is by grace and not earned: grace goes before every saving act;* $P_{30}$ *The grace that saves brings about the consent it seeks*

*Grounded in scripture alone:* Romans 11:6 — if it is by grace, it is no longer on the basis of works.

**thomistAsAgent_is_satisfiable**
The Thomists read the first way can be held without contradiction.

```
theorem thomistAsAgent_is_satisfiable : Satisfiable thomistAsAgent.premises
-- axioms: propext, Quot.sound
```

**thomistAsDisposition_is_satisfiable**
The Thomists read the second way can be held without contradiction.

```
theorem thomistAsDisposition_is_satisfiable : Satisfiable
    thomistAsDisposition.premises
-- axioms: propext, Quot.sound
```

**dort_holds_with_garrigou_lagrange**
Dort holds together with the Thomists read the second way.

```
theorem dort_holds_with_garrigou_lagrange : Satisfiable (reformed.premises ++
    thomistAsDisposition.premises)
-- axioms: propext, Quot.sound
```

**whereTheAgentReadingFalls**
**Why Dort stands against the Thomists, with "not merely passive" in the Molinists' sense.** The Thomists' own operating grace gives them that God alone does the work. Dort's step says that if God alone does it, the will is passive. Read in the Molinists' sense, the Thomists' "not merely passive" says it is not. They cannot hold all three, and the crux is Dort's step.

**Why *Reformed (the Canons of Dort)* stands against *Thomist (Aquinas; Garrigou-Lagrange), read as making the will's consent a cause of the new life, in the Molinists' sense.***

- **The crux:** $P_{28} \to P_{31}$, a premise of *Reformed (the Canons of Dort)*.
- **What it does:** its conclusion does not follow without it.
- **Where the rival breaks:** $P_{16}$, $P_{16} \to P_{28}$, $P_{18}$, $P_{18} \to \neg P_{31}$ cannot be held together with $P_{28} \to P_{31}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - the step itself — *consensus*: [169, Trent, Session VI (1547), ch. 8]; [44, 36]; [158, Five Arminian Articles (1610), art. 4]; [158, Canons of Dort, III/IV, art. 10]; *disputed*: [151, ad loc. Eph 2:8]; [31, 228–229]; *disputed*: [9, 600]; [9, 681]; [158, Five Arminian Articles (1610), art. 4]; *disputed*: [10, 527–565]; *consensus*: [158, 593]; [31, 301]; [1, Solid Declaration II.60]; *well supported*: [1, Solid Declaration II.89]; [158, Canons of Dort, III/IV, art. 12]; *disputed*: [1, Solid Declaration II.89]; [1, Solid Declaration II.60]; [1, Solid Declaration XI.41]

`whereTheDispositionReadingFalls`
**Why Trent, on the Molinist reading, stands against the Thomists, with "not merely passive" in Garrigou-Lagrange's sense.** The crux is the first half of Trent's canon 4 as the Molinist reading takes it: the will cooperates by assenting, so it is not passive. That step is rated *disputed*, because Aquinas grants that grace cooperates with a will that moves and holds that in grace's first effect the mind "is moved and does not move".

**Why *Trent (Session VI, canon 4, on the Molinist reading)* stands against *Thomist (Aquinas; Garrigou-Lagrange), read as the will consenting while God alone is the agent, Garrigou-Lagrange's sense.***

- **The crux:** $(P_{21} \wedge P_{26}) \to \neg P_{31}$, a premise of *Trent (Session VI, canon 4, on the Molinist reading)*.
- **What it does:** its conclusion does not follow without it.
- **Granted:** $P_{21}$, $P_{26}$, which the break also needs.
- **Where the rival breaks:** $P_{18}$, $P_{18} \to P_{31}$ cannot be held together with $(P_{21} \wedge P_{26}) \to \neg P_{31}$ and $P_{21}$, $P_{26}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - $P_{21}$ Zechariah 1:3 ("return to me, and I will return to you") with Lamentations 5:21 ("restore us to yourself, O Lord") — *consensus*: Zech 1:3; Lam 5:21; [169, Trent, Session VI (1547), ch. 5]; [44, 33]
  - $P_{26}$ The free will, moved by God, cooperates by assenting to God's call — *disputed*: [169, Trent, Session VI (1547), canon 4]; [44, 45]

  - the step itself — *consensus*: [169, Trent, Session VI (1547), ch. 8]; [44, 36]; [158, Five Arminian Articles (1610), art. 4]; [158, Canons of Dort, III/IV, art. 10]; *disputed*: [8, I-II q.111 a.2]; [158, Canons of Dort, III/IV, art. 12]; [169, Trent, Session VI (1547), canon 4]; [44, 45]; *disputed*: [8, I-II q.10 a.4 ad 3]; [8, I-II q.112 a.3]; [169, Trent, Session VI (1547), canon 4]; [44, 45]

`whatNotMerelyPassiveMeans`

**What "not merely passive" means, read both ways.** The claim is the Thomists': under operating grace the will is not merely passive, but freely consents.

Read as making the will's consent a cause of the new life, in the Molinists' sense, it cannot be held with Dort, at Dort's step from God's work alone to the will's passivity.

Read as the will consenting while God alone is the agent of the new life, Garrigou-Lagrange's sense ("it nevertheless follows it in the genus or order of formal, efficient, and final cause"), Dort can hold it without contradiction. It cannot be held with Trent on the Molinist reading, at the step from the will's cooperation, which is rated `disputed` because Aquinas grants that grace cooperates with a will that moves and holds that in grace's first effect the mind "is moved and does not move".

Each reading is consistent: the Thomists read either way can be held without contradiction. Which one the Thomists mean is not something the dilemma decides, but Garrigou-Lagrange's own explanation is the second.

**Every reading of $P_{18}$, answered.** *Thomist (Aquinas; Garrigou-Lagrange)* holds $P_{18}$. It is read 2 ways here, and each reading is checked; none can be left out.

**1. Read as making the will's consent a cause of the new life, in the Molinists' sense.** The claim commits *Thomist (Aquinas; Garrigou-Lagrange)* to $\neg P_{31}$ — so read by [144] (*disputed*).

Against *Reformed (the Canons of Dort)*, it cannot be held. Where it breaks:

**Why *Reformed (the Canons of Dort)* stands against *Thomist (Aquinas; Garrigou-Lagrange), read as making the will's consent a cause of the new life, in the Molinists' sense.***

- **The crux:** $P_{28} \to P_{31}$, a premise of *Reformed (the Canons of Dort)*.
- **What it does:** its conclusion does not follow without it.
- **Where the rival breaks:** $P_{16}$, $P_{16} \to P_{28}$, $P_{18}$, $P_{18} \to \neg P_{31}$ cannot be held together with $P_{28} \to P_{31}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - the step itself — *consensus*: [169, Trent, Session VI (1547), ch. 8]; [44, 36]; [158, Five Arminian Articles (1610), art. 4]; [158, Canons of Dort, III/IV, art. 10]; *disputed*: [151, ad loc. Eph 2:8]; [31, 228–229]; *disputed*: [9, 600]; [9, 681]; [158, Five Arminian Articles (1610), art. 4]; *disputed*: [10, 527–565]; *consensus*: [158, 593]; [31, 301]; [1, Solid Declaration II.60]; *well supported*: [1, Solid Declaration II.89]; [158, Canons of Dort, III/IV, art. 12]; *disputed*: [1, Solid Declaration II.89]; [1, Solid Declaration II.60]; [1, Solid Declaration XI.41]

**2. Read as the will consenting while God alone is the agent, Garrigou-Lagrange's sense.** The claim commits *Thomist (Aquinas; Garrigou-Lagrange)* to $P_{31}$ — so read by [62, ch. X]; [8, I-II q.111 a.2 ad 2] (*disputed*).

Against *Trent (Session VI, canon 4, on the Molinist reading)*, it cannot be held. Where it breaks:

**Why *Trent (Session VI, canon 4, on the Molinist reading)* stands against *Thomist (Aquinas; Garrigou-Lagrange), read as the will consenting while God alone is the agent, Garrigou-Lagrange's sense.***

- **The crux:** $(P_{21} \wedge P_{26}) \rightarrow \neg P_{31}$, a premise of *Trent (Session VI, canon 4, on the Molinist reading)*.
- **What it does:** its conclusion does not follow without it.
- **Granted:** $P_{21}$, $P_{26}$, which the break also needs.
- **Where the rival breaks:** $P_{18}$, $P_{18} \rightarrow P_{31}$ cannot be held together with $(P_{21} \wedge P_{26}) \rightarrow \neg P_{31}$ and $P_{21}$, $P_{26}$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - $P_{21}$ Zechariah 1:3 ("return to me, and I will return to you") with Lamentations 5:21 ("restore us to yourself, O Lord") — *consensus*: Zech 1:3; Lam 5:21; [169, Trent, Session VI (1547), ch. 5]; [44, 33]
  - $P_{26}$ The free will, moved by God, cooperates by assenting to God's call — *disputed*: [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - the step itself — *consensus*: [169, Trent, Session VI (1547), ch. 8]; [44, 36]; [158, Five Arminian Articles (1610), art. 4]; [158, Canons of Dort, III/IV, art. 10]; *disputed*: [8, I-II q.111 a.2]; [158, Canons of Dort, III/IV, art. 12]; [169, Trent, Session VI (1547), canon 4]; [44, 45]; *disputed*: [8, I-II q.10 a.4 ad 3]; [8, I-II q.112 a.3]; [169, Trent, Session VI (1547), canon 4]; [44, 45]

Against *Reformed (the Canons of Dort)*, it is not reached: *Reformed (the Canons of Dort)* holds, and can be held together with it.

## Weighing the positions

Nine parties are heard. One holds only what all of them hold: salvation is by grace, from Romans 11:6. Then Dort; Trent, on the Molinist reading of its fourth canon; the Thomists, on theirs; the Remonstrants; the Lutherans of the Formula of Concord; Wesley; the third way as it was put to this argument; and the objection from the Spirit's resistance, with its three routes to the claim that the grace that saves can be finally refused. Who defeats whom is computed from their premises and checked by the kernel.

### How to read the verdicts

- **Weakest link.** A position is only as strong as its least-supported premise or step. What every party holds rests on Romans 11:6 and a step rated *consensus*, accepted across traditions. Every other position rests on at least one reading or step rated *disputed*, the lowest rating, so no rating breaks a standoff between them.

- **Defeats.** One position contradicts another (it denies one of the other's premises, its conclusion, or a claim it derives on the way), and its weakest link is not rated below the other's. A defeat that runs both ways is a *standoff*.
- **Settled before any choice.** What prevails once every unanswered attack is taken into account, before any standoff is decided either way.
- **Can be defended.** Held by some consistent group of positions that answers every attack on its members, by itself or through an ally. Such a group that no further party can join is a *maximal defensible position*.
- **Forced.** Held in every maximal defensible position, however the standoffs are resolved. A party is shown not forced by naming a maximal defensible position that does not hold it.

Dort's position here does not carry faith alone: the Reformed case is stated from Ephesians 2 and Romans 9, and sola fide is an argument of its own. So Dort and Trent are never set against each other over it; they stand off over the will's passivity and grace effectual of itself.

### What the weighing found

Only what every party holds is settled before any choice: salvation is by grace (`only_grace_prevails`). Everything else is in a standoff with something.

- **Dort stands off against every party that denies part of sola gratia:** Trent, the Remonstrants, the Lutherans, Wesley and the objection. Each of them defeats Dort, and Dort defeats each back.
- **Neither Dort nor the Thomists defeats the other** (`dort_stands_with_the_thomists`), because the Thomist position weighed here takes no side on the will's passivity: it holds that the will is "not merely passive" and draws nothing from it. So this does not show that the Thomists hold the third part of sola gratia. In the Molinists' sense the phrase cannot be held with Dort; in Garrigou-Lagrange's it can (the chapter on Aquinas). On faith alone and perseverance, on which they part, Dort's position here carries nothing. So the Thomists can be defended with Dort (`thomist_defensible`).
- **The Thomists stand off against every party but Dort and what every party holds.** Against the Remonstrants, the Lutherans, Wesley and the objection, the standoff is over grace effectual of itself, which the claim that the grace that saves can be finally refused excludes. Against the third way, the Lutherans and Wesley, it is also over faith alone. Against Trent on the Molinist reading, it is the question Rome left open in 1607.
- **Trent stands off against Dort, the Thomists, the Lutherans, Wesley and the third way.** With the Thomists the standoff is over grace effectual of itself, the question of the two Catholic schools that Rome left open in 1607 (`thomist_not_forced`); with the Lutherans, Wesley and the third way it is over faith alone, which Trent's ninth canon condemns; with the Lutherans also over the will's passivity.
- **The Remonstrants, the Lutherans, Wesley and the objection do not defeat one another.** They agree that the grace that saves can be finally refused. The Lutherans also hold the will passive; the Remonstrants and Wesley are not encoded with a view on that, so nothing here sets them against each other.

- **The third way is attacked only over faith alone**, by Trent and by the Thomists. It takes no side between Dort and Wesley, and so it can be defended with either: with Dort, against Trent (`third_way_defensible_with_dort`); and with the Remonstrants, the Lutherans and Wesley, against both Dort and Trent (`third_way_defensible_with_wesley`). The dilemma found the same thing: until the third way says which kind of help God gives, it has taken neither side.
- **Trent can be defended with the Remonstrants and the objection**, which agree with it that grace can be resisted, against Dort.

Every party can be defended, and only the first is forced: each of the others is left out of some maximal defensible position. Each standoff rests on readings and steps rated *disputed*, so the verdict moves only if a new, cited argument moves one of those ratings.

### How this is checked

### The dispute

`partyNode`
The package each party argues from.

```
def partyNode : Party → ArgumentPackage Claim :=
  fun x =>
    match x with
    | Party.grace => graceCase
    | Party.reformed => reformed
    | Party.trent => tridentinePosition
    | Party.remonstrant => remonstrantPosition
    | Party.lutheran => lutheranPosition
    | Party.wesleyan => wesleyanPosition
    | Party.thirdWay => thirdWay
    | Party.objection => objection
    | Party.thomist => thomistPosition
```

`solaGratiaDispute`
The dispute over sola gratia: every party can be held without contradiction, delivers its conclusion, and has its steps rated.

```
def solaGratiaDispute : Dispute Claim Party :=
  { node := partyNode,
    consistent := solaGratiaDispute._proof_1,
    sound := solaGratiaDispute._proof_2,
    rated := solaGratiaDispute._proof_12 }
```

`solaGratiaDispute_defeats`
**Who defeats whom**, all 81 pairs: twenty-eight defeats, every one of them half of a standoff. Dort stands off against Trent, the Remonstrants, the Lutherans, Wesley and the objection; Trent against Dort, the Lutherans, Wesley, the third way and the Thomists; the Thomists against every party but Dort and what every party holds. Dort and the Thomists defeat neither each other. Nothing attacks what every party holds. Every cell is checked by the kernel.

```
theorem solaGratiaDispute_defeats :  (i j : Party), solaGratiaDispute.defeats
    i j  (i, j)  [(Party.reformed, Party.trent), (Party.reformed,
    Party.remonstrant), (Party.reformed, Party.lutheran), (Party.reformed,
    Party.wesleyan), (Party.reformed, Party.objection), (Party.trent,
    Party.reformed), (Party.trent, Party.lutheran), (Party.trent,
    Party.wesleyan), (Party.trent, Party.thirdWay), (Party.trent,
    Party.thomist), (Party.remonstrant, Party.reformed), (Party.remonstrant,
    Party.thomist), (Party.lutheran, Party.reformed), (Party.lutheran,
    Party.trent), (Party.lutheran, Party.thomist), (Party.wesleyan,
    Party.reformed), (Party.wesleyan, Party.trent), (Party.wesleyan,
    Party.thomist), (Party.thirdWay, Party.trent), (Party.thirdWay,
    Party.thomist), (Party.objection, Party.reformed), (Party.objection,
    Party.thomist), (Party.thomist, Party.trent), (Party.thomist,
    Party.remonstrant), (Party.thomist, Party.lutheran), (Party.thomist,
    Party.wesleyan), (Party.thomist, Party.thirdWay), (Party.thomist,
    Party.objection)]
-- axioms: propext, Classical.choice, Quot.sound
```

### What the dispute decides

**`graceUnanswered`**
How far the dispute is settled before any choice. Nothing defeats what every party holds, so it is settled first; and nothing is settled with it, because every other party has a defeater that what every party holds does not answer.

### What the dispute forces is exactly *Romans 11:6 (by grace, so not by works).*

- Stage 1: *Romans 11:6 (by grace, so not by works).*
  - *Romans 11:6 (by grace, so not by works)* is defeated by nothing.
- Nothing else is forced:
  - *Trent (Session VI, canon 4, on the Molinist reading)* defeats *Reformed (the Canons of Dort)*, and nothing forced defeats *Trent (Session VI, canon 4, on the Molinist reading).*
  - *Reformed (the Canons of Dort)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*, and nothing forced defeats *Reformed (the Canons of Dort).*
  - *Reformed (the Canons of Dort)* defeats *Remonstrant (the Five Articles, 1610)*, and nothing forced defeats *Reformed (the Canons of Dort).*
  - *Reformed (the Canons of Dort)* defeats *Lutheran (the Formula of Concord)*, and nothing forced defeats *Reformed (the Canons of Dort).*
  - *Reformed (the Canons of Dort)* defeats *Wesleyan (preventing grace)*, and nothing forced defeats *Reformed (the Canons of Dort).*
  - *Trent (Session VI, canon 4, on the Molinist reading)* defeats *The third way (an ability given, received by faith)*, and nothing forced defeats *Trent (Session VI, canon 4, on the Molinist reading).*
  - *Reformed (the Canons of Dort)* defeats *The objection from the Spirit's resistance*, and nothing forced defeats *Reformed (the Canons of Dort).*

  - *Trent (Session VI, canon 4, on the Molinist reading)* defeats *Thomist (Aquinas; Garrigou-Lagrange)*, and nothing forced defeats *Trent (Session VI, canon 4, on the Molinist reading)*.

**What this rests on.** The reasons state 8 defeats and 11 absences of defeat, each a cell of the defeat table, `solaGratiaDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Romans 11:6 (by grace, so not by works)*, weakest at *consensus*:
  - Romans 11:6 — if it is by grace, it is no longer on the basis of works — Rom 11:6
  - an inference step — [169, Trent, Session VI (1547), ch. 8]; [44, 36]; [158, Five Arminian Articles (1610), art. 4]; [158, Canons of Dort, III/IV, art. 10]
- *Reformed (the Canons of Dort)*, weakest at *disputed*:
  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves (encoded as a denial, so it ranks disputed) — [158, Canons of Dort, III/IV, art. 9]
  - an inference step — [151, ad loc. Eph 2:8]; [31, 228–229]
  - an inference step — [9, 600]; [9, 681]; [158, Five Arminian Articles (1610), art. 4]
  - an inference step — [10, 527–565]
  - an inference step — [1, Solid Declaration II.89]; [1, Solid Declaration II.60]; [1, Solid Declaration XI.41]
- *Trent (Session VI, canon 4, on the Molinist reading)*, weakest at *disputed*:
  - The free will, moved by God, cooperates by assenting to God's call — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - The free will, moved by God, can refuse its assent if it wishes — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - Grace is received by faith alone (encoded as a denial, so it ranks disputed) — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]
  - an inference step — [8, I-II q.111 a.2]; [158, Canons of Dort, III/IV, art. 12]; [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - an inference step — [8, I-II q.10 a.4 ad 3]; [8, I-II q.112 a.3]; [169, Trent, Session VI (1547), canon 4]; [44, 45]
- *Remonstrant (the Five Articles, 1610)*, weakest at *disputed*:
  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves — [158, Five Arminian Articles (1610), art. 4]
- *Lutheran (the Formula of Concord)*, weakest at *disputed*:
  - Those who obstinately resist the Spirit can grieve and lose him — [1, Solid Declaration II.83]; [1, Solid Declaration XI.42]
  - Conversion is God's work alone: God regenerates, and the will does nothing to it — [1, Solid Declaration II.89]; [1, Solid Declaration II.90]

  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]

- *Wesleyan (preventing grace)*, weakest at *disputed*:
  - The grace that saves can be finally refused — [186, 397]
  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]

- *The third way (an ability given, received by faith)*, weakest at *disputed*:
  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]

- *The objection from the Spirit's resistance*, weakest at *disputed*:
  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves — [158, Five Arminian Articles (1610), art. 4]
  - Those who obstinately resist the Spirit can grieve and lose him — [1, Solid Declaration II.83]; [1, Solid Declaration XI.42]
  - The blasphemy against the Spirit is impenitence to the end: grace refused till death — [157, 325]; [8, II-II q.14 a.1]; [25, 74]
  - an inference step — [157, 325]; [156, On Rebuke and Grace, ch. 43]

- *Thomist (Aquinas; Garrigou-Lagrange)*, weakest at *disputed*:
  - In converting grace God is the sole mover: the mind is moved and does not move — [8, I-II q.111 a.2]; [62, ch. IV]
  - The free will, moved by God, cooperates by assenting to God's call — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - The free will, moved by God, can refuse its assent if it wishes — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - Grace truly sufficient, giving the power to do good, is resisted — [62, ch. VI]
  - Justifying grace, once given, can be lost — [8, II-II q.24 a.11]; [169, Trent, Session VI (1547), canon 23]
  - Grace is received by faith alone (encoded as a denial, so it ranks disputed) — [8, II-II q.4 a.3]; [8, I-II q.113 a.4 ad 1]; [169, Trent, Session VI (1547), canon 9]
  - an inference step — [144]; [8, I-II q.112 a.3]; [62, ch. VII]

`only_grace_prevails`

**Only what every party holds prevails: salvation is by grace.** What the dispute settles before any choice between rivals is that, and nothing more. Nothing defeats it, because every party holds every premise it holds.

What this does not claim: that sola gratia is false, or that any rival is right. Every other position is in a standoff, and none is forced.

```
theorem only_grace_prevails : Framework.grounded solaGratiaDispute.defeats =
    Solver.toSet [Party.grace]
-- axioms: propext, Classical.choice, Quot.sound
```

`dortDefended`
Why Dort can be defended: with what every party holds and the third way, it answers every attacker itself.

***Reformed (the Canons of Dort)* is accepted on some resolution.**

- A position holding *Romans 11:6 (by grace, so not by works)*, *Reformed (the Canons of Dort)*, *The third way (an ability given, received by faith)* can be held.
- None of *Romans 11:6 (by grace, so not by works)*, *Reformed (the Canons of Dort)*, *The third way (an ability given, received by faith)* defeats another, and each attack on them is answered from among them:
  - *Trent (Session VI, canon 4, on the Molinist reading)* defeats *Reformed (the Canons of Dort)*, and *Reformed (the Canons of Dort)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*.
  - *Remonstrant (the Five Articles, 1610)* defeats *Reformed (the Canons of Dort)*, and *Reformed (the Canons of Dort)* defeats *Remonstrant (the Five Articles, 1610)*.
  - *Lutheran (the Formula of Concord)* defeats *Reformed (the Canons of Dort)*, and *Reformed (the Canons of Dort)* defeats *Lutheran (the Formula of Concord)*.
  - *Wesleyan (preventing grace)* defeats *Reformed (the Canons of Dort)*, and *Reformed (the Canons of Dort)* defeats *Wesleyan (preventing grace)*.
  - *The objection from the Spirit's resistance* defeats *Reformed (the Canons of Dort)*, and *Reformed (the Canons of Dort)* defeats *The objection from the Spirit's resistance*.
  - *Trent (Session VI, canon 4, on the Molinist reading)* defeats *The third way (an ability given, received by faith)*, and *Reformed (the Canons of Dort)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*.
  - *Thomist (Aquinas; Garrigou-Lagrange)* defeats *The third way (an ability given, received by faith)*, and *The third way (an ability given, received by faith)* defeats *Thomist (Aquinas; Garrigou-Lagrange)*.

**What this rests on.** The reasons state 13 defeats and 20 absences of defeat, each a cell of the defeat table, `solaGratiaDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Romans 11:6 (by grace, so not by works)*, weakest at *consensus*:
  - Romans 11:6 — if it is by grace, it is no longer on the basis of works — Rom 11:6
  - an inference step — [169, Trent, Session VI (1547), ch. 8]; [44, 36]; [158, Five Arminian Articles (1610), art. 4]; [158, Canons of Dort, III/IV, art. 10]
- *Reformed (the Canons of Dort)*, weakest at *disputed*:
  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves (encoded as a denial, so it ranks disputed) — [158, Canons of Dort, III/IV, art. 9]
  - an inference step — [151, ad loc. Eph 2:8]; [31, 228–229]
  - an inference step — [9, 600]; [9, 681]; [158, Five Arminian Articles (1610), art. 4]

  - an inference step — [10, 527–565]
  - an inference step — [1, Solid Declaration II.89]; [1, Solid Declaration II.60]; [1, Solid Declaration XI.41]

- *The third way (an ability given, received by faith)*, weakest at *disputed*:
  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]

- *Trent (Session VI, canon 4, on the Molinist reading)*, weakest at *disputed*:
  - The free will, moved by God, cooperates by assenting to God's call — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - The free will, moved by God, can refuse its assent if it wishes — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - Grace is received by faith alone (encoded as a denial, so it ranks disputed) — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]
  - an inference step — [8, I-II q.111 a.2]; [158, Canons of Dort, III/IV, art. 12]; [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - an inference step — [8, I-II q.10 a.4 ad 3]; [8, I-II q.112 a.3]; [169, Trent, Session VI (1547), canon 4]; [44, 45]

- *Remonstrant (the Five Articles, 1610)*, weakest at *disputed*:
  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves — [158, Five Arminian Articles (1610), art. 4]

- *Lutheran (the Formula of Concord)*, weakest at *disputed*:
  - Those who obstinately resist the Spirit can grieve and lose him — [1, Solid Declaration II.83]; [1, Solid Declaration XI.42]
  - Conversion is God's work alone: God regenerates, and the will does nothing to it — [1, Solid Declaration II.89]; [1, Solid Declaration II.90]
  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]

- *Wesleyan (preventing grace)*, weakest at *disputed*:
  - The grace that saves can be finally refused — [186, 397]
  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]

- *The objection from the Spirit's resistance*, weakest at *disputed*:
  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves — [158, Five Arminian Articles (1610), art. 4]
  - Those who obstinately resist the Spirit can grieve and lose him — [1, Solid Declaration II.83]; [1, Solid Declaration XI.42]
  - The blasphemy against the Spirit is impenitence to the end: grace refused till death — [157, 325]; [8, II-II q.14 a.1]; [25, 74]

  - an inference step — [157, 325]; [156, On Rebuke and Grace, ch. 43]

- *Thomist (Aquinas; Garrigou-Lagrange)*, weakest at *disputed*:
  - In converting grace God is the sole mover: the mind is moved and does not move — [8, I-II q.111 a.2]; [62, ch. IV]
  - The free will, moved by God, cooperates by assenting to God's call — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - The free will, moved by God, can refuse its assent if it wishes — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - Grace truly sufficient, giving the power to do good, is resisted — [62, ch. VI]
  - Justifying grace, once given, can be lost — [8, II-II q.24 a.11]; [169, Trent, Session VI (1547), canon 23]
  - Grace is received by faith alone (encoded as a denial, so it ranks disputed) — [8, II-II q.4 a.3]; [8, I-II q.113 a.4 ad 1]; [169, Trent, Session VI (1547), canon 9]
  - an inference step — [144]; [8, I-II q.112 a.3]; [62, ch. VII]

`reformed_defensible`
**Dort can be defended**, together with what every party holds and the third way: some maximal defensible position, one no other party can join, holds all three.

```
theorem reformed_defensible : Framework.CredulouslyAccepted
    solaGratiaDispute.defeats Party.reformed
-- axioms: propext, Classical.choice, Quot.sound
```

`dortAnsweredByTheRemonstrants`
Why Dort is not forced: a defensible position holds the Remonstrants, and they defeat Dort.

***Reformed (the Canons of Dort)* is not accepted on every resolution.**

- A position holding *Romans 11:6 (by grace, so not by works)*, *Remonstrant (the Five Articles, 1610)*, *Lutheran (the Formula of Concord)*, *Wesleyan (preventing grace)*, *The third way (an ability given, received by faith)*, *The objection from the Spirit's resistance* can be held, and it holds *Remonstrant (the Five Articles, 1610)*; *Remonstrant (the Five Articles, 1610)* conflicts with *Reformed (the Canons of Dort)*: *Remonstrant (the Five Articles, 1610)* defeats *Reformed (the Canons of Dort)*, and *Reformed (the Canons of Dort)* defeats *Remonstrant (the Five Articles, 1610)*.

- None of *Romans 11:6 (by grace, so not by works)*, *Remonstrant (the Five Articles, 1610)*, *Lutheran (the Formula of Concord)*, *Wesleyan (preventing grace)*, *The third way (an ability given, received by faith)*, *The objection from the Spirit's resistance* defeats another, and each attack on them is answered from among them:
  - *Reformed (the Canons of Dort)* defeats *Remonstrant (the Five Articles, 1610)*, and *Remonstrant (the Five Articles, 1610)* defeats *Reformed (the Canons of Dort)*.
  - *Thomist (Aquinas; Garrigou-Lagrange)* defeats *Remonstrant (the Five Articles, 1610)*, and *Remonstrant (the Five Articles, 1610)* defeats *Thomist (Aquinas; Garrigou-Lagrange)*.

- *Reformed (the Canons of Dort)* defeats *Lutheran (the Formula of Concord)*, and *Remonstrant (the Five Articles, 1610)* defeats *Reformed (the Canons of Dort)*.
- *Trent (Session VI, canon 4, on the Molinist reading)* defeats *Lutheran (the Formula of Concord)*, and *Lutheran (the Formula of Concord)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*.
- *Thomist (Aquinas; Garrigou-Lagrange)* defeats *Lutheran (the Formula of Concord)*, and *Remonstrant (the Five Articles, 1610)* defeats *Thomist (Aquinas; Garrigou-Lagrange)*.
- *Reformed (the Canons of Dort)* defeats *Wesleyan (preventing grace)*, and *Remonstrant (the Five Articles, 1610)* defeats *Reformed (the Canons of Dort)*.
- *Trent (Session VI, canon 4, on the Molinist reading)* defeats *Wesleyan (preventing grace)*, and *Lutheran (the Formula of Concord)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*.
- *Thomist (Aquinas; Garrigou-Lagrange)* defeats *Wesleyan (preventing grace)*, and *Remonstrant (the Five Articles, 1610)* defeats *Thomist (Aquinas; Garrigou-Lagrange)*.
- *Trent (Session VI, canon 4, on the Molinist reading)* defeats *The third way (an ability given, received by faith)*, and *Lutheran (the Formula of Concord)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*.
- *Thomist (Aquinas; Garrigou-Lagrange)* defeats *The third way (an ability given, received by faith)*, and *Remonstrant (the Five Articles, 1610)* defeats *Thomist (Aquinas; Garrigou-Lagrange)*.
- *Reformed (the Canons of Dort)* defeats *The objection from the Spirit's resistance*, and *Remonstrant (the Five Articles, 1610)* defeats *Reformed (the Canons of Dort)*.
- *Thomist (Aquinas; Garrigou-Lagrange)* defeats *The objection from the Spirit's resistance*, and *Remonstrant (the Five Articles, 1610)* defeats *Thomist (Aquinas; Garrigou-Lagrange)*.

**What this rests on.** The reasons state 15 defeats and 42 absences of defeat, each a cell of the defeat table, `solaGratiaDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Remonstrant (the Five Articles, 1610)*, weakest at *disputed*:
  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves — [158, Five Arminian Articles (1610), art. 4]
- *Reformed (the Canons of Dort)*, weakest at *disputed*:
  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves (encoded as a denial, so it ranks disputed) — [158, Canons of Dort, III/IV, art. 9]
  - an inference step — [151, ad loc. Eph 2:8]; [31, 228–229]
  - an inference step — [9, 600]; [9, 681]; [158, Five Arminian Articles (1610), art. 4]
  - an inference step — [10, 527–565]
  - an inference step — [1, Solid Declaration II.89]; [1, Solid Declaration II.60]; [1, Solid Declaration XI.41]
- *Romans 11:6 (by grace, so not by works)*, weakest at *consensus*:

  - Romans 11:6 — if it is by grace, it is no longer on the basis of works — Rom 11:6
  - an inference step — [169, Trent, Session VI (1547), ch. 8]; [44, 36]; [158, Five Arminian Articles (1610), art. 4]; [158, Canons of Dort, III/IV, art. 10]

- *Lutheran (the Formula of Concord)*, weakest at *disputed*:
  - Those who obstinately resist the Spirit can grieve and lose him — [1, Solid Declaration II.83]; [1, Solid Declaration XI.42]
  - Conversion is God's work alone: God regenerates, and the will does nothing to it — [1, Solid Declaration II.89]; [1, Solid Declaration II.90]
  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]

- *Wesleyan (preventing grace)*, weakest at *disputed*:
  - The grace that saves can be finally refused — [186, 397]
  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]

- *The third way (an ability given, received by faith)*, weakest at *disputed*:
  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]

- *The objection from the Spirit's resistance*, weakest at *disputed*:
  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves — [158, Five Arminian Articles (1610), art. 4]
  - Those who obstinately resist the Spirit can grieve and lose him — [1, Solid Declaration II.83]; [1, Solid Declaration XI.42]
  - The blasphemy against the Spirit is impenitence to the end: grace refused till death — [157, 325]; [8, II-II q.14 a.1]; [25, 74]
  - an inference step — [157, 325]; [156, On Rebuke and Grace, ch. 43]

- *Trent (Session VI, canon 4, on the Molinist reading)*, weakest at *disputed*:
  - The free will, moved by God, cooperates by assenting to God's call — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - The free will, moved by God, can refuse its assent if it wishes — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - Grace is received by faith alone (encoded as a denial, so it ranks disputed) — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]
  - an inference step — [8, I-II q.111 a.2]; [158, Canons of Dort, III/IV, art. 12]; [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - an inference step — [8, I-II q.10 a.4 ad 3]; [8, I-II q.112 a.3]; [169, Trent, Session VI (1547), canon 4]; [44, 45]

- *Thomist (Aquinas; Garrigou-Lagrange)*, weakest at *disputed*:

- In converting grace God is the sole mover: the mind is moved and does not move — [8, I-II q.111 a.2]; [62, ch. IV]
- The free will, moved by God, cooperates by assenting to God's call — [169, Trent, Session VI (1547), canon 4]; [44, 45]
- The free will, moved by God, can refuse its assent if it wishes — [169, Trent, Session VI (1547), canon 4]; [44, 45]
- Grace truly sufficient, giving the power to do good, is resisted — [62, ch. VI]
- Justifying grace, once given, can be lost — [8, II-II q.24 a.11]; [169, Trent, Session VI (1547), canon 23]
- Grace is received by faith alone (encoded as a denial, so it ranks disputed) — [8, II-II q.4 a.3]; [8, I-II q.113 a.4 ad 1]; [169, Trent, Session VI (1547), canon 9]
- an inference step — [144]; [8, I-II q.112 a.3]; [62, ch. VII]

**`reformed_not_forced`**
Nor is Dort forced. A maximal defensible position holds the Remonstrants, the Lutherans, Wesley, the third way and the objection, and cannot hold Dort with them.

```
theorem reformed_not_forced : ¬Framework.SkepticallyAccepted
    solaGratiaDispute.defeats Party.reformed
-- axioms: propext, Classical.choice, Quot.sound
```

**`lutheransDefended`**
Why the Lutherans can be defended: with the Remonstrants and Wesley they answer both Dort and Trent.

***Lutheran (the Formula of Concord)* is accepted on some resolution.**

- A position holding *Romans 11:6 (by grace, so not by works)*, *Remonstrant (the Five Articles, 1610)*, *Lutheran (the Formula of Concord)*, *Wesleyan (preventing grace)*, *The third way (an ability given, received by faith)*, *The objection from the Spirit's resistance* can be held.
- None of *Romans 11:6 (by grace, so not by works)*, *Remonstrant (the Five Articles, 1610)*, *Lutheran (the Formula of Concord)*, *Wesleyan (preventing grace)*, *The third way (an ability given, received by faith)*, *The objection from the Spirit's resistance* defeats another, and each attack on them is answered from among them:
  - *Reformed (the Canons of Dort)* defeats *Remonstrant (the Five Articles, 1610)*, and *Remonstrant (the Five Articles, 1610)* defeats *Reformed (the Canons of Dort)*.
  - *Thomist (Aquinas; Garrigou-Lagrange)* defeats *Remonstrant (the Five Articles, 1610)*, and *Remonstrant (the Five Articles, 1610)* defeats *Thomist (Aquinas; Garrigou-Lagrange)*.
  - *Reformed (the Canons of Dort)* defeats *Lutheran (the Formula of Concord)*, and *Remonstrant (the Five Articles, 1610)* defeats *Reformed (the Canons of Dort)*.
  - *Trent (Session VI, canon 4, on the Molinist reading)* defeats *Lutheran (the Formula of Concord)*, and *Lutheran (the Formula of Concord)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*.

- *Thomist (Aquinas; Garrigou-Lagrange)* defeats *Lutheran (the Formula of Concord)*, and *Remonstrant (the Five Articles, 1610)* defeats *Thomist (Aquinas; Garrigou-Lagrange)*.
- *Reformed (the Canons of Dort)* defeats *Wesleyan (preventing grace)*, and *Remonstrant (the Five Articles, 1610)* defeats *Reformed (the Canons of Dort)*.
- *Trent (Session VI, canon 4, on the Molinist reading)* defeats *Wesleyan (preventing grace)*, and *Lutheran (the Formula of Concord)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*.
- *Thomist (Aquinas; Garrigou-Lagrange)* defeats *Wesleyan (preventing grace)*, and *Remonstrant (the Five Articles, 1610)* defeats *Thomist (Aquinas; Garrigou-Lagrange)*.
- *Trent (Session VI, canon 4, on the Molinist reading)* defeats *The third way (an ability given, received by faith)*, and *Lutheran (the Formula of Concord)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*.
- *Thomist (Aquinas; Garrigou-Lagrange)* defeats *The third way (an ability given, received by faith)*, and *Remonstrant (the Five Articles, 1610)* defeats *Thomist (Aquinas; Garrigou-Lagrange)*.
- *Reformed (the Canons of Dort)* defeats *The objection from the Spirit's resistance*, and *Remonstrant (the Five Articles, 1610)* defeats *Reformed (the Canons of Dort)*.
- *Thomist (Aquinas; Garrigou-Lagrange)* defeats *The objection from the Spirit's resistance*, and *Remonstrant (the Five Articles, 1610)* defeats *Thomist (Aquinas; Garrigou-Lagrange)*.

**What this rests on.** The reasons state 15 defeats and 42 absences of defeat, each a cell of the defeat table, `solaGratiaDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Romans 11:6 (by grace, so not by works)*, weakest at *consensus*:
  - Romans 11:6 — if it is by grace, it is no longer on the basis of works — Rom 11:6
  - an inference step — [169, Trent, Session VI (1547), ch. 8]; [44, 36]; [158, Five Arminian Articles (1610), art. 4]; [158, Canons of Dort, III/IV, art. 10]
- *Remonstrant (the Five Articles, 1610)*, weakest at *disputed*:
  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves — [158, Five Arminian Articles (1610), art. 4]
- *Lutheran (the Formula of Concord)*, weakest at *disputed*:
  - Those who obstinately resist the Spirit can grieve and lose him — [1, Solid Declaration II.83]; [1, Solid Declaration XI.42]
  - Conversion is God's work alone: God regenerates, and the will does nothing to it — [1, Solid Declaration II.89]; [1, Solid Declaration II.90]
  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]
- *Wesleyan (preventing grace)*, weakest at *disputed*:

  - The grace that saves can be finally refused — [186, 397]
  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]

- *The third way (an ability given, received by faith)*, weakest at *disputed*:
  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]

- *The objection from the Spirit's resistance*, weakest at *disputed*:
  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves — [158, Five Arminian Articles (1610), art. 4]
  - Those who obstinately resist the Spirit can grieve and lose him — [1, Solid Declaration II.83]; [1, Solid Declaration XI.42]
  - The blasphemy against the Spirit is impenitence to the end: grace refused till death — [157, 325]; [8, II-II q.14 a.1]; [25, 74]
  - an inference step — [157, 325]; [156, On Rebuke and Grace, ch. 43]

- *Reformed (the Canons of Dort)*, weakest at *disputed*:
  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves (encoded as a denial, so it ranks disputed) — [158, Canons of Dort, III/IV, art. 9]
  - an inference step — [151, ad loc. Eph 2:8]; [31, 228–229]
  - an inference step — [9, 600]; [9, 681]; [158, Five Arminian Articles (1610), art. 4]
  - an inference step — [10, 527–565]
  - an inference step — [1, Solid Declaration II.89]; [1, Solid Declaration II.60]; [1, Solid Declaration XI.41]

- *Trent (Session VI, canon 4, on the Molinist reading)*, weakest at *disputed*:
  - The free will, moved by God, cooperates by assenting to God's call — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - The free will, moved by God, can refuse its assent if it wishes — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - Grace is received by faith alone (encoded as a denial, so it ranks disputed) — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]
  - an inference step — [8, I-II q.111 a.2]; [158, Canons of Dort, III/IV, art. 12]; [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - an inference step — [8, I-II q.10 a.4 ad 3]; [8, I-II q.112 a.3]; [169, Trent, Session VI (1547), canon 4]; [44, 45]

- *Thomist (Aquinas; Garrigou-Lagrange)*, weakest at *disputed*:
  - In converting grace God is the sole mover: the mind is moved and does not move — [8, I-II q.111 a.2]; [62, ch. IV]
  - The free will, moved by God, cooperates by assenting to God's call — [169, Trent, Session VI (1547), canon 4]; [44, 45]

- The free will, moved by God, can refuse its assent if it wishes — [169, Trent, Session VI (1547), canon 4]; [44, 45]
- Grace truly sufficient, giving the power to do good, is resisted — [62, ch. VI]
- Justifying grace, once given, can be lost — [8, II-II q.24 a.11]; [169, Trent, Session VI (1547), canon 23]
- Grace is received by faith alone (encoded as a denial, so it ranks disputed) — [8, II-II q.4 a.3]; [8, I-II q.113 a.4 ad 1]; [169, Trent, Session VI (1547), canon 9]
- an inference step — [144]; [8, I-II q.112 a.3]; [62, ch. VII]

`lutheran_defensible`
**The Lutheran position can be defended**, with the Remonstrants, Wesley, the third way and the objection.

```
theorem lutheran_defensible : Framework.CredulouslyAccepted
    solaGratiaDispute.defeats Party.lutheran
-- axioms: propext, Classical.choice, Quot.sound
```

`trentDefended`
Why Trent can be defended: it answers every attacker of its group itself.

***Trent (Session VI, canon 4, on the Molinist reading)* is accepted on some resolution.**

- A position holding *Romans 11:6 (by grace, so not by works)*, *Trent (Session VI, canon 4, on the Molinist reading)*, *Remonstrant (the Five Articles, 1610)*, *The objection from the Spirit's resistance* can be held.
- None of *Romans 11:6 (by grace, so not by works)*, *Trent (Session VI, canon 4, on the Molinist reading)*, *Remonstrant (the Five Articles, 1610)*, *The objection from the Spirit's resistance* defeats another, and each attack on them is answered from among them:
  - *Reformed (the Canons of Dort)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*, and *Trent (Session VI, canon 4, on the Molinist reading)* defeats *Reformed (the Canons of Dort)*.
  - *Lutheran (the Formula of Concord)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*, and *Trent (Session VI, canon 4, on the Molinist reading)* defeats *Lutheran (the Formula of Concord)*.
  - *Wesleyan (preventing grace)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*, and *Trent (Session VI, canon 4, on the Molinist reading)* defeats *Wesleyan (preventing grace)*.
  - *The third way (an ability given, received by faith)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*, and *Trent (Session VI, canon 4, on the Molinist reading)* defeats *The third way (an ability given, received by faith)*.
  - *Thomist (Aquinas; Garrigou-Lagrange)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*, and *Trent (Session VI, canon 4, on the Molinist reading)* defeats *Thomist (Aquinas; Garrigou-Lagrange)*.
  - *Reformed (the Canons of Dort)* defeats *Remonstrant (the Five Articles, 1610)*, and *Trent (Session VI, canon 4, on the Molinist reading)* defeats *Reformed (the Canons of Dort)*.

  - *Thomist (Aquinas; Garrigou-Lagrange)* defeats *Remonstrant (the Five Articles, 1610)*, and *Trent (Session VI, canon 4, on the Molinist reading)* defeats *Thomist (Aquinas; Garrigou-Lagrange)*.
  - *Reformed (the Canons of Dort)* defeats *The objection from the Spirit's resistance*, and *Trent (Session VI, canon 4, on the Molinist reading)* defeats *Reformed (the Canons of Dort)*.
  - *Thomist (Aquinas; Garrigou-Lagrange)* defeats *The objection from the Spirit's resistance*, and *Trent (Session VI, canon 4, on the Molinist reading)* defeats *Thomist (Aquinas; Garrigou-Lagrange)*.

**What this rests on.** The reasons state 14 defeats and 27 absences of defeat, each a cell of the defeat table, `solaGratiaDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Romans 11:6 (by grace, so not by works)*, weakest at *consensus*:
  - Romans 11:6 — if it is by grace, it is no longer on the basis of works — Rom 11:6
  - an inference step — [169, Trent, Session VI (1547), ch. 8]; [44, 36]; [158, Five Arminian Articles (1610), art. 4]; [158, Canons of Dort, III/IV, art. 10]
- *Trent (Session VI, canon 4, on the Molinist reading)*, weakest at *disputed*:
  - The free will, moved by God, cooperates by assenting to God's call — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - The free will, moved by God, can refuse its assent if it wishes — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - Grace is received by faith alone (encoded as a denial, so it ranks disputed) — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]
  - an inference step — [8, I-II q.111 a.2]; [158, Canons of Dort, III/IV, art. 12]; [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - an inference step — [8, I-II q.10 a.4 ad 3]; [8, I-II q.112 a.3]; [169, Trent, Session VI (1547), canon 4]; [44, 45]
- *Remonstrant (the Five Articles, 1610)*, weakest at *disputed*:
  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves — [158, Five Arminian Articles (1610), art. 4]
- *The objection from the Spirit's resistance*, weakest at *disputed*:
  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves — [158, Five Arminian Articles (1610), art. 4]
  - Those who obstinately resist the Spirit can grieve and lose him — [1, Solid Declaration II.83]; [1, Solid Declaration XI.42]
  - The blasphemy against the Spirit is impenitence to the end: grace refused till death — [157, 325]; [8, II-II q.14 a.1]; [25, 74]
  - an inference step — [157, 325]; [156, On Rebuke and Grace, ch. 43]

- *Reformed (the Canons of Dort)*, weakest at *disputed*:
  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves (encoded as a denial, so it ranks disputed) — [158, Canons of Dort, III/IV, art. 9]
  - an inference step — [151, ad loc. Eph 2:8]; [31, 228–229]
  - an inference step — [9, 600]; [9, 681]; [158, Five Arminian Articles (1610), art. 4]
  - an inference step — [10, 527–565]
  - an inference step — [1, Solid Declaration II.89]; [1, Solid Declaration II.60]; [1, Solid Declaration XI.41]
- *Lutheran (the Formula of Concord)*, weakest at *disputed*:
  - Those who obstinately resist the Spirit can grieve and lose him — [1, Solid Declaration II.83]; [1, Solid Declaration XI.42]
  - Conversion is God's work alone: God regenerates, and the will does nothing to it — [1, Solid Declaration II.89]; [1, Solid Declaration II.90]
  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]
- *Wesleyan (preventing grace)*, weakest at *disputed*:
  - The grace that saves can be finally refused — [186, 397]
  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]
- *The third way (an ability given, received by faith)*, weakest at *disputed*:
  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]
- *Thomist (Aquinas; Garrigou-Lagrange)*, weakest at *disputed*:
  - In converting grace God is the sole mover: the mind is moved and does not move — [8, I-II q.111 a.2]; [62, ch. IV]
  - The free will, moved by God, cooperates by assenting to God's call — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - The free will, moved by God, can refuse its assent if it wishes — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - Grace truly sufficient, giving the power to do good, is resisted — [62, ch. VI]
  - Justifying grace, once given, can be lost — [8, II-II q.24 a.11]; [169, Trent, Session VI (1547), canon 23]
  - Grace is received by faith alone (encoded as a denial, so it ranks disputed) — [8, II-II q.4 a.3]; [8, I-II q.113 a.4 ad 1]; [169, Trent, Session VI (1547), canon 9]
  - an inference step — [144]; [8, I-II q.112 a.3]; [62, ch. VII]

`tridentine_defensible`
**Trent can be defended**, with what every party holds, the Remonstrants and the objection, which agree with it that grace can be resisted. Only Dort attacks the Remonstrants and the objection, and Trent answers Dort.

```
theorem tridentine_defensible : Framework.CredulouslyAccepted
    solaGratiaDispute.defeats Party.trent
-- axioms: propext, Classical.choice, Quot.sound
```

`trentAnsweredByDort`
Why Trent is not forced: a maximal defensible position holds Dort, and Dort defeats Trent.

***Trent (Session VI, canon 4, on the Molinist reading)* is not accepted on every resolution.**

- A position holding *Romans 11:6 (by grace, so not by works)*, *Reformed (the Canons of Dort)*, *The third way (an ability given, received by faith)* can be held, and it holds *Reformed (the Canons of Dort)*; *Reformed (the Canons of Dort)* conflicts with *Trent (Session VI, canon 4, on the Molinist reading)*: *Reformed (the Canons of Dort)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*, and *Trent (Session VI, canon 4, on the Molinist reading)* defeats *Reformed (the Canons of Dort)*.
- None of *Romans 11:6 (by grace, so not by works)*, *Reformed (the Canons of Dort)*, *The third way (an ability given, received by faith)* defeats another, and each attack on them is answered from among them:
  - *Trent (Session VI, canon 4, on the Molinist reading)* defeats *Reformed (the Canons of Dort)*, and *Reformed (the Canons of Dort)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*.
  - *Remonstrant (the Five Articles, 1610)* defeats *Reformed (the Canons of Dort)*, and *Reformed (the Canons of Dort)* defeats *Remonstrant (the Five Articles, 1610)*.
  - *Lutheran (the Formula of Concord)* defeats *Reformed (the Canons of Dort)*, and *Reformed (the Canons of Dort)* defeats *Lutheran (the Formula of Concord)*.
  - *Wesleyan (preventing grace)* defeats *Reformed (the Canons of Dort)*, and *Reformed (the Canons of Dort)* defeats *Wesleyan (preventing grace)*.
  - *The objection from the Spirit's resistance* defeats *Reformed (the Canons of Dort)*, and *Reformed (the Canons of Dort)* defeats *The objection from the Spirit's resistance*.
  - *Trent (Session VI, canon 4, on the Molinist reading)* defeats *The third way (an ability given, received by faith)*, and *Reformed (the Canons of Dort)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*.
  - *Thomist (Aquinas; Garrigou-Lagrange)* defeats *The third way (an ability given, received by faith)*, and *The third way (an ability given, received by faith)* defeats *Thomist (Aquinas; Garrigou-Lagrange)*.

**What this rests on.** The reasons state 13 defeats and 20 absences of defeat, each a cell of the defeat table, `solaGratiaDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Reformed (the Canons of Dort)*, weakest at *disputed*:
  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves (encoded as a denial, so it ranks disputed) — [158, Canons of Dort, III/IV, art. 9]

  - an inference step — [151, ad loc. Eph 2:8]; [31, 228–229]
  - an inference step — [9, 600]; [9, 681]; [158, Five Arminian Articles (1610), art. 4]
  - an inference step — [10, 527–565]
  - an inference step — [1, Solid Declaration II.89]; [1, Solid Declaration II.60]; [1, Solid Declaration XI.41]

- *Trent (Session VI, canon 4, on the Molinist reading)*, weakest at *disputed*:
  - The free will, moved by God, cooperates by assenting to God's call — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - The free will, moved by God, can refuse its assent if it wishes — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - Grace is received by faith alone (encoded as a denial, so it ranks disputed) — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]
  - an inference step — [8, I-II q.111 a.2]; [158, Canons of Dort, III/IV, art. 12]; [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - an inference step — [8, I-II q.10 a.4 ad 3]; [8, I-II q.112 a.3]; [169, Trent, Session VI (1547), canon 4]; [44, 45]

- *Romans 11:6 (by grace, so not by works)*, weakest at *consensus*:
  - Romans 11:6 — if it is by grace, it is no longer on the basis of works — Rom 11:6
  - an inference step — [169, Trent, Session VI (1547), ch. 8]; [44, 36]; [158, Five Arminian Articles (1610), art. 4]; [158, Canons of Dort, III/IV, art. 10]

- *The third way (an ability given, received by faith)*, weakest at *disputed*:
  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]

- *Remonstrant (the Five Articles, 1610)*, weakest at *disputed*:
  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves — [158, Five Arminian Articles (1610), art. 4]

- *Lutheran (the Formula of Concord)*, weakest at *disputed*:
  - Those who obstinately resist the Spirit can grieve and lose him — [1, Solid Declaration II.83]; [1, Solid Declaration XI.42]
  - Conversion is God's work alone: God regenerates, and the will does nothing to it — [1, Solid Declaration II.89]; [1, Solid Declaration II.90]
  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]

- *Wesleyan (preventing grace)*, weakest at *disputed*:
  - The grace that saves can be finally refused — [186, 397]
  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]

- *The objection from the Spirit's resistance*, weakest at *disputed*:
  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves — [158, Five Arminian Articles (1610), art. 4]
  - Those who obstinately resist the Spirit can grieve and lose him — [1, Solid Declaration II.83]; [1, Solid Declaration XI.42]
  - The blasphemy against the Spirit is impenitence to the end: grace refused till death — [157, 325]; [8, II-II q.14 a.1]; [25, 74]
  - an inference step — [157, 325]; [156, On Rebuke and Grace, ch. 43]
- *Thomist (Aquinas; Garrigou-Lagrange)*, weakest at *disputed*:
  - In converting grace God is the sole mover: the mind is moved and does not move — [8, I-II q.111 a.2]; [62, ch. IV]
  - The free will, moved by God, cooperates by assenting to God's call — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - The free will, moved by God, can refuse its assent if it wishes — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - Grace truly sufficient, giving the power to do good, is resisted — [62, ch. VI]
  - Justifying grace, once given, can be lost — [8, II-II q.24 a.11]; [169, Trent, Session VI (1547), canon 23]
  - Grace is received by faith alone (encoded as a denial, so it ranks disputed) — [8, II-II q.4 a.3]; [8, I-II q.113 a.4 ad 1]; [169, Trent, Session VI (1547), canon 9]
  - an inference step — [144]; [8, I-II q.112 a.3]; [62, ch. VII]

**`tridentine_not_forced`**
Nor is Trent forced. The maximal defensible position that holds Dort and the third way cannot hold Trent with them.

```
theorem tridentine_not_forced : ¬Framework.SkepticallyAccepted
    solaGratiaDispute.defeats Party.trent
-- axioms: propext, Classical.choice, Quot.sound
```

**`remonstrantsAnsweredByDort`**
Why the Remonstrants are not forced: Dort's position defeats them.

***Remonstrant (the Five Articles, 1610)* is not accepted on every resolution.**

- A position holding *Romans 11:6 (by grace, so not by works)*, *Reformed (the Canons of Dort)*, *The third way (an ability given, received by faith)* can be held, and it holds *Reformed (the Canons of Dort)*; *Reformed (the Canons of Dort)* conflicts with *Remonstrant (the Five Articles, 1610)*: *Reformed (the Canons of Dort)* defeats *Remonstrant (the Five Articles, 1610)*, and *Remonstrant (the Five Articles, 1610)* defeats *Reformed (the Canons of Dort)*.
- None of *Romans 11:6 (by grace, so not by works)*, *Reformed (the Canons of Dort)*, *The third way (an ability given, received by faith)* defeats another, and each attack on them is answered from among them:

- *Trent (Session VI, canon 4, on the Molinist reading)* defeats *Reformed (the Canons of Dort)*, and *Reformed (the Canons of Dort)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*.
- *Remonstrant (the Five Articles, 1610)* defeats *Reformed (the Canons of Dort)*, and *Reformed (the Canons of Dort)* defeats *Remonstrant (the Five Articles, 1610)*.
- *Lutheran (the Formula of Concord)* defeats *Reformed (the Canons of Dort)*, and *Reformed (the Canons of Dort)* defeats *Lutheran (the Formula of Concord)*.
- *Wesleyan (preventing grace)* defeats *Reformed (the Canons of Dort)*, and *Reformed (the Canons of Dort)* defeats *Wesleyan (preventing grace)*.
- *The objection from the Spirit's resistance* defeats *Reformed (the Canons of Dort)*, and *Reformed (the Canons of Dort)* defeats *The objection from the Spirit's resistance*.
- *Trent (Session VI, canon 4, on the Molinist reading)* defeats *The third way (an ability given, received by faith)*, and *Reformed (the Canons of Dort)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*.
- *Thomist (Aquinas; Garrigou-Lagrange)* defeats *The third way (an ability given, received by faith)*, and *The third way (an ability given, received by faith)* defeats *Thomist (Aquinas; Garrigou-Lagrange)*.

**What this rests on.** The reasons state 13 defeats and 20 absences of defeat, each a cell of the defeat table, `solaGratiaDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Reformed (the Canons of Dort)*, weakest at *disputed*:
  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves (encoded as a denial, so it ranks disputed) — [158, Canons of Dort, III/IV, art. 9]
  - an inference step — [151, ad loc. Eph 2:8]; [31, 228–229]
  - an inference step — [9, 600]; [9, 681]; [158, Five Arminian Articles (1610), art. 4]
  - an inference step — [10, 527–565]
  - an inference step — [1, Solid Declaration II.89]; [1, Solid Declaration II.60]; [1, Solid Declaration XI.41]
- *Remonstrant (the Five Articles, 1610)*, weakest at *disputed*:
  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves — [158, Five Arminian Articles (1610), art. 4]
- *Romans 11:6 (by grace, so not by works)*, weakest at *consensus*:
  - Romans 11:6 — if it is by grace, it is no longer on the basis of works — Rom 11:6
  - an inference step — [169, Trent, Session VI (1547), ch. 8]; [44, 36]; [158, Five Arminian Articles (1610), art. 4]; [158, Canons of Dort, III/IV, art. 10]
- *The third way (an ability given, received by faith)*, weakest at *disputed*:
  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]

- *Trent (Session VI, canon 4, on the Molinist reading)*, weakest at *disputed*:
  - The free will, moved by God, cooperates by assenting to God's call — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - The free will, moved by God, can refuse its assent if it wishes — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - Grace is received by faith alone (encoded as a denial, so it ranks disputed) — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]
  - an inference step — [8, I-II q.111 a.2]; [158, Canons of Dort, III/IV, art. 12]; [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - an inference step — [8, I-II q.10 a.4 ad 3]; [8, I-II q.112 a.3]; [169, Trent, Session VI (1547), canon 4]; [44, 45]
- *Lutheran (the Formula of Concord)*, weakest at *disputed*:
  - Those who obstinately resist the Spirit can grieve and lose him — [1, Solid Declaration II.83]; [1, Solid Declaration XI.42]
  - Conversion is God's work alone: God regenerates, and the will does nothing to it — [1, Solid Declaration II.89]; [1, Solid Declaration II.90]
  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]
- *Wesleyan (preventing grace)*, weakest at *disputed*:
  - The grace that saves can be finally refused — [186, 397]
  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]
- *The objection from the Spirit's resistance*, weakest at *disputed*:
  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves — [158, Five Arminian Articles (1610), art. 4]
  - Those who obstinately resist the Spirit can grieve and lose him — [1, Solid Declaration II.83]; [1, Solid Declaration XI.42]
  - The blasphemy against the Spirit is impenitence to the end: grace refused till death — [157, 325]; [8, II-II q.14 a.1]; [25, 74]
  - an inference step — [157, 325]; [156, On Rebuke and Grace, ch. 43]
- *Thomist (Aquinas; Garrigou-Lagrange)*, weakest at *disputed*:
  - In converting grace God is the sole mover: the mind is moved and does not move — [8, I-II q.111 a.2]; [62, ch. IV]
  - The free will, moved by God, cooperates by assenting to God's call — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - The free will, moved by God, can refuse its assent if it wishes — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - Grace truly sufficient, giving the power to do good, is resisted — [62, ch. VI]

- Justifying grace, once given, can be lost — [8, II-II q.24 a.11]; [169, Trent, Session VI (1547), canon 23]
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- an inference step — [144]; [8, I-II q.112 a.3]; [62, ch. VII]

**`remonstrant_not_forced`**
The Remonstrants can be defended (with the Lutherans and Wesley, as `lutheran_defensible` shows), and are not forced: the maximal defensible position that holds Dort cannot hold them.

```
theorem remonstrant_not_forced : ¬Framework.SkepticallyAccepted
    solaGratiaDispute.defeats Party.remonstrant
-- axioms: propext, Classical.choice, Quot.sound
```

**`lutheransAnsweredByDort`**
Why the Lutherans are not forced: Dort's position defeats them.

***Lutheran (the Formula of Concord)* is not accepted on every resolution.**

- A position holding *Romans 11:6 (by grace, so not by works)*, *Reformed (the Canons of Dort)*, *The third way (an ability given, received by faith)* can be held, and it holds *Reformed (the Canons of Dort)*; *Reformed (the Canons of Dort)* conflicts with *Lutheran (the Formula of Concord)*: *Reformed (the Canons of Dort)* defeats *Lutheran (the Formula of Concord)*, and *Lutheran (the Formula of Concord)* defeats *Reformed (the Canons of Dort)*.
- None of *Romans 11:6 (by grace, so not by works)*, *Reformed (the Canons of Dort)*, *The third way (an ability given, received by faith)* defeats another, and each attack on them is answered from among them:
  - *Trent (Session VI, canon 4, on the Molinist reading)* defeats *Reformed (the Canons of Dort)*, and *Reformed (the Canons of Dort)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*.
  - *Remonstrant (the Five Articles, 1610)* defeats *Reformed (the Canons of Dort)*, and *Reformed (the Canons of Dort)* defeats *Remonstrant (the Five Articles, 1610)*.
  - *Lutheran (the Formula of Concord)* defeats *Reformed (the Canons of Dort)*, and *Reformed (the Canons of Dort)* defeats *Lutheran (the Formula of Concord)*.
  - *Wesleyan (preventing grace)* defeats *Reformed (the Canons of Dort)*, and *Reformed (the Canons of Dort)* defeats *Wesleyan (preventing grace)*.
  - *The objection from the Spirit's resistance* defeats *Reformed (the Canons of Dort)*, and *Reformed (the Canons of Dort)* defeats *The objection from the Spirit's resistance*.
  - *Trent (Session VI, canon 4, on the Molinist reading)* defeats *The third way (an ability given, received by faith)*, and *Reformed (the Canons of Dort)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*.
  - *Thomist (Aquinas; Garrigou-Lagrange)* defeats *The third way (an ability given, received by faith)*, and *The third way (an ability given, received by faith)* defeats *Thomist (Aquinas; Garrigou-Lagrange)*.

**What this rests on.** The reasons state 13 defeats and 20 absences of defeat, each a cell of the defeat table, `solaGratiaDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Reformed (the Canons of Dort)*, weakest at *disputed*:
  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves (encoded as a denial, so it ranks disputed) — [158, Canons of Dort, III/IV, art. 9]
  - an inference step — [151, ad loc. Eph 2:8]; [31, 228–229]
  - an inference step — [9, 600]; [9, 681]; [158, Five Arminian Articles (1610), art. 4]
  - an inference step — [10, 527–565]
  - an inference step — [1, Solid Declaration II.89]; [1, Solid Declaration II.60]; [1, Solid Declaration XI.41]
- *Lutheran (the Formula of Concord)*, weakest at *disputed*:
  - Those who obstinately resist the Spirit can grieve and lose him — [1, Solid Declaration II.83]; [1, Solid Declaration XI.42]
  - Conversion is God's work alone: God regenerates, and the will does nothing to it — [1, Solid Declaration II.89]; [1, Solid Declaration II.90]
  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]
- *Romans 11:6 (by grace, so not by works)*, weakest at *consensus*:
  - Romans 11:6 — if it is by grace, it is no longer on the basis of works — Rom 11:6
  - an inference step — [169, Trent, Session VI (1547), ch. 8]; [44, 36]; [158, Five Arminian Articles (1610), art. 4]; [158, Canons of Dort, III/IV, art. 10]
- *The third way (an ability given, received by faith)*, weakest at *disputed*:
  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]
- *Trent (Session VI, canon 4, on the Molinist reading)*, weakest at *disputed*:
  - The free will, moved by God, cooperates by assenting to God's call — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - The free will, moved by God, can refuse its assent if it wishes — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - Grace is received by faith alone (encoded as a denial, so it ranks disputed) — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]
  - an inference step — [8, I-II q.111 a.2]; [158, Canons of Dort, III/IV, art. 12]; [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - an inference step — [8, I-II q.10 a.4 ad 3]; [8, I-II q.112 a.3]; [169, Trent, Session VI (1547), canon 4]; [44, 45]
- *Remonstrant (the Five Articles, 1610)*, weakest at *disputed*:

  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves — [158, Five Arminian Articles (1610), art. 4]

- *Wesleyan (preventing grace)*, weakest at *disputed*:
  - The grace that saves can be finally refused — [186, 397]
  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]

- *The objection from the Spirit's resistance*, weakest at *disputed*:
  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves — [158, Five Arminian Articles (1610), art. 4]
  - Those who obstinately resist the Spirit can grieve and lose him — [1, Solid Declaration II.83]; [1, Solid Declaration XI.42]
  - The blasphemy against the Spirit is impenitence to the end: grace refused till death — [157, 325]; [8, II-II q.14 a.1]; [25, 74]
  - an inference step — [157, 325]; [156, On Rebuke and Grace, ch. 43]

- *Thomist (Aquinas; Garrigou-Lagrange)*, weakest at *disputed*:
  - In converting grace God is the sole mover: the mind is moved and does not move — [8, I-II q.111 a.2]; [62, ch. IV]
  - The free will, moved by God, cooperates by assenting to God's call — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - The free will, moved by God, can refuse its assent if it wishes — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - Grace truly sufficient, giving the power to do good, is resisted — [62, ch. VI]
  - Justifying grace, once given, can be lost — [8, II-II q.24 a.11]; [169, Trent, Session VI (1547), canon 23]
  - Grace is received by faith alone (encoded as a denial, so it ranks disputed) — [8, II-II q.4 a.3]; [8, I-II q.113 a.4 ad 1]; [169, Trent, Session VI (1547), canon 9]
  - an inference step — [144]; [8, I-II q.112 a.3]; [62, ch. VII]

**`lutheran_not_forced`**
Nor are the Lutherans forced: the maximal defensible position that holds Dort cannot hold them.

```
theorem lutheran_not_forced : ¬Framework.SkepticallyAccepted
    solaGratiaDispute.defeats Party.lutheran
-- axioms: propext, Classical.choice, Quot.sound
```

**`wesleyAnsweredByDort`**
Why Wesley is not forced: Dort's position defeats him.

***Wesleyan (preventing grace)* is not accepted on every resolution.**

- A position holding *Romans 11:6 (by grace, so not by works)*, *Reformed (the Canons of Dort)*, *The third way (an ability given, received by faith)* can be held, and it holds *Reformed (the Canons of Dort)*; *Reformed (the Canons of Dort)* conflicts with *Wesleyan (preventing grace)*: *Reformed (the Canons of Dort)* defeats *Wesleyan (preventing grace)*, and *Wesleyan (preventing grace)* defeats *Reformed (the Canons of Dort)*.
- None of *Romans 11:6 (by grace, so not by works)*, *Reformed (the Canons of Dort)*, *The third way (an ability given, received by faith)* defeats another, and each attack on them is answered from among them:
  - *Trent (Session VI, canon 4, on the Molinist reading)* defeats *Reformed (the Canons of Dort)*, and *Reformed (the Canons of Dort)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*.
  - *Remonstrant (the Five Articles, 1610)* defeats *Reformed (the Canons of Dort)*, and *Reformed (the Canons of Dort)* defeats *Remonstrant (the Five Articles, 1610)*.
  - *Lutheran (the Formula of Concord)* defeats *Reformed (the Canons of Dort)*, and *Reformed (the Canons of Dort)* defeats *Lutheran (the Formula of Concord)*.
  - *Wesleyan (preventing grace)* defeats *Reformed (the Canons of Dort)*, and *Reformed (the Canons of Dort)* defeats *Wesleyan (preventing grace)*.
  - *The objection from the Spirit's resistance* defeats *Reformed (the Canons of Dort)*, and *Reformed (the Canons of Dort)* defeats *The objection from the Spirit's resistance*.
  - *Trent (Session VI, canon 4, on the Molinist reading)* defeats *The third way (an ability given, received by faith)*, and *Reformed (the Canons of Dort)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*.
  - *Thomist (Aquinas; Garrigou-Lagrange)* defeats *The third way (an ability given, received by faith)*, and *The third way (an ability given, received by faith)* defeats *Thomist (Aquinas; Garrigou-Lagrange)*.

**What this rests on.** The reasons state 13 defeats and 20 absences of defeat, each a cell of the defeat table, `solaGratiaDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Reformed (the Canons of Dort)*, weakest at *disputed*:
  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves (encoded as a denial, so it ranks disputed) — [158, Canons of Dort, III/IV, art. 9]
  - an inference step — [151, ad loc. Eph 2:8]; [31, 228–229]
  - an inference step — [9, 600]; [9, 681]; [158, Five Arminian Articles (1610), art. 4]
  - an inference step — [10, 527–565]
  - an inference step — [1, Solid Declaration II.89]; [1, Solid Declaration II.60]; [1, Solid Declaration XI.41]
- *Wesleyan (preventing grace)*, weakest at *disputed*:
  - The grace that saves can be finally refused — [186, 397]

  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]

- *Romans 11:6 (by grace, so not by works)*, weakest at *consensus*:
  - Romans 11:6 — if it is by grace, it is no longer on the basis of works — Rom 11:6
  - an inference step — [169, Trent, Session VI (1547), ch. 8]; [44, 36]; [158, Five Arminian Articles (1610), art. 4]; [158, Canons of Dort, III/IV, art. 10]

- *The third way (an ability given, received by faith)*, weakest at *disputed*:
  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]

- *Trent (Session VI, canon 4, on the Molinist reading)*, weakest at *disputed*:
  - The free will, moved by God, cooperates by assenting to God's call — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - The free will, moved by God, can refuse its assent if it wishes — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - Grace is received by faith alone (encoded as a denial, so it ranks disputed) — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]
  - an inference step — [8, I-II q.111 a.2]; [158, Canons of Dort, III/IV, art. 12]; [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - an inference step — [8, I-II q.10 a.4 ad 3]; [8, I-II q.112 a.3]; [169, Trent, Session VI (1547), canon 4]; [44, 45]

- *Remonstrant (the Five Articles, 1610)*, weakest at *disputed*:
  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves — [158, Five Arminian Articles (1610), art. 4]

- *Lutheran (the Formula of Concord)*, weakest at *disputed*:
  - Those who obstinately resist the Spirit can grieve and lose him — [1, Solid Declaration II.83]; [1, Solid Declaration XI.42]
  - Conversion is God's work alone: God regenerates, and the will does nothing to it — [1, Solid Declaration II.89]; [1, Solid Declaration II.90]
  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]

- *The objection from the Spirit's resistance*, weakest at *disputed*:
  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves — [158, Five Arminian Articles (1610), art. 4]
  - Those who obstinately resist the Spirit can grieve and lose him — [1, Solid Declaration II.83]; [1, Solid Declaration XI.42]
  - The blasphemy against the Spirit is impenitence to the end: grace refused till death — [157, 325]; [8, II-II q.14 a.1]; [25, 74]

  - an inference step — [157, 325]; [156, On Rebuke and Grace, ch. 43]

- *Thomist (Aquinas; Garrigou-Lagrange)*, weakest at *disputed*:
  - In converting grace God is the sole mover: the mind is moved and does not move — [8, I-II q.111 a.2]; [62, ch. IV]
  - The free will, moved by God, cooperates by assenting to God's call — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - The free will, moved by God, can refuse its assent if it wishes — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - Grace truly sufficient, giving the power to do good, is resisted — [62, ch. VI]
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  - an inference step — [144]; [8, I-II q.112 a.3]; [62, ch. VII]

`wesleyan_not_forced`
Nor is Wesley's position forced: the maximal defensible position that holds Dort cannot hold it.

```
theorem wesleyan_not_forced : ¬Framework.SkepticallyAccepted
    solaGratiaDispute.defeats Party.wesleyan
-- axioms: propext, Classical.choice, Quot.sound
```

`objectionAnsweredByDort`
Why the objection is not forced: Dort's position defeats it.

***The objection from the Spirit's resistance* is not accepted on every resolution.**

- A position holding *Romans 11:6 (by grace, so not by works)*, *Reformed (the Canons of Dort)*, *The third way (an ability given, received by faith)* can be held, and it holds *Reformed (the Canons of Dort)*; *Reformed (the Canons of Dort)* conflicts with *The objection from the Spirit's resistance*: *Reformed (the Canons of Dort)* defeats *The objection from the Spirit's resistance*, and *The objection from the Spirit's resistance* defeats *Reformed (the Canons of Dort)*.

- None of *Romans 11:6 (by grace, so not by works)*, *Reformed (the Canons of Dort)*, *The third way (an ability given, received by faith)* defeats another, and each attack on them is answered from among them:
  - *Trent (Session VI, canon 4, on the Molinist reading)* defeats *Reformed (the Canons of Dort)*, and *Reformed (the Canons of Dort)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*.
  - *Remonstrant (the Five Articles, 1610)* defeats *Reformed (the Canons of Dort)*, and *Reformed (the Canons of Dort)* defeats *Remonstrant (the Five Articles, 1610)*.
  - *Lutheran (the Formula of Concord)* defeats *Reformed (the Canons of Dort)*, and *Reformed (the Canons of Dort)* defeats *Lutheran (the Formula of Concord)*.
  - *Wesleyan (preventing grace)* defeats *Reformed (the Canons of Dort)*, and *Reformed (the Canons of Dort)* defeats *Wesleyan (preventing grace)*.

- *The objection from the Spirit's resistance* defeats *Reformed (the Canons of Dort)*, and *Reformed (the Canons of Dort)* defeats *The objection from the Spirit's resistance*.
- *Trent (Session VI, canon 4, on the Molinist reading)* defeats *The third way (an ability given, received by faith)*, and *Reformed (the Canons of Dort)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*.
- *Thomist (Aquinas; Garrigou-Lagrange)* defeats *The third way (an ability given, received by faith)*, and *The third way (an ability given, received by faith)* defeats *Thomist (Aquinas; Garrigou-Lagrange)*.

**What this rests on.** The reasons state 13 defeats and 20 absences of defeat, each a cell of the defeat table, `solaGratiaDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Reformed (the Canons of Dort)*, weakest at *disputed*:
  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves (encoded as a denial, so it ranks disputed) — [158, Canons of Dort, III/IV, art. 9]
  - an inference step — [151, ad loc. Eph 2:8]; [31, 228–229]
  - an inference step — [9, 600]; [9, 681]; [158, Five Arminian Articles (1610), art. 4]
  - an inference step — [10, 527–565]
  - an inference step — [1, Solid Declaration II.89]; [1, Solid Declaration II.60]; [1, Solid Declaration XI.41]
- *The objection from the Spirit's resistance*, weakest at *disputed*:
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  - The blasphemy against the Spirit is impenitence to the end: grace refused till death — [157, 325]; [8, II-II q.14 a.1]; [25, 74]
  - an inference step — [157, 325]; [156, On Rebuke and Grace, ch. 43]
- *Romans 11:6 (by grace, so not by works)*, weakest at *consensus*:
  - Romans 11:6 — if it is by grace, it is no longer on the basis of works — Rom 11:6
  - an inference step — [169, Trent, Session VI (1547), ch. 8]; [44, 36]; [158, Five Arminian Articles (1610), art. 4]; [158, Canons of Dort, III/IV, art. 10]
- *The third way (an ability given, received by faith)*, weakest at *disputed*:
  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]
- *Trent (Session VI, canon 4, on the Molinist reading)*, weakest at *disputed*:
  - The free will, moved by God, cooperates by assenting to God's call — [169, Trent, Session VI (1547), canon 4]; [44, 45]

  - The free will, moved by God, can refuse its assent if it wishes — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - Grace is received by faith alone (encoded as a denial, so it ranks disputed) — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]
  - an inference step — [8, I-II q.111 a.2]; [158, Canons of Dort, III/IV, art. 12]; [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - an inference step — [8, I-II q.10 a.4 ad 3]; [8, I-II q.112 a.3]; [169, Trent, Session VI (1547), canon 4]; [44, 45]

- *Remonstrant (the Five Articles, 1610)*, weakest at *disputed*:
  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves — [158, Five Arminian Articles (1610), art. 4]

- *Lutheran (the Formula of Concord)*, weakest at *disputed*:
  - Those who obstinately resist the Spirit can grieve and lose him — [1, Solid Declaration II.83]; [1, Solid Declaration XI.42]
  - Conversion is God's work alone: God regenerates, and the will does nothing to it — [1, Solid Declaration II.89]; [1, Solid Declaration II.90]
  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]

- *Wesleyan (preventing grace)*, weakest at *disputed*:
  - The grace that saves can be finally refused — [186, 397]
  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]

- *Thomist (Aquinas; Garrigou-Lagrange)*, weakest at *disputed*:
  - In converting grace God is the sole mover: the mind is moved and does not move — [8, I-II q.111 a.2]; [62, ch. IV]
  - The free will, moved by God, cooperates by assenting to God's call — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - The free will, moved by God, can refuse its assent if it wishes — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - Grace truly sufficient, giving the power to do good, is resisted — [62, ch. VI]
  - Justifying grace, once given, can be lost — [8, II-II q.24 a.11]; [169, Trent, Session VI (1547), canon 23]
  - Grace is received by faith alone (encoded as a denial, so it ranks disputed) — [8, II-II q.4 a.3]; [8, I-II q.113 a.4 ad 1]; [169, Trent, Session VI (1547), canon 9]
  - an inference step — [144]; [8, I-II q.112 a.3]; [62, ch. VII]

**`objection_not_forced`**
Nor is the objection from the Spirit's resistance forced: the maximal defensible position that holds Dort cannot hold it.

```
theorem objection_not_forced : ¬Framework.SkepticallyAccepted
    solaGratiaDispute.defeats Party.objection
-- axioms: propext, Classical.choice, Quot.sound
```

**`thirdWayWithDort`**
The third way, defended with Dort.

***The third way (an ability given, received by faith)* is accepted on some resolution.**

- A position holding *Romans 11:6 (by grace, so not by works)*, *Reformed (the Canons of Dort)*, *The third way (an ability given, received by faith)* can be held.
- None of *Romans 11:6 (by grace, so not by works)*, *Reformed (the Canons of Dort)*, *The third way (an ability given, received by faith)* defeats another, and each attack on them is answered from among them:
  - *Trent (Session VI, canon 4, on the Molinist reading)* defeats *Reformed (the Canons of Dort)*, and *Reformed (the Canons of Dort)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*.
  - *Remonstrant (the Five Articles, 1610)* defeats *Reformed (the Canons of Dort)*, and *Reformed (the Canons of Dort)* defeats *Remonstrant (the Five Articles, 1610)*.
  - *Lutheran (the Formula of Concord)* defeats *Reformed (the Canons of Dort)*, and *Reformed (the Canons of Dort)* defeats *Lutheran (the Formula of Concord)*.
  - *Wesleyan (preventing grace)* defeats *Reformed (the Canons of Dort)*, and *Reformed (the Canons of Dort)* defeats *Wesleyan (preventing grace)*.
  - *The objection from the Spirit's resistance* defeats *Reformed (the Canons of Dort)*, and *Reformed (the Canons of Dort)* defeats *The objection from the Spirit's resistance*.
  - *Trent (Session VI, canon 4, on the Molinist reading)* defeats *The third way (an ability given, received by faith)*, and *Reformed (the Canons of Dort)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*.
  - *Thomist (Aquinas; Garrigou-Lagrange)* defeats *The third way (an ability given, received by faith)*, and *The third way (an ability given, received by faith)* defeats *Thomist (Aquinas; Garrigou-Lagrange)*.

**What this rests on.** The reasons state 13 defeats and 20 absences of defeat, each a cell of the defeat table, `solaGratiaDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Romans 11:6 (by grace, so not by works)*, weakest at *consensus*:
  - Romans 11:6 — if it is by grace, it is no longer on the basis of works — Rom 11:6
  - an inference step — [169, Trent, Session VI (1547), ch. 8]; [44, 36]; [158, Five Arminian Articles (1610), art. 4]; [158, Canons of Dort, III/IV, art. 10]
- *Reformed (the Canons of Dort)*, weakest at *disputed*:
  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves (encoded as a denial, so it ranks disputed) — [158, Canons of Dort, III/IV, art. 9]

  - an inference step — [151, ad loc. Eph 2:8]; [31, 228–229]
  - an inference step — [9, 600]; [9, 681]; [158, Five Arminian Articles (1610), art. 4]
  - an inference step — [10, 527–565]
  - an inference step — [1, Solid Declaration II.89]; [1, Solid Declaration II.60]; [1, Solid Declaration XI.41]

- *The third way (an ability given, received by faith)*, weakest at *disputed*:
  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]

- *Trent (Session VI, canon 4, on the Molinist reading)*, weakest at *disputed*:
  - The free will, moved by God, cooperates by assenting to God's call — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - The free will, moved by God, can refuse its assent if it wishes — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - Grace is received by faith alone (encoded as a denial, so it ranks disputed) — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]
  - an inference step — [8, I-II q.111 a.2]; [158, Canons of Dort, III/IV, art. 12]; [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - an inference step — [8, I-II q.10 a.4 ad 3]; [8, I-II q.112 a.3]; [169, Trent, Session VI (1547), canon 4]; [44, 45]

- *Remonstrant (the Five Articles, 1610)*, weakest at *disputed*:
  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves — [158, Five Arminian Articles (1610), art. 4]

- *Lutheran (the Formula of Concord)*, weakest at *disputed*:
  - Those who obstinately resist the Spirit can grieve and lose him — [1, Solid Declaration II.83]; [1, Solid Declaration XI.42]
  - Conversion is God's work alone: God regenerates, and the will does nothing to it — [1, Solid Declaration II.89]; [1, Solid Declaration II.90]
  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]

- *Wesleyan (preventing grace)*, weakest at *disputed*:
  - The grace that saves can be finally refused — [186, 397]
  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]

- *The objection from the Spirit's resistance*, weakest at *disputed*:
  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves — [158, Five Arminian Articles (1610), art. 4]

  - Those who obstinately resist the Spirit can grieve and lose him — [1, Solid Declaration II.83]; [1, Solid Declaration XI.42]
  - The blasphemy against the Spirit is impenitence to the end: grace refused till death — [157, 325]; [8, II-II q.14 a.1]; [25, 74]
  - an inference step — [157, 325]; [156, On Rebuke and Grace, ch. 43]

- *Thomist (Aquinas; Garrigou-Lagrange)*, weakest at *disputed*:
  - In converting grace God is the sole mover: the mind is moved and does not move — [8, I-II q.111 a.2]; [62, ch. IV]
  - The free will, moved by God, cooperates by assenting to God's call — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - The free will, moved by God, can refuse its assent if it wishes — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - Grace truly sufficient, giving the power to do good, is resisted — [62, ch. VI]
  - Justifying grace, once given, can be lost — [8, II-II q.24 a.11]; [169, Trent, Session VI (1547), canon 23]
  - Grace is received by faith alone (encoded as a denial, so it ranks disputed) — [8, II-II q.4 a.3]; [8, I-II q.113 a.4 ad 1]; [169, Trent, Session VI (1547), canon 9]
  - an inference step — [144]; [8, I-II q.112 a.3]; [62, ch. VII]

`third_way_defensible_with_dort`
**The third way can be defended with Dort**, against Trent, by the position shown above. Trent attacks the third way over faith alone; Dort, which defeats Trent over the will and grace, answers that attack; and nothing in the third way contradicts Dort.

```
theorem third_way_defensible_with_dort : Framework.CredulouslyAccepted
    solaGratiaDispute.defeats Party.thirdWay
-- axioms: propext, Classical.choice, Quot.sound
```

`thirdWayWithWesley`
The third way, defended with Wesley.

***The third way (an ability given, received by faith)* is accepted on some resolution.**

- A position holding *Romans 11:6 (by grace, so not by works)*, *Remonstrant (the Five Articles, 1610)*, *Lutheran (the Formula of Concord)*, *Wesleyan (preventing grace)*, *The third way (an ability given, received by faith)*, *The objection from the Spirit's resistance* can be held.
- None of *Romans 11:6 (by grace, so not by works)*, *Remonstrant (the Five Articles, 1610)*, *Lutheran (the Formula of Concord)*, *Wesleyan (preventing grace)*, *The third way (an ability given, received by faith)*, *The objection from the Spirit's resistance* defeats another, and each attack on them is answered from among them:
  - *Reformed (the Canons of Dort)* defeats *Remonstrant (the Five Articles, 1610)*, and *Remonstrant (the Five Articles, 1610)* defeats *Reformed (the Canons of Dort)*.

- *Thomist (Aquinas; Garrigou-Lagrange)* defeats *Remonstrant (the Five Articles, 1610)*, and *Remonstrant (the Five Articles, 1610)* defeats *Thomist (Aquinas; Garrigou-Lagrange)*.
- *Reformed (the Canons of Dort)* defeats *Lutheran (the Formula of Concord)*, and *Remonstrant (the Five Articles, 1610)* defeats *Reformed (the Canons of Dort)*.
- *Trent (Session VI, canon 4, on the Molinist reading)* defeats *Lutheran (the Formula of Concord)*, and *Lutheran (the Formula of Concord)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*.
- *Thomist (Aquinas; Garrigou-Lagrange)* defeats *Lutheran (the Formula of Concord)*, and *Remonstrant (the Five Articles, 1610)* defeats *Thomist (Aquinas; Garrigou-Lagrange)*.
- *Reformed (the Canons of Dort)* defeats *Wesleyan (preventing grace)*, and *Remonstrant (the Five Articles, 1610)* defeats *Reformed (the Canons of Dort)*.
- *Trent (Session VI, canon 4, on the Molinist reading)* defeats *Wesleyan (preventing grace)*, and *Lutheran (the Formula of Concord)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*.
- *Thomist (Aquinas; Garrigou-Lagrange)* defeats *Wesleyan (preventing grace)*, and *Remonstrant (the Five Articles, 1610)* defeats *Thomist (Aquinas; Garrigou-Lagrange)*.
- *Trent (Session VI, canon 4, on the Molinist reading)* defeats *The third way (an ability given, received by faith)*, and *Lutheran (the Formula of Concord)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*.
- *Thomist (Aquinas; Garrigou-Lagrange)* defeats *The third way (an ability given, received by faith)*, and *Remonstrant (the Five Articles, 1610)* defeats *Thomist (Aquinas; Garrigou-Lagrange)*.
- *Reformed (the Canons of Dort)* defeats *The objection from the Spirit's resistance*, and *Remonstrant (the Five Articles, 1610)* defeats *Reformed (the Canons of Dort)*.
- *Thomist (Aquinas; Garrigou-Lagrange)* defeats *The objection from the Spirit's resistance*, and *Remonstrant (the Five Articles, 1610)* defeats *Thomist (Aquinas; Garrigou-Lagrange)*.

**What this rests on.** The reasons state 15 defeats and 42 absences of defeat, each a cell of the defeat table, `solaGratiaDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Romans 11:6 (by grace, so not by works)*, weakest at *consensus*:
  - Romans 11:6 — if it is by grace, it is no longer on the basis of works — Rom 11:6
  - an inference step — [169, Trent, Session VI (1547), ch. 8]; [44, 36]; [158, Five Arminian Articles (1610), art. 4]; [158, Canons of Dort, III/IV, art. 10]
- *Remonstrant (the Five Articles, 1610)*, weakest at *disputed*:
  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves — [158, Five Arminian Articles (1610), art. 4]
- *Lutheran (the Formula of Concord)*, weakest at *disputed*:

  - Those who obstinately resist the Spirit can grieve and lose him — [1, Solid Declaration II.83]; [1, Solid Declaration XI.42]
  - Conversion is God's work alone: God regenerates, and the will does nothing to it — [1, Solid Declaration II.89]; [1, Solid Declaration II.90]
  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]

- *Wesleyan (preventing grace)*, weakest at *disputed*:
  - The grace that saves can be finally refused — [186, 397]
  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]

- *The third way (an ability given, received by faith)*, weakest at *disputed*:
  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]

- *The objection from the Spirit's resistance*, weakest at *disputed*:
  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves — [158, Five Arminian Articles (1610), art. 4]
  - Those who obstinately resist the Spirit can grieve and lose him — [1, Solid Declaration II.83]; [1, Solid Declaration XI.42]
  - The blasphemy against the Spirit is impenitence to the end: grace refused till death — [157, 325]; [8, II-II q.14 a.1]; [25, 74]
  - an inference step — [157, 325]; [156, On Rebuke and Grace, ch. 43]

- *Reformed (the Canons of Dort)*, weakest at *disputed*:
  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves (encoded as a denial, so it ranks disputed) — [158, Canons of Dort, III/IV, art. 9]
  - an inference step — [151, ad loc. Eph 2:8]; [31, 228–229]
  - an inference step — [9, 600]; [9, 681]; [158, Five Arminian Articles (1610), art. 4]
  - an inference step — [10, 527–565]
  - an inference step — [1, Solid Declaration II.89]; [1, Solid Declaration II.60]; [1, Solid Declaration XI.41]

- *Trent (Session VI, canon 4, on the Molinist reading)*, weakest at *disputed*:
  - The free will, moved by God, cooperates by assenting to God's call — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - The free will, moved by God, can refuse its assent if it wishes — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - Grace is received by faith alone (encoded as a denial, so it ranks disputed) — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]
  - an inference step — [8, I-II q.111 a.2]; [158, Canons of Dort, III/IV, art. 12]; [169, Trent, Session VI (1547), canon 4]; [44, 45]

  - an inference step — [8, I-II q.10 a.4 ad 3]; [8, I-II q.112 a.3]; [169, Trent, Session VI (1547), canon 4]; [44, 45]

- *Thomist (Aquinas; Garrigou-Lagrange)*, weakest at *disputed*:
  - In converting grace God is the sole mover: the mind is moved and does not move — [8, I-II q.111 a.2]; [62, ch. IV]
  - The free will, moved by God, cooperates by assenting to God's call — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - The free will, moved by God, can refuse its assent if it wishes — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - Grace truly sufficient, giving the power to do good, is resisted — [62, ch. VI]
  - Justifying grace, once given, can be lost — [8, II-II q.24 a.11]; [169, Trent, Session VI (1547), canon 23]
  - Grace is received by faith alone (encoded as a denial, so it ranks disputed) — [8, II-II q.4 a.3]; [8, I-II q.113 a.4 ad 1]; [169, Trent, Session VI (1547), canon 9]
  - an inference step — [144]; [8, I-II q.112 a.3]; [62, ch. VII]

**`third_way_defensible_with_wesley`**
It can also be defended with Wesley, the Lutherans and the Remonstrants, against both Dort and Trent, by the position shown above. The third way, as stated, takes no side between Dort and Wesley.

```
theorem third_way_defensible_with_wesley : Framework.CredulouslyAccepted
    solaGratiaDispute.defeats Party.thirdWay
-- axioms: propext, Classical.choice, Quot.sound
```

**`thirdWayAnsweredByTrent`**
Why the third way is not forced: a defensible position holds Trent, and Trent defeats it.

***The third way (an ability given, received by faith)* is not accepted on every resolution.**

- A position holding *Romans 11:6 (by grace, so not by works)*, *Trent (Session VI, canon 4, on the Molinist reading)*, *Remonstrant (the Five Articles, 1610)*, *The objection from the Spirit's resistance* can be held, and it holds *Trent (Session VI, canon 4, on the Molinist reading)*; *Trent (Session VI, canon 4, on the Molinist reading)* conflicts with *The third way (an ability given, received by faith)*: *Trent (Session VI, canon 4, on the Molinist reading)* defeats *The third way (an ability given, received by faith)*, and *The third way (an ability given, received by faith)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*.

- None of *Romans 11:6 (by grace, so not by works)*, *Trent (Session VI, canon 4, on the Molinist reading)*, *Remonstrant (the Five Articles, 1610)*, *The objection from the Spirit's resistance* defeats another, and each attack on them is answered from among them:
  - *Reformed (the Canons of Dort)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*, and *Trent (Session VI, canon 4, on the Molinist reading)* defeats *Reformed (the Canons of Dort)*.

- *Lutheran (the Formula of Concord)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*, and *Trent (Session VI, canon 4, on the Molinist reading)* defeats *Lutheran (the Formula of Concord)*.
- *Wesleyan (preventing grace)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*, and *Trent (Session VI, canon 4, on the Molinist reading)* defeats *Wesleyan (preventing grace)*.
- *The third way (an ability given, received by faith)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*, and *Trent (Session VI, canon 4, on the Molinist reading)* defeats *The third way (an ability given, received by faith)*.
- *Thomist (Aquinas; Garrigou-Lagrange)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*, and *Trent (Session VI, canon 4, on the Molinist reading)* defeats *Thomist (Aquinas; Garrigou-Lagrange)*.
- *Reformed (the Canons of Dort)* defeats *Remonstrant (the Five Articles, 1610)*, and *Trent (Session VI, canon 4, on the Molinist reading)* defeats *Reformed (the Canons of Dort)*.
- *Thomist (Aquinas; Garrigou-Lagrange)* defeats *Remonstrant (the Five Articles, 1610)*, and *Trent (Session VI, canon 4, on the Molinist reading)* defeats *Thomist (Aquinas; Garrigou-Lagrange)*.
- *Reformed (the Canons of Dort)* defeats *The objection from the Spirit's resistance*, and *Trent (Session VI, canon 4, on the Molinist reading)* defeats *Reformed (the Canons of Dort)*.
- *Thomist (Aquinas; Garrigou-Lagrange)* defeats *The objection from the Spirit's resistance*, and *Trent (Session VI, canon 4, on the Molinist reading)* defeats *Thomist (Aquinas; Garrigou-Lagrange)*.

**What this rests on.** The reasons state 14 defeats and 27 absences of defeat, each a cell of the defeat table, `solaGratiaDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Trent (Session VI, canon 4, on the Molinist reading)*, weakest at *disputed*:
  - The free will, moved by God, cooperates by assenting to God's call — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - The free will, moved by God, can refuse its assent if it wishes — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - Grace is received by faith alone (encoded as a denial, so it ranks disputed) — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]
  - an inference step — [8, I-II q.111 a.2]; [158, Canons of Dort, III/IV, art. 12]; [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - an inference step — [8, I-II q.10 a.4 ad 3]; [8, I-II q.112 a.3]; [169, Trent, Session VI (1547), canon 4]; [44, 45]
- *The third way (an ability given, received by faith)*, weakest at *disputed*:
  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]

- *Romans 11:6 (by grace, so not by works)*, weakest at *consensus*:
  - Romans 11:6 — if it is by grace, it is no longer on the basis of works — Rom 11:6
  - an inference step — [169, Trent, Session VI (1547), ch. 8]; [44, 36]; [158, Five Arminian Articles (1610), art. 4]; [158, Canons of Dort, III/IV, art. 10]
- *Remonstrant (the Five Articles, 1610)*, weakest at *disputed*:
  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves — [158, Five Arminian Articles (1610), art. 4]
- *The objection from the Spirit's resistance*, weakest at *disputed*:
  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves — [158, Five Arminian Articles (1610), art. 4]
  - Those who obstinately resist the Spirit can grieve and lose him — [1, Solid Declaration II.83]; [1, Solid Declaration XI.42]
  - The blasphemy against the Spirit is impenitence to the end: grace refused till death — [157, 325]; [8, II-II q.14 a.1]; [25, 74]
  - an inference step — [157, 325]; [156, On Rebuke and Grace, ch. 43]
- *Reformed (the Canons of Dort)*, weakest at *disputed*:
  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves (encoded as a denial, so it ranks disputed) — [158, Canons of Dort, III/IV, art. 9]
  - an inference step — [151, ad loc. Eph 2:8]; [31, 228–229]
  - an inference step — [9, 600]; [9, 681]; [158, Five Arminian Articles (1610), art. 4]
  - an inference step — [10, 527–565]
  - an inference step — [1, Solid Declaration II.89]; [1, Solid Declaration II.60]; [1, Solid Declaration XI.41]
- *Lutheran (the Formula of Concord)*, weakest at *disputed*:
  - Those who obstinately resist the Spirit can grieve and lose him — [1, Solid Declaration II.83]; [1, Solid Declaration XI.42]
  - Conversion is God's work alone: God regenerates, and the will does nothing to it — [1, Solid Declaration II.89]; [1, Solid Declaration II.90]
  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]
- *Wesleyan (preventing grace)*, weakest at *disputed*:
  - The grace that saves can be finally refused — [186, 397]
  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]
- *Thomist (Aquinas; Garrigou-Lagrange)*, weakest at *disputed*:
  - In converting grace God is the sole mover: the mind is moved and does not move — [8, I-II q.111 a.2]; [62, ch. IV]

- The free will, moved by God, cooperates by assenting to God's call — [169, Trent, Session VI (1547), canon 4]; [44, 45]
- The free will, moved by God, can refuse its assent if it wishes — [169, Trent, Session VI (1547), canon 4]; [44, 45]
- Grace truly sufficient, giving the power to do good, is resisted — [62, ch. VI]
- Justifying grace, once given, can be lost — [8, II-II q.24 a.11]; [169, Trent, Session VI (1547), canon 23]
- Grace is received by faith alone (encoded as a denial, so it ranks disputed) — [8, II-II q.4 a.3]; [8, I-II q.113 a.4 ad 1]; [169, Trent, Session VI (1547), canon 9]
- an inference step — [144]; [8, I-II q.112 a.3]; [62, ch. VII]

**`third_way_not_forced`**
Nor is the third way forced. A maximal defensible position holds Trent, which condemns faith alone, and cannot hold the third way with it.

```
theorem third_way_not_forced : ¬Framework.SkepticallyAccepted
    solaGratiaDispute.defeats Party.thirdWay
-- axioms: propext, Classical.choice, Quot.sound
```

**`dort_stands_with_the_thomists`**
**Dort and the Thomists stand together**: one reading satisfies every premise and every conclusion of both, so neither defeats the other. The Thomist position weighed here takes no side on the will's passivity. It holds that the will is "not merely passive" and draws nothing from it, so this result does not show that the Thomists hold the third part of sola gratia. Read in the Molinists' sense, the phrase cannot be held with Dort (`whereTheAgentReadingFalls`); read in Garrigou-Lagrange's, it can (`dort_holds_with_garrigou_lagrange`). They differ on faith alone and on perseverance, which this dispute does not weigh between them.

```
theorem dort_stands_with_the_thomists : solaGratiaDispute.StandTogether
    [Party.reformed, Party.thomist]
-- axioms: propext, Classical.choice, Quot.sound
```

**`thomistsWithDort`**
The Thomists, defended with Dort.

***Thomist (Aquinas; Garrigou-Lagrange)* is accepted on some resolution.**

- A position holding *Romans 11:6 (by grace, so not by works)*, *Reformed (the Canons of Dort)*, *Thomist (Aquinas; Garrigou-Lagrange)* can be held.
- None of *Romans 11:6 (by grace, so not by works)*, *Reformed (the Canons of Dort)*, *Thomist (Aquinas; Garrigou-Lagrange)* defeats another, and each attack on them is answered from among them:
  - *Trent (Session VI, canon 4, on the Molinist reading)* defeats *Reformed (the Canons of Dort)*, and *Reformed (the Canons of Dort)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*.

- *Remonstrant (the Five Articles, 1610)* defeats *Reformed (the Canons of Dort)*, and *Reformed (the Canons of Dort)* defeats *Remonstrant (the Five Articles, 1610)*.
- *Lutheran (the Formula of Concord)* defeats *Reformed (the Canons of Dort)*, and *Reformed (the Canons of Dort)* defeats *Lutheran (the Formula of Concord)*.
- *Wesleyan (preventing grace)* defeats *Reformed (the Canons of Dort)*, and *Reformed (the Canons of Dort)* defeats *Wesleyan (preventing grace)*.
- *The objection from the Spirit's resistance* defeats *Reformed (the Canons of Dort)*, and *Reformed (the Canons of Dort)* defeats *The objection from the Spirit's resistance*.
- *Trent (Session VI, canon 4, on the Molinist reading)* defeats *Thomist (Aquinas; Garrigou-Lagrange)*, and *Reformed (the Canons of Dort)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*.
- *Remonstrant (the Five Articles, 1610)* defeats *Thomist (Aquinas; Garrigou-Lagrange)*, and *Reformed (the Canons of Dort)* defeats *Remonstrant (the Five Articles, 1610)*.
- *Lutheran (the Formula of Concord)* defeats *Thomist (Aquinas; Garrigou-Lagrange)*, and *Reformed (the Canons of Dort)* defeats *Lutheran (the Formula of Concord)*.
- *Wesleyan (preventing grace)* defeats *Thomist (Aquinas; Garrigou-Lagrange)*, and *Reformed (the Canons of Dort)* defeats *Wesleyan (preventing grace)*.
- *The third way (an ability given, received by faith)* defeats *Thomist (Aquinas; Garrigou-Lagrange)*, and *Thomist (Aquinas; Garrigou-Lagrange)* defeats *The third way (an ability given, received by faith)*.
- *The objection from the Spirit's resistance* defeats *Thomist (Aquinas; Garrigou-Lagrange)*, and *Reformed (the Canons of Dort)* defeats *The objection from the Spirit's resistance*.

**What this rests on.** The reasons state 17 defeats and 16 absences of defeat, each a cell of the defeat table, `solaGratiaDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Romans 11:6 (by grace, so not by works)*, weakest at *consensus*:
  - Romans 11:6 — if it is by grace, it is no longer on the basis of works — Rom 11:6
  - an inference step — [169, Trent, Session VI (1547), ch. 8]; [44, 36]; [158, Five Arminian Articles (1610), art. 4]; [158, Canons of Dort, III/IV, art. 10]
- *Reformed (the Canons of Dort)*, weakest at *disputed*:
  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves (encoded as a denial, so it ranks disputed) — [158, Canons of Dort, III/IV, art. 9]
  - an inference step — [151, ad loc. Eph 2:8]; [31, 228–229]
  - an inference step — [9, 600]; [9, 681]; [158, Five Arminian Articles (1610), art. 4]
  - an inference step — [10, 527–565]
  - an inference step — [1, Solid Declaration II.89]; [1, Solid Declaration II.60]; [1, Solid Declaration XI.41]
- *Thomist (Aquinas; Garrigou-Lagrange)*, weakest at *disputed*:

  - In converting grace God is the sole mover: the mind is moved and does not move — [8, I-II q.111 a.2]; [62, ch. IV]
  - The free will, moved by God, cooperates by assenting to God's call — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - The free will, moved by God, can refuse its assent if it wishes — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - Grace truly sufficient, giving the power to do good, is resisted — [62, ch. VI]
  - Justifying grace, once given, can be lost — [8, II-II q.24 a.11]; [169, Trent, Session VI (1547), canon 23]
  - Grace is received by faith alone (encoded as a denial, so it ranks disputed) — [8, II-II q.4 a.3]; [8, I-II q.113 a.4 ad 1]; [169, Trent, Session VI (1547), canon 9]
  - an inference step — [144]; [8, I-II q.112 a.3]; [62, ch. VII]

- *Trent (Session VI, canon 4, on the Molinist reading)*, weakest at *disputed*:
  - The free will, moved by God, cooperates by assenting to God's call — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - The free will, moved by God, can refuse its assent if it wishes — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - Grace is received by faith alone (encoded as a denial, so it ranks disputed) — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]
  - an inference step — [8, I-II q.111 a.2]; [158, Canons of Dort, III/IV, art. 12]; [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - an inference step — [8, I-II q.10 a.4 ad 3]; [8, I-II q.112 a.3]; [169, Trent, Session VI (1547), canon 4]; [44, 45]

- *Remonstrant (the Five Articles, 1610)*, weakest at *disputed*:
  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves — [158, Five Arminian Articles (1610), art. 4]

- *Lutheran (the Formula of Concord)*, weakest at *disputed*:
  - Those who obstinately resist the Spirit can grieve and lose him — [1, Solid Declaration II.83]; [1, Solid Declaration XI.42]
  - Conversion is God's work alone: God regenerates, and the will does nothing to it — [1, Solid Declaration II.89]; [1, Solid Declaration II.90]
  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]

- *Wesleyan (preventing grace)*, weakest at *disputed*:
  - The grace that saves can be finally refused — [186, 397]
  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]

- *The third way (an ability given, received by faith)*, weakest at *disputed*:

  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]

- *The objection from the Spirit's resistance*, weakest at *disputed*:
  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves — [158, Five Arminian Articles (1610), art. 4]
  - Those who obstinately resist the Spirit can grieve and lose him — [1, Solid Declaration II.83]; [1, Solid Declaration XI.42]
  - The blasphemy against the Spirit is impenitence to the end: grace refused till death — [157, 325]; [8, II-II q.14 a.1]; [25, 74]
  - an inference step — [157, 325]; [156, On Rebuke and Grace, ch. 43]

`thomist_defensible`
**The Thomists can be defended, with Dort**: some maximal defensible position holds both, with what every party holds. Between them they answer every attack on either.

```
theorem thomist_defensible : Framework.CredulouslyAccepted
    solaGratiaDispute.defeats Party.thomist
-- axioms: propext, Classical.choice, Quot.sound
```

`thomistsAnsweredByTrent`
Why the Thomists are not forced: a maximal defensible position holds Trent on the Molinist reading, and Trent defeats them.

***Thomist (Aquinas; Garrigou-Lagrange)* is not accepted on every resolution.**

- A position holding *Romans 11:6 (by grace, so not by works)*, *Trent (Session VI, canon 4, on the Molinist reading)*, *Remonstrant (the Five Articles, 1610)*, *The objection from the Spirit's resistance* can be held, and it holds *Trent (Session VI, canon 4, on the Molinist reading)*; *Trent (Session VI, canon 4, on the Molinist reading)* conflicts with *Thomist (Aquinas; Garrigou-Lagrange)*: *Trent (Session VI, canon 4, on the Molinist reading)* defeats *Thomist (Aquinas; Garrigou-Lagrange)*, and *Thomist (Aquinas; Garrigou-Lagrange)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*.

- None of *Romans 11:6 (by grace, so not by works)*, *Trent (Session VI, canon 4, on the Molinist reading)*, *Remonstrant (the Five Articles, 1610)*, *The objection from the Spirit's resistance* defeats another, and each attack on them is answered from among them:
  - *Reformed (the Canons of Dort)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*, and *Trent (Session VI, canon 4, on the Molinist reading)* defeats *Reformed (the Canons of Dort)*.
  - *Lutheran (the Formula of Concord)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*, and *Trent (Session VI, canon 4, on the Molinist reading)* defeats *Lutheran (the Formula of Concord)*.
  - *Wesleyan (preventing grace)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*, and *Trent (Session VI, canon 4, on the Molinist reading)* defeats *Wesleyan (preventing grace)*.

- *The third way (an ability given, received by faith)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*, and *Trent (Session VI, canon 4, on the Molinist reading)* defeats *The third way (an ability given, received by faith)*.
- *Thomist (Aquinas; Garrigou-Lagrange)* defeats *Trent (Session VI, canon 4, on the Molinist reading)*, and *Trent (Session VI, canon 4, on the Molinist reading)* defeats *Thomist (Aquinas; Garrigou-Lagrange)*.
- *Reformed (the Canons of Dort)* defeats *Remonstrant (the Five Articles, 1610)*, and *Trent (Session VI, canon 4, on the Molinist reading)* defeats *Reformed (the Canons of Dort)*.
- *Thomist (Aquinas; Garrigou-Lagrange)* defeats *Remonstrant (the Five Articles, 1610)*, and *Trent (Session VI, canon 4, on the Molinist reading)* defeats *Thomist (Aquinas; Garrigou-Lagrange)*.
- *Reformed (the Canons of Dort)* defeats *The objection from the Spirit's resistance*, and *Trent (Session VI, canon 4, on the Molinist reading)* defeats *Reformed (the Canons of Dort)*.
- *Thomist (Aquinas; Garrigou-Lagrange)* defeats *The objection from the Spirit's resistance*, and *Trent (Session VI, canon 4, on the Molinist reading)* defeats *Thomist (Aquinas; Garrigou-Lagrange)*.

**What this rests on.** The reasons state 14 defeats and 27 absences of defeat, each a cell of the defeat table, `solaGratiaDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Trent (Session VI, canon 4, on the Molinist reading)*, weakest at *disputed*:
  - The free will, moved by God, cooperates by assenting to God's call — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - The free will, moved by God, can refuse its assent if it wishes — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - Grace is received by faith alone (encoded as a denial, so it ranks disputed) — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]
  - an inference step — [8, I-II q.111 a.2]; [158, Canons of Dort, III/IV, art. 12]; [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - an inference step — [8, I-II q.10 a.4 ad 3]; [8, I-II q.112 a.3]; [169, Trent, Session VI (1547), canon 4]; [44, 45]
- *Thomist (Aquinas; Garrigou-Lagrange)*, weakest at *disputed*:
  - In converting grace God is the sole mover: the mind is moved and does not move — [8, I-II q.111 a.2]; [62, ch. IV]
  - The free will, moved by God, cooperates by assenting to God's call — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - The free will, moved by God, can refuse its assent if it wishes — [169, Trent, Session VI (1547), canon 4]; [44, 45]
  - Grace truly sufficient, giving the power to do good, is resisted — [62, ch. VI]

  - Justifying grace, once given, can be lost — [8, II-II q.24 a.11]; [169, Trent, Session VI (1547), canon 23]
  - Grace is received by faith alone (encoded as a denial, so it ranks disputed) — [8, II-II q.4 a.3]; [8, I-II q.113 a.4 ad 1]; [169, Trent, Session VI (1547), canon 9]
  - an inference step — [144]; [8, I-II q.112 a.3]; [62, ch. VII]
- *Romans 11:6 (by grace, so not by works)*, weakest at *consensus*:
  - Romans 11:6 — if it is by grace, it is no longer on the basis of works — Rom 11:6
  - an inference step — [169, Trent, Session VI (1547), ch. 8]; [44, 36]; [158, Five Arminian Articles (1610), art. 4]; [158, Canons of Dort, III/IV, art. 10]
- *Remonstrant (the Five Articles, 1610)*, weakest at *disputed*:
  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves — [158, Five Arminian Articles (1610), art. 4]
- *The objection from the Spirit's resistance*, weakest at *disputed*:
  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves — [158, Five Arminian Articles (1610), art. 4]
  - Those who obstinately resist the Spirit can grieve and lose him — [1, Solid Declaration II.83]; [1, Solid Declaration XI.42]
  - The blasphemy against the Spirit is impenitence to the end: grace refused till death — [157, 325]; [8, II-II q.14 a.1]; [25, 74]
  - an inference step — [157, 325]; [156, On Rebuke and Grace, ch. 43]
- *Reformed (the Canons of Dort)*, weakest at *disputed*:
  - What Stephen's hearers resisted in Acts 7:51 was the grace that saves (encoded as a denial, so it ranks disputed) — [158, Canons of Dort, III/IV, art. 9]
  - an inference step — [151, ad loc. Eph 2:8]; [31, 228–229]
  - an inference step — [9, 600]; [9, 681]; [158, Five Arminian Articles (1610), art. 4]
  - an inference step — [10, 527–565]
  - an inference step — [1, Solid Declaration II.89]; [1, Solid Declaration II.60]; [1, Solid Declaration XI.41]
- *Lutheran (the Formula of Concord)*, weakest at *disputed*:
  - Those who obstinately resist the Spirit can grieve and lose him — [1, Solid Declaration II.83]; [1, Solid Declaration XI.42]
  - Conversion is God's work alone: God regenerates, and the will does nothing to it — [1, Solid Declaration II.89]; [1, Solid Declaration II.90]
  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]
- *Wesleyan (preventing grace)*, weakest at *disputed*:
  - The grace that saves can be finally refused — [186, 397]

  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]

- *The third way (an ability given, received by faith)*, weakest at *disputed*:
  - Grace is received by faith alone — [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9]

`thomist_not_forced`
Nor are the Thomists forced. A maximal defensible position holds Trent on the Molinist reading, with the Remonstrants and the objection, and cannot hold the Thomists with them: the dispute between the two Catholic schools, which Rome left open in 1607, is a standoff here too.

```
theorem thomist_not_forced : ¬Framework.SkepticallyAccepted
    solaGratiaDispute.defeats Party.thomist
-- axioms: propext, Classical.choice, Quot.sound
```

## Appendix: the claims and their sources

Sixteen claims, in four groups: the texts every party reads, the readings of them that are in dispute, the claims Trent and the Remonstrants add, and the three parts of the conclusion.

The conclusion has three parts so that a rival can hold one part and deny another, and both rivals do. Everyone in this dispute says that salvation is by grace and not earned. Only the Reformed say that grace brings about the consent it asks for, and that in being made alive the will contributes nothing.

### Citation and classification for every atom

Every claim has a source, and the build fails if one does not. The three positions agree about the texts and disagree about what they mean, so each position's list of sources is a common list with the entries it cites differently replaced. The Reformed position cites its own account of Acts 7:51, and the Remonstrant position cites Arminius for faith as God's gift.

Dort and the Remonstrance are cited from Schaff's *Creeds of Christendom*, which prints both. Trent is cited by session and canon from Tanner's *Decrees*, the critical edition, and quoted in Waterworth's translation of 1848, at its page. Arminius is cited from Nichols's translation of his works, and Aquinas from the English Dominicans' translation of the *Summa*.

Every claim and every step carries one of four ratings: *consensus*, accepted across traditions; *well supported*, though not universally held; *plausible*; and *disputed*, actively contested. A step is rated *disputed* when a reader the library cites grants its grounds and denies its conclusion.

### Ratings for inference steps

A step's rating is its own, cited to whoever grants its grounds and denies its conclusion, or, where no one was found who does, to whoever grants both.

### Two readings of the ability God gives

Augustine distinguishes two kinds of help. "The aid without which a thing does not come to pass is one thing, and the aid by which a thing comes to pass is another." Adam was given the first, "not that by which it should be brought about that he should persevere, but that without which

he could not of free will persevere"; the saints are given the second, "so that by means of this gift they cannot help persevering" (*On Rebuke and Grace*, ch. 34). The third way's claim, that God gives the ability to believe as Adam was made able, can be read as either.

**The claims, numbered**

| | claim | kind | held | source |
|---|---|---|---|---|
| $P_1$ | Ephesians 2:1–5 — dead in trespasses, God made us alive together with Christ† | textual | Christian, hist.-gramm., consensus | Eph 2:1-5 |
| $P_2$ | Ephesians 2:8–9 — by grace you have been saved through faith, and this is not your own doing; it is the gift of God† | textual | Christian, hist.-gramm., consensus | Eph 2:8-9 |
| $P_3$ | Romans 9:16 — it depends not on human will or exertion, but on God, who has mercy† | textual | Christian, hist.-gramm., consensus | Rom 9:16 |
| $P_4$ | Romans 11:6 — if it is by grace, it is no longer on the basis of works† | textual | Christian, hist.-gramm., consensus | Rom 11:6 |
| $P_5$ | Acts 7:51 — you always resist the Holy Spirit† | textual | Christian, hist.-gramm., consensus | Acts 7:51 |
| $P_6$ | Ephesians 4:30 — do not grieve the Holy Spirit of God, by whom you were sealed† | textual | Christian, hist.-gramm., consensus | Eph 4:30 |
| $P_7$ | 1 Thessalonians 5:19 — do not quench the Spirit† | textual | Christian, hist.-gramm., consensus | 1 Thess 5:19 |
| $P_8$ | Matthew 12:31–32 — the blasphemy against the Spirit will not be forgiven† | textual | Christian, hist.-gramm., consensus | Matt 12:31-32 |
| $P_9$ | Genesis 2:16–17 — of the tree of the knowledge of good and evil you shall not eat† | textual | Christian, hist.-gramm., consensus | Gen 2:16-17 |
| $P_{10}$ | The Holy Spirit's work is resisted, by unbelievers and by believers | theological | Christian, hist.-gramm., consensus | [158, 593]; [1, Solid Declaration II.60] |
| $P_{11}$ | Those who obstinately resist the Spirit can grieve and lose him | interpretive | Christian, hist.-gramm., disputed | [1, Solid Declaration II.83]; [1, Solid Declaration XI.42] |
| $P_{12}$ | The blasphemy against the Spirit is impenitence to the end: grace refused till death | interpretive | Christian, hist.-gramm., disputed | [157, 325]; [8, II-II q.14 a.1]; [25, 74] |

| | claim | kind | held | source |
|---|---|---|---|---|
| $P_{13}$ | The grace that saves can be finally refused | theological | Arminian, disputed | [158, Five Arminian Articles (1610), art. 4]; [1, Solid Declaration XI.41]; [186, 397] |
| $P_{14}$ | God gives the ability to believe, as Adam was made able to stand or fall | theological | Christian, hist.-gramm., well supported | [156, 484]; [187, Sermon 85, III.4] |
| $P_{15}$ | Grace is received by faith alone | theological | Christian, hist.-gramm., disputed | [1, Augsburg Confession IV.1–3]; [187, Sermon 1, III.1]; [169, Trent, Session VI (1547), canon 9] |
| $P_{16}$ | In converting grace God is the sole mover: the mind is moved and does not move | theological | Roman Catholic, disputed | [8, I-II q.111 a.2]; [62, ch. IV] |
| $P_{17}$ | God moves the will intending that it attain grace | theological | Roman Catholic, well supported | [8, I-II q.112 a.3]; [144] |
| $P_{18}$ | Under operating grace the will is not merely passive: it freely consents | theological | Roman Catholic, well supported | [62, ch. IV]; [169, Trent, Session VI (1547), canon 4]; [44, 45] |
| $P_{19}$ | Grace truly sufficient, giving the power to do good, is resisted | theological | Roman Catholic, disputed | [62, ch. VI] |
| $P_{20}$ | Justifying grace, once given, can be lost | theological | Roman Catholic, disputed | [8, II-II q.24 a.11]; [169, Trent, Session VI (1547), canon 23] |
| $P_{21}$ | Zechariah 1:3 (“return to me, and I will return to you”) with Lamentations 5:21 (“restore us to yourself, O Lord”) | textual | Christian, hist.-gramm., consensus | Zech 1:3; Lam 5:21; [169, Trent, Session VI (1547), ch. 5]; [44, 33] |
| $P_{22}$ | In Ephesians 2:8, “this” ( ) points to the whole of being saved by grace through faith | linguistic | Christian, hist.-gramm., well supported | [77, 343]; [151, ad loc. Eph 2:8] |
| $P_{23}$ | Romans 9:16 is about God’s mercy in saving, not only in choosing a people for history | interpretive | Christian, hist.-gramm., well supported | [10, 527–565]; [3, 351] |
| $P_{24}$ | Faith itself is God’s gift | theological | Christian, hist.-gramm., well supported | [158, Canons of Dort, III/IV, art. 14]; [9, 681] |
| $P_{25}$ | What Stephen’s hearers resisted in Acts 7:51 was the grace that saves | interpretive | Arminian, disputed | [158, Five Arminian Articles (1610), art. 4] |

| | claim | kind | held | source |
|---|---|---|---|---|
| $P_{26}$ | The free will, moved by God, cooperates by assenting to God's call | theological | Roman Catholic, disputed | [169, Trent, Session VI (1547), canon 4]; [44, 45] |
| $P_{27}$ | The free will, moved by God, can refuse its assent if it wishes | theological | Roman Catholic, disputed | [169, Trent, Session VI (1547), canon 4]; [44, 45] |
| $P_{28}$ | Conversion is God's work alone: God regenerates, and the will does nothing to it | theological | Reformed Protestant, disputed | [158, Canons of Dort, III/IV, arts. 10–12] |
| $P_{29}$ | Salvation is by grace and not earned: grace goes before every saving act | theological | Christian, hist.-gramm., consensus | [169, Trent, Session VI (1547), chs. 5, 8]; [44, 32]; [44, 36]; [158, Five Arminian Articles (1610), arts. 3–4]; [158, Canons of Dort, III/IV, art. 10] |
| $P_{30}$ | The grace that saves brings about the consent it seeks | theological | Reformed Protestant, disputed | [158, Canons of Dort, III/IV, art. 12] |
| $P_{31}$ | In being made alive the will is passive, and contributes nothing to it | theological | Reformed Protestant, disputed | [193, X.2]; [158, Canons of Dort, III/IV, art. 12] |

† grounded in scripture alone: the reading is assumed, not argued for.

### How this is checked

**`graceInference`**
The rating of the step from Romans 11:6 to "salvation is by grace": `consensus`. Trent quotes the verse to that effect, "if it be a grace, it is not now by works" (Session VI, chapter 8); the Remonstrants' fourth article calls grace "the beginning, continuance, and accomplishment of all good"; Dort says that conversion "must be wholly ascribed to God" (III/IV, article 10).

```
def graceInference : Source :=
  { primary := trent  "ch. 8",
    supporting :=
      [waterworth 36,
       Reference.work schaffCreeds3
         (Bib.Locus.sectionRef "Five Arminian Articles (1610), art. 4"),
       Reference.work schaffCreeds3
         (Bib.Locus.sectionRef "Canons of Dort, III/IV, art. 10")],
    tradition := Tradition.christianHistoricalGrammatical,
    confidence := Confidence.consensus }
```

**`ephesiansInference`**
**The rating of the step from "this" pointing to the whole, to "faith is God's gift": `disputed`.** Robertson grants the ground and, in the same note, denies the conclusion. "This" refers

"not to [pistis] (feminine) or to [charis] (feminine also), but to the act of being saved by grace conditioned on faith on our part", and of the two words he says that grace is "God's part, 'faith' ours".

Calvin is cited for less. He is Reformed, and holds elsewhere that faith is God's gift, so he does not deny the conclusion. But he denies that this verse teaches it: Paul's "meaning is, not that faith is the gift of God, but that salvation is given to us by God". So a reader may grant the reading of "this" and still deny that the verse delivers faith as a gift.

```
def ephesiansInference : Source :=
  {
    primary :=
      Reference.work robertsonWordPictures4
        (Bib.Locus.adLoc { book := Book.ephesians, chapter := 2, verse := 8 }),
    supporting :=
      [Reference.work calvinGalatiansEphesians (Bib.Locus.pages 228 229)],
    tradition := Tradition.christianHistoricalGrammatical,
    confidence := Confidence.disputed }
```

`giftInference`

**The rating of the step from the gift to God's work alone: `disputed`.** Arminius grants both grounds. Faith is God's gift: he speaks of God, "whose benefit and gift I acknowledge faith to be" (*Apology*, article 4). And a man cannot turn to God by himself: he ascribes to grace "the commencement, the continuance and the consummation of all good". He denies the conclusion: "many persons resist the Holy Spirit and reject the grace that is offered" (*Declaration of Sentiments*).

```
def giftInference : Source :=
  { primary := Reference.work arminiusWorks1 (Bib.Locus.page 600),
    supporting :=
      [Reference.work arminiusWorks1 (Bib.Locus.page 681),
        Reference.work schaffCreeds3
          (Bib.Locus.sectionRef "Five Arminian Articles (1610), art. 4")],
    tradition := Tradition.arminian, confidence := Confidence.disputed }
```

`romansInference`

**The rating of the step from Romans 9:16, read as being about salvation, to God's work alone: `disputed`.** Arminius grants the ground: the chapter's theme is "That the Gospel, not the law, is the power of God unto salvation, not to him that worketh, but to him that believeth", and the willing and running of 9:16 is the effort by which a man "hopes that he will obtain justification and salvation apart from the mercy of God". He denies the conclusion: the mercy goes to those "who seek righteousness and salvation by faith in Christ", and grace can be refused.

```
def romansInference : Source :=
  { primary := Reference.work arminiusWorks3 (Bib.Locus.pages 527 565),
    tradition := Tradition.arminian, confidence := Confidence.disputed }
```

`cooperationInference`

**The rating of Trent's step from cooperation to "the will is not passive": `disputed`, and the dissent rests on a distinction.** Canon 4 speaks of the will "disposing and preparing itself" for justification. Aquinas grants that grace works with a will that moves, which he calls cooperating grace, and still holds that in grace's first effect "our mind is moved and does not move, but … God

is the sole mover" (I-II q.111 a.2). Dort likewise grants that the renewed will "becomes itself active" (III/IV, article 12). Both place the will's activity after a first moment in which it is only moved; the canon does not say which moment it means.

```
def cooperationInference : Source :=
  {
    primary :=
      Reference.work aquinasSumma (Bib.Locus.sectionRef "I-II q.111 a.2"),
    supporting :=
      [Reference.work schaffCreeds3
          (Bib.Locus.sectionRef "Canons of Dort, III/IV, art. 12"),
        trent  "canon 4",
        waterworth  45],
    tradition := Tradition.romanCatholic, confidence := Confidence.disputed }
```

`dissentInference`

**The rating of Trent's step from "the will can refuse" to "grace is not effectual of itself": `disputed`.** Aquinas grants the ground and denies the conclusion. "If God moves the will to anything, it is incompatible with this supposition, that the will be not moved thereto. But it is not impossible simply" (I-II q.10 a.4 ad 3). And "if God intends, while moving, that the one whose heart He moves should attain to grace, he will infallibly attain to it" (I-II q.112 a.3). On that reading the will can refuse, taken simply, and grace is effectual all the same.

```
def dissentInference : Source :=
  {
    primary :=
      Reference.work aquinasSumma (Bib.Locus.sectionRef "I-II q.10 a.4 ad 3"),
    supporting :=
      [Reference.work aquinasSumma (Bib.Locus.sectionRef "I-II q.112 a.3"),
        trent  "canon 4",
        waterworth  45],
    tradition := Tradition.romanCatholic, confidence := Confidence.disputed }
```

`textsOfResistanceInference`

The rating of the step from the texts of resistance to "the Spirit's work is resisted": `consensus`. Every party grants it. Dort says that believers "grieve the Holy Spirit" (V, article 5); Calvin, on Ephesians 4:30, that "we grieve him when we do not follow his guidance"; the Formula of Concord, citing Acts 7:51, that "those who always resist the Holy Ghost … are not converted" (Solid Declaration II.60).

```
def textsOfResistanceInference : Source :=
  { primary := dort  593,
    supporting :=
      [Reference.work calvinGalatiansEphesians (Bib.Locus.page 301),
        concord  "Solid Declaration II.60"],
    tradition := Tradition.christianHistoricalGrammatical,
    confidence := Confidence.consensus }
```

`resistanceInference`

The rating of the Remonstrants' step from resistance, read as resistance to the grace that saves, to "that grace can be finally refused": `wellSupported`. Grant that what Stephen's hearers resisted

was the grace that saves, and no reader was found who denies that it can be finally refused. The Reformed deny the ground instead, reading the resistance as made to the preached word and not to the inward work of grace. The word "resist" carries two senses here, resisting for a time and refusing to the end, and the step needs the second.

```
def resistanceInference : Source :=
  {
    primary :=
      Reference.work schaffCreeds3
        (Bib.Locus.sectionRef "Five Arminian Articles (1610), art. 4"),
    supporting := [Reference.work arminiusWorks1 (Bib.Locus.page 600)],
    tradition := Tradition.arminian, confidence := Confidence.wellSupported }
```

**`griefInference`**
The rating of the step from grieving the Spirit, read as able to end in losing him, to "the grace that saves can be finally refused": `wellSupported`. The Formula of Concord holds both: the obstinate "do not receive, but grieve and lose, the Holy Ghost" (Solid Declaration II.83). Dort denies the ground instead: God "does not wholly withdraw the Holy Spirit from his own people" (V, article 6).

```
def griefInference : Source :=
  { primary := concord  "Solid Declaration II.83",
    supporting :=
      [concord  "Solid Declaration XI.42",
        dort  593],
    tradition := Tradition.christianHistoricalGrammatical,
    confidence := Confidence.wellSupported }
```

**`blasphemyInference`**
**The rating of the step from the unforgivable sin to final refusal: `disputed`.** Augustine grants both grounds. The sin that is never forgiven is impenitence: "This impenitence then is 'the blasphemy of the Spirit, which shall not be forgiven'" (Sermon 71, §20). And he denies the conclusion: God is the one "whom no man's will resists when He wills to give salvation" (*On Rebuke and Grace*, ch. 43). The grace refused to the end is, for him, not the grace that saves.

```
def blasphemyInference : Source :=
  { primary := Reference.work npnfAugustineSermons (Bib.Locus.page 325),
    supporting :=
      [Reference.work npnfAugustineAntiPelagian
          (Bib.Locus.sectionRef "On Rebuke and Grace, ch. 43")],
    tradition := Tradition.christianHistoricalGrammatical,
    confidence := Confidence.disputed }
```

**`passiveInference`**
The rating of the step from God's work alone to the will's passivity: `wellSupported`. The Lutherans, who part from Dort at the next step, grant this one: man "does nothing whatever towards it, but only suffers what God works in him" (Formula of Concord, Solid Declaration II.89). No reader was found who grants that God alone regenerates and denies that the will is passive in it. Aquinas holds that in the justification of one who has the use of reason, God's motion "does not take place without a movement of the free-will" (I-II q.113 a.3); that is passivity in another sense, the will moved and so moving, which is not what this step denies.

```
def passiveInference : Source :=
  { primary := concord  "Solid Declaration II.89",
    supporting :=
      [Reference.work schaffCreeds3
          (Bib.Locus.sectionRef "Canons of Dort, III/IV, art. 12")],
    tradition := Tradition.christianHistoricalGrammatical,
    confidence := Confidence.wellSupported }
```

`effectualInference`

**The rating of the step from God's work alone to "grace cannot be finally refused": `disputed`.** The Formula of Concord grants the ground: conversion "is not only in part, but altogether an operation, gift, and present, and work of the Holy Ghost alone" (Solid Declaration II.89). And it denies the conclusion: "God does not force man to become godly (for those who always resist the Holy Ghost … as Stephen says of the hardened Jews, Acts 7:51, are not converted)" (II.60); the perverse will "resists the Holy Ghost, who wishes to be efficacious" (XI.41).

```
def effectualInference : Source :=
  { primary := concord  "Solid Declaration II.89",
    supporting :=
      [concord  "Solid Declaration II.60",
        concord  "Solid Declaration XI.41"],
    tradition := Tradition.christianHistoricalGrammatical,
    confidence := Confidence.disputed }
```

`asAidWithoutWhichSource`

Who reads the ability as Adam's kind of help, one that makes believing possible and can be refused: Wesley, for whom "a measure of free-will" is "supernaturally restored to every man", with "power either to resist or yield to the grace of God" (*Predestination Calmly Considered*, §§XLVI–XLVII).

```
def asAidWithoutWhichSource : Source :=
  { primary := Reference.work wesleyWorks9 (Bib.Locus.page 397),
    supporting :=
      [Reference.work npnfAugustineAntiPelagian (Bib.Locus.page 485)],
    tradition := Tradition.arminian, confidence := Confidence.disputed }
```

`asAidByWhichSource`

Who reads the ability as the saints' kind of help, one that brings believing about: Augustine, of the grace given to the saints (*On Rebuke and Grace*, ch. 34), and Dort, for which faith is God's gift "not on account of its being offered by God to man, to be accepted or rejected at his pleasure, but because it is in reality conferred" (III/IV, article 14).

```
def asAidByWhichSource : Source :=
  { primary := Reference.work npnfAugustineAntiPelagian (Bib.Locus.page 485),
    supporting := [dort  591],
    tradition := Tradition.reformedProtestant,
    confidence := Confidence.disputed }
```

### Aquinas and the Thomists

`operatingGraceInference`
The rating of the step from operating grace to God's work alone: `wellSupported`. Grant that in converting grace God is the sole mover of the will, and no reader was found who denies that God alone is the one who regenerates. The Molinists deny the ground instead, placing God as sole mover only in the will's first, indeliberate motions; for them the converting act is "due to" the will's consent, "in no way" to "the Thomistic predetermination" (Pohle, "Molinism").

```
def operatingGraceInference : Source :=
  {
    primary :=
      Reference.work aquinasSumma (Bib.Locus.sectionRef "I-II q.111 a.2"),
    supporting :=
      [garrigou  "ch. IV",
        Reference.work pohleMolinism],
    tradition := Tradition.romanCatholic,
    confidence := Confidence.wellSupported }
```

`efficacyInference`
**The rating of the step from God's intention in moving to grace effectual of itself: `disputed`.** The Molinists grant the ground and deny the conclusion. They grant that "the decree of God to bestow an efficacious grace upon a man involves with metaphysical certainty the free co-operation of the will", and deny that the grace brings it about: "the infallible success of efficacious grace is not to be ascribed to its own intrinsic nature, but to the Divine scientia media", God's knowledge of what a person would freely do (Pohle, "Molinism"). Garrigou-Lagrange holds the conclusion: "grace is intrinsically efficacious" (*Grace*, ch. VII).

```
def efficacyInference : Source :=
  { primary := Reference.work pohleMolinism,
    supporting :=
      [Reference.work aquinasSumma (Bib.Locus.sectionRef "I-II q.112 a.3"),
        garrigou  "ch. VII"],
    tradition := Tradition.romanCatholic, confidence := Confidence.disputed }
```

`asAgentOfNewLifeSource`
Who holds of the will's part what this reading takes "not merely passive" to mean: the Molinists, for whom "it is rather the will itself which by its consent" renders grace efficacious (Pohle, "Molinism"). Rated `disputed`: no Thomist reads his own claim so, and Garrigou-Lagrange says Molina "deviates from the teaching of St. Thomas" here.

```
def asAgentOfNewLifeSource : Source :=
  { primary := Reference.work pohleMolinism,
    tradition := Tradition.romanCatholic, confidence := Confidence.disputed }
```

`asDispositionSource`
Who reads "not merely passive" as the will acting while God alone is the agent of the new life: Garrigou-Lagrange, for whom the will's consent, "although as a disposition it precedes it [grace] in the genus or order of material cause, it nevertheless follows it in the genus or order of formal, efficient, and final cause" (*Grace*, ch. X); and Aquinas, for whom the movement of the free will "is

not the cause of grace, but the effect" (I-II q.111 a.2 ad 2). Rated `disputed`: Garrigou-Lagrange himself lists Calvin's "merely passive" among the errors (ch. IV), and a Reformed reader may take that as a denial of the third part in Dort's sense, not only in another.

```
def asDispositionSource : Source :=
  { primary := garrigou  "ch. X",
    supporting :=
      [Reference.work aquinasSumma
          (Bib.Locus.sectionRef "I-II q.111 a.2 ad 2")],
    tradition := Tradition.romanCatholic, confidence := Confidence.disputed }
```

### The citations

**`baseCite`**
The common list of sources: the texts, the readings, the claims of each position, and the parts of the conclusion. Each position replaces only the entries it cites differently.

```
def baseCite : Claim → AtomMeta
```

**`reformedCite`**
The Reformed citations. Dort does not cite Acts 7:51. What it gives is an account of those who refuse the call: "It is not the fault of the gospel, nor of Christ offered therein, nor of God, who calls men by the gospel … that those who are called by the ministry of the Word refuse to come and be converted. The fault lies in themselves" (III/IV, article 9). Read with Acts 7:51, that is the Reformed answer: what Stephen's hearers resisted was the outward call of the preached word, not the grace that saves.

```
def reformedCite : Claim → AtomMeta :=
  fun x =>
    match x with
    | Claim.acts7_51ResistsSavingGrace =>
      {
        label :=
          "What Stephen's hearers resisted in Acts 7:51 was the grace that saves",
        kind := PremiseKind.interpretive,
        source :=
          {
            primary :=
              Reference.work schaffCreeds3
                (Bib.Locus.sectionRef "Canons of Dort, III/IV, art. 9"),
            tradition := Tradition.reformedProtestant,
            confidence := Confidence.disputed } }
    | a => baseCite a
```

**`tridentineCite`**
Trent's citations: the texts and canon 4, as `baseCite` has them.

```
def tridentineCite : Claim → AtomMeta :=
  baseCite
```

**`remonstrantCite`**
The Remonstrant citations. That faith is God's gift is cited to Arminius, who affirms it on grounds of his own, and not to Dort, which affirms it in a sense he rejects.

```
def remonstrantCite : Claim → AtomMeta :=
  fun x =>
    match x with
    | Claim.faithIsGodsGift =>
      { label := "Faith itself is God's gift", kind := PremiseKind.theological,
        source :=
          { primary := Reference.work arminiusWorks1 (Bib.Locus.page 681),
            tradition := Tradition.arminian,
            confidence := Confidence.wellSupported } }
    | a => baseCite a
```

**lutheranCite**
The Lutheran citations: the Formula of Concord for what the Lutherans hold, in its own words.

```
def lutheranCite : Claim → AtomMeta
```

**wesleyanCite**
The Wesleyan citations: Wesley for what Wesley holds.

```
def wesleyanCite : Claim → AtomMeta
```

## Spirit baptism — at conversion, after it, or in the sacraments

### Spirit baptism: the question and its answers

John the Baptist told the crowds at the Jordan that one was coming after him who was greater than he:

> "I have baptized you with water, but he will baptize you with the Holy Spirit." (Mark 1:8)

Every Christian tradition agrees that Jesus is the one John meant. They do not agree on when he does it. Is the baptism with the Spirit something every Christian receives in becoming a Christian? Or is it a second experience, to be sought after conversion? Or is the Spirit given in the sacraments, in water baptism and in confirmation? This argument sets out the answers, each in the words of those who give it, and checks what follows from each.

The question is asked mostly *among* Protestants, and it concerns what follows conversion, not justification itself. So it is an argument of its own, and not a party to the sola fide dispute. Its sides do not line up with that dispute's either. Lutherans and Rome have confessed together "that sinners are justified by faith in the saving action of God in Christ" (the *Joint Declaration*, §25), and that the Lutheran teaching it states "does not fall under the condemnations from the Council of Trent" (§41). Baptists, Pentecostals and the holiness churches did not sign it. Lutherans, the Reformed, Baptists, Pentecostals and the holiness churches all hold that faith *alone* justifies. Rome does not teach that, but agreed in the *Joint Declaration* that the Lutheran teaching is not condemned by Trent. On Spirit baptism the lines fall elsewhere. Lutherans stand partly with Rome, because they hold that the Spirit is given in water baptism, and Baptists stand with the Reformed.

#### Three answers, four positions

Paul wrote to the church at Corinth, "in one Spirit we were all baptized into one body" (1 Corinthians 12:13). James Dunn, in *Baptism in the Holy Spirit*, and John Stott read that verse as the baptism in the Spirit that Christ gives. It is part of becoming a Christian, they hold, so there is no second one to seek.

Two traditions answer that there is a second, after conversion. This page calls them together *the subsequence views*.

- **The Pentecostal view.** The Assemblies of God, in a position paper of 2010, hold that at conversion the Spirit baptizes the believer into the body of Christ. On their reading 1 Corinthians 12:13 is baptism *by* the Spirit: "the Holy Spirit is the instrument". Then, in "a subsequent and distinct experience, Christ will baptize in the Holy Spirit", as in Samaria (Acts 8) and at Ephesus (Acts 19), to empower the believer. Robert Menzies and Roger Stronstad reach the second gift from Luke rather than from Paul: Luke's baptism in the Spirit, they hold, is prophetic empowerment.

- **The holiness view.** *Entire sanctification* is a second work of grace after conversion, in which the believer is cleansed from sin and made perfect in love. The holiness view holds that this is the baptism with the Spirit. The Church of the Nazarene confesses that entire sanctification "is wrought by the baptism with or infilling of the Holy Spirit" (*Manual* 2023, Article X). The view is contested from within its own tradition. John Wesley, whose teaching on the second work the holiness churches carry on, held the second work and declined the name: "they all 'received the Holy Ghost' when they were justified". In 2010 the faculty of the Nazarene

seminary, who keep entire sanctification, wrote that they no longer hold that reading of the Spirit's baptism to be exegetically tenable.

The third answer is Rome's. The Spirit is given in water baptism, "new birth in the Holy Spirit", and in confirmation, "the full outpouring of the Holy Spirit as once granted to the apostles on the day of Pentecost". Lutherans hold the first half, and keep confirmation as a rite, not a sacrament. This is a later gift too, but a sacramental one, not a second baptism beyond the sacraments. The Catholic charismatic renewal speaks of a "baptism in the Spirit" of its own, and it is not encoded here.

Two questions are not encoded yet.

- **Tongues.** The Assemblies of God hold that speaking in tongues is the *initial evidence* of Spirit baptism, the first outward sign that a believer has received it (their paper, summary statement 5). To rate that claim honestly needs a reader who grants the subsequence view and still denies the evidence doctrine, since everyone who denies subsequence denies it trivially. Pentecostal dissenters are known, Gordon Fee and F. F. Bosworth among them, but their words could not be verified. So the claim is left out rather than rated from memory.
- **Paul's word and Luke's.** "Baptized in the Spirit" may not mean the same in 1 Corinthians 12:13 as in Acts. Menzies grants that Paul's baptism in the Spirit comes at conversion, and holds that Luke's is a different, later gift. If he is right, the conversion view and the Pentecostal view are partly answering different questions. The encoding uses one word for both, and a dilemma over the word is the natural next step.

### Where it turns

The argument turns on the Acts narratives. The Pentecostal view holds that they are a pattern for believers today. Stott reads them as unrepeatable transitions, which set no pattern. When the four views are weighed against one another, no view wins outright. Each is answered by a rival it answers in turn, and every view rests somewhere on a claim rated `disputed`, the lowest rating, so the ratings cannot break the tie (`spirit_baptism_forces_nothing`). That is not the same as any view being false. The views fall into two groups that can each be held together: the conversion and sacramental views, and the two subsequence views. Each view can be defended from inside its group, and no position holds views from both.

### The questions the later chapters take

- **What does each view rest on, and can Acts be read as Stott reads it?** Each view is set out from its own texts and checked. The Pentecostal view cannot read Acts as transitions at all, and the variety of Acts meets its pattern at a step the Assemblies of God contest ("Each view from its own texts, and what Acts can carry").
- **Weighed against each other, which view wins?** None wins outright. Four pairs of views answer each other, and every view can be defended ("Weighing the four views").
- **What does each claim mean, and who holds it?** Every claim, with its source and its rating ("Appendix: the claims and their sources").

### Each view from its own texts, and what Acts can carry

Each of the four views starts from a text and a reading of it. Dunn and Stott start from Paul: "in one Spirit we were all baptized into one body" (1 Corinthians 12:13), read as the baptism Christ gives every believer. From that, Spirit baptism comes at conversion, and if it comes at conversion there is no second one to seek. The Assemblies of God start from the same verse read another way, as the Spirit baptizing the believer into the body, and then from Luke: in Samaria and at Ephesus people who had believed and been baptized received the Spirit afterwards, when the apostles laid hands on them (Acts 8:14–17; 19:1–7). Read as a pattern of empowerment for believers today, those episodes give a second baptism in the Spirit to seek. The Church of the Nazarene starts from entire sanctification, the second work of grace, and holds that it is wrought by the baptism with the Spirit. Rome starts from Peter at Pentecost:

> "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit." (Acts 2:38)

The Spirit is given in water baptism and fully in confirmation, so there is no second baptism to seek beyond the sacraments.

Each view, granted its premises, delivers its conclusion, and each can be held without contradiction (`conversionCase_establishes`, `pentecostalCase_establishes`, `holinessCase_establishes`, `sacramentalCase_establishes`). That much is a check of validity. It does not show that any of the readings is right, and every reading of 1 Corinthians 12:13 here is rated `disputed`, because each side rejects the other's.

#### What Acts can carry

So much rests on how Luke's narratives are read that two further arguments are set out about them. The first is from the variety of Acts. The Spirit falls on Cornelius's household as they hear the word, before they are baptized (10:44); at Pentecost it is promised with baptism (2:38); in Samaria and at Ephesus it comes later, with hands laid on (8:17; 19:6). Acts gives no one order, so no one episode is the pattern (`varietyCase_establishes`). The second is Stott's. The later reception of the Spirit in Samaria and at Ephesus marks steps in the gospel's spread, unrepeatable transitions, and so sets no norm for believers today (`transitionCase_establishes`).

A Pentecostal cannot also read Acts as Stott does. The view's own premise is that the narratives are a pattern, and Stott's reading denies it, so the two claims, taken at their word, cannot both be held (`pentecostal_cannot_read_acts_as_transitions`). Read as a pattern, the narratives then collide with the variety of Acts, at one step: from Acts 10 and 2:38 to "no one episode is the pattern". The Assemblies of God deny that step. They grant Acts 10, and their paper lists Acts 10:44–46 as evidence *for* a later experience (`whereTheVarietyMeetsThePattern`). So the Pentecostal view must read Acts as a pattern and answer its variety, and its answer is a reading of Acts 10 that the step's rating records as disputed.

The other views' readings of Acts are not checked here: Stott's reason for holding that Luke's narratives set no order for later believers, Dunn's argument that the Samaritans were not yet believers before they received the Spirit, and Rome's reading of Acts 8:17 and 19:6 as confirmation (Catechism 1288). The chapter "Weighing the four views" sets the four views against one another.

### How this is checked

### The conversion view

**`corinthiansToConversion`**
From 1 Corinthians 12:13, read as Christ baptizing in the Spirit, to Spirit baptism at conversion. Rated `disputed`, conservatively: the Assemblies of God deny its conclusion by denying a ground, the conversion reading.

> $(P_1 \wedge P_5) \rightarrow P_{13}$ — would give: *Every believer is baptized in the Spirit at conversion*

**`conversionExcludesASecond`**
If every believer is baptized in the Spirit at conversion, there is no second Spirit baptism to seek. Rated `disputed`: Menzies grants that Paul's baptism in the Spirit comes at conversion and holds that Luke's is a second gift, to be sought. Whether he denies this step or uses the word in two senses is not yet encoded.

> $P_{13} \rightarrow \neg P_{14}$ — would deny: *A baptism in the Spirit distinct from and after conversion is to be sought*

**`conversionCase`** — At conversion (Dunn, Stott)
**The conversion view**, as Dunn and Stott hold it: every believer is baptized in the Spirit at conversion, so there is no second Spirit baptism to seek.

(1) $P_1$ — *1 Corinthians 12:13 — in one Spirit we were all baptized into one body*
(2) $P_5$ — *1 Corinthians 12:13 is the baptism in the Spirit Christ gives, received by every believer at conversion*
(3) $(P_1 \wedge P_5) \rightarrow P_{13}$
(4) $P_{13} \rightarrow \neg P_{14}$ — would deny: *A baptism in the Spirit distinct from and after conversion is to be sought*

$\vdash P_{13}$ — at issue: *Every believer is baptized in the Spirit at conversion*

*Grounded in scripture alone:* 1 Corinthians 12:13 — in one Spirit we were all baptized into one body.

### The Pentecostal view

**`instrumentalReadingExcludesConversion`**
The Pentecostal reading of 1 Corinthians 12:13 excludes the conversion reading: if the Spirit is the instrument baptizing into the body, the verse is not Christ baptizing in the Spirit. Rated `disputed`, conservatively: Dunn and Stott deny its conclusion by denying a ground, the instrumental reading.

> $(P_1 \wedge P_6) \rightarrow \neg P_5$ — would deny: *1 Corinthians 12:13 is the baptism in the Spirit Christ gives, received by every believer at conversion*

**`actsToSecond`**
From the Acts narratives, read as a pattern of empowerment, to a second Spirit baptism to be sought. Rated `wellSupported`: its rejecters deny a ground, not the step.

> $(P_2 \wedge P_7 \wedge P_8) \rightarrow P_{14}$ — would give: *A baptism in the Spirit distinct from and after conversion is to be sought*

`pentecostalCase` — After conversion (Assemblies of God; Menzies, Stronstad)
**The Pentecostal view**, as the Assemblies of God hold it: at conversion the Spirit baptizes into the body of Christ (1 Corinthians 12:13); in a subsequent and distinct experience Christ baptizes in the Spirit, as in Samaria and at Ephesus, for empowerment.

(1) $P_1$ — *1 Corinthians 12:13 — in one Spirit we were all baptized into one body*
(2) $P_6$ — *1 Corinthians 12:13 is baptism by the Spirit into the body, not Christ baptizing in the Spirit*
(3) $P_2$ — *Acts 8:14–17 and 19:1–7 — believers, already baptized, receive the Spirit afterwards (so the Assemblies of God; Dunn denies they were yet believers)*
(4) $P_7$ — *In Luke-Acts, baptism in the Spirit is prophetic empowerment, distinct from the gift Paul ties to conversion*
(5) $P_8$ — *Luke's narratives of receiving the Spirit are a pattern for believers today*
(6) $(P_1 \wedge P_6) \rightarrow \neg P_5$ — would deny: *1 Corinthians 12:13 is the baptism in the Spirit Christ gives, received by every believer at conversion*
(7) $(P_2 \wedge P_7 \wedge P_8) \rightarrow P_{14}$
$\vdash P_{14}$ — at issue: *A baptism in the Spirit distinct from and after conversion is to be sought*

*Grounded in scripture alone:* 1 Corinthians 12:13 — in one Spirit we were all baptized into one body.

`secondWorkIsTheBaptism`
The holiness step: the second work of grace is the baptism with the Spirit, to be sought after conversion. Rated `disputed`: Wesley grants the second work and denies that it is "receiving the Holy Ghost".

$P_{10} \rightarrow P_{14}$ — would give: *A baptism in the Spirit distinct from and after conversion is to be sought*

`holinessCase` — A second work of grace (the holiness tradition)
**The holiness view**, as the Church of the Nazarene confesses it: entire sanctification is a second work of grace, and it "is wrought by the baptism with or infilling of the Holy Spirit" (*Manual* 2023, Article X). Contested from within its own tradition, by Wesley and by the Nazarene seminary faculty.

(1) $P_{10}$ — *Entire sanctification is a second work of grace after justification*
(2) $P_{10} \rightarrow P_{14}$
$\vdash P_{14}$ — at issue: *A baptism in the Spirit distinct from and after conversion is to be sought*

*No premise here rests on scripture alone.*

### The sacramental view

`actsTwoToTheSacraments`
From Acts 2:38, with the Spirit given in water baptism and fully in confirmation, to the Spirit given in the sacraments, not in an experience to be sought. Rated `disputed`, conservatively: Westminster, which holds that the grace of baptism is not tied to the moment of the rite, denies a ground, not the step.

$(P_4 \wedge P_{11} \wedge P_{12}) \rightarrow P_{15}$ — would give: *The Spirit is given in baptism and confirmation, not in a second baptism beyond the sacraments*

`sacramentsExcludeASeeking`
If the Spirit is given in the sacraments, there is no second Spirit baptism to seek beyond them. Rated `disputed`, conservatively: the Catholic charismatic renewal is its natural contester, not yet cited.

> $P_{15} \to \neg P_{14}$ — would deny: *A baptism in the Spirit distinct from and after conversion is to be sought*

`sacramentalCase` — In baptism and confirmation (Catholic)
**The sacramental view**, as Rome holds it: the Spirit is given in water baptism — "new birth in the Holy Spirit" — and fully in confirmation, "as once granted to the apostles on the day of Pentecost". A later gift, then, but a sacramental one, not a second baptism beyond the sacraments. Lutherans hold the first half, and have no sacrament of confirmation, so the view as encoded is Rome's.

(1) $P_4$ — *Acts 2:38 — repent and be baptized, and you will receive the gift of the Spirit*
(2) $P_{11}$ — *The Spirit is given in water baptism: new birth in the Holy Spirit*
(3) $P_{12}$ — *Confirmation gives the full outpouring of the Spirit, as at Pentecost and in Samaria*
(4) $(P_4 \wedge P_{11} \wedge P_{12}) \to P_{15}$
(5) $P_{15} \to \neg P_{14}$ — would deny: *A baptism in the Spirit distinct from and after conversion is to be sought*

⊢ $P_{15}$ — at issue: *The Spirit is given in baptism and confirmation, not in a second baptism beyond the sacraments*

*Grounded in scripture alone:* Acts 2:38 — repent and be baptized, and you will receive the gift of the Spirit.

### What Acts can carry: two readings of the narratives

`varietyExcludesAPattern`
Acts gives no one order: the Spirit falls as Cornelius's household hears (10:44), is promised with baptism (2:38), and comes later with the laying on of hands (8:17; 19:6). So no episode is the pattern. Rated `disputed`: the Assemblies of God grant Acts 10 and read it as evidence for subsequence.

> $(P_3 \wedge P_4) \to \neg P_8$ — would deny: *Luke's narratives of receiving the Spirit are a pattern for believers today*

`varietyCase` — Acts gives the Spirit in more than one order
**The variety of Acts**, as an argument: Acts gives the Spirit in more than one order, so no one episode is a pattern for believers today.

(1) $P_3$ — *Acts 10:44–48 — the Spirit falls on Cornelius's household before baptism*
(2) $P_4$ — *Acts 2:38 — repent and be baptized, and you will receive the gift of the Spirit*
(3) $(P_3 \wedge P_4) \to \neg P_8$

⊢ $\neg P_8$ — at issue, the denial of: *Luke's narratives of receiving the Spirit are a pattern for believers today*

*Grounded in scripture alone:* Acts 10:44–48 — the Spirit falls on Cornelius's household before baptism, Acts 2:38 — repent and be baptized, and you will receive the gift of the Spirit.

**`transitionsSetNoNorm`**
If the Samaritan and Ephesian episodes are unrepeatable transitions, they set no norm: no second Spirit baptism is to be sought on their strength. Stott's step, rated `disputed` conservatively.

> $(P_2 \wedge P_9) \to \neg P_{14}$ — would deny: *A baptism in the Spirit distinct from and after conversion is to be sought*

**`transitionCase`** — Acts 8 and 19 as transitions (Stott)
**Acts read as transitions**, as Stott reads it: the later reception of the Spirit in Samaria and at Ephesus marks steps in the gospel's spread, and sets no norm.

(1) $P_2$ — *Acts 8:14–17 and 19:1–7 — believers, already baptized, receive the Spirit afterwards (so the Assemblies of God; Dunn denies they were yet believers)*
(2) $P_9$ — *The episodes of Acts 8, 10 and 19 are unrepeatable steps in the gospel's spread, not a pattern*
(3) $(P_2 \wedge P_9) \to \neg P_{14}$
$\vdash \neg P_{14}$ — at issue, the denial of: *A baptism in the Spirit distinct from and after conversion is to be sought*

*No premise here rests on scripture alone.*

**`narrativesReadAsPattern`**
Reading the narratives as a pattern: the Assemblies of God and Stronstad.

```
def narrativesReadAsPattern : Source :=
  { primary := Reference.work stronstadCharismaticTheology,
    supporting := [Reference.work agBaptismPositionPaper],
    tradition := Tradition.christianHistoricalGrammatical,
    confidence := Confidence.disputed }
```

**`asAPattern`**
The Acts narratives, **read as a pattern for believers today**.

```
def asAPattern : Reading Claim :=
  { name := "as a pattern for believers today",
    commits := p Claim.actsNarrativesAreNormative,
    source := narrativesReadAsPattern }
```

**`pentecostalOnAPattern`** — After conversion (Assemblies of God; Menzies, Stronstad), read as a pattern for believers today
The Pentecostal view, with the Acts narratives read as a pattern.

(1) $P_1$ — *1 Corinthians 12:13 — in one Spirit we were all baptized into one body*
(2) $P_6$ — *1 Corinthians 12:13 is baptism by the Spirit into the body, not Christ baptizing in the Spirit*
(3) $P_2$ — *Acts 8:14–17 and 19:1–7 — believers, already baptized, receive the Spirit afterwards (so the Assemblies of God; Dunn denies they were yet believers)*
(4) $P_7$ — *In Luke-Acts, baptism in the Spirit is prophetic empowerment, distinct from the gift Paul ties to conversion*
(5) $P_8$ — *Luke's narratives of receiving the Spirit are a pattern for believers today*
(6) $(P_1 \wedge P_6) \to \neg P_5$ — would deny: *1 Corinthians 12:13 is the baptism in the Spirit Christ gives, received by every believer at conversion*

(7) $(P_2 \wedge P_7 \wedge P_8) \to P_{14}$

(8) $P_2 \to P_8$ — would give: *Luke's narratives of receiving the Spirit are a pattern for believers today*

$\vdash P_{14}$ — at issue: *A baptism in the Spirit distinct from and after conversion is to be sought*

*Grounded in scripture alone:* 1 Corinthians 12:13 — in one Spirit we were all baptized into one body.

### Readings, written down

**`conversionReading`**
The conversion view's world: every believer baptized in the Spirit at conversion, 1 Corinthians 12:13 read as Christ baptizing in the Spirit, the episodes of Acts as transitions, no pattern, and no second baptism to seek.

```
def conversionReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.cor12_13IsBaptismByTheSpirit => False
    | Claim.actsNarrativesAreNormative => False
    | Claim.secondSpiritBaptismToBeSought => False
    | Claim.entireSanctificationIsSecondWork => False
    | x => True
```

**`pentecostalReading`**
The Pentecostal view's world: 1 Corinthians 12:13 as baptism by the Spirit into the body, Luke's Spirit baptism as empowerment, the narratives a pattern, and a second baptism to seek.

```
def pentecostalReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.cor12_13IsChristBaptizingInTheSpirit => False
    | Claim.spiritBaptismAtConversion => False
    | Claim.actsEpisodesAreTransitions => False
    | Claim.spiritGivenInTheSacraments => False
    | x => True
```

### Each position holds

**`conversionCase_establishes`**
**Grant 1 Corinthians 12:13 read as Dunn and Stott read it, and every believer is baptized in the Spirit at conversion.**

```
theorem conversionCase_establishes : Establishes conversionCase
-- axioms: propext, Quot.sound
```

**`conversionCase_is_satisfiable`**
The conversion view can be held without contradiction.

```
theorem conversionCase_is_satisfiable : Satisfiable conversionCase.premises
-- axioms: propext, Quot.sound
```

`pentecostalCase_establishes`
**Grant the Acts narratives as a pattern of empowerment, and a second Spirit baptism is to be sought.**

```
theorem pentecostalCase_establishes : Establishes pentecostalCase
-- axioms: propext, Quot.sound
```

`pentecostalCase_is_satisfiable`
The Pentecostal view can be held without contradiction.

```
theorem pentecostalCase_is_satisfiable : Satisfiable pentecostalCase.premises
-- axioms: propext, Quot.sound
```

`holinessCase_establishes`
**Grant that the second work of grace is the Spirit's baptism, and it is to be sought.**

```
theorem holinessCase_establishes : Establishes holinessCase
-- axioms: propext, Quot.sound
```

`holinessCase_is_satisfiable`
The holiness view can be held without contradiction.

```
theorem holinessCase_is_satisfiable : Satisfiable holinessCase.premises
-- axioms: propext, Quot.sound
```

`sacramentalCase_establishes`
**Grant the Spirit given in water baptism and fully in confirmation, and the Spirit is given in the sacraments, not in an experience to be sought.**

```
theorem sacramentalCase_establishes : Establishes sacramentalCase
-- axioms: propext, Quot.sound
```

`sacramentalCase_is_satisfiable`
The sacramental view can be held without contradiction: the conversion view's world holds it too.

```
theorem sacramentalCase_is_satisfiable : Satisfiable sacramentalCase.premises
-- axioms: propext, Quot.sound
```

`varietyCase_establishes`
The variety of Acts delivers its conclusion.

```
theorem varietyCase_establishes : Establishes varietyCase
-- axioms: propext, Quot.sound
```

`varietyCase_is_satisfiable`
The variety of Acts can be held without contradiction.

```
theorem varietyCase_is_satisfiable : Satisfiable varietyCase.premises
-- axioms: propext, Quot.sound
```

**transitionCase_establishes**
Acts read as transitions delivers its conclusion.

```
theorem transitionCase_establishes : Establishes transitionCase
-- axioms: propext, Quot.sound
```

**transitionCase_is_satisfiable**
Acts read as transitions can be held without contradiction.

```
theorem transitionCase_is_satisfiable : Satisfiable transitionCase.premises
-- axioms: propext, Quot.sound
```

### What Acts can carry

**pentecostalOnAPattern_is_satisfiable**
**The first reading is coherent**: the Pentecostal view with the narratives as a pattern contradicts nothing by itself.

```
theorem pentecostalOnAPattern_is_satisfiable : Satisfiable
    pentecostalOnAPattern.premises
-- axioms: propext, Quot.sound
```

**whereTheVarietyMeetsThePattern**
**Why the variety of Acts stands against reading it as a pattern.** The crux is the step from Acts 10 and 2:38: the Spirit comes as they hear, is promised with baptism, and comes later with hands laid on, so no one episode is the pattern. What it breaks is the Pentecostal view's premise that the narratives are a pattern. The step is disputed: the Assemblies of God grant Acts 10 and read it as evidence for subsequence.

**Why *Acts gives the Spirit in more than one order* stands against *After conversion (Assemblies of God; Menzies, Stronstad), read as a pattern for believers today.***

- **The crux:** $(P_3 \wedge P_4) \to \neg P_8$, a premise of *Acts gives the Spirit in more than one order*.
- **What it does:** its conclusion does not follow without it.
- **Granted:** $P_3$, $P_4$, which the break also needs.
- **Where the rival breaks:** $P_8$ cannot be held together with $(P_3 \wedge P_4) \to \neg P_8$ and $P_3$, $P_4$; each is needed for the break, and without the crux they stand.
- **What this rests on:**
  - $P_3$ Acts 10:44–48 — the Spirit falls on Cornelius's household before baptism — *consensus*: Acts 10:44-48
  - $P_4$ Acts 2:38 — repent and be baptized, and you will receive the gift of the Spirit — *consensus*: Acts 2:38
  - the step itself — *disputed*: [66]

## Weighing the four views

The four views as parties to one dispute: at conversion; after it, as the Pentecostals hold; after it, as the holiness tradition holds; and in baptism and confirmation, as Rome holds. The Pentecostal and holiness views are *the subsequence views*: both hold a second baptism in the Spirit, after conversion, to be sought. Who defeats whom is computed from their premises and checked by the kernel.

### How to read the verdicts

- **Defeats.** One position contradicts another — denies one of its premises, its conclusion, or a claim it derives on the way — and is not the weaker of the two. A defeat that runs both ways is a *standoff*.
- **Weakest link.** A position is only as strong as its least-supported premise or step. Every party here rests on something rated `disputed`, the lowest rating, so no rating breaks a standoff.
- **Forced.** Accepted however every standoff is resolved.
- **Can be defended.** Held by some consistent position that answers every attack on its members, itself or through an ally.
- **Not forced.** Some consistent position leaves it out — which is not the same as false.

### What the weighing found

Four standoffs, and nothing else. The conversion view stands off against both subsequence views, and so does the sacramental view; the two subsequence views do not attack each other, and neither do the conversion and sacramental views. Nothing is forced (`spirit_baptism_forces_nothing`). Every view can be defended (`conversion_defensible`, `pentecostal_defensible`, `holiness_defensible`, `sacramental_defensible`), in one of two camps, and no position holds views from both: the conversion and sacramental views together, and the Pentecostal and holiness views together.

That is where the question stands in the literature, and the page says so rather than choosing. The conversion and sacramental views agree that there is no second baptism in the Spirit to seek, and differ over the rite, which this dispute does not weigh. What would decide between the two camps is argued, not weighed: what Luke's narratives are (`pentecostal_cannot_read_acts_as_transitions` says the Pentecostal view must read them as a pattern), and whether Paul's word at 1 Corinthians 12:13 and Luke's are the same baptism — a question not yet encoded.

### How this is checked

#### The dispute

**`viewNode`**
The package each view argues from.

```
def viewNode : View → ArgumentPackage Claim :=
  fun x =>
    match x with
    | View.conversion => conversionCase
    | View.pentecostal => pentecostalCase
    | View.holiness => holinessCase
    | View.sacramental => sacramentalCase
```

**spiritBaptismDispute**
The dispute over Spirit baptism: every view can be held without contradiction, delivers its conclusion, and has its steps rated.

```
def spiritBaptismDispute : Dispute Claim View :=
  { node := viewNode,
    consistent := spiritBaptismDispute._proof_1,
    sound := spiritBaptismDispute._proof_2,
    rated := spiritBaptismDispute._proof_7 }
```

**spiritBaptismDispute_defeats**
**Who defeats whom**, all 16 pairs: four standoffs, and nothing else. The conversion view and each subsequence view defeat each other — "no second to seek" against "a second to seek" — and the Pentecostal view also denies the conversion reading of 1 Corinthians 12:13. The sacramental view and each subsequence view defeat each other on the same point. Every cell is checked by the kernel.

```
theorem spiritBaptismDispute_defeats :  (i j : View),
    spiritBaptismDispute.defeats i j  (i, j)  [(View.conversion,
    View.pentecostal), (View.conversion, View.holiness), (View.pentecostal,
    View.conversion), (View.pentecostal, View.sacramental), (View.holiness,
    View.conversion), (View.holiness, View.sacramental), (View.sacramental,
    View.pentecostal), (View.sacramental, View.holiness)]
-- axioms: propext, Classical.choice, Quot.sound
```

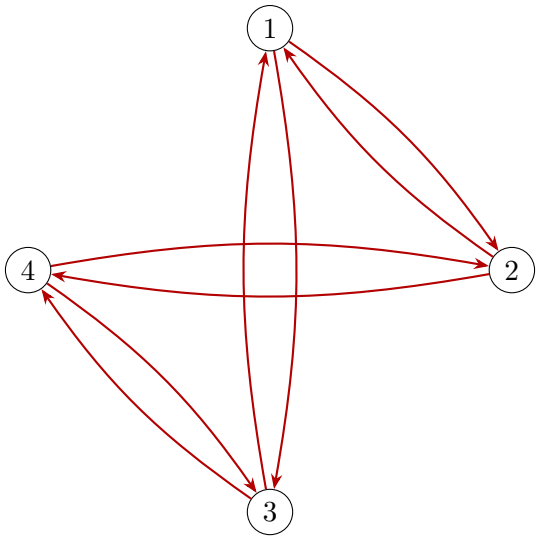
**spiritBaptismDispute_supports**
**Nothing supports anything**, in all 16 pairs. Every cell is checked by the kernel.

```
theorem spiritBaptismDispute_supports :  (i j : View),
    ¬spiritBaptismDispute.supports i j
-- axioms: propext, Classical.choice, Quot.sound
```

**spiritBaptismDispute_partOf**
Each view's case is part of its own and of no other's. Every cell is checked by the kernel.

```
theorem spiritBaptismDispute_partOf :  (i j : View),
    spiritBaptismDispute.partOf i j  i = j  (i, j)  []
-- axioms: propext, Classical.choice, Quot.sound
```

**spiritBaptismMap**
The dispute over Spirit baptism drawn: who defeats whom.




Solid: defeats. Dashed: supports. Dotted: one party's case is part of another's.

1. At conversion (Dunn, Stott)
2. After conversion (Assemblies of God; Menzies, Stronstad)
3. A second work of grace (the holiness tradition)
4. In baptism and confirmation (Catholic)

| From | To | Edge |
|---|---|---|
| 1 *At conversion (Dunn, Stott)* | 2 *After conversion (Assemblies of God; Menzies, Stronstad)* | defeats |
| 1 *At conversion (Dunn, Stott)* | 3 *A second work of grace (the holiness tradition)* | defeats |
| 2 *After conversion (Assemblies of God; Menzies, Stronstad)* | 1 *At conversion (Dunn, Stott)* | defeats |
| 2 *After conversion (Assemblies of God; Menzies, Stronstad)* | 4 *In baptism and confirmation (Catholic)* | defeats |
| 3 *A second work of grace (the holiness tradition)* | 1 *At conversion (Dunn, Stott)* | defeats |
| 3 *A second work of grace (the holiness tradition)* | 4 *In baptism and confirmation (Catholic)* | defeats |
| 4 *In baptism and confirmation (Catholic)* | 2 *After conversion (Assemblies of God; Menzies, Stronstad)* | defeats |
| 4 *In baptism and confirmation (Catholic)* | 3 *A second work of grace (the holiness tradition)* | defeats |

The defeats are the cells of `spiritBaptismDispute_defeats`, the supports the cells of `spiritBaptismDispute_supports` and the parts the cells of `spiritBaptismDispute_partOf`, each computed from the parties' premises and checked by the kernel. The attacks derived through support and through parts are reported, not counted: every verdict is computed from the defeats alone. Every derived attack is already a defeat.

`conversion_stands_with_the_sacraments`
**The conversion and sacramental views can be held together**: one reading satisfies both — every believer baptized in the Spirit at conversion, the Spirit given in the sacraments, and no second baptism to seek.

It does not show that the two agree. They differ over what the rite does, which this dispute does not weigh, and the result says only that nothing encoded here makes them contradict each other.

```
theorem conversion_stands_with_the_sacraments :
    spiritBaptismDispute.StandTogether [View.conversion, View.sacramental]
-- axioms: propext, Classical.choice, Quot.sound
```

`the_subsequence_views_stand_together`
**The two subsequence views can be held together**: a second baptism to seek, whether read as empowerment or as the second work of grace. Whether it is the same second experience, the encoding does not say.

```
theorem the_subsequence_views_stand_together :
    spiritBaptismDispute.StandTogether [View.pentecostal, View.holiness]
-- axioms: propext, Classical.choice, Quot.sound
```

### What the dispute decides

`spiritBaptismSettlesNothing`
Why nothing is forced: every view has a defeater. The conversion view has the Pentecostal, the Pentecostal and holiness views have the conversion view, and the sacramental view has the Pentecostal.

**Nothing prevails outright: every party is defeated by another.**

- *After conversion (Assemblies of God; Menzies, Stronstad)* defeats *At conversion (Dunn, Stott).*
- *At conversion (Dunn, Stott)* defeats *After conversion (Assemblies of God; Menzies, Stronstad).*
- *At conversion (Dunn, Stott)* defeats *A second work of grace (the holiness tradition).*
- *After conversion (Assemblies of God; Menzies, Stronstad)* defeats *In baptism and confirmation (Catholic).*

**What this rests on.** The reasons state 4 defeats and 0 absences of defeat, each a cell of the defeat table, `spiritBaptismDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *After conversion (Assemblies of God; Menzies, Stronstad)*, weakest at *disputed*:

  - 1 Corinthians 12:13 is baptism by the Spirit into the body, not Christ baptizing in the Spirit — [66]
  - Acts 8:14–17 and 19:1–7 — believers, already baptized, receive the Spirit afterwards (so the Assemblies of God; Dunn denies they were yet believers) — [66]; Acts 8:14-17; Acts 19:1-7
  - In Luke-Acts, baptism in the Spirit is prophetic empowerment, distinct from the gift Paul ties to conversion — [117]; [118]; [167]
  - Luke's narratives of receiving the Spirit are a pattern for believers today — [167]; [66]
  - an inference step — [66]; [51]; [166]

- *At conversion (Dunn, Stott)*, weakest at *disputed*:
  - 1 Corinthians 12:13 is the baptism in the Spirit Christ gives, received by every believer at conversion — [51]; [166]
  - an inference step — [51]; [166]; [66]
  - an inference step — [117]; [118]

- *A second work of grace (the holiness tradition)*, weakest at *disputed*:
  - Entire sanctification is a second work of grace after justification — [40, Articles of Faith, X, ¶10]; [188, to Joseph Benson, 28 December 1770]; [13]
  - an inference step — [188, to Joseph Benson, 28 December 1770]; [13]

- *In baptism and confirmation (Catholic)*, weakest at *disputed*:
  - The Spirit is given in water baptism: new birth in the Holy Spirit — [37, 1262]; [37, 1265]; [98, Small Catechism, Baptism, third part]
  - Confirmation gives the full outpouring of the Spirit, as at Pentecost and in Samaria — [37, 1302]; [37, 1288]
  - an inference step — [37, 1302]; [193, XXVIII.6]
  - an inference step — [37, 1302]

`spirit_baptism_forces_nothing`
**Nothing is forced.** Every view is in a standoff the dispute cannot resolve, and every weakest link is `disputed`, so no rating breaks a tie.

It does not show that the question is idle. Each view can be defended, and what the dispute cannot do is choose between readings rated alike.

```
theorem spirit_baptism_forces_nothing : Framework.grounded
    spiritBaptismDispute.defeats =
-- axioms: propext, Classical.choice, Quot.sound
```

`conversionStandsWithTheSacraments`
Why the conversion view can be defended: it stands with the sacramental view, and answers both subsequence views, itself.

***At conversion (Dunn, Stott)* is accepted on some resolution.**

- A position holding *At conversion (Dunn, Stott)*, *In baptism and confirmation (Catholic)* can be held.
- None of *At conversion (Dunn, Stott)*, *In baptism and confirmation (Catholic)* defeats another, and each attack on them is answered from among them:
  - *After conversion (Assemblies of God; Menzies, Stronstad)* defeats *At conversion (Dunn, Stott)*, and *At conversion (Dunn, Stott)* defeats *After conversion (Assemblies of God; Menzies, Stronstad)*.
  - *A second work of grace (the holiness tradition)* defeats *At conversion (Dunn, Stott)*, and *At conversion (Dunn, Stott)* defeats *A second work of grace (the holiness tradition)*.
  - *After conversion (Assemblies of God; Menzies, Stronstad)* defeats *In baptism and confirmation (Catholic)*, and *At conversion (Dunn, Stott)* defeats *After conversion (Assemblies of God; Menzies, Stronstad)*.
  - *A second work of grace (the holiness tradition)* defeats *In baptism and confirmation (Catholic)*, and *At conversion (Dunn, Stott)* defeats *A second work of grace (the holiness tradition)*.

**What this rests on.** The reasons state 6 defeats and 4 absences of defeat, each a cell of the defeat table, `spiritBaptismDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *At conversion (Dunn, Stott)*, weakest at *disputed*:
  - 1 Corinthians 12:13 is the baptism in the Spirit Christ gives, received by every believer at conversion — [51]; [166]
  - an inference step — [51]; [166]; [66]
  - an inference step — [117]; [118]
- *In baptism and confirmation (Catholic)*, weakest at *disputed*:
  - The Spirit is given in water baptism: new birth in the Holy Spirit — [37, 1262]; [37, 1265]; [98, Small Catechism, Baptism, third part]
  - Confirmation gives the full outpouring of the Spirit, as at Pentecost and in Samaria — [37, 1302]; [37, 1288]
  - an inference step — [37, 1302]; [193, XXVIII.6]
  - an inference step — [37, 1302]
- *After conversion (Assemblies of God; Menzies, Stronstad)*, weakest at *disputed*:
  - 1 Corinthians 12:13 is baptism by the Spirit into the body, not Christ baptizing in the Spirit — [66]
  - Acts 8:14–17 and 19:1–7 — believers, already baptized, receive the Spirit afterwards (so the Assemblies of God; Dunn denies they were yet believers) — [66]; Acts 8:14-17; Acts 19:1-7

  - In Luke-Acts, baptism in the Spirit is prophetic empowerment, distinct from the gift Paul ties to conversion — [117]; [118]; [167]
  - Luke's narratives of receiving the Spirit are a pattern for believers today — [167]; [66]
  - an inference step — [66]; [51]; [166]

- *A second work of grace (the holiness tradition)*, weakest at *disputed*:
  - Entire sanctification is a second work of grace after justification — [40, Articles of Faith, X, ¶10]; [188, to Joseph Benson, 28 December 1770]; [13]
  - an inference step — [188, to Joseph Benson, 28 December 1770]; [13]

`conversion_defensible`
**The conversion view can be defended**, with the sacramental view: some maximal defensible position — one no other party can join without losing that — holds both.

```
theorem conversion_defensible : Framework.CredulouslyAccepted
    spiritBaptismDispute.defeats View.conversion
-- axioms: propext, Classical.choice, Quot.sound
```

`conversionAnsweredByPentecost`
Why the conversion view is not forced: a defensible position holds the Pentecostal view, and it defeats the conversion view.

***At conversion (Dunn, Stott)* is not accepted on every resolution.**

- A position holding *After conversion (Assemblies of God; Menzies, Stronstad)*, *A second work of grace (the holiness tradition)* can be held, and it holds *After conversion (Assemblies of God; Menzies, Stronstad)*; *After conversion (Assemblies of God; Menzies, Stronstad)* conflicts with *At conversion (Dunn, Stott)*: *After conversion (Assemblies of God; Menzies, Stronstad)* defeats *At conversion (Dunn, Stott)*, and *At conversion (Dunn, Stott)* defeats *After conversion (Assemblies of God; Menzies, Stronstad)*.

- None of *After conversion (Assemblies of God; Menzies, Stronstad)*, *A second work of grace (the holiness tradition)* defeats another, and each attack on them is answered from among them:
  - *At conversion (Dunn, Stott)* defeats *After conversion (Assemblies of God; Menzies, Stronstad)*, and *After conversion (Assemblies of God; Menzies, Stronstad)* defeats *At conversion (Dunn, Stott)*.
  - *In baptism and confirmation (Catholic)* defeats *After conversion (Assemblies of God; Menzies, Stronstad)*, and *After conversion (Assemblies of God; Menzies, Stronstad)* defeats *In baptism and confirmation (Catholic)*.
  - *At conversion (Dunn, Stott)* defeats *A second work of grace (the holiness tradition)*, and *After conversion (Assemblies of God; Menzies, Stronstad)* defeats *At conversion (Dunn, Stott)*.
  - *In baptism and confirmation (Catholic)* defeats *A second work of grace (the holiness tradition)*, and *After conversion (Assemblies of God; Menzies, Stronstad)* defeats *In baptism and confirmation (Catholic)*.

**What this rests on.** The reasons state 6 defeats and 4 absences of defeat, each a cell of the defeat table, `spiritBaptismDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *After conversion (Assemblies of God; Menzies, Stronstad)*, weakest at *disputed*:
  - 1 Corinthians 12:13 is baptism by the Spirit into the body, not Christ baptizing in the Spirit — [66]
  - Acts 8:14–17 and 19:1–7 — believers, already baptized, receive the Spirit afterwards (so the Assemblies of God; Dunn denies they were yet believers) — [66]; Acts 8:14-17; Acts 19:1-7
  - In Luke-Acts, baptism in the Spirit is prophetic empowerment, distinct from the gift Paul ties to conversion — [117]; [118]; [167]
  - Luke's narratives of receiving the Spirit are a pattern for believers today — [167]; [66]
  - an inference step — [66]; [51]; [166]
- *At conversion (Dunn, Stott)*, weakest at *disputed*:
  - 1 Corinthians 12:13 is the baptism in the Spirit Christ gives, received by every believer at conversion — [51]; [166]
  - an inference step — [51]; [166]; [66]
  - an inference step — [117]; [118]
- *A second work of grace (the holiness tradition)*, weakest at *disputed*:
  - Entire sanctification is a second work of grace after justification — [40, Articles of Faith, X, ¶10]; [188, to Joseph Benson, 28 December 1770]; [13]
  - an inference step — [188, to Joseph Benson, 28 December 1770]; [13]
- *In baptism and confirmation (Catholic)*, weakest at *disputed*:
  - The Spirit is given in water baptism: new birth in the Holy Spirit — [37, 1262]; [37, 1265]; [98, Small Catechism, Baptism, third part]
  - Confirmation gives the full outpouring of the Spirit, as at Pentecost and in Samaria — [37, 1302]; [37, 1288]
  - an inference step — [37, 1302]; [193, XXVIII.6]
  - an inference step — [37, 1302]

`conversion_not_forced`

**Nor is it forced.** A maximal defensible position holds the Pentecostal and holiness views, and cannot hold the conversion view with them.

```
theorem conversion_not_forced : ¬Framework.SkepticallyAccepted
    spiritBaptismDispute.defeats View.conversion
-- axioms: propext, Classical.choice, Quot.sound
```

`pentecostalStandsWithHoliness`

Why the Pentecostal view can be defended: it stands with the holiness view, and answers both the conversion and sacramental views itself.

***After conversion (Assemblies of God; Menzies, Stronstad)* is accepted on some resolution.**

- A position holding *After conversion (Assemblies of God; Menzies, Stronstad)*, *A second work of grace (the holiness tradition)* can be held.
- None of *After conversion (Assemblies of God; Menzies, Stronstad)*, *A second work of grace (the holiness tradition)* defeats another, and each attack on them is answered from among them:
  - *At conversion (Dunn, Stott)* defeats *After conversion (Assemblies of God; Menzies, Stronstad)*, and *After conversion (Assemblies of God; Menzies, Stronstad)* defeats *At conversion (Dunn, Stott)*.
  - *In baptism and confirmation (Catholic)* defeats *After conversion (Assemblies of God; Menzies, Stronstad)*, and *After conversion (Assemblies of God; Menzies, Stronstad)* defeats *In baptism and confirmation (Catholic)*.
  - *At conversion (Dunn, Stott)* defeats *A second work of grace (the holiness tradition)*, and *After conversion (Assemblies of God; Menzies, Stronstad)* defeats *At conversion (Dunn, Stott)*.
  - *In baptism and confirmation (Catholic)* defeats *A second work of grace (the holiness tradition)*, and *After conversion (Assemblies of God; Menzies, Stronstad)* defeats *In baptism and confirmation (Catholic)*.

**What this rests on.** The reasons state 6 defeats and 4 absences of defeat, each a cell of the defeat table, `spiritBaptismDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *After conversion (Assemblies of God; Menzies, Stronstad)*, weakest at *disputed*:
  - 1 Corinthians 12:13 is baptism by the Spirit into the body, not Christ baptizing in the Spirit — [66]
  - Acts 8:14–17 and 19:1–7 — believers, already baptized, receive the Spirit afterwards (so the Assemblies of God; Dunn denies they were yet believers) — [66]; Acts 8:14-17; Acts 19:1-7
  - In Luke-Acts, baptism in the Spirit is prophetic empowerment, distinct from the gift Paul ties to conversion — [117]; [118]; [167]
  - Luke's narratives of receiving the Spirit are a pattern for believers today — [167]; [66]
  - an inference step — [66]; [51]; [166]
- *A second work of grace (the holiness tradition)*, weakest at *disputed*:
  - Entire sanctification is a second work of grace after justification — [40, Articles of Faith, X, ¶10]; [188, to Joseph Benson, 28 December 1770]; [13]
  - an inference step — [188, to Joseph Benson, 28 December 1770]; [13]
- *At conversion (Dunn, Stott)*, weakest at *disputed*:
  - 1 Corinthians 12:13 is the baptism in the Spirit Christ gives, received by every believer at conversion — [51]; [166]

  - an inference step — [51]; [166]; [66]
  - an inference step — [117]; [118]

- *In baptism and confirmation (Catholic)*, weakest at *disputed*:
  - The Spirit is given in water baptism: new birth in the Holy Spirit — [37, 1262]; [37, 1265]; [98, Small Catechism, Baptism, third part]
  - Confirmation gives the full outpouring of the Spirit, as at Pentecost and in Samaria — [37, 1302]; [37, 1288]
  - an inference step — [37, 1302]; [193, XXVIII.6]
  - an inference step — [37, 1302]

`pentecostal_defensible`
**The Pentecostal view can be defended**, with the holiness view.

```
theorem pentecostal_defensible : Framework.CredulouslyAccepted
    spiritBaptismDispute.defeats View.pentecostal
-- axioms: propext, Classical.choice, Quot.sound
```

`pentecostalAnsweredByConversion`
Why the Pentecostal view is not forced: a defensible position holds the conversion view, and it defeats the Pentecostal view.

***After conversion (Assemblies of God; Menzies, Stronstad)* is not accepted on every resolution.**

- A position holding *At conversion (Dunn, Stott)*, *In baptism and confirmation (Catholic)* can be held, and it holds *At conversion (Dunn, Stott)*; *At conversion (Dunn, Stott)* conflicts with *After conversion (Assemblies of God; Menzies, Stronstad)*: *At conversion (Dunn, Stott)* defeats *After conversion (Assemblies of God; Menzies, Stronstad)*, and *After conversion (Assemblies of God; Menzies, Stronstad)* defeats *At conversion (Dunn, Stott)*.
- None of *At conversion (Dunn, Stott)*, *In baptism and confirmation (Catholic)* defeats another, and each attack on them is answered from among them:
  - *After conversion (Assemblies of God; Menzies, Stronstad)* defeats *At conversion (Dunn, Stott)*, and *At conversion (Dunn, Stott)* defeats *After conversion (Assemblies of God; Menzies, Stronstad)*.
  - *A second work of grace (the holiness tradition)* defeats *At conversion (Dunn, Stott)*, and *At conversion (Dunn, Stott)* defeats *A second work of grace (the holiness tradition)*.
  - *After conversion (Assemblies of God; Menzies, Stronstad)* defeats *In baptism and confirmation (Catholic)*, and *At conversion (Dunn, Stott)* defeats *After conversion (Assemblies of God; Menzies, Stronstad)*.
  - *A second work of grace (the holiness tradition)* defeats *In baptism and confirmation (Catholic)*, and *At conversion (Dunn, Stott)* defeats *A second work of grace (the holiness tradition)*.

**What this rests on.** The reasons state 6 defeats and 4 absences of defeat, each a cell of the defeat table, `spiritBaptismDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *At conversion (Dunn, Stott)*, weakest at *disputed*:
  - 1 Corinthians 12:13 is the baptism in the Spirit Christ gives, received by every believer at conversion — [51]; [166]
  - an inference step — [51]; [166]; [66]
  - an inference step — [117]; [118]
- *After conversion (Assemblies of God; Menzies, Stronstad)*, weakest at *disputed*:
  - 1 Corinthians 12:13 is baptism by the Spirit into the body, not Christ baptizing in the Spirit — [66]
  - Acts 8:14–17 and 19:1–7 — believers, already baptized, receive the Spirit afterwards (so the Assemblies of God; Dunn denies they were yet believers) — [66]; Acts 8:14-17; Acts 19:1-7
  - In Luke-Acts, baptism in the Spirit is prophetic empowerment, distinct from the gift Paul ties to conversion — [117]; [118]; [167]
  - Luke's narratives of receiving the Spirit are a pattern for believers today — [167]; [66]
  - an inference step — [66]; [51]; [166]
- *In baptism and confirmation (Catholic)*, weakest at *disputed*:
  - The Spirit is given in water baptism: new birth in the Holy Spirit — [37, 1262]; [37, 1265]; [98, Small Catechism, Baptism, third part]
  - Confirmation gives the full outpouring of the Spirit, as at Pentecost and in Samaria — [37, 1302]; [37, 1288]
  - an inference step — [37, 1302]; [193, XXVIII.6]
  - an inference step — [37, 1302]
- *A second work of grace (the holiness tradition)*, weakest at *disputed*:
  - Entire sanctification is a second work of grace after justification — [40, Articles of Faith, X, ¶10]; [188, to Joseph Benson, 28 December 1770]; [13]
  - an inference step — [188, to Joseph Benson, 28 December 1770]; [13]

`pentecostal_not_forced`

**Nor is it forced.** A maximal defensible position holds the conversion and sacramental views, and cannot hold the Pentecostal view with them. What would decide is argued, not weighed: what the Acts narratives are (`pentecostal_cannot_read_acts_as_transitions`).

```
theorem pentecostal_not_forced : ¬Framework.SkepticallyAccepted
    spiritBaptismDispute.defeats View.pentecostal
-- axioms: propext, Classical.choice, Quot.sound
```

`holinessStandsWithPentecost`

Why the holiness view can be defended: it stands with the Pentecostal view, which answers the conversion and sacramental views.

***A second work of grace (the holiness tradition)* is accepted on some resolution.**

- A position holding *After conversion (Assemblies of God; Menzies, Stronstad)*, *A second work of grace (the holiness tradition)* can be held.
- None of *After conversion (Assemblies of God; Menzies, Stronstad)*, *A second work of grace (the holiness tradition)* defeats another, and each attack on them is answered from among them:
  - *At conversion (Dunn, Stott)* defeats *After conversion (Assemblies of God; Menzies, Stronstad)*, and *After conversion (Assemblies of God; Menzies, Stronstad)* defeats *At conversion (Dunn, Stott)*.
  - *In baptism and confirmation (Catholic)* defeats *After conversion (Assemblies of God; Menzies, Stronstad)*, and *After conversion (Assemblies of God; Menzies, Stronstad)* defeats *In baptism and confirmation (Catholic)*.
  - *At conversion (Dunn, Stott)* defeats *A second work of grace (the holiness tradition)*, and *After conversion (Assemblies of God; Menzies, Stronstad)* defeats *At conversion (Dunn, Stott)*.
  - *In baptism and confirmation (Catholic)* defeats *A second work of grace (the holiness tradition)*, and *After conversion (Assemblies of God; Menzies, Stronstad)* defeats *In baptism and confirmation (Catholic)*.

**What this rests on.** The reasons state 6 defeats and 4 absences of defeat, each a cell of the defeat table, `spiritBaptismDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *After conversion (Assemblies of God; Menzies, Stronstad)*, weakest at *disputed*:
  - 1 Corinthians 12:13 is baptism by the Spirit into the body, not Christ baptizing in the Spirit — [66]
  - Acts 8:14–17 and 19:1–7 — believers, already baptized, receive the Spirit afterwards (so the Assemblies of God; Dunn denies they were yet believers) — [66]; Acts 8:14-17; Acts 19:1-7
  - In Luke-Acts, baptism in the Spirit is prophetic empowerment, distinct from the gift Paul ties to conversion — [117]; [118]; [167]
  - Luke's narratives of receiving the Spirit are a pattern for believers today — [167]; [66]
  - an inference step — [66]; [51]; [166]
- *A second work of grace (the holiness tradition)*, weakest at *disputed*:
  - Entire sanctification is a second work of grace after justification — [40, Articles of Faith, X, ¶10]; [188, to Joseph Benson, 28 December 1770]; [13]
  - an inference step — [188, to Joseph Benson, 28 December 1770]; [13]
- *At conversion (Dunn, Stott)*, weakest at *disputed*:
  - 1 Corinthians 12:13 is the baptism in the Spirit Christ gives, received by every believer at conversion — [51]; [166]

  - an inference step — [51]; [166]; [66]
  - an inference step — [117]; [118]

- *In baptism and confirmation (Catholic)*, weakest at *disputed*:
  - The Spirit is given in water baptism: new birth in the Holy Spirit — [37, 1262]; [37, 1265]; [98, Small Catechism, Baptism, third part]
  - Confirmation gives the full outpouring of the Spirit, as at Pentecost and in Samaria — [37, 1302]; [37, 1288]
  - an inference step — [37, 1302]; [193, XXVIII.6]
  - an inference step — [37, 1302]

`holiness_defensible`
**The holiness view can be defended**, with the Pentecostal view. Not forced, for the same reason the Pentecostal view is not.

```
theorem holiness_defensible : Framework.CredulouslyAccepted
    spiritBaptismDispute.defeats View.holiness
-- axioms: propext, Classical.choice, Quot.sound
```

`sacramentalStandsWithConversion`
Why the sacramental view can be defended: it stands with the conversion view, which answers both subsequence views.

***In baptism and confirmation (Catholic)* is accepted on some resolution.**

- A position holding *At conversion (Dunn, Stott)*, *In baptism and confirmation (Catholic)* can be held.
- None of *At conversion (Dunn, Stott)*, *In baptism and confirmation (Catholic)* defeats another, and each attack on them is answered from among them:
  - *After conversion (Assemblies of God; Menzies, Stronstad)* defeats *At conversion (Dunn, Stott)*, and *At conversion (Dunn, Stott)* defeats *After conversion (Assemblies of God; Menzies, Stronstad)*.
  - *A second work of grace (the holiness tradition)* defeats *At conversion (Dunn, Stott)*, and *At conversion (Dunn, Stott)* defeats *A second work of grace (the holiness tradition)*.
  - *After conversion (Assemblies of God; Menzies, Stronstad)* defeats *In baptism and confirmation (Catholic)*, and *At conversion (Dunn, Stott)* defeats *After conversion (Assemblies of God; Menzies, Stronstad)*.
  - *A second work of grace (the holiness tradition)* defeats *In baptism and confirmation (Catholic)*, and *At conversion (Dunn, Stott)* defeats *A second work of grace (the holiness tradition)*.

**What this rests on.** The reasons state 6 defeats and 4 absences of defeat, each a cell of the defeat table, `spiritBaptismDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *At conversion (Dunn, Stott)*, weakest at *disputed*:
  - 1 Corinthians 12:13 is the baptism in the Spirit Christ gives, received by every believer at conversion — [51]; [166]
  - an inference step — [51]; [166]; [66]
  - an inference step — [117]; [118]
- *In baptism and confirmation (Catholic)*, weakest at *disputed*:
  - The Spirit is given in water baptism: new birth in the Holy Spirit — [37, 1262]; [37, 1265]; [98, Small Catechism, Baptism, third part]
  - Confirmation gives the full outpouring of the Spirit, as at Pentecost and in Samaria — [37, 1302]; [37, 1288]
  - an inference step — [37, 1302]; [193, XXVIII.6]
  - an inference step — [37, 1302]
- *After conversion (Assemblies of God; Menzies, Stronstad)*, weakest at *disputed*:
  - 1 Corinthians 12:13 is baptism by the Spirit into the body, not Christ baptizing in the Spirit — [66]
  - Acts 8:14–17 and 19:1–7 — believers, already baptized, receive the Spirit afterwards (so the Assemblies of God; Dunn denies they were yet believers) — [66]; Acts 8:14-17; Acts 19:1-7
  - In Luke-Acts, baptism in the Spirit is prophetic empowerment, distinct from the gift Paul ties to conversion — [117]; [118]; [167]
  - Luke's narratives of receiving the Spirit are a pattern for believers today — [167]; [66]
  - an inference step — [66]; [51]; [166]
- *A second work of grace (the holiness tradition)*, weakest at *disputed*:
  - Entire sanctification is a second work of grace after justification — [40, Articles of Faith, X, ¶10]; [188, to Joseph Benson, 28 December 1770]; [13]
  - an inference step — [188, to Joseph Benson, 28 December 1770]; [13]

`sacramental_defensible`
**The sacramental view can be defended**, with the conversion view. Not forced, for the same reason the conversion view is not.

```
theorem sacramental_defensible : Framework.CredulouslyAccepted
    spiritBaptismDispute.defeats View.sacramental
-- axioms: propext, Classical.choice, Quot.sound
```

### What the Pentecostal view can read Acts as

`pentecostal_cannot_read_acts_as_transitions`
**The Pentecostal view cannot read Acts as transitions.** Its own premise is that Luke's narratives are a pattern for believers today, and Stott's reading says, in its own words, that they are "not a pattern" (`TestimonyArguments.Meanings.SpiritBaptism.joins`). So what the view holds, read for what its claims mean, denies the transitions reading outright.

So the Pentecostal view must read the Acts narratives as a pattern, because the other reading is not open to it. It does not show that the pattern reading is right. Read as a pattern, the narratives still meet the variety of Acts (`whereTheVarietyMeetsThePattern`), at a step the Assemblies of God contest.

Before the two readings were joined by meaning, this was a dilemma with two horns, and the transitions horn broke only at Stott's step from transitions to no norm. Joined, the horn is not there to break: no reader can hold the Pentecostal view and read Acts as transitions.

```
theorem pentecostal_cannot_read_acts_as_transitions : Entails
    pentecostalCase.held (notP Claim.actsEpisodesAreTransitions)
-- axioms: propext, Quot.sound
```

`stott_undermines_the_pattern`
**Stott's reading meets the Pentecostal view at its premise.** Read for what its claims mean, Acts as transitions denies that the narratives are a pattern, and that is one of the Pentecostal view's premises. Before the join it met the view only at Stott's step, as a reason not to seek a second baptism; now it contradicts what the view rests on. Whether that attack is a defeat is a question of ratings, and this argument's dispute does not seat Stott's reading as a party.

```
theorem stott_undermines_the_pattern : UnderminesOn transitionCase
    pentecostalCase (p Claim.actsNarrativesAreNormative)
-- axioms: propext, Quot.sound
```

## Appendix: the claims and their sources

The texts each side reads, the readings each side gives them, and the three conclusions the four views reach (the two subsequence views share one). The texts are kept apart from the readings, so that a reader can see which claims are what Luke and Paul say and which are what a tradition says they mean.

### Citation and classification for every atom

Every claim must name a source, or the encoding will not build (`cite`). Each reading is cited to a source that holds it. Each step's rating is cited to a reader who accepts the claims it starts from (its grounds) and still denies where it ends, or says that no such reader was found.

### The claims, numbered

| | claim | kind | held | source |
|---|---|---|---|---|
| $P_1$ | 1 Corinthians 12:13 — in one Spirit we were all baptized into one body† | textual | Christian, hist.-gramm., consensus | 1 Cor 12:13 |
| $P_2$ | Acts 8:14–17 and 19:1–7 — believers, already baptized, receive the Spirit afterwards (so the Assemblies of God; Dunn denies they were yet believers) | textual | Christian, hist.-gramm., disputed | [66]; Acts 8:14-17; Acts 19:1-7 |

| | claim | kind | held | source |
|---|---|---|---|---|
| $P_3$ | Acts 10:44–48 — the Spirit falls on Cornelius's household before baptism† | textual | Christian, hist.-gramm., consensus | Acts 10:44-48 |
| $P_4$ | Acts 2:38 — repent and be baptized, and you will receive the gift of the Spirit† | textual | Christian, hist.-gramm., consensus | Acts 2:38 |
| $P_5$ | 1 Corinthians 12:13 is the baptism in the Spirit Christ gives, received by every believer at conversion | interpretive | Christian, hist.-gramm., disputed | [51]; [166] |
| $P_6$ | 1 Corinthians 12:13 is baptism by the Spirit into the body, not Christ baptizing in the Spirit | interpretive | Christian, hist.-gramm., disputed | [66] |
| $P_7$ | In Luke-Acts, baptism in the Spirit is prophetic empowerment, distinct from the gift Paul ties to conversion | interpretive | Christian, hist.-gramm., disputed | [117]; [118]; [167] |
| $P_8$ | Luke's narratives of receiving the Spirit are a pattern for believers today | interpretive | Christian, hist.-gramm., disputed | [167]; [66] |
| $P_9$ | The episodes of Acts 8, 10 and 19 are unrepeatable steps in the gospel's spread, not a pattern | interpretive | Christian, hist.-gramm., disputed | [166] |
| $P_{10}$ | Entire sanctification is a second work of grace after justification | theological | Christian, hist.-gramm., disputed | [40, Articles of Faith, X, ¶10]; [188, to Joseph Benson, 28 December 1770]; [13] |
| $P_{11}$ | The Spirit is given in water baptism: new birth in the Holy Spirit | theological | Roman Catholic, disputed | [37, 1262]; [37, 1265]; [98, Small Catechism, Baptism, third part] |
| $P_{12}$ | Confirmation gives the full outpouring of the Spirit, as at Pentecost and in Samaria | theological | Roman Catholic, disputed | [37, 1302]; [37, 1288] |
| $P_{13}$ | Every believer is baptized in the Spirit at conversion | theological | Christian, hist.-gramm., disputed | [51]; [166] |
| $P_{14}$ | A baptism in the Spirit distinct from and after conversion is to be sought | theological | Christian, hist.-gramm., disputed | [66]; [40, Articles of Faith, X, ¶10] |

| | claim | kind | held | source |
|---|---|---|---|---|
| $P_{15}$ | The Spirit is given in baptism and confirmation, not in a second baptism beyond the sacraments | theological | Roman Catholic, disputed | [37, 1302] |

† grounded in scripture alone: the reading is assumed, not argued for.

### How this is checked

### Ratings for inference steps

`onTheConversionStep`
**The step from 1 Corinthians 12:13 to Spirit baptism at conversion is rated `disputed`, conservatively.** Dunn and Stott hold it. The Assemblies of God reject its conclusion, but by denying a ground — that the verse speaks of Christ baptizing in the Spirit: "'by' is the best translation, indicating that the Holy Spirit is the instrument" — so they do not contest the step itself. No reader was sought who grants both grounds and denies the conclusion, so the step is not rated above the bottom.

```
def onTheConversionStep : Source :=
  { primary := Reference.work dunnBaptismInTheHolySpirit,
    supporting :=
      [Reference.work stottBaptismAndFullness,
        Reference.work agBaptismPositionPaper],
    tradition := Tradition.christianHistoricalGrammatical,
    confidence := Confidence.disputed }
```

`menziesAgainstNoSecond`
**The step from Spirit baptism at conversion to "no second to seek" is contested, by Menzies.** He grants that Paul's baptism in the Spirit at 1 Corinthians 12:13 is tied to conversion, and holds that Luke's is a different, prophetic gift, to be sought after it. Whether that is granting the ground and denying the conclusion, or reading "baptism in the Spirit" in two senses, is the question of Paul's word and Luke's, which this argument does not yet encode.

```
def menziesAgainstNoSecond : Source :=
  { primary := Reference.work menziesLukesUnderstanding,
    supporting := [Reference.work menziesEmpoweredForWitness],
    tradition := Tradition.christianHistoricalGrammatical,
    confidence := Confidence.disputed }
```

`onTheInstrumentalStep`
**The step from the Pentecostal reading of 1 Corinthians 12:13 is rated `disputed`, conservatively.** The Assemblies of God hold it. Dunn and Stott reject its conclusion, but by denying a ground — they read the verse as the baptism in the Spirit that Christ gives, not the Spirit as instrument — so they do not contest the step itself. No reader was sought who grants both grounds and denies the conclusion, so the step is not rated above the bottom.

```
def onTheInstrumentalStep : Source :=
  { primary := Reference.work agBaptismPositionPaper,
    supporting :=
      [Reference.work dunnBaptismInTheHolySpirit,
        Reference.work stottBaptismAndFullness],
    tradition := Tradition.christianHistoricalGrammatical,
    confidence := Confidence.disputed }
```

`actsToSubsequence`

**The step from the Acts narratives to a second Spirit baptism is well supported**: grant that believers in Samaria and Ephesus received the Spirit later, that Luke's Spirit baptism is empowerment, and that his narratives are a pattern, and the conclusion follows. Unlike the steps rated conservatively here, this one was audited for a reader who grants all three grounds and denies the conclusion, and none was found: the readers who reject it deny a ground — Dunn, that the Samaritans were yet Christians; Stott and Fee, that the narratives are a pattern. The other steps were not audited in their encoded form, so they stay at the bottom.

```
def actsToSubsequence : Source :=
  { primary := Reference.work agBaptismPositionPaper,
    supporting := [Reference.work stronstadCharismaticTheology],
    tradition := Tradition.christianHistoricalGrammatical,
    confidence := Confidence.wellSupported }
```

`wesleyAgainstTheHolinessName`

**The holiness step is contested, from within the Wesleyan tradition.** The Church of the Nazarene holds it (*Manual* 2023, Article X). Wesley grants the "second change, whereby they shall be saved from all sin and perfected in love", and denies that it is Spirit baptism: "If they like to call this 'receiving the Holy Ghost,' they may: only the phrase in that sense is not scriptural and not quite proper; for they all 'received the Holy Ghost' when they were justified" (to Joseph Benson, 28 December 1770). The Nazarene seminary faculty, keeping entire sanctification, "no longer view the American holiness hermeneutic of the 'baptism of the Spirit' as exegetically tenable" (2010).

```
def wesleyAgainstTheHolinessName : Source :=
  {
    primary :=
      Reference.work wesleyLetters
        (Bib.Locus.sectionRef "to Joseph Benson, 28 December 1770"),
    supporting := [Reference.work nazareneWhitePaper],
    tradition := Tradition.christianHistoricalGrammatical,
    confidence := Confidence.disputed }
```

`onTheRite`

**The sacramental step is rated `disputed`, conservatively.** Rome holds it (Catechism 1302). Westminster rejects the sacramental view, but by denying a ground — that the Spirit is given in the rite as Rome says: baptism's efficacy "is not tied to that moment of time wherein it is administered" (XXVIII.6) — so it does not contest the step itself. No reader was sought who grants the grounds and denies the conclusion, so the step is not rated above the bottom.

```
def onTheRite : Source :=
  {
```

```
    primary :=
      Reference.work catechismCatholicChurch (Bib.Locus.sectionRef "1302"),
    supporting :=
      [Reference.work westminsterConfession (Bib.Locus.sectionRef "XXVIII.6")],
    tradition := Tradition.romanCatholic, confidence := Confidence.disputed }
```

`onTheSacramentalExclusion`

**The step from the Spirit given in the sacraments to "no second baptism to seek" is rated `disputed`, conservatively.** Rome holds it (Catechism 1302). The natural contester is the Catholic charismatic renewal, which keeps the sacramental gift and speaks of a "baptism in the Spirit" of its own; its texts were not verified, so it is not cited, and the step is not rated above the bottom.

```
def onTheSacramentalExclusion : Source :=
  {
    primary :=
      Reference.work catechismCatholicChurch (Bib.Locus.sectionRef "1302"),
    tradition := Tradition.romanCatholic, confidence := Confidence.disputed }
```

`agAgainstTheVariety`

**The step from the variety of Acts is contested, by the Assemblies of God.** They grant Acts 10 and 2:38 and still read Acts as a pattern: their paper lists Acts 10:44–46 among the evidence *for* a subsequent experience.

```
def agAgainstTheVariety : Source :=
  { primary := Reference.work agBaptismPositionPaper,
    tradition := Tradition.christianHistoricalGrammatical,
    confidence := Confidence.disputed }
```

`stottOnTheTransitions`

**The step from the transitions reading is rated `disputed`, conservatively.** If the episodes of Acts are unrepeatable, they set no norm for believers today, Stott argues. No reader was sought who grants the transitions reading and still holds a second Spirit baptism to be the norm, so the step is not rated above the bottom.

```
def stottOnTheTransitions : Source :=
  { primary := Reference.work stottBaptismAndFullness,
    tradition := Tradition.christianHistoricalGrammatical,
    confidence := Confidence.disputed }
```

### Citations

`cite`

Citation and classification for every atom. Total, so nothing is uncited.

```
def cite : Claim → AtomMeta
```

# The Triune God — what Scripture settles, and what it leaves open

## The Triune God: what Scripture settles, and what it leaves open

Ken Kibbey's *Living Systematic Theology* (LST) is a systematic theology written in the open and revised whenever its author is persuaded that Scripture requires it. Its governing maxim is to speak "with the certainty Scripture gives, refusing certainty Scripture does not give". So it grades its own claims: some it confesses as what Scripture establishes, some it defends as a synthesis Scripture "strongly grounds" without stating, and some it says are "not demonstrated". Its section on the Triune God (§3, version 2.9, 21 October 2026) uses all three grades.

Those grades are claims about what follows from what, and that is what this library checks. A confessed claim should follow from the texts LST cites. A claim it calls not demonstrated should be *independent* of them: neither it nor its denial should follow. This argument checks the grades, one question at a time, and reports what the checks find whichever way it goes.

### The question encoded so far: does the Spirit proceed from the Son?

The creed of the Council of Constantinople (381), the one Christians call the Nicene Creed, confesses that the Holy Spirit "proceeds from the Father". In the West the words "and the Son" (*Filioque*) were later added to it. The Council of Florence defined in 1439 "that the holy Spirit is eternally from the Father and the Son", and the Westminster Confession confesses "the Holy Ghost eternally proceeding from the Father and the Son" (II.3). The Orthodox churches never accepted the addition. "Most Orthodox believe the Filioque to be theologically untrue," Kallistos Ware writes. "They hold that the Spirit proceeds from the Father alone."

LST once confessed the Filioque, as Westminster does. Version 2.9 says that it "no longer confesses" it, and gives its reasons:

> These texts establish a real relation of the Spirit to both Father and Son. They do not state that the Spirit's eternal origin is "from the Father and the Son" rather than "from the Father through the Son," and they do not by themselves settle whether John 15:26 is speaking directly of eternal origin or of the Spirit's mission. LST therefore no longer confesses the Western Filioque formula as a demonstrated biblical proposition.

The chapter "Does the Spirit proceed from the Son?" checks each of those sentences, and each holds, with one limit. The texts establish the relation. They leave the Filioque open, and they also leave open whether John 15:26 speaks of eternal origin. The limit is that "through the Son" is not yet a position of its own, so what is checked is "and the Son" against "from the Father alone". Each side needs at least one reading of its own beyond the texts. Any one of them is enough, so answering one does not answer the side. The chapter "Weighing the positions" sets LST, the West and the East against each other. What the texts establish is accepted however the disagreement is settled. The two sides defeat each other, so neither is.

### The second question: is the Son less than the Father?

LST also grades the texts of the Son's obedience: "These texts establish real personal and mediatorial order, but they do not by themselves establish inequality of divine nature or an eternal hierarchy of command and obedience between the divine persons as such." The chapter "Is the Son less than the Father?" checks that sentence, and it holds in each of its three parts. The texts establish an order of Father and Son in the work of salvation. They leave open whether the Son is less

than the Father in his divinity, which the Arians read John 14:28 to say and Augustine, Athanasius and Calvin each answer differently. And they leave open whether the order is eternal, which Wayne Grudem and Bruce Ware hold and Kevin Giles denies. Weighed, what the texts establish is forced, and every reading beyond it stands off against another. That includes the Arian reading, which means only that these few verses do not settle the Son's divinity. LST confesses it from other texts, the next question.

### Still to come

LST's other graded claims in §3 are not yet encoded: that the Father, the Son and the Spirit are each God and are three persons, not three gods, against the Arians, the modalists and the "a god" of the New World Translation at John 1:1; and that eternal generation is a "defended synthesis" rather than a stated proposition. The issue that tracks this work lists them.

## Is the Son less than the Father?

Some texts set the Son below the Father. "The Son can do nothing of his own accord, but only what he sees the Father doing" (John 5:19). "The Father is greater than I" (John 14:28). The risen Jesus speaks of "my God and your God" (John 20:17). "The head of Christ is God" (1 Corinthians 11:3). And at the end "the Son himself will also be subjected to him who put all things in subjection under him" (1 Corinthians 15:28).

Ken Kibbey's *Living Systematic Theology* (LST) grades these texts so: "These texts establish real personal and mediatorial order, but they do not by themselves establish inequality of divine nature or an eternal hierarchy of command and obedience between the divine persons as such." That is three claims, and all three hold. The texts establish an order of Father and Son in the work of salvation (`lstOrder_establishes`). They leave open whether the Son is less than the Father in his divinity (`order_texts_leave_lesser_divinity_open`). And they leave open whether the order is eternal, an order of authority and submission between the persons as they are (`order_texts_leave_eternal_authority_open`). LST calls the order "personal and mediatorial". What is checked here is the order in the work of salvation, the mediatorial one; whether it also belongs to the persons as they eternally are is the third claim, and is left open.

### Two questions, and who answers them

The first question is the old one. The party that followed Arius (died 336) held the Son to be a creature, or unlike the Father, and read John 14:28 as saying so. The creed of Sirmium (357) says the Father is "greater in honour and dignity and Godhead … the Son Himself testifying, 'The Father that sent Me is greater than I'". Arius had written that "the Son has a beginning, but … God is without beginning". Three readers answer the verse, and their answers differ.

- Augustine reads it by the two "forms" of Philippians 2:6–7: "The Son of God, then, is equal to God the Father in nature, but less in fashion. For in the form of a servant which He took He is less than the Father; but in the form of God … He is equal to the Father."
- Athanasius reads "greater" of the Father as the one the Son is from: "not indeed in greatness, nor in time, but because of His generation from the Father Himself, nay, in saying 'greater' He again shows that He is proper to His essence", that is, belongs to the Father's own being.
- Calvin reads it as Christ the Mediator, the one who stands between God and us (1 Timothy 2:5), comparing his humbled state with the glory he is going to: "Christ does not now speak

either of his human nature, or of his eternal Divinity". He calls the Fathers' reading of the verse from the human nature "neither correct nor appropriate". He holds the two forms; he denies that this verse speaks of them.

The second question was argued among evangelicals, most sharply at the Evangelical Theological Society in 2016, as "eternal functional subordination" or "eternal relations of authority and submission". Wayne Grudem and Bruce Ware hold that the order of sending and obeying belongs to the persons as they eternally are: "the names Father and Son indicate an eternal relationship of authority and submission" (Grudem, 2016), and "prior to creation, the Son was eternally subject to the planning and authority of the Father" (Grudem, 2015, p. 40). Grudem confesses the persons "equal in power and glory", with the Evangelical Theological Society, and holds that eternal submission does not deny it. Kevin Giles answers that "to argue that the Son is eternally subordinate in authority to the Father, denies that he is equal in power with the Father" (2008, p. 323). The Westminster Confession calls the three persons "of one substance, power, and eternity" (II.3). Millard Erickson, weighing the debate, holds that the texts of the Father's sending and commanding "do not count as evidence in support of an eternal supremacy of the Father"; his words are quoted here as Grudem quotes them (2016), and Ware's as Giles quotes them, since no page of either book was read.

### The limits of what is checked

The dispute hears the five order texts, Philippians 2:6, the Westminster Confession's "power", and four readings of John 14:28. It does not hear the texts that say the Son is God, John 1:1 and 20:28 among them, which are the next question of LST §3. So whatever it finds about the Son's divinity is what those few verses carry, and no more.

### How this is checked

### The texts, and the order they establish

`orderTexts`
The order texts LST cites.

(1) $P_{16}$ — *John 5:19, 30 — the Son does nothing of his own accord, but the sender's will*
(2) $P_{17}$ — *John 14:28 — "the Father is greater than I"*
(3) $P_{18}$ — *John 20:17 — the risen Jesus: "my God and your God"*
(4) $P_{19}$ — *1 Corinthians 11:3 — "the head of Christ is God"*
(5) $P_{20}$ — *1 Corinthians 15:28 — "the Son himself will also be subjected to him"*

`textsEstablishOrder`
From the texts to a real order: the Son is sent and does the sender's will, the Father is greater, the risen Son calls him his God, the head of Christ is God, and at the end the Son is subject.

$(P_{16} \wedge P_{17} \wedge P_{18} \wedge P_{19} \wedge P_{20}) \rightarrow P_{22}$ — would give: *There is a real order of Father and Son in the work of salvation*

`orderLine` — The order texts: the Son sent, obedient, and subject at the end
**What the order texts establish**, on every party's reading: a real order of Father and Son in the work of salvation.

(1) $P_{16}$ — *John 5:19, 30 — the Son does nothing of his own accord, but the sender's will*
(2) $P_{17}$ — *John 14:28 — "the Father is greater than I"*
(3) $P_{18}$ — *John 20:17 — the risen Jesus: "my God and your God"*
(4) $P_{19}$ — *1 Corinthians 11:3 — "the head of Christ is God"*
(5) $P_{20}$ — *1 Corinthians 15:28 — "the Son himself will also be subjected to him"*
(6) $(P_{16} \wedge P_{17} \wedge P_{18} \wedge P_{19} \wedge P_{20}) \rightarrow P_{22}$
$\vdash$ $P_{22}$ — at issue: *There is a real order of Father and Son in the work of salvation*

`lstOrderCase` — The order texts: the Son sent, obedient, and subject at the end
**LST's position on the order texts**: the texts, and the order they establish. Every premise is a text, cited to Scripture alone.

(1) $P_{16}$ — *John 5:19, 30 — the Son does nothing of his own accord, but the sender's will*
(2) $P_{17}$ — *John 14:28 — "the Father is greater than I"*
(3) $P_{18}$ — *John 20:17 — the risen Jesus: "my God and your God"*
(4) $P_{19}$ — *1 Corinthians 11:3 — "the head of Christ is God"*
(5) $P_{20}$ — *1 Corinthians 15:28 — "the Son himself will also be subjected to him"*
(6) $(P_{16} \wedge P_{17} \wedge P_{18} \wedge P_{19} \wedge P_{20}) \rightarrow P_{22}$
$\vdash$ $P_{22}$ — at issue: *There is a real order of Father and Son in the work of salvation*

*Grounded in scripture alone:* John 5:19, 30 — the Son does nothing of his own accord, but the sender's will, John 14:28 — "the Father is greater than I", John 20:17 — the risen Jesus: "my God and your God", 1 Corinthians 11:3 — "the head of Christ is God", 1 Corinthians 15:28 — "the Son himself will also be subjected to him".

### Is the Son less in his divinity?

`greaterToLesserDivinity`
The Arian step: "greater" means lesser divinity.

$(P_{17} \wedge P_{23}) \rightarrow P_{30}$ — would give: *The Son is less than the Father in his divinity*

`arianLine` — "The Father is greater": a lesser divinity (the Arians)
**The Arian line**, as the creed of Sirmium (357) uses the verse, and as Augustine and Calvin report it.

(1) $P_{23}$ — *In John 14:28 "greater" means the Son is less in his divinity*
(2) $(P_{17} \wedge P_{23}) \rightarrow P_{30}$
$\vdash$ $P_{30}$ — at issue: *The Son is less than the Father in his divinity*

`arianCase` — The Son less in divinity (the Arians)
**The Arian position**: the order texts, and John 14:28 read as lesser divinity.

(1) $P_{16}$ — *John 5:19, 30 — the Son does nothing of his own accord, but the sender's will*
(2) $P_{17}$ — *John 14:28 — "the Father is greater than I"*
(3) $P_{18}$ — *John 20:17 — the risen Jesus: "my God and your God"*
(4) $P_{19}$ — *1 Corinthians 11:3 — "the head of Christ is God"*
(5) $P_{20}$ — *1 Corinthians 15:28 — "the Son himself will also be subjected to him"*
(6) $P_{23}$ — *In John 14:28 "greater" means the Son is less in his divinity*
(7) $(P_{16} \wedge P_{17} \wedge P_{18} \wedge P_{19} \wedge P_{20}) \rightarrow P_{22}$ — would give: *There is a real order of Father and Son in the work of salvation*
(8) $(P_{17} \wedge P_{23}) \rightarrow P_{30}$
$\vdash P_{30}$ — at issue: *The Son is less than the Father in his divinity*

*Grounded in scripture alone:* John 5:19, 30 — the Son does nothing of his own accord, but the sender's will, John 14:28 — "the Father is greater than I", John 20:17 — the risen Jesus: "my God and your God", 1 Corinthians 11:3 — "the head of Christ is God", 1 Corinthians 15:28 — "the Son himself will also be subjected to him".

`twoFormsToEquality`
Augustine's step: less in the form of a servant, equal in the form of God.

$(P_{17} \wedge P_{21} \wedge P_{24}) \rightarrow \neg P_{30}$ — would deny: *The Son is less than the Father in his divinity*

`augustineLine` — Less in the form of a servant, equal in the form of God (Augustine)
**Augustine's line**, by the two forms.

(1) $P_{21}$ — *Philippians 2:6 — "though he was in the form of God"*
(2) $P_{24}$ — *In John 14:28 the Son is less in the form of a servant, not in the form of God*
(3) $(P_{17} \wedge P_{21} \wedge P_{24}) \rightarrow \neg P_{30}$
$\vdash \neg P_{30}$ — at issue, the denial of: *The Son is less than the Father in his divinity*

`augustineCase` — Equal in nature, less in the form of a servant (Augustine)
**Augustine's position.**

(1) $P_{16}$ — *John 5:19, 30 — the Son does nothing of his own accord, but the sender's will*
(2) $P_{17}$ — *John 14:28 — "the Father is greater than I"*
(3) $P_{18}$ — *John 20:17 — the risen Jesus: "my God and your God"*
(4) $P_{19}$ — *1 Corinthians 11:3 — "the head of Christ is God"*
(5) $P_{20}$ — *1 Corinthians 15:28 — "the Son himself will also be subjected to him"*
(6) $P_{21}$ — *Philippians 2:6 — "though he was in the form of God"*
(7) $P_{24}$ — *In John 14:28 the Son is less in the form of a servant, not in the form of God*

(8) $(P_{16} \wedge P_{17} \wedge P_{18} \wedge P_{19} \wedge P_{20}) \rightarrow P_{22}$ — would give: *There is a real order of Father and Son in the work of salvation*

(9) $(P_{17} \wedge P_{21} \wedge P_{24}) \rightarrow \neg P_{30}$

$\vdash \neg P_{30}$ — at issue, the denial of: *The Son is less than the Father in his divinity*

*Grounded in scripture alone:* John 5:19, 30 — the Son does nothing of his own accord, but the sender's will, John 14:28 — "the Father is greater than I", John 20:17 — the risen Jesus: "my God and your God", 1 Corinthians 11:3 — "the head of Christ is God", 1 Corinthians 15:28 — "the Son himself will also be subjected to him", Philippians 2:6 — "though he was in the form of God".

**`begetterToEquality`**
Athanasius's step: "greater" as the one the Son is from, so "proper to His essence".

$(P_{17} \wedge P_{25}) \rightarrow \neg P_{30}$ — would deny: *The Son is less than the Father in his divinity*

**`athanasiusLine`** — Greater as the one he is from (Athanasius)
**Athanasius's line.**

(1) $P_{25}$ — *The Father is "greater" as the one the Son is begotten from*

(2) $(P_{17} \wedge P_{25}) \rightarrow \neg P_{30}$

$\vdash \neg P_{30}$ — at issue, the denial of: *The Son is less than the Father in his divinity*

**`athanasiusCase`** — Greater as the one he is from (Athanasius)
**Athanasius's position.**

(1) $P_{16}$ — *John 5:19, 30 — the Son does nothing of his own accord, but the sender's will*

(2) $P_{17}$ — *John 14:28 — "the Father is greater than I"*

(3) $P_{18}$ — *John 20:17 — the risen Jesus: "my God and your God"*

(4) $P_{19}$ — *1 Corinthians 11:3 — "the head of Christ is God"*

(5) $P_{20}$ — *1 Corinthians 15:28 — "the Son himself will also be subjected to him"*

(6) $P_{25}$ — *The Father is "greater" as the one the Son is begotten from*

(7) $(P_{16} \wedge P_{17} \wedge P_{18} \wedge P_{19} \wedge P_{20}) \rightarrow P_{22}$ — would give: *There is a real order of Father and Son in the work of salvation*

(8) $(P_{17} \wedge P_{25}) \rightarrow \neg P_{30}$

$\vdash \neg P_{30}$ — at issue, the denial of: *The Son is less than the Father in his divinity*

*Grounded in scripture alone:* John 5:19, 30 — the Son does nothing of his own accord, but the sender's will, John 14:28 — "the Father is greater than I", John 20:17 — the risen Jesus: "my God and your God", 1 Corinthians 11:3 — "the head of Christ is God", 1 Corinthians 15:28 — "the Son himself will also be subjected to him".

**`mediatorsStateAnswersArius`**
Calvin's step: the verse compares the Mediator's state with his glory, so it does not say the Son is less in divinity.

$(P_{17} \wedge P_{26}) \rightarrow \neg P_{23}$ — would deny: *In John 14:28 "greater" means the Son is less in his divinity*

**`mediatorsStateAnswersTheFathers`**
Calvin against the Fathers' reply: the verse does not speak of the Son's human nature either.

> $P_{26} \to \neg P_{24}$ — would deny: *In John 14:28 the Son is less in the form of a servant, not in the form of God*

**`calvinLine`** — The Mediator's humbled state (Calvin)
**Calvin's line.**

(1) $P_{26}$ — *In John 14:28 Christ compares his humbled state as Mediator with his glory*
(2) $(P_{17} \wedge P_{26}) \to \neg P_{23}$
$\vdash \neg P_{23}$ — at issue, the denial of: *In John 14:28 "greater" means the Son is less in his divinity*

**`calvinCase`** — The Mediator's state, not his natures (Calvin)
**Calvin's position**: John 14:28 does not say the Son is less in divinity, nor speak of his human nature.

(1) $P_{16}$ — *John 5:19, 30 — the Son does nothing of his own accord, but the sender's will*
(2) $P_{17}$ — *John 14:28 — "the Father is greater than I"*
(3) $P_{18}$ — *John 20:17 — the risen Jesus: "my God and your God"*
(4) $P_{19}$ — *1 Corinthians 11:3 — "the head of Christ is God"*
(5) $P_{20}$ — *1 Corinthians 15:28 — "the Son himself will also be subjected to him"*
(6) $P_{26}$ — *In John 14:28 Christ compares his humbled state as Mediator with his glory*
(7) $(P_{16} \wedge P_{17} \wedge P_{18} \wedge P_{19} \wedge P_{20}) \to P_{22}$ — would give: *There is a real order of Father and Son in the work of salvation*
(8) $(P_{17} \wedge P_{26}) \to \neg P_{23}$
(9) $P_{26} \to \neg P_{24}$ — would deny: *In John 14:28 the Son is less in the form of a servant, not in the form of God*
$\vdash \neg P_{23}$ — at issue, the denial of: *In John 14:28 "greater" means the Son is less in his divinity*

*Grounded in scripture alone:* John 5:19, 30 — the Son does nothing of his own accord, but the sender's will, John 14:28 — "the Father is greater than I", John 20:17 — the risen Jesus: "my God and your God", 1 Corinthians 11:3 — "the head of Christ is God", 1 Corinthians 15:28 — "the Son himself will also be subjected to him".

### Is the order eternal?

**`orderToEternalAuthority`**
From the order, read as eternal, to an eternal relationship of authority and submission.

> $(P_{22} \wedge P_{27}) \to P_{31}$ — would give: *There is an eternal relationship of authority and submission of Father and Son*

**`eternalOrderLine`** — The order is eternal (Grudem, Ware)
**The line of Grudem and Ware.**

(1) $P_{27}$ — *The sending and obeying are the outworking of an eternal authority and submission*
(2) $(P_{22} \wedge P_{27}) \to P_{31}$
$\vdash P_{31}$ — at issue: *There is an eternal relationship of authority and submission of Father and Son*

**`eternalAuthorityCase`** — Eternal authority and submission (Grudem, Ware)
**The position of Grudem and Ware.**

(1) $P_{16}$ — *John 5:19, 30 — the Son does nothing of his own accord, but the sender's will*
(2) $P_{17}$ — *John 14:28 — "the Father is greater than I"*
(3) $P_{18}$ — *John 20:17 — the risen Jesus: "my God and your God"*
(4) $P_{19}$ — *1 Corinthians 11:3 — "the head of Christ is God"*
(5) $P_{20}$ — *1 Corinthians 15:28 — "the Son himself will also be subjected to him"*
(6) $P_{27}$ — *The sending and obeying are the outworking of an eternal authority and submission*
(7) $(P_{16} \wedge P_{17} \wedge P_{18} \wedge P_{19} \wedge P_{20}) \rightarrow P_{22}$ — would give: *There is a real order of Father and Son in the work of salvation*
(8) $(P_{22} \wedge P_{27}) \rightarrow P_{31}$
$\vdash P_{31}$ — at issue: *There is an eternal relationship of authority and submission of Father and Son*

*Grounded in scripture alone:* John 5:19, 30 — the Son does nothing of his own accord, but the sender's will, John 14:28 — "the Father is greater than I", John 20:17 — the risen Jesus: "my God and your God", 1 Corinthians 11:3 — "the head of Christ is God", 1 Corinthians 15:28 — "the Son himself will also be subjected to him".

**`equalPowerExcludesSubordination`**
From the Son's equality in power, and eternal subordination's denial of it, to no eternal subordination in authority.

$(P_{28} \wedge P_{29}) \rightarrow \neg P_{31}$ — would deny: *There is an eternal relationship of authority and submission of Father and Son*

**`equalPowerLine`** — Equal in power, so not eternally subordinate (Giles)
**Giles's line.**

(1) $P_{28}$ — *The Son is equal to the Father in power: "of one substance, power, and eternity"*
(2) $P_{29}$ — *Eternal subordination in authority would deny the Son's equality in power*
(3) $(P_{28} \wedge P_{29}) \rightarrow \neg P_{31}$
$\vdash \neg P_{31}$ — at issue, the denial of: *There is an eternal relationship of authority and submission of Father and Son*

**`equalAuthorityCase`** — No eternal subordination in authority (Giles)
**Giles's position.**

(1) $P_{16}$ — *John 5:19, 30 — the Son does nothing of his own accord, but the sender's will*
(2) $P_{17}$ — *John 14:28 — "the Father is greater than I"*
(3) $P_{18}$ — *John 20:17 — the risen Jesus: "my God and your God"*
(4) $P_{19}$ — *1 Corinthians 11:3 — "the head of Christ is God"*
(5) $P_{20}$ — *1 Corinthians 15:28 — "the Son himself will also be subjected to him"*
(6) $P_{28}$ — *The Son is equal to the Father in power: "of one substance, power, and eternity"*
(7) $P_{29}$ — *Eternal subordination in authority would deny the Son's equality in power*

(8) $(P_{16} \wedge P_{17} \wedge P_{18} \wedge P_{19} \wedge P_{20}) \rightarrow P_{22}$ — would give: *There is a real order of Father and Son in the work of salvation*

(9) $(P_{28} \wedge P_{29}) \rightarrow \neg P_{31}$

$\vdash \neg P_{31}$ — at issue, the denial of: *There is an eternal relationship of authority and submission of Father and Son*

*Grounded in scripture alone:* John 5:19, 30 — the Son does nothing of his own accord, but the sender's will, John 14:28 — "the Father is greater than I", John 20:17 — the risen Jesus: "my God and your God", 1 Corinthians 11:3 — "the head of Christ is God", 1 Corinthians 15:28 — "the Son himself will also be subjected to him".

### Readings, written down

`nicenWithGilesReading`
**A Nicene reading with Giles**: every order text, the order, Augustine's and Athanasius's readings of John 14:28, the Son not less in divinity, the Son equal in power, and no eternal order of authority.

```
def nicenWithGilesReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.greaterMeansLesserDivinity => False
    | Claim.sonLesserInDivinity => False
    | Claim.greaterAsMediatorsState => False
    | Claim.orderIsEternal => False
    | Claim.eternalAuthorityAndSubmission => False
    | x => True
```

`arianReading`
**The Arian reading**: every order text, the order, John 14:28 as lesser divinity, and the Son less in his divinity; none of the three Nicene readings of the verse.

```
def arianReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.lessInTheFormOfAServant => False
    | Claim.greaterAsBegetter => False
    | Claim.greaterAsMediatorsState => False
    | x => True
```

`augustineReading`
**Augustine's reading**: every order text, the order, the two forms, and the Son not less in divinity; not the Arian reading, and not Calvin's, which denies that John 14:28 speaks of the two forms. It also makes the eternal order true. That is a choice of model, not Augustine's answer to the second question.

```
def augustineReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.greaterMeansLesserDivinity => False
    | Claim.sonLesserInDivinity => False
    | Claim.greaterAsMediatorsState => False
    | x => True
```

`calvinReading`
**Calvin's reading**: every order text, the order, the Mediator's state, and neither the Arian reading of John 14:28 nor Augustine's reading of it by the two forms.

```
def calvinReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.greaterMeansLesserDivinity => False
    | Claim.sonLesserInDivinity => False
    | Claim.lessInTheFormOfAServant => False
    | x => True
```

`eternalAuthorityReading`
**The reading of Grudem and Ware**: every order text, the order, the order read as eternal, and an eternal relationship of authority and submission. Giles's reading, that such an order would deny the Son's equal power, is not theirs.

```
def eternalAuthorityReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.subordinationDeniesEqualPower => False
    | x => True
```

`equalAuthorityReading`
**Giles's reading**: every order text, the order, the Son equal in power, and no eternal subordination in authority; the order not read as eternal.

```
def equalAuthorityReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.orderIsEternal => False
    | Claim.eternalAuthorityAndSubmission => False
    | x => True
```

### What the order texts settle, and what they leave open

`lstOrder_establishes`
**Grant the order texts, and there is a real order of Father and Son.** This is what LST says they establish, and every party here grants it.

```
theorem lstOrder_establishes : Establishes lstOrderCase
-- axioms: propext, Quot.sound
```

`lstOrderCase_is_satisfiable`
LST's position on the order texts can be held without contradiction.

```
theorem lstOrderCase_is_satisfiable : Satisfiable lstOrderCase.premises
-- axioms: propext, Quot.sound
```

`order_texts_leave_lesser_divinity_open`
**The order texts leave open whether the Son is less in his divinity.** Granted the five texts and the order they establish, neither "the Son is less than the Father in his divinity" nor its denial follows: the Arian reading satisfies every premise with it, and Augustine's without it.

That is LST's claim, and it holds. It is checked with each verse taken as its own words and each reading of it as a premise of its own. A reader who holds that "greater" plainly means greater in divinity puts that reading into the verse, and the reading is the premise rated `disputed`. Whether the Son is less in his divinity is argued from such readings, and from other texts, which the next question of LST §3 takes up.

```
theorem order_texts_leave_lesser_divinity_open : Independent
    lstOrderCase.premises (p Claim.sonLesserInDivinity)
-- axioms: propext, Quot.sound
```

`order_texts_leave_eternal_authority_open`
**The order texts leave open whether the order is eternal.** Granted the texts and the order, neither an eternal relationship of authority and submission nor its denial follows: the reading of Grudem and Ware satisfies every premise with it, and Giles's without it.

That is LST's further claim, and it holds, checked in the same way: each verse as its own words, and the reading that the order is eternal as a premise of its own. Grudem argues that the subjection of 1 Corinthians 15:28 and the Son's being sent from before creation already show it; that argument is the reading, rated `disputed`. Erickson draws LST's conclusion about the texts of sending and commanding, that "they do not count as evidence in support of an eternal supremacy of the Father" (as Grudem quotes him).

```
theorem order_texts_leave_eternal_authority_open : Independent
    lstOrderCase.premises (p Claim.eternalAuthorityAndSubmission)
-- axioms: propext, Quot.sound
```

### What each position delivers

`arianCase_establishes`
**Grant John 14:28 read as lesser divinity, and the Son is less than the Father in his divinity.**

```
theorem arianCase_establishes : Establishes arianCase
-- axioms: propext, Quot.sound
```

`arianCase_is_satisfiable`
The Arian position can be held without contradiction.

```
theorem arianCase_is_satisfiable : Satisfiable arianCase.premises
-- axioms: propext, Quot.sound
```

`augustineCase_establishes`
**Grant Augustine's two forms, and the Son is not less in his divinity.**

```
theorem augustineCase_establishes : Establishes augustineCase
-- axioms: propext, Quot.sound
```

**augustineCase_is_satisfiable**
Augustine's position can be held without contradiction.

```
theorem augustineCase_is_satisfiable : Satisfiable augustineCase.premises
-- axioms: propext, Quot.sound
```

**athanasiusCase_establishes**
**Grant Athanasius's reading of "greater", and the Son is not less in his divinity.**

```
theorem athanasiusCase_establishes : Establishes athanasiusCase
-- axioms: propext, Quot.sound
```

**athanasiusCase_is_satisfiable**
Athanasius's position can be held without contradiction.

```
theorem athanasiusCase_is_satisfiable : Satisfiable athanasiusCase.premises
-- axioms: propext, Quot.sound
```

**calvinCase_establishes**
**Grant Calvin's reading, and John 14:28 does not say the Son is less in his divinity.**

```
theorem calvinCase_establishes : Establishes calvinCase
-- axioms: propext, Quot.sound
```

**calvinCase_is_satisfiable**
Calvin's position can be held without contradiction.

```
theorem calvinCase_is_satisfiable : Satisfiable calvinCase.premises
-- axioms: propext, Quot.sound
```

**eternalAuthorityCase_establishes**
**Grant the order read as eternal, and there is an eternal relationship of authority and submission.**

```
theorem eternalAuthorityCase_establishes : Establishes eternalAuthorityCase
-- axioms: propext, Quot.sound
```

**eternalAuthorityCase_is_satisfiable**
The position of Grudem and Ware can be held without contradiction.

```
theorem eternalAuthorityCase_is_satisfiable : Satisfiable
    eternalAuthorityCase.premises
-- axioms: propext, Quot.sound
```

**equalAuthorityCase_establishes**
**Grant the Son equal in power, and that eternal subordination would deny it, and there is no eternal subordination in authority.**

```
theorem equalAuthorityCase_establishes : Establishes equalAuthorityCase
-- axioms: propext, Quot.sound
```

**equalAuthorityCase_is_satisfiable**
Giles's position can be held without contradiction.

```
theorem equalAuthorityCase_is_satisfiable : Satisfiable
    equalAuthorityCase.premises
-- axioms: propext, Quot.sound
```

## Weighing the readings of the order texts

Seven positions are parties to one dispute: LST, which holds only the order the texts establish; the Arians; Augustine, Athanasius and Calvin, each with his own reading of "the Father is greater than I"; Grudem and Ware, for an eternal order of authority and submission; and Giles, against it.

### How to read the verdicts

One position *defeats* another when it denies something the other needs and does not rest on anything rated lower. Every reading here is rated `disputed`, the lowest rating, because cited readers disagree over it; so when two readings deny each other, each defeats the other, and that is a tie. A position is *forced* when it is accepted however the ties are settled. It *can be defended* when some consistent way of settling them accepts it, and it is *not forced* when another consistent way leaves it out. Every defeat is computed from the positions' premises, and Lean checks each computation.

### What the weighing found

LST's position is accepted at once, because nothing defeats it (`the_order_prevails`): every other party holds every premise it holds.

Over the Son's divinity, the Arian reading and each Nicene reading of John 14:28 (Nicene: of the Council of Nicaea, 325, which confessed the Son of one being with the Father) defeat each other. Calvin's reading and Augustine's defeat each other too, because Calvin denies that the verse speaks of the Son's human nature. Every one of these positions can be defended and none is forced, the Arian one included (`arian_reading_defensible`, `arian_reading_not_forced`, `augustine_reading_not_forced`, `athanasius_reading_not_forced`, `calvin_reading_not_forced`). That is because the readings that answer the Arian one are rated no higher than it. It is a finding about the five order texts, Philippians 2:6 and four readings of one verse. LST confesses the Son's divinity from John 1:1, 20:28 and the other texts of its next question, which this dispute does not hear.

Over the eternal order, Grudem and Ware and Giles defeat each other, and neither is forced (`eternal_order_not_forced`, `equal_authority_not_forced`). That agrees with LST: the texts do not establish an eternal hierarchy. If either reading were rated above the other, the verdict could change.

### How this is checked

**`orderPartyNode`**
The package each party argues from.

```
def orderPartyNode : OrderParty → ArgumentPackage Claim :=
  fun x =>
    match x with
    | OrderParty.lst => lstOrderCase
    | OrderParty.arian => arianCase
    | OrderParty.augustine => augustineCase
    | OrderParty.athanasius => athanasiusCase
    | OrderParty.calvin => calvinCase
    | OrderParty.eternal => eternalAuthorityCase
    | OrderParty.equal => equalAuthorityCase
```

`orderDispute`
The dispute over the order texts: every party can be held without contradiction, delivers its conclusion, and has its steps rated.

```
def orderDispute : Dispute Claim OrderParty :=
  { node := orderPartyNode, consistent := orderDispute._proof_1,
    sound := orderDispute._proof_2,
    rated := orderDispute._proof_10 }
```

`orderDispute_defeats`
**Who defeats whom**, all 49 pairs. The Arians and each of Augustine, Athanasius and Calvin defeat each other. Calvin and Augustine defeat each other as well: Calvin denies that John 14:28 speaks of the Son's human nature, which is Augustine's reading. Grudem and Ware and Giles defeat each other. Nothing attacks LST. Every cell is checked by the kernel.

```
theorem orderDispute_defeats :  (i j : OrderParty), orderDispute.defeats i j
     (i, j)  [(OrderParty.arian, OrderParty.augustine),
    (OrderParty.augustine, OrderParty.arian), (OrderParty.arian,
    OrderParty.athanasius), (OrderParty.athanasius, OrderParty.arian),
    (OrderParty.arian, OrderParty.calvin), (OrderParty.calvin,
    OrderParty.arian), (OrderParty.augustine, OrderParty.calvin),
    (OrderParty.calvin, OrderParty.augustine), (OrderParty.eternal,
    OrderParty.equal), (OrderParty.equal, OrderParty.eternal)]
-- axioms: propext, Classical.choice, Quot.sound
```

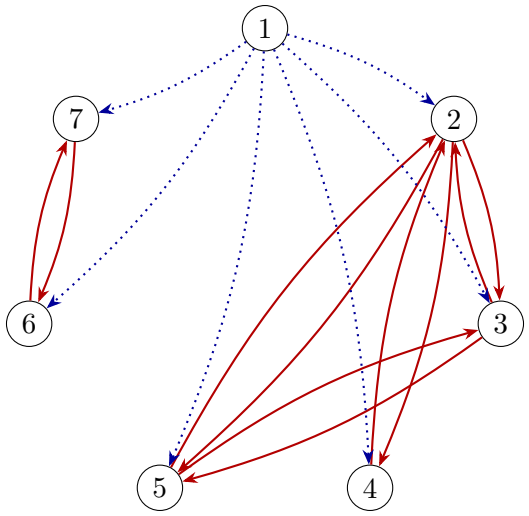
`orderDispute_supports`
**Nothing supports anything**, in all 49 pairs. Every cell is checked by the kernel.

```
theorem orderDispute_supports :  (i j : OrderParty), ¬orderDispute.supports i
    j
-- axioms: propext, Classical.choice, Quot.sound
```

`orderDispute_partOf`
**LST's case is part of every other party's**, since each holds the order texts and the order drawn from them. Every cell is checked by the kernel.

```
theorem orderDispute_partOf :  (i j : OrderParty), orderDispute.partOf i j
    i = j  (i, j)  [(OrderParty.lst, OrderParty.arian), (OrderParty.lst,
    OrderParty.augustine), (OrderParty.lst, OrderParty.athanasius),
    (OrderParty.lst, OrderParty.calvin), (OrderParty.lst, OrderParty.eternal),
    (OrderParty.lst, OrderParty.equal)]
-- axioms: propext, Classical.choice, Quot.sound
```

`orderMap`
The dispute over the order texts drawn: who defeats whom, and whose case is part of whose.




Solid: defeats. Dashed: supports. Dotted: one party's case is part of another's.

1. The order texts: the Son sent, obedient, and subject at the end
2. The Son less in divinity (the Arians)
3. Equal in nature, less in the form of a servant (Augustine)
4. Greater as the one he is from (Athanasius)
5. The Mediator's state, not his natures (Calvin)
6. Eternal authority and submission (Grudem, Ware)
7. No eternal subordination in authority (Giles)

| **From** | **To** | **Edge** |
|---|---|---|
| 2 *The Son less in divinity (the Arians)* | 3 *Equal in nature, less in the form of a servant (Augustine)* | defeats |
| 2 *The Son less in divinity (the Arians)* | 4 *Greater as the one he is from (Athanasius)* | defeats |
| 2 *The Son less in divinity (the Arians)* | 5 *The Mediator's state, not his natures (Calvin)* | defeats |
| 3 *Equal in nature, less in the form of a servant (Augustine)* | 2 *The Son less in divinity (the Arians)* | defeats |
| 3 *Equal in nature, less in the form of a servant (Augustine)* | 5 *The Mediator's state, not his natures (Calvin)* | defeats |
| 4 *Greater as the one he is from (Athanasius)* | 2 *The Son less in divinity (the Arians)* | defeats |
| 5 *The Mediator's state, not his natures (Calvin)* | 2 *The Son less in divinity (the Arians)* | defeats |

| From | To | Edge |
|---|---|---|
| 5 *The Mediator's state, not his natures (Calvin)* | 3 *Equal in nature, less in the form of a servant (Augustine)* | defeats |
| 6 *Eternal authority and submission (Grudem, Ware)* | 7 *No eternal subordination in authority (Giles)* | defeats |
| 7 *No eternal subordination in authority (Giles)* | 6 *Eternal authority and submission (Grudem, Ware)* | defeats |
| 1 *The order texts: the Son sent, obedient, and subject at the end* | 2 *The Son less in divinity (the Arians)* | is part of |
| 1 *The order texts: the Son sent, obedient, and subject at the end* | 3 *Equal in nature, less in the form of a servant (Augustine)* | is part of |
| 1 *The order texts: the Son sent, obedient, and subject at the end* | 4 *Greater as the one he is from (Athanasius)* | is part of |
| 1 *The order texts: the Son sent, obedient, and subject at the end* | 5 *The Mediator's state, not his natures (Calvin)* | is part of |
| 1 *The order texts: the Son sent, obedient, and subject at the end* | 6 *Eternal authority and submission (Grudem, Ware)* | is part of |
| 1 *The order texts: the Son sent, obedient, and subject at the end* | 7 *No eternal subordination in authority (Giles)* | is part of |

The defeats are the cells of `orderDispute_defeats`, the supports the cells of `orderDispute_supports` and the parts the cells of `orderDispute_partOf`, each computed from the parties' premises and checked by the kernel. The attacks derived through support and through parts are reported, not counted: every verdict is computed from the defeats alone. Every derived attack is already a defeat.

`nicene_readings_stand_with_the_eternal_order`

**Augustine's and Athanasius's readings can be held with Grudem and Ware's eternal order**: nothing in the two forms, or in "greater" as the one the Son is from, rules it out. This does not say that Augustine or Athanasius held it. Giles reads them as denying it, and Augustine writes that the Son "was not sent in virtue of some disparity of power or substance" (*On the Trinity* IV.20.27, as Grudem quotes it).

```
theorem nicene_readings_stand_with_the_eternal_order :
    orderDispute.StandTogether [OrderParty.lst, OrderParty.augustine,
    OrderParty.athanasius, OrderParty.eternal]
-- axioms: propext, Classical.choice, Quot.sound
```

`nicene_readings_stand_with_giles`

**They can be held with Giles's denial of it too.** So the two Nicene readings of John 14:28 take no side in the second question.

```
theorem nicene_readings_stand_with_giles : orderDispute.StandTogether
    [OrderParty.lst, OrderParty.augustine, OrderParty.athanasius,
    OrderParty.equal]
-- axioms: propext, Classical.choice, Quot.sound
```

### What the dispute decides

`orderUnanswered`
LST's position is accepted at once, because nothing defeats it. No other position can be added to it, because each is defeated by a rival that nothing already accepted answers.

### What the dispute forces is exactly *The order texts: the Son sent, obedient, and subject at the end.*

- Stage 1: *The order texts: the Son sent, obedient, and subject at the end.*
  - *The order texts: the Son sent, obedient, and subject at the end* is defeated by nothing.
- Nothing else is forced:
  - *Equal in nature, less in the form of a servant (Augustine)* defeats *The Son less in divinity (the Arians)*, and nothing forced defeats *Equal in nature, less in the form of a servant (Augustine).*
  - *The Son less in divinity (the Arians)* defeats *Equal in nature, less in the form of a servant (Augustine)*, and nothing forced defeats *The Son less in divinity (the Arians).*
  - *The Son less in divinity (the Arians)* defeats *Greater as the one he is from (Athanasius)*, and nothing forced defeats *The Son less in divinity (the Arians).*
  - *The Son less in divinity (the Arians)* defeats *The Mediator's state, not his natures (Calvin)*, and nothing forced defeats *The Son less in divinity (the Arians).*
  - *No eternal subordination in authority (Giles)* defeats *Eternal authority and submission (Grudem, Ware)*, and nothing forced defeats *No eternal subordination in authority (Giles).*
  - *Eternal authority and submission (Grudem, Ware)* defeats *No eternal subordination in authority (Giles)*, and nothing forced defeats *Eternal authority and submission (Grudem, Ware).*

**What this rests on.** The reasons state 6 defeats and 11 absences of defeat, each a cell of the defeat table, `orderDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *The order texts: the Son sent, obedient, and subject at the end*, weakest at *well supported*:
  - an inference step — [95, 3, The Triune God]
- *The Son less in divinity (the Arians)*, weakest at *disputed*:
  - In John 14:28 "greater" means the Son is less in his divinity — [159, De Synodis 28]; [154, On the Trinity I.7.14]; [29, 102]
- *Equal in nature, less in the form of a servant (Augustine)*, weakest at *disputed*:

  - In John 14:28 the Son is less in the form of a servant, not in the form of God — [154, On the Trinity I.7.14]

- *Greater as the one he is from (Athanasius)*, weakest at *disputed*:
  - The Father is "greater" as the one the Son is begotten from — [159, Against the Arians I.13.58]

- *The Mediator's state, not his natures (Calvin)*, weakest at *disputed*:
  - In John 14:28 Christ compares his humbled state as Mediator with his glory — [29, 102–103]

- *Eternal authority and submission (Grudem, Ware)*, weakest at *disputed*:
  - The sending and obeying are the outworking of an eternal authority and submission — [70, 40]; [71]; [180]

- *No eternal subordination in authority (Giles)*, weakest at *disputed*:
  - Eternal subordination in authority would deny the Son's equality in power — [68, 323]; [67]

`the_order_prevails`
**What the order texts establish is forced, and nothing more**: a real order of Father and Son in the work of salvation. Nothing defeats it, because every party holds every premise it holds. It says nothing about the Son's divinity or about whether the order is eternal; on both, every position is in a tie.

```
theorem the_order_prevails : Framework.grounded orderDispute.defeats =
    Solver.toSet [OrderParty.lst]
-- axioms: propext, Classical.choice, Quot.sound
```

`arianWithTheOrder`
Held with LST's position, the Arian reading defeats each Nicene reading that defeats it.

***The Son less in divinity (the Arians)* is accepted on some resolution.**

- A position holding *The order texts: the Son sent, obedient, and subject at the end*, *The Son less in divinity (the Arians)* can be held.

- None of *The order texts: the Son sent, obedient, and subject at the end*, *The Son less in divinity (the Arians)* defeats another, and each attack on them is answered from among them:
  - *Equal in nature, less in the form of a servant (Augustine)* defeats *The Son less in divinity (the Arians)*, and *The Son less in divinity (the Arians)* defeats *Equal in nature, less in the form of a servant (Augustine)*.
  - *Greater as the one he is from (Athanasius)* defeats *The Son less in divinity (the Arians)*, and *The Son less in divinity (the Arians)* defeats *Greater as the one he is from (Athanasius)*.

  - *The Mediator's state, not his natures (Calvin)* defeats *The Son less in divinity (the Arians)*, and *The Son less in divinity (the Arians)* defeats *The Mediator's state, not his natures (Calvin)*.

**What this rests on.** The reasons state 6 defeats and 11 absences of defeat, each a cell of the defeat table, `orderDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *The order texts: the Son sent, obedient, and subject at the end*, weakest at *well supported*:
  - an inference step — [95, 3, The Triune God]
- *The Son less in divinity (the Arians)*, weakest at *disputed*:
  - In John 14:28 "greater" means the Son is less in his divinity — [159, De Synodis 28]; [154, On the Trinity I.7.14]; [29, 102]
- *Equal in nature, less in the form of a servant (Augustine)*, weakest at *disputed*:
  - In John 14:28 the Son is less in the form of a servant, not in the form of God — [154, On the Trinity I.7.14]
- *Greater as the one he is from (Athanasius)*, weakest at *disputed*:
  - The Father is "greater" as the one the Son is begotten from — [159, Against the Arians I.13.58]
- *The Mediator's state, not his natures (Calvin)*, weakest at *disputed*:
  - In John 14:28 Christ compares his humbled state as Mediator with his glory — [29, 102–103]
- *Eternal authority and submission (Grudem, Ware)*, weakest at *disputed*:
  - The sending and obeying are the outworking of an eternal authority and submission — [70, 40]; [71]; [180]
- *No eternal subordination in authority (Giles)*, weakest at *disputed*:
  - Eternal subordination in authority would deny the Son's equality in power — [68, 323]; [67]

`arian_reading_defensible`
**On the order texts alone, the Arian reading can be defended**: some consistent way of settling the dispute accepts it. That is because the readings that answer it, Augustine's, Athanasius's and Calvin's, are rated no higher than it, so each answers the other and none is chosen. It does not say the reading is likely, or that the Son is less than the Father. The texts that say the Son is God, John 1:1 and 20:28 among them, are not heard here.

```
theorem arian_reading_defensible : Framework.CredulouslyAccepted
    orderDispute.defeats OrderParty.arian
-- axioms: propext, Classical.choice, Quot.sound
```

`arianAnsweredByAugustine`
Augustine's and Athanasius's readings, held together, each defeat the Arian one.

***The Son less in divinity (the Arians)* is not accepted on every resolution.**

- A position holding *The order texts: the Son sent, obedient, and subject at the end*, *Equal in nature, less in the form of a servant (Augustine)*, *Greater as the one he is from (Athanasius)* can be held, and it holds *Equal in nature, less in the form of a servant (Augustine)*; *Equal in nature, less in the form of a servant (Augustine)* conflicts with *The Son less in divinity (the Arians)*: *Equal in nature, less in the form of a servant (Augustine)* defeats *The Son less in divinity (the Arians)*, and *The Son less in divinity (the Arians)* defeats *Equal in nature, less in the form of a servant (Augustine)*.
- None of *The order texts: the Son sent, obedient, and subject at the end*, *Equal in nature, less in the form of a servant (Augustine)*, *Greater as the one he is from (Athanasius)* defeats another, and each attack on them is answered from among them:
  - *The Son less in divinity (the Arians)* defeats *Equal in nature, less in the form of a servant (Augustine)*, and *Equal in nature, less in the form of a servant (Augustine)* defeats *The Son less in divinity (the Arians)*.
  - *The Mediator's state, not his natures (Calvin)* defeats *Equal in nature, less in the form of a servant (Augustine)*, and *Equal in nature, less in the form of a servant (Augustine)* defeats *The Mediator's state, not his natures (Calvin)*.
  - *The Son less in divinity (the Arians)* defeats *Greater as the one he is from (Athanasius)*, and *Equal in nature, less in the form of a servant (Augustine)* defeats *The Son less in divinity (the Arians)*.

**What this rests on.** The reasons state 5 defeats and 18 absences of defeat, each a cell of the defeat table, `orderDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Equal in nature, less in the form of a servant (Augustine)*, weakest at *disputed*:
  - In John 14:28 the Son is less in the form of a servant, not in the form of God — [154, On the Trinity I.7.14]
- *The Son less in divinity (the Arians)*, weakest at *disputed*:
  - In John 14:28 "greater" means the Son is less in his divinity — [159, De Synodis 28]; [154, On the Trinity I.7.14]; [29, 102]
- *The order texts: the Son sent, obedient, and subject at the end*, weakest at *well supported*:
  - an inference step — [95, 3, The Triune God]
- *Greater as the one he is from (Athanasius)*, weakest at *disputed*:
  - The Father is "greater" as the one the Son is begotten from — [159, Against the Arians I.13.58]
- *The Mediator's state, not his natures (Calvin)*, weakest at *disputed*:
  - In John 14:28 Christ compares his humbled state as Mediator with his glory — [29, 102–103]

- *Eternal authority and submission (Grudem, Ware)*, weakest at *disputed*:
  - The sending and obeying are the outworking of an eternal authority and submission — [70, 40]; [71]; [180]
- *No eternal subordination in authority (Giles)*, weakest at *disputed*:
  - Eternal subordination in authority would deny the Son's equality in power — [68, 323]; [67]

`arian_reading_not_forced`
**The Arian reading is not forced.** One consistent way of settling the dispute, which can take in no further position, holds Augustine's and Athanasius's readings, and the Arian one cannot join them.

```
theorem arian_reading_not_forced : ¬Framework.SkepticallyAccepted
    orderDispute.defeats OrderParty.arian
-- axioms: propext, Classical.choice, Quot.sound
```

`augustineWithAthanasius`
Held with Athanasius's, Augustine's reading defeats both the Arian reading and Calvin's, the two that defeat it.

***Equal in nature, less in the form of a servant (Augustine)* is accepted on some resolution.**

- A position holding *The order texts: the Son sent, obedient, and subject at the end*, *Equal in nature, less in the form of a servant (Augustine)*, *Greater as the one he is from (Athanasius)* can be held.
- None of *The order texts: the Son sent, obedient, and subject at the end*, *Equal in nature, less in the form of a servant (Augustine)*, *Greater as the one he is from (Athanasius)* defeats another, and each attack on them is answered from among them:
  - *The Son less in divinity (the Arians)* defeats *Equal in nature, less in the form of a servant (Augustine)*, and *Equal in nature, less in the form of a servant (Augustine)* defeats *The Son less in divinity (the Arians)*.
  - *The Mediator's state, not his natures (Calvin)* defeats *Equal in nature, less in the form of a servant (Augustine)*, and *Equal in nature, less in the form of a servant (Augustine)* defeats *The Mediator's state, not his natures (Calvin)*.
  - *The Son less in divinity (the Arians)* defeats *Greater as the one he is from (Athanasius)*, and *Equal in nature, less in the form of a servant (Augustine)* defeats *The Son less in divinity (the Arians)*.

**What this rests on.** The reasons state 5 defeats and 18 absences of defeat, each a cell of the defeat table, `orderDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *The order texts: the Son sent, obedient, and subject at the end*, weakest at *well supported*:

  - an inference step — [95, 3, The Triune God]

- *Equal in nature, less in the form of a servant (Augustine)*, weakest at *disputed*:
  - In John 14:28 the Son is less in the form of a servant, not in the form of God — [154, On the Trinity I.7.14]

- *Greater as the one he is from (Athanasius)*, weakest at *disputed*:
  - The Father is "greater" as the one the Son is begotten from — [159, Against the Arians I.13.58]

- *The Son less in divinity (the Arians)*, weakest at *disputed*:
  - In John 14:28 "greater" means the Son is less in his divinity — [159, De Synodis 28]; [154, On the Trinity I.7.14]; [29, 102]

- *The Mediator's state, not his natures (Calvin)*, weakest at *disputed*:
  - In John 14:28 Christ compares his humbled state as Mediator with his glory — [29, 102–103]

- *Eternal authority and submission (Grudem, Ware)*, weakest at *disputed*:
  - The sending and obeying are the outworking of an eternal authority and submission — [70, 40]; [71]; [180]

- *No eternal subordination in authority (Giles)*, weakest at *disputed*:
  - Eternal subordination in authority would deny the Son's equality in power — [68, 323]; [67]

`augustine_reading_defensible`
**Augustine's reading can be defended**, with Athanasius's.

```
theorem augustine_reading_defensible : Framework.CredulouslyAccepted
    orderDispute.defeats OrderParty.augustine
-- axioms: propext, Classical.choice, Quot.sound
```

`augustineAnsweredByArius`
Held with LST's position, the Arian reading defeats Augustine's.

***Equal in nature, less in the form of a servant (Augustine)* is not accepted on every resolution.**

- A position holding *The order texts: the Son sent, obedient, and subject at the end*, *The Son less in divinity (the Arians)* can be held, and it holds *The Son less in divinity (the Arians)*; *The Son less in divinity (the Arians)* conflicts with *Equal in nature, less in the form of a servant (Augustine)*: *The Son less in divinity (the Arians)* defeats *Equal in nature, less in the form of a servant (Augustine)*, and *Equal in nature, less in the form of a servant (Augustine)* defeats *The Son less in divinity (the Arians)*.

- None of *The order texts: the Son sent, obedient, and subject at the end*, *The Son less in divinity (the Arians)* defeats another, and each attack on them is answered from among them:
  - *Equal in nature, less in the form of a servant (Augustine)* defeats *The Son less in divinity (the Arians)*, and *The Son less in divinity (the Arians)* defeats *Equal in nature, less in the form of a servant (Augustine)*.
  - *Greater as the one he is from (Athanasius)* defeats *The Son less in divinity (the Arians)*, and *The Son less in divinity (the Arians)* defeats *Greater as the one he is from (Athanasius)*.
  - *The Mediator's state, not his natures (Calvin)* defeats *The Son less in divinity (the Arians)*, and *The Son less in divinity (the Arians)* defeats *The Mediator's state, not his natures (Calvin)*.

**What this rests on.** The reasons state 6 defeats and 11 absences of defeat, each a cell of the defeat table, `orderDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *The Son less in divinity (the Arians)*, weakest at *disputed*:
  - In John 14:28 "greater" means the Son is less in his divinity — [159, De Synodis 28]; [154, On the Trinity I.7.14]; [29, 102]
- *Equal in nature, less in the form of a servant (Augustine)*, weakest at *disputed*:
  - In John 14:28 the Son is less in the form of a servant, not in the form of God — [154, On the Trinity I.7.14]
- *The order texts: the Son sent, obedient, and subject at the end*, weakest at *well supported*:
  - an inference step — [95, 3, The Triune God]
- *Greater as the one he is from (Athanasius)*, weakest at *disputed*:
  - The Father is "greater" as the one the Son is begotten from — [159, Against the Arians I.13.58]
- *The Mediator's state, not his natures (Calvin)*, weakest at *disputed*:
  - In John 14:28 Christ compares his humbled state as Mediator with his glory — [29, 102–103]
- *Eternal authority and submission (Grudem, Ware)*, weakest at *disputed*:
  - The sending and obeying are the outworking of an eternal authority and submission — [70, 40]; [71]; [180]
- *No eternal subordination in authority (Giles)*, weakest at *disputed*:
  - Eternal subordination in authority would deny the Son's equality in power — [68, 323]; [67]

`augustine_reading_not_forced`
**Augustine's reading is not forced**: the Arian reading, rated no lower, leaves it out of one consistent settlement.

```
theorem augustine_reading_not_forced : ¬Framework.SkepticallyAccepted
    orderDispute.defeats OrderParty.augustine
-- axioms: propext, Classical.choice, Quot.sound
```

`athanasiusWithTheOrder`
Athanasius's reading defeats the Arian one, the only reading that defeats it.

***Greater as the one he is from (Athanasius)* is accepted on some resolution.**

- A position holding *The order texts: the Son sent, obedient, and subject at the end*, *Greater as the one he is from (Athanasius)* can be held.
- None of *The order texts: the Son sent, obedient, and subject at the end*, *Greater as the one he is from (Athanasius)* defeats another, and each attack on them is answered from among them:
  - *The Son less in divinity (the Arians)* defeats *Greater as the one he is from (Athanasius)*, and *Greater as the one he is from (Athanasius)* defeats *The Son less in divinity (the Arians)*.

**What this rests on.** The reasons state 2 defeats and 13 absences of defeat, each a cell of the defeat table, `orderDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *The order texts: the Son sent, obedient, and subject at the end*, weakest at *well supported*:
  - an inference step — [95, 3, The Triune God]
- *Greater as the one he is from (Athanasius)*, weakest at *disputed*:
  - The Father is "greater" as the one the Son is begotten from — [159, Against the Arians I.13.58]
- *The Son less in divinity (the Arians)*, weakest at *disputed*:
  - In John 14:28 "greater" means the Son is less in his divinity — [159, De Synodis 28]; [154, On the Trinity I.7.14]; [29, 102]
- *Equal in nature, less in the form of a servant (Augustine)*, weakest at *disputed*:
  - In John 14:28 the Son is less in the form of a servant, not in the form of God — [154, On the Trinity I.7.14]
- *The Mediator's state, not his natures (Calvin)*, weakest at *disputed*:
  - In John 14:28 Christ compares his humbled state as Mediator with his glory — [29, 102–103]

- *Eternal authority and submission (Grudem, Ware)*, weakest at *disputed*:
  - The sending and obeying are the outworking of an eternal authority and submission — [70, 40]; [71]; [180]
- *No eternal subordination in authority (Giles)*, weakest at *disputed*:
  - Eternal subordination in authority would deny the Son's equality in power — [68, 323]; [67]

`athanasius_reading_defensible`
**Athanasius's reading can be defended.** It can be held with Augustine's and with Calvin's, which cannot be held with each other.

```
theorem athanasius_reading_defensible : Framework.CredulouslyAccepted
    orderDispute.defeats OrderParty.athanasius
-- axioms: propext, Classical.choice, Quot.sound
```

`athanasiusAnsweredByArius`
Held with LST's position, the Arian reading defeats Athanasius's.

***Greater as the one he is from (Athanasius)* is not accepted on every resolution.**

- A position holding *The order texts: the Son sent, obedient, and subject at the end*, *The Son less in divinity (the Arians)* can be held, and it holds *The Son less in divinity (the Arians)*; *The Son less in divinity (the Arians)* conflicts with *Greater as the one he is from (Athanasius)*: *The Son less in divinity (the Arians)* defeats *Greater as the one he is from (Athanasius)*, and *Greater as the one he is from (Athanasius)* defeats *The Son less in divinity (the Arians)*.
- None of *The order texts: the Son sent, obedient, and subject at the end*, *The Son less in divinity (the Arians)* defeats another, and each attack on them is answered from among them:
  - *Equal in nature, less in the form of a servant (Augustine)* defeats *The Son less in divinity (the Arians)*, and *The Son less in divinity (the Arians)* defeats *Equal in nature, less in the form of a servant (Augustine)*.
  - *Greater as the one he is from (Athanasius)* defeats *The Son less in divinity (the Arians)*, and *The Son less in divinity (the Arians)* defeats *Greater as the one he is from (Athanasius)*.
  - *The Mediator's state, not his natures (Calvin)* defeats *The Son less in divinity (the Arians)*, and *The Son less in divinity (the Arians)* defeats *The Mediator's state, not his natures (Calvin)*.

**What this rests on.** The reasons state 6 defeats and 11 absences of defeat, each a cell of the defeat table, `orderDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *The Son less in divinity (the Arians)*, weakest at *disputed*:
  - In John 14:28 "greater" means the Son is less in his divinity — [159, De Synodis 28]; [154, On the Trinity I.7.14]; [29, 102]

- *Greater as the one he is from (Athanasius)*, weakest at *disputed*:
  - The Father is "greater" as the one the Son is begotten from — [159, Against the Arians I.13.58]
- *The order texts: the Son sent, obedient, and subject at the end*, weakest at *well supported*:
  - an inference step — [95, 3, The Triune God]
- *Equal in nature, less in the form of a servant (Augustine)*, weakest at *disputed*:
  - In John 14:28 the Son is less in the form of a servant, not in the form of God — [154, On the Trinity I.7.14]
- *The Mediator's state, not his natures (Calvin)*, weakest at *disputed*:
  - In John 14:28 Christ compares his humbled state as Mediator with his glory — [29, 102–103]
- *Eternal authority and submission (Grudem, Ware)*, weakest at *disputed*:
  - The sending and obeying are the outworking of an eternal authority and submission — [70, 40]; [71]; [180]
- *No eternal subordination in authority (Giles)*, weakest at *disputed*:
  - Eternal subordination in authority would deny the Son's equality in power — [68, 323]; [67]

`athanasius_reading_not_forced`
**Athanasius's reading is not forced**, for the same reason as Augustine's.

```
theorem athanasius_reading_not_forced : ¬Framework.SkepticallyAccepted
    orderDispute.defeats OrderParty.athanasius
-- axioms: propext, Classical.choice, Quot.sound
```

`calvinWithAthanasius`
Held with Athanasius's, Calvin's reading defeats both the Arian reading and Augustine's, the two that defeat it.

***The Mediator's state, not his natures (Calvin)* is accepted on some resolution.**

- A position holding *The order texts: the Son sent, obedient, and subject at the end*, *The Mediator's state, not his natures (Calvin)*, *Greater as the one he is from (Athanasius)* can be held.
- None of *The order texts: the Son sent, obedient, and subject at the end*, *The Mediator's state, not his natures (Calvin)*, *Greater as the one he is from (Athanasius)* defeats another, and each attack on them is answered from among them:
  - *The Son less in divinity (the Arians)* defeats *The Mediator's state, not his natures (Calvin)*, and *The Mediator's state, not his natures (Calvin)* defeats *The Son less in divinity (the Arians)*.

  - *Equal in nature, less in the form of a servant (Augustine)* defeats *The Mediator's state, not his natures (Calvin)*, and *The Mediator's state, not his natures (Calvin)* defeats *Equal in nature, less in the form of a servant (Augustine)*.
  - *The Son less in divinity (the Arians)* defeats *Greater as the one he is from (Athanasius)*, and *The Mediator's state, not his natures (Calvin)* defeats *The Son less in divinity (the Arians)*.

**What this rests on.** The reasons state 5 defeats and 18 absences of defeat, each a cell of the defeat table, `orderDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *The order texts: the Son sent, obedient, and subject at the end*, weakest at *well supported*:
  - an inference step — [95, 3, The Triune God]
- *The Mediator's state, not his natures (Calvin)*, weakest at *disputed*:
  - In John 14:28 Christ compares his humbled state as Mediator with his glory — [29, 102–103]
- *Greater as the one he is from (Athanasius)*, weakest at *disputed*:
  - The Father is "greater" as the one the Son is begotten from — [159, Against the Arians I.13.58]
- *The Son less in divinity (the Arians)*, weakest at *disputed*:
  - In John 14:28 "greater" means the Son is less in his divinity — [159, De Synodis 28]; [154, On the Trinity I.7.14]; [29, 102]
- *Equal in nature, less in the form of a servant (Augustine)*, weakest at *disputed*:
  - In John 14:28 the Son is less in the form of a servant, not in the form of God — [154, On the Trinity I.7.14]
- *Eternal authority and submission (Grudem, Ware)*, weakest at *disputed*:
  - The sending and obeying are the outworking of an eternal authority and submission — [70, 40]; [71]; [180]
- *No eternal subordination in authority (Giles)*, weakest at *disputed*:
  - Eternal subordination in authority would deny the Son's equality in power — [68, 323]; [67]

`calvin_reading_defensible`
**Calvin's reading can be defended**, with Athanasius's, and not with Augustine's, whose reading of the verse it denies.

```
theorem calvin_reading_defensible : Framework.CredulouslyAccepted
    orderDispute.defeats OrderParty.calvin
-- axioms: propext, Classical.choice, Quot.sound
```

`calvinAnsweredByArius`
Held with LST's position, the Arian reading defeats Calvin's.

***The Mediator's state, not his natures (Calvin)* is not accepted on every resolution.**

- A position holding *The order texts: the Son sent, obedient, and subject at the end*, *The Son less in divinity (the Arians)* can be held, and it holds *The Son less in divinity (the Arians)*; *The Son less in divinity (the Arians)* conflicts with *The Mediator's state, not his natures (Calvin)*: *The Son less in divinity (the Arians)* defeats *The Mediator's state, not his natures (Calvin)*, and *The Mediator's state, not his natures (Calvin)* defeats *The Son less in divinity (the Arians)*.
- None of *The order texts: the Son sent, obedient, and subject at the end*, *The Son less in divinity (the Arians)* defeats another, and each attack on them is answered from among them:
  - *Equal in nature, less in the form of a servant (Augustine)* defeats *The Son less in divinity (the Arians)*, and *The Son less in divinity (the Arians)* defeats *Equal in nature, less in the form of a servant (Augustine)*.
  - *Greater as the one he is from (Athanasius)* defeats *The Son less in divinity (the Arians)*, and *The Son less in divinity (the Arians)* defeats *Greater as the one he is from (Athanasius)*.
  - *The Mediator's state, not his natures (Calvin)* defeats *The Son less in divinity (the Arians)*, and *The Son less in divinity (the Arians)* defeats *The Mediator's state, not his natures (Calvin)*.

**What this rests on.** The reasons state 6 defeats and 11 absences of defeat, each a cell of the defeat table, `orderDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *The Son less in divinity (the Arians)*, weakest at *disputed*:
  - In John 14:28 "greater" means the Son is less in his divinity — [159, De Synodis 28]; [154, On the Trinity I.7.14]; [29, 102]
- *The Mediator's state, not his natures (Calvin)*, weakest at *disputed*:
  - In John 14:28 Christ compares his humbled state as Mediator with his glory — [29, 102–103]
- *The order texts: the Son sent, obedient, and subject at the end*, weakest at *well supported*:
  - an inference step — [95, 3, The Triune God]
- *Equal in nature, less in the form of a servant (Augustine)*, weakest at *disputed*:
  - In John 14:28 the Son is less in the form of a servant, not in the form of God — [154, On the Trinity I.7.14]
- *Greater as the one he is from (Athanasius)*, weakest at *disputed*:
  - The Father is "greater" as the one the Son is begotten from — [159, Against the Arians I.13.58]
- *Eternal authority and submission (Grudem, Ware)*, weakest at *disputed*:

  - The sending and obeying are the outworking of an eternal authority and submission — [70, 40]; [71]; [180]

- *No eternal subordination in authority (Giles)*, weakest at *disputed*:
  - Eternal subordination in authority would deny the Son's equality in power — [68, 323]; [67]

`calvin_reading_not_forced`
**Calvin's reading is not forced**: the Arian reading leaves it out of one consistent settlement, and so does Augustine's.

```
theorem calvin_reading_not_forced : ¬Framework.SkepticallyAccepted
    orderDispute.defeats OrderParty.calvin
-- axioms: propext, Classical.choice, Quot.sound
```

`eternalWithTheOrder`
Held with LST's position, the eternal order defeats Giles's denial of it, the one position that defeats it.

***Eternal authority and submission (Grudem, Ware)* is accepted on some resolution.**

- A position holding *The order texts: the Son sent, obedient, and subject at the end*, *Eternal authority and submission (Grudem, Ware)* can be held.
- None of *The order texts: the Son sent, obedient, and subject at the end*, *Eternal authority and submission (Grudem, Ware)* defeats another, and each attack on them is answered from among them:
  - *No eternal subordination in authority (Giles)* defeats *Eternal authority and submission (Grudem, Ware)*, and *Eternal authority and submission (Grudem, Ware)* defeats *No eternal subordination in authority (Giles)*.

**What this rests on.** The reasons state 2 defeats and 13 absences of defeat, each a cell of the defeat table, `orderDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *The order texts: the Son sent, obedient, and subject at the end*, weakest at *well supported*:
  - an inference step — [95, 3, The Triune God]
- *Eternal authority and submission (Grudem, Ware)*, weakest at *disputed*:
  - The sending and obeying are the outworking of an eternal authority and submission — [70, 40]; [71]; [180]
- *The Son less in divinity (the Arians)*, weakest at *disputed*:
  - In John 14:28 "greater" means the Son is less in his divinity — [159, De Synodis 28]; [154, On the Trinity I.7.14]; [29, 102]
- *Equal in nature, less in the form of a servant (Augustine)*, weakest at *disputed*:

  - In John 14:28 the Son is less in the form of a servant, not in the form of God — [154, On the Trinity I.7.14]

- *Greater as the one he is from (Athanasius)*, weakest at *disputed*:
  - The Father is "greater" as the one the Son is begotten from — [159, Against the Arians I.13.58]

- *The Mediator's state, not his natures (Calvin)*, weakest at *disputed*:
  - In John 14:28 Christ compares his humbled state as Mediator with his glory — [29, 102–103]

- *No eternal subordination in authority (Giles)*, weakest at *disputed*:
  - Eternal subordination in authority would deny the Son's equality in power — [68, 323]; [67]

`eternal_order_defensible`
**Grudem and Ware's eternal order can be defended.**

```
theorem eternal_order_defensible : Framework.CredulouslyAccepted
    orderDispute.defeats OrderParty.eternal
-- axioms: propext, Classical.choice, Quot.sound
```

`eternalAnsweredByGiles`
Held with LST's position, Giles's denial defeats the eternal order.

***Eternal authority and submission (Grudem, Ware)* is not accepted on every resolution.**

- A position holding *The order texts: the Son sent, obedient, and subject at the end*, *No eternal subordination in authority (Giles)* can be held, and it holds *No eternal subordination in authority (Giles)*; *No eternal subordination in authority (Giles)* conflicts with *Eternal authority and submission (Grudem, Ware)*: *No eternal subordination in authority (Giles)* defeats *Eternal authority and submission (Grudem, Ware)*, and *Eternal authority and submission (Grudem, Ware)* defeats *No eternal subordination in authority (Giles)*.

- None of *The order texts: the Son sent, obedient, and subject at the end*, *No eternal subordination in authority (Giles)* defeats another, and each attack on them is answered from among them:
  - *Eternal authority and submission (Grudem, Ware)* defeats *No eternal subordination in authority (Giles)*, and *No eternal subordination in authority (Giles)* defeats *Eternal authority and submission (Grudem, Ware)*.

**What this rests on.** The reasons state 2 defeats and 13 absences of defeat, each a cell of the defeat table, `orderDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *No eternal subordination in authority (Giles)*, weakest at *disputed*:

  - Eternal subordination in authority would deny the Son's equality in power — [68, 323]; [67]

- *Eternal authority and submission (Grudem, Ware)*, weakest at *disputed*:
  - The sending and obeying are the outworking of an eternal authority and submission — [70, 40]; [71]; [180]

- *The order texts: the Son sent, obedient, and subject at the end*, weakest at *well supported*:
  - an inference step — [95, 3, The Triune God]

- *The Son less in divinity (the Arians)*, weakest at *disputed*:
  - In John 14:28 "greater" means the Son is less in his divinity — [159, De Synodis 28]; [154, On the Trinity I.7.14]; [29, 102]

- *Equal in nature, less in the form of a servant (Augustine)*, weakest at *disputed*:
  - In John 14:28 the Son is less in the form of a servant, not in the form of God — [154, On the Trinity I.7.14]

- *Greater as the one he is from (Athanasius)*, weakest at *disputed*:
  - The Father is "greater" as the one the Son is begotten from — [159, Against the Arians I.13.58]

- *The Mediator's state, not his natures (Calvin)*, weakest at *disputed*:
  - In John 14:28 Christ compares his humbled state as Mediator with his glory — [29, 102–103]

`eternal_order_not_forced`
**The eternal order is not forced**: Giles's position can be held with LST's, and it rules the eternal order out.

```
theorem eternal_order_not_forced : ¬Framework.SkepticallyAccepted
    orderDispute.defeats OrderParty.eternal
-- axioms: propext, Classical.choice, Quot.sound
```

`equalWithTheOrder`
Held with LST's position, Giles's denial defeats the eternal order, the one position that defeats it.

***No eternal subordination in authority (Giles)* is accepted on some resolution.**

- A position holding *The order texts: the Son sent, obedient, and subject at the end*, *No eternal subordination in authority (Giles)* can be held.

- None of *The order texts: the Son sent, obedient, and subject at the end*, *No eternal subordination in authority (Giles)* defeats another, and each attack on them is answered from among them:

  - *Eternal authority and submission (Grudem, Ware)* defeats *No eternal subordination in authority (Giles)*, and *No eternal subordination in authority (Giles)* defeats *Eternal authority and submission (Grudem, Ware)*.

**What this rests on.** The reasons state 2 defeats and 13 absences of defeat, each a cell of the defeat table, `orderDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *The order texts: the Son sent, obedient, and subject at the end*, weakest at *well supported*:
  - an inference step — [95, 3, The Triune God]
- *No eternal subordination in authority (Giles)*, weakest at *disputed*:
  - Eternal subordination in authority would deny the Son's equality in power — [68, 323]; [67]
- *The Son less in divinity (the Arians)*, weakest at *disputed*:
  - In John 14:28 "greater" means the Son is less in his divinity — [159, De Synodis 28]; [154, On the Trinity I.7.14]; [29, 102]
- *Equal in nature, less in the form of a servant (Augustine)*, weakest at *disputed*:
  - In John 14:28 the Son is less in the form of a servant, not in the form of God — [154, On the Trinity I.7.14]
- *Greater as the one he is from (Athanasius)*, weakest at *disputed*:
  - The Father is "greater" as the one the Son is begotten from — [159, Against the Arians I.13.58]
- *The Mediator's state, not his natures (Calvin)*, weakest at *disputed*:
  - In John 14:28 Christ compares his humbled state as Mediator with his glory — [29, 102–103]
- *Eternal authority and submission (Grudem, Ware)*, weakest at *disputed*:
  - The sending and obeying are the outworking of an eternal authority and submission — [70, 40]; [71]; [180]

`equal_authority_defensible`
**Giles's position can be defended**: held with LST's, it answers Grudem and Ware's position, which is the only one that attacks it.

```
theorem equal_authority_defensible : Framework.CredulouslyAccepted
    orderDispute.defeats OrderParty.equal
-- axioms: propext, Classical.choice, Quot.sound
```

`equalAnsweredByTheEternalOrder`
Held with LST's position, the eternal order defeats Giles's denial.

***No eternal subordination in authority (Giles)* is not accepted on every resolution.**

- A position holding *The order texts: the Son sent, obedient, and subject at the end*, *Eternal authority and submission (Grudem, Ware)* can be held, and it holds *Eternal authority and submission (Grudem, Ware)*; *Eternal authority and submission (Grudem, Ware)* conflicts with *No eternal subordination in authority (Giles)*: *Eternal authority and submission (Grudem, Ware)* defeats *No eternal subordination in authority (Giles)*, and *No eternal subordination in authority (Giles)* defeats *Eternal authority and submission (Grudem, Ware)*.
- None of *The order texts: the Son sent, obedient, and subject at the end*, *Eternal authority and submission (Grudem, Ware)* defeats another, and each attack on them is answered from among them:
  - *No eternal subordination in authority (Giles)* defeats *Eternal authority and submission (Grudem, Ware)*, and *Eternal authority and submission (Grudem, Ware)* defeats *No eternal subordination in authority (Giles)*.

**What this rests on.** The reasons state 2 defeats and 13 absences of defeat, each a cell of the defeat table, `orderDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *Eternal authority and submission (Grudem, Ware)*, weakest at *disputed*:
  - The sending and obeying are the outworking of an eternal authority and submission — [70, 40]; [71]; [180]
- *No eternal subordination in authority (Giles)*, weakest at *disputed*:
  - Eternal subordination in authority would deny the Son's equality in power — [68, 323]; [67]
- *The order texts: the Son sent, obedient, and subject at the end*, weakest at *well supported*:
  - an inference step — [95, 3, The Triune God]
- *The Son less in divinity (the Arians)*, weakest at *disputed*:
  - In John 14:28 "greater" means the Son is less in his divinity — [159, De Synodis 28]; [154, On the Trinity I.7.14]; [29, 102]
- *Equal in nature, less in the form of a servant (Augustine)*, weakest at *disputed*:
  - In John 14:28 the Son is less in the form of a servant, not in the form of God — [154, On the Trinity I.7.14]
- *Greater as the one he is from (Athanasius)*, weakest at *disputed*:
  - The Father is "greater" as the one the Son is begotten from — [159, Against the Arians I.13.58]
- *The Mediator's state, not his natures (Calvin)*, weakest at *disputed*:
  - In John 14:28 Christ compares his humbled state as Mediator with his glory — [29, 102–103]

`equal_authority_not_forced`
**Giles's position is not forced** either. Between it and the eternal order the dispute chooses neither, as LST says the texts do not.

```
theorem equal_authority_not_forced : ¬Framework.SkepticallyAccepted
    orderDispute.defeats OrderParty.equal
-- axioms: propext, Classical.choice, Quot.sound
```

## Does the Spirit proceed from the Son?

Every party reads the same texts. Jesus promises "the Helper, … whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father" (John 15:26), and "if I go, I will send him to you" (John 16:7). Paul writes that "God has sent the Spirit of his Son into our hearts" (Galatians 4:6), and calls him "the Spirit of Christ" (Romans 8:9). Peter says of the risen Jesus that, "having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing" (Acts 2:33).

From these texts LST draws one conclusion and declines a second. "These texts establish a real relation of the Spirit to both Father and Son" (`lstCase_establishes`). "They do not state that the Spirit's eternal origin is 'from the Father and the Son' rather than 'from the Father through the Son.'" Put in the library's terms, the second claim is that the question is *independent* of the texts: granted only them, the Filioque ("and the Son") neither follows nor fails (`texts_leave_the_filioque_open`). Both claims hold. The check sets "and the Son" against "from the Father alone", Photius's position. The alternative LST names, "through the Son", is not yet a position here. So the result shows that the texts leave the Filioque open. It does not yet show that they leave open the choice between LST's two formulas.

### What the West adds

Thomas Aquinas states the objection himself: "in the Sacred Scripture we are not told that the Holy Ghost proceeds from the Son; but only that He proceeds from the Father, as appears from John 15:26" (*Summa* I, q. 36, a. 2, objection 1). His answer is that "although we do not find it verbally expressed in Holy Scripture that the Holy Ghost proceeds from the Son, still we do find it in the sense of Scripture, especially where the Son says, speaking of the Holy Ghost, 'He will glorify Me, because He shall receive of Mine' (John 16:14)". So the Western case starts from a verse LST does not cite. Adding it changes nothing about what the texts settle (`john16_14_leaves_it_open_too`): the Western case needs a reading of the verse, not the verse alone.

The Western case runs on three lines, each with a reading of its own. The first reads John 16:14: what the Spirit takes from the Son is his being, not only what he declares. The second reads the Son's sending: it rests on an eternal relation of the Spirit to the Son, and in God, Aquinas argues, "there cannot be … any relations opposed to each other, except relations of origin". The third is Aquinas's argument from distinction: "if He were not from Him, He could in no wise be personally distinguished from Him", because the persons are told apart only by opposed relations of origin, and the Son is not from the Spirit, "which no one says". The Western position delivers "and the Son" (`westernCase_establishes`), and any one of its three lines would do. So no single reading is *load-bearing*, meaning that taking it away would make the case fail (`western_rests_on_no_one_reading`). Take away all three readings that divide the sides, and what is left (the texts, John 16:14, and the distinction of Son and Spirit that every party grants) does not reach the Filioque (`western_needs_one_of_its_readings`).

### What the East adds

Kallistos Ware gives the Eastern case in a sentence: "An eternal procession of the Spirit from the Father alone, a temporal mission from the Son: such was the position upheld by St Photius against the west" (*The Orthodox Church*). Photius argued on two lines. The first is from the Lord's own words: Jesus names the Father as the one the Spirit proceeds from, and what he did not add may not be added. The second is the *monarchy* of the Father: within the Godhead the Father is the one cause of the Son and of the Spirit. The Eastern position delivers "not from the Son" (`eastern Case_establishes`), and either line would do, so neither reading is load-bearing (`eastern_rests_on_no_one_reading`). Take both away and the texts are left, even with John 15:26 read as eternal origin, and they do not exclude the Filioque (`eastern_needs_one_of_its_readings`).

LST adds a further point: the texts do not "by themselves settle whether John 15:26 is speaking directly of eternal origin or of the Spirit's mission". That holds too (`texts_leave_john15_26_open`), and there is a reader on each side: B. F. Westcott read the verse as "the temporal mission of the Holy Spirit, and not … the eternal Procession". But Aquinas and Photius both read it as eternal origin, so this is not where they divide.

### What this does not claim

It does not say which side is right. Every reading that divides them is rated `disputed`, because each side rejects the other's. Nor does either side have every argument it makes here. The West's pairing of John 16:14 with 16:15, "All that the Father has is mine", and Florence's reason that the Father gave the Son everything "except to be the Father", are not encoded. Neither is the whole of Photius's argument from the monarchy: that a property not common to all three persons belongs to one alone, so that if causing the Spirit belonged to the Father and the Son, either there would be two causes or the two persons would merge. It does not encode the "from the Father through the Son" ( ϒ ) of the Greek fathers as a party of its own. The Council of Florence declared that the phrase "bears the sense that thereby also the Son should be signified, according to the Greeks indeed as cause, and according to the Latins as principle of the subsistence of the holy Spirit, just like the Father". An Orthodox reader denies that it does. That third position is the next to add.

Nor does it settle what "proceeds" means. The Pontifical Council for Promoting Christian Unity (1995) grants the Eastern grounds almost word for word, calling the Father "the sole Trinitarian Cause (Aitia) or principle (principium) of the Son and the Holy Spirit", and still confesses the Filioque. It reads the Greek as origin from the Father alone and the Latin *processio* as a wider word, which can be from the Son. If that distinction holds, the two conclusions here may not contradict each other at all. Testing that means reading "the Spirit proceeds from the Son" both ways and answering each reading, and it is not yet done.

### How this is checked

### The texts, and what they establish

**`texts`**
The texts LST cites.

(1) $P_1$ — *John 15:26 — the Spirit of truth, who proceeds from the Father*
(2) $P_2$ — *John 15:26; 16:7 — the Son sends the Spirit, from the Father*
(3) $P_3$ — *Galatians 4:6; Romans 8:9 — the Spirit of his Son, the Spirit of Christ*
(4) $P_4$ — *Acts 2:33 — the exalted Son receives the promised Spirit and pours him out*

`textsRelateTheSpirit`
From the texts to a real relation between the Spirit and the Son: he is sent by the Son, named for him, and poured out by him.

$(P_1 \wedge P_2 \wedge P_3 \wedge P_4) \rightarrow P_6$ — would give: *The Spirit is related to the Son as well as to the Father*

`relationLine` — The texts: the Spirit sent by the Son and named for him
**What the texts establish**, on LST's reading and on every party's: the Spirit is related to the Son as well as to the Father.

(1) $P_1$ — *John 15:26 — the Spirit of truth, who proceeds from the Father*
(2) $P_2$ — *John 15:26; 16:7 — the Son sends the Spirit, from the Father*
(3) $P_3$ — *Galatians 4:6; Romans 8:9 — the Spirit of his Son, the Spirit of Christ*
(4) $P_4$ — *Acts 2:33 — the exalted Son receives the promised Spirit and pours him out*
(5) $(P_1 \wedge P_2 \wedge P_3 \wedge P_4) \rightarrow P_6$
$\vdash P_6$ — at issue: *The Spirit is related to the Son as well as to the Father*

`lstCase` — The texts: the Spirit sent by the Son and named for him
**LST's position**: the texts, and the relation they establish. Every premise is a text, cited to Scripture alone, which is the point: this is what the texts establish by themselves.

(1) $P_1$ — *John 15:26 — the Spirit of truth, who proceeds from the Father*
(2) $P_2$ — *John 15:26; 16:7 — the Son sends the Spirit, from the Father*
(3) $P_3$ — *Galatians 4:6; Romans 8:9 — the Spirit of his Son, the Spirit of Christ*
(4) $P_4$ — *Acts 2:33 — the exalted Son receives the promised Spirit and pours him out*
(5) $(P_1 \wedge P_2 \wedge P_3 \wedge P_4) \rightarrow P_6$
$\vdash P_6$ — at issue: *The Spirit is related to the Son as well as to the Father*

*Grounded in scripture alone:* John 15:26 — the Spirit of truth, who proceeds from the Father, John 15:26; 16:7 — the Son sends the Spirit, from the Father, Galatians 4:6; Romans 8:9 — the Spirit of his Son, the Spirit of Christ, Acts 2:33 — the exalted Son receives the promised Spirit and pours him out.

`lstWithAquinassVerse` — The texts: the Spirit sent by the Son and named for him
LST's texts, with the verse Aquinas rests on added: John 16:14, "he will take what is mine".

(1) $P_1$ — *John 15:26 — the Spirit of truth, who proceeds from the Father*
(2) $P_2$ — *John 15:26; 16:7 — the Son sends the Spirit, from the Father*
(3) $P_3$ — *Galatians 4:6; Romans 8:9 — the Spirit of his Son, the Spirit of Christ*
(4) $P_4$ — *Acts 2:33 — the exalted Son receives the promised Spirit and pours him out*
(5) $P_5$ — *John 16:14 — the Spirit will take what is the Son's and declare it*
(6) $(P_1 \wedge P_2 \wedge P_3 \wedge P_4) \rightarrow P_6$
$\vdash P_6$ — at issue: *The Spirit is related to the Son as well as to the Father*

*Grounded in scripture alone:* John 15:26 — the Spirit of truth, who proceeds from the Father, John 15:26; 16:7 — the Son sends the Spirit, from the Father, Galatians 4:6; Romans 8:9 — the Spirit of his Son, the Spirit of Christ, Acts 2:33 — the exalted Son receives the promised Spirit and pours him out, John 16:14 — the Spirit will take what is the Son's and declare it.

**The Western case**

`receivingToOrigin`
From John 16:14: the Spirit takes what is the Son's, and what he takes is his being.

$(P_5 \wedge P_7) \to P_{15}$ — would give: *The Spirit proceeds eternally from the Father and the Son*

`receivingLine` — From "he will take what is mine" (Aquinas)
**The Western line from John 16:14.**

(1) $P_5$ — *John 16:14 — the Spirit will take what is the Son's and declare it*
(2) $P_7$ — *In John 16:14 what the Spirit takes from the Son is his being, not only his word*
(3) $(P_5 \wedge P_7) \to P_{15}$
$\vdash P_{15}$ — at issue: *The Spirit proceeds eternally from the Father and the Son*

`missionToOrigin`
From mission to origin: the Son sends the Spirit, the Spirit is named for him, and the sending rests on an eternal relation of the Spirit to the Son, which in God, Aquinas holds, can only be a relation of origin.

$(P_2 \wedge P_3 \wedge P_8) \to P_{15}$ — would give: *The Spirit proceeds eternally from the Father and the Son*

`missionLine` — From mission to origin (Aquinas)
**The Western line from mission.**

(1) $P_8$ — *The Son's sending of the Spirit rests on an eternal relation of Spirit to Son*
(2) $(P_2 \wedge P_3 \wedge P_8) \to P_{15}$
$\vdash P_{15}$ — at issue: *The Spirit proceeds eternally from the Father and the Son*

`oppositionToOrigin`
From opposed relations: the Son and the Spirit are distinct, only an opposed relation of origin distinguishes divine persons, and the Son is not from the Spirit.

$(P_9 \wedge P_{10} \wedge P_{11}) \to P_{15}$ — would give: *The Spirit proceeds eternally from the Father and the Son*

`oppositionLine` — From the distinction of Son and Spirit (Aquinas)
**The Western line from distinction.** Aquinas allows the other order too ("either the Son is from the Holy Ghost; which no one says; or that the Holy Ghost is from the Son"), and sets it aside because no one holds it. The line writes that premise in.

(1) $P_9$ — *John 14:16 — the Son and the Spirit are two persons: "another Helper"*
(2) $P_{10}$ — *The divine persons are distinguished only by opposed relations of origin*
(3) $P_{11}$ — *The Son is not from the Spirit: "which no one says"*
(4) $(P_9 \wedge P_{10} \wedge P_{11}) \to P_{15}$
$\vdash P_{15}$ — at issue: *The Spirit proceeds eternally from the Father and the Son*

`westernCase` — From the Father and the Son (Aquinas; Florence; Westminster)
**The Western position**: the texts, read by any one of the three Western lines, deliver "and the Son".

(1) $P_1$ — *John 15:26 — the Spirit of truth, who proceeds from the Father*
(2) $P_2$ — *John 15:26; 16:7 — the Son sends the Spirit, from the Father*
(3) $P_3$ — *Galatians 4:6; Romans 8:9 — the Spirit of his Son, the Spirit of Christ*
(4) $P_4$ — *Acts 2:33 — the exalted Son receives the promised Spirit and pours him out*
(5) $P_5$ — *John 16:14 — the Spirit will take what is the Son's and declare it*
(6) $P_7$ — *In John 16:14 what the Spirit takes from the Son is his being, not only his word*
(7) $P_8$ — *The Son's sending of the Spirit rests on an eternal relation of Spirit to Son*
(8) $P_9$ — *John 14:16 — the Son and the Spirit are two persons: "another Helper"*
(9) $P_{10}$ — *The divine persons are distinguished only by opposed relations of origin*
(10) $P_{11}$ — *The Son is not from the Spirit: "which no one says"*
(11) $(P_1 \wedge P_2 \wedge P_3 \wedge P_4) \to P_6$ — would give: *The Spirit is related to the Son as well as to the Father*
(12) $(P_5 \wedge P_7) \to P_{15}$
(13) $(P_2 \wedge P_3 \wedge P_8) \to P_{15}$
(14) $(P_9 \wedge P_{10} \wedge P_{11}) \to P_{15}$
$\vdash P_{15}$ — at issue: *The Spirit proceeds eternally from the Father and the Son*

*Grounded in scripture alone:* John 15:26 — the Spirit of truth, who proceeds from the Father, John 15:26; 16:7 — the Son sends the Spirit, from the Father, Galatians 4:6; Romans 8:9 — the Spirit of his Son, the Spirit of Christ, Acts 2:33 — the exalted Son receives the promised Spirit and pours him out, John 16:14 — the Spirit will take what is the Son's and declare it.

### The Eastern case

`wordsExcludeTheSon`
From the words of John 15:26: Jesus says the Spirit proceeds from the Father, the verse speaks of eternal origin, and it names the whole of the Spirit's source.

$(P_1 \wedge P_{12} \wedge P_{13}) \to \neg P_{15}$ — would deny: *The Spirit proceeds eternally from the Father and the Son*

`wordsLine` — From the Lord's words, "from the Father" (Photius)
**The Eastern line from the words of John 15:26.**

(1) $P_{12}$ — *John 15:26 "proceeds" speaks of the Spirit's eternal origin, not only of mission*
(2) $P_{13}$ — *In John 15:26 Jesus names the Spirit's source, the Father, and no other*
(3) $(P_1 \wedge P_{12} \wedge P_{13}) \to \neg P_{15}$
$\vdash \neg P_{15}$ — at issue, the denial of: *The Spirit proceeds eternally from the Father and the Son*

`monarchyExcludesTheSon`
From the monarchy: the Father is the one cause of Son and Spirit, so the Spirit is not from the Son as well.

$P_{14} \to \neg P_{15}$ — would deny: *The Spirit proceeds eternally from the Father and the Son*

`monarchyLine` — From the monarchy of the Father (Photius, Ware)
**The Eastern line from the monarchy of the Father.**

(1) $P_{14}$ — *The Father is the one cause of the Son and of the Spirit*
(2) $P_{14} \to \neg P_{15}$
$\vdash \neg P_{15}$ — at issue, the denial of: *The Spirit proceeds eternally from the Father and the Son*

`easternCase` — From the Father alone (Photius; Ware)
**The Eastern position**: the texts, read by either Eastern line, exclude "and the Son".

(1) $P_1$ — *John 15:26 — the Spirit of truth, who proceeds from the Father*
(2) $P_2$ — *John 15:26; 16:7 — the Son sends the Spirit, from the Father*
(3) $P_3$ — *Galatians 4:6; Romans 8:9 — the Spirit of his Son, the Spirit of Christ*
(4) $P_4$ — *Acts 2:33 — the exalted Son receives the promised Spirit and pours him out*
(5) $P_{12}$ — *John 15:26 "proceeds" speaks of the Spirit's eternal origin, not only of mission*
(6) $P_{13}$ — *In John 15:26 Jesus names the Spirit's source, the Father, and no other*
(7) $P_{14}$ — *The Father is the one cause of the Son and of the Spirit*
(8) $(P_1 \wedge P_2 \wedge P_3 \wedge P_4) \to P_6$ — would give: *The Spirit is related to the Son as well as to the Father*
(9) $(P_1 \wedge P_{12} \wedge P_{13}) \to \neg P_{15}$
(10) $P_{14} \to \neg P_{15}$
$\vdash \neg P_{15}$ — at issue, the denial of: *The Spirit proceeds eternally from the Father and the Son*

*Grounded in scripture alone:* John 15:26 — the Spirit of truth, who proceeds from the Father, John 15:26; 16:7 — the Son sends the Spirit, from the Father, Galatians 4:6; Romans 8:9 — the Spirit of his Son, the Spirit of Christ, Acts 2:33 — the exalted Son receives the promised Spirit and pours him out.

### Readings, written down

`westernReading`
**The Western reading**: every text, every Western reading, John 15:26 as eternal origin, and the Filioque. The verse names the Father without naming the whole of the Spirit's source. The Father is not the *only* cause either, as Florence holds: the Spirit "has his essence and his subsistent being from the Father together with the Son". The Pontifical Council's reading of 1995, which grants the monarchy, is a different position, not written down here.

```
def westernReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.john15_26NamesTheWholeSource => False
    | Claim.monarchyOfTheFather => False
    | x => True
```

`easternReading`
**The Eastern reading**, as Photius holds it: every text, John 15:26 as eternal origin and as naming the whole source, the monarchy of the Father, and no Filioque. What the Spirit takes from the Son in John 16:14 is what he declares. The Son's sending is "a temporal mission from the Son", in Ware's words, resting on no eternal relation to him. The persons are told apart by how each is from the Father, not by a relation between Son and Spirit.

```
def easternReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.receivingIsOrigin => False
    | Claim.missionRevealsEternalRelation => False
    | Claim.distinctOnlyByOpposedRelations => False
    | Claim.filioque => False
    | x => True
```

`missionReading`
**The reading of John 15:26 as mission**, Westcott's: the verse speaks of the Spirit being sent, not of where he is from eternally. Westcott notes that "from the Father" is , which "expresses properly position ('from the side of'), and not source ( , 'out of')", and concludes that "the reference here is to the temporal mission of the Holy Spirit, and not to the eternal Procession" (pp. 224–225). Otherwise everything is as the Western reading has it.

```
def missionReading : Valuation Claim :=
  fun a =>
    match a with
    | Claim.john15_26SpeaksOfEternalOrigin => False
    | Claim.john15_26NamesTheWholeSource => False
    | Claim.monarchyOfTheFather => False
    | x => True
```

### What the texts settle, and what they leave open

`lstCase_establishes`
**Grant the texts, and the Spirit is related to the Son as well as to the Father.** This is what LST says the texts establish, and every party here grants it.

```
theorem lstCase_establishes : Establishes lstCase
-- axioms: propext, Quot.sound
```

`lstCase_is_satisfiable`
LST's position can be held without contradiction.

```
theorem lstCase_is_satisfiable : Satisfiable lstCase.premises
-- axioms: propext, Quot.sound
```

`texts_leave_the_filioque_open`
**The texts leave the Filioque open.** Granted the texts LST cites and the relation they establish, "and the Son" neither follows nor fails. The Western reading satisfies every premise with it, and the Eastern reading satisfies every premise without it.

That is LST's claim, and it holds. It is a modest claim, and cheap to prove for the same reason: no text names the Spirit's eternal origin from the Son, or denies it. What the result does show is that the dispute lives in the readings each side brings to the verses, which the chapter on weighing the positions sets against each other. It sets "and the Son" against "from the Father alone"; the "through the Son" LST names is not yet a party.

```
theorem texts_leave_the_filioque_open : Independent lstCase.premises (p
    Claim.filioque)
-- axioms: propext, Quot.sound
```

`john16_14_leaves_it_open_too`
**Adding the verse Aquinas rests on leaves the question open too.** With John 16:14 among the texts, "and the Son" still neither follows nor fails: the same two readings satisfy every premise. Aquinas does not say the verse states it. He says "we do find it in the sense of Scripture", and the sense is a reading, which is the Western line from John 16:14.

```
theorem john16_14_leaves_it_open_too : Independent
    lstWithAquinassVerse.premises (p Claim.filioque)
-- axioms: propext, Quot.sound
```

`texts_leave_john15_26_open`
**The texts leave open whether John 15:26 speaks of eternal origin.** Granted the texts, the reading on which "proceeds" speaks of mission satisfies every premise, and so does the reading on which it speaks of eternal origin.

That is LST's further claim, and it holds, with a reader on each side. Westcott reads the verse as mission. Aquinas and Photius both read it as eternal origin, so it is not where they divide. Their dispute is over whether the verse names the whole of the Spirit's origin, not over whether it speaks of origin at all.

```
theorem texts_leave_john15_26_open : Independent lstCase.premises (p
    Claim.john15_26SpeaksOfEternalOrigin)
-- axioms: propext, Quot.sound
```

### What each position delivers

`westernCase_establishes`
**Grant the Western position, and the Spirit proceeds from the Father and the Son.** Any one of its three lines would do (`western_rests_on_no_one_reading`).

```
theorem westernCase_establishes : Establishes westernCase
-- axioms: propext, Quot.sound
```

`westernCase_is_satisfiable`
The Western position can be held without contradiction.

```
theorem westernCase_is_satisfiable : Satisfiable westernCase.premises
-- axioms: propext, Quot.sound
```

`easternCase_establishes`
**Grant the Eastern position, and the Spirit does not proceed from the Son.** Either of its two lines would do (`eastern_rests_on_no_one_reading`).

```
theorem easternCase_establishes : Establishes easternCase
-- axioms: propext, Quot.sound
```

`easternCase_is_satisfiable`
The Eastern position can be held without contradiction.

```
theorem easternCase_is_satisfiable : Satisfiable easternCase.premises
-- axioms: propext, Quot.sound
```

**What each side's case rests on**

**`westernWithoutTheReceiving`** — From the Father and the Son (Aquinas; Florence; Westminster) The Western position without its reading of John 16:14. The verse stays.

(1) $P_1$ — *John 15:26 — the Spirit of truth, who proceeds from the Father*
(2) $P_2$ — *John 15:26; 16:7 — the Son sends the Spirit, from the Father*
(3) $P_3$ — *Galatians 4:6; Romans 8:9 — the Spirit of his Son, the Spirit of Christ*
(4) $P_4$ — *Acts 2:33 — the exalted Son receives the promised Spirit and pours him out*
(5) $P_5$ — *John 16:14 — the Spirit will take what is the Son's and declare it*
(6) $P_8$ — *The Son's sending of the Spirit rests on an eternal relation of Spirit to Son*
(7) $P_9$ — *John 14:16 — the Son and the Spirit are two persons: "another Helper"*
(8) $P_{10}$ — *The divine persons are distinguished only by opposed relations of origin*
(9) $P_{11}$ — *The Son is not from the Spirit: "which no one says"*
(10) $(P_1 \wedge P_2 \wedge P_3 \wedge P_4) \to P_6$ — would give: *The Spirit is related to the Son as well as to the Father*
(11) $(P_5 \wedge P_7) \to P_{15}$
(12) $(P_2 \wedge P_3 \wedge P_8) \to P_{15}$
(13) $(P_9 \wedge P_{10} \wedge P_{11}) \to P_{15}$
$\vdash P_{15}$ — at issue: *The Spirit proceeds eternally from the Father and the Son*

*Grounded in scripture alone:* John 15:26 — the Spirit of truth, who proceeds from the Father, John 15:26; 16:7 — the Son sends the Spirit, from the Father, Galatians 4:6; Romans 8:9 — the Spirit of his Son, the Spirit of Christ, Acts 2:33 — the exalted Son receives the promised Spirit and pours him out, John 16:14 — the Spirit will take what is the Son's and declare it.

**`westernWithoutTheMission`** — From the Father and the Son (Aquinas; Florence; Westminster) The Western position without its reading of the Son's mission.

(1) $P_1$ — *John 15:26 — the Spirit of truth, who proceeds from the Father*
(2) $P_2$ — *John 15:26; 16:7 — the Son sends the Spirit, from the Father*
(3) $P_3$ — *Galatians 4:6; Romans 8:9 — the Spirit of his Son, the Spirit of Christ*
(4) $P_4$ — *Acts 2:33 — the exalted Son receives the promised Spirit and pours him out*
(5) $P_5$ — *John 16:14 — the Spirit will take what is the Son's and declare it*
(6) $P_7$ — *In John 16:14 what the Spirit takes from the Son is his being, not only his word*
(7) $P_9$ — *John 14:16 — the Son and the Spirit are two persons: "another Helper"*
(8) $P_{10}$ — *The divine persons are distinguished only by opposed relations of origin*
(9) $P_{11}$ — *The Son is not from the Spirit: "which no one says"*
(10) $(P_1 \wedge P_2 \wedge P_3 \wedge P_4) \to P_6$ — would give: *The Spirit is related to the Son as well as to the Father*
(11) $(P_5 \wedge P_7) \to P_{15}$
(12) $(P_2 \wedge P_3 \wedge P_8) \to P_{15}$
(13) $(P_9 \wedge P_{10} \wedge P_{11}) \to P_{15}$
$\vdash P_{15}$ — at issue: *The Spirit proceeds eternally from the Father and the Son*

*Grounded in scripture alone:* John 15:26 — the Spirit of truth, who proceeds from the Father, John 15:26; 16:7 — the Son sends the Spirit, from the Father, Galatians 4:6; Romans 8:9 — the Spirit of his Son, the Spirit of Christ, Acts 2:33 — the exalted Son receives the promised Spirit and pours him out, John 16:14 — the Spirit will take what is the Son's and declare it.

**`westernWithoutTheOpposition`** — From the Father and the Son (Aquinas; Florence; Westminster) The Western position without the claim that only opposed relations distinguish the persons. That the Son and the Spirit are distinct stays, and so does that the Son is not from the Spirit.

(1) $P_1$ — *John 15:26 — the Spirit of truth, who proceeds from the Father*
(2) $P_2$ — *John 15:26; 16:7 — the Son sends the Spirit, from the Father*
(3) $P_3$ — *Galatians 4:6; Romans 8:9 — the Spirit of his Son, the Spirit of Christ*
(4) $P_4$ — *Acts 2:33 — the exalted Son receives the promised Spirit and pours him out*
(5) $P_5$ — *John 16:14 — the Spirit will take what is the Son's and declare it*
(6) $P_7$ — *In John 16:14 what the Spirit takes from the Son is his being, not only his word*
(7) $P_8$ — *The Son's sending of the Spirit rests on an eternal relation of Spirit to Son*
(8) $P_9$ — *John 14:16 — the Son and the Spirit are two persons: "another Helper"*
(9) $P_{11}$ — *The Son is not from the Spirit: "which no one says"*
(10) $(P_1 \wedge P_2 \wedge P_3 \wedge P_4) \to P_6$ — would give: *The Spirit is related to the Son as well as to the Father*
(11) $(P_5 \wedge P_7) \to P_{15}$
(12) $(P_2 \wedge P_3 \wedge P_8) \to P_{15}$
(13) $(P_9 \wedge P_{10} \wedge P_{11}) \to P_{15}$
$\vdash P_{15}$ — at issue: *The Spirit proceeds eternally from the Father and the Son*

*Grounded in scripture alone:* John 15:26 — the Spirit of truth, who proceeds from the Father, John 15:26; 16:7 — the Son sends the Spirit, from the Father, Galatians 4:6; Romans 8:9 — the Spirit of his Son, the Spirit of Christ, Acts 2:33 — the exalted Son receives the promised Spirit and pours him out, John 16:14 — the Spirit will take what is the Son's and declare it.

**`westernOnTheTextsAlone`** — From the Father and the Son (Aquinas; Florence; Westminster) The Western position without any of its readings: the texts, John 16:14, the distinction of Son and Spirit, that the Son is not from the Spirit, and the three Western steps with nothing to start from.

(1) $P_1$ — *John 15:26 — the Spirit of truth, who proceeds from the Father*
(2) $P_2$ — *John 15:26; 16:7 — the Son sends the Spirit, from the Father*
(3) $P_3$ — *Galatians 4:6; Romans 8:9 — the Spirit of his Son, the Spirit of Christ*
(4) $P_4$ — *Acts 2:33 — the exalted Son receives the promised Spirit and pours him out*
(5) $P_5$ — *John 16:14 — the Spirit will take what is the Son's and declare it*
(6) $P_9$ — *John 14:16 — the Son and the Spirit are two persons: "another Helper"*
(7) $P_{11}$ — *The Son is not from the Spirit: "which no one says"*
(8) $(P_1 \wedge P_2 \wedge P_3 \wedge P_4) \to P_6$ — would give: *The Spirit is related to the Son as well as to the Father*
(9) $(P_5 \wedge P_7) \to P_{15}$
(10) $(P_2 \wedge P_3 \wedge P_8) \to P_{15}$
(11) $(P_9 \wedge P_{10} \wedge P_{11}) \to P_{15}$
$\vdash P_{15}$ — at issue: *The Spirit proceeds eternally from the Father and the Son*

*Grounded in scripture alone:* John 15:26 — the Spirit of truth, who proceeds from the Father, John 15:26; 16:7 — the Son sends the Spirit, from the Father, Galatians 4:6; Romans 8:9 — the Spirit of his Son, the Spirit of Christ, Acts 2:33 — the exalted Son receives the promised Spirit and pours him out, John 16:14 — the Spirit will take what is the Son's and declare it.

**westernWithoutTheReceiving_is_satisfiable**
The Western position without its reading of John 16:14 can be held without contradiction: the Western reading satisfies it.

```
theorem westernWithoutTheReceiving_is_satisfiable : Satisfiable
    westernWithoutTheReceiving.premises
-- axioms: propext, Quot.sound
```

**westernWithoutTheMission_is_satisfiable**
The Western position without its reading of the mission can be held.

```
theorem westernWithoutTheMission_is_satisfiable : Satisfiable
    westernWithoutTheMission.premises
-- axioms: propext, Quot.sound
```

**westernWithoutTheOpposition_is_satisfiable**
The Western position without opposed relations can be held.

```
theorem westernWithoutTheOpposition_is_satisfiable : Satisfiable
    westernWithoutTheOpposition.premises
-- axioms: propext, Quot.sound
```

**western_rests_on_no_one_reading**
**The Western case rests on no one of its readings.** Take away any one of the three (the reading of John 16:14, of the Son's sending, or the claim that only opposed relations distinguish the persons) and the other two lines still deliver "and the Son". So an Eastern reader who answers one Western line has not answered the case.

```
theorem western_rests_on_no_one_reading : Establishes
    westernWithoutTheReceiving  Establishes westernWithoutTheMission
    Establishes westernWithoutTheOpposition
-- axioms: propext, Quot.sound
```

**western_needs_one_of_its_readings**
**It rests on the three together.** Take away the three readings that divide the sides, and what is left (the texts, John 16:14, the distinction of Son and Spirit, and that the Son is not from the Spirit) does not reach "and the Son": the Eastern reading satisfies all of it.

So the Western case needs at least one of its readings, and the texts alone are not enough. That is the Western half of LST's claim, stated for the Western case's own premises.

```
theorem western_needs_one_of_its_readings : ¬Establishes
    westernOnTheTextsAlone
-- axioms: propext, Quot.sound
```

**easternWithoutTheWords** — From the Father alone (Photius; Ware)
The Eastern position without its reading of the Lord's words. That John 15:26 speaks of eternal origin stays: Aquinas reads it so too.

(1) $P_1$ — *John 15:26 — the Spirit of truth, who proceeds from the Father*
(2) $P_2$ — *John 15:26; 16:7 — the Son sends the Spirit, from the Father*
(3) $P_3$ — *Galatians 4:6; Romans 8:9 — the Spirit of his Son, the Spirit of Christ*

(4) $P_4$ — *Acts 2:33 — the exalted Son receives the promised Spirit and pours him out*
(5) $P_{12}$ — *John 15:26 "proceeds" speaks of the Spirit's eternal origin, not only of mission*
(6) $P_{14}$ — *The Father is the one cause of the Son and of the Spirit*
(7) $(P_1 \wedge P_2 \wedge P_3 \wedge P_4) \rightarrow P_6$ — would give: *The Spirit is related to the Son as well as to the Father*
(8) $(P_1 \wedge P_{12} \wedge P_{13}) \rightarrow \neg P_{15}$
(9) $P_{14} \rightarrow \neg P_{15}$
$\vdash \neg P_{15}$ — at issue, the denial of: *The Spirit proceeds eternally from the Father and the Son*

*Grounded in scripture alone:* John 15:26 — the Spirit of truth, who proceeds from the Father, John 15:26; 16:7 — the Son sends the Spirit, from the Father, Galatians 4:6; Romans 8:9 — the Spirit of his Son, the Spirit of Christ, Acts 2:33 — the exalted Son receives the promised Spirit and pours him out.

**`easternWithoutTheMonarchy`** — From the Father alone (Photius; Ware)
The Eastern position without the monarchy of the Father.

(1) $P_1$ — *John 15:26 — the Spirit of truth, who proceeds from the Father*
(2) $P_2$ — *John 15:26; 16:7 — the Son sends the Spirit, from the Father*
(3) $P_3$ — *Galatians 4:6; Romans 8:9 — the Spirit of his Son, the Spirit of Christ*
(4) $P_4$ — *Acts 2:33 — the exalted Son receives the promised Spirit and pours him out*
(5) $P_{12}$ — *John 15:26 "proceeds" speaks of the Spirit's eternal origin, not only of mission*
(6) $P_{13}$ — *In John 15:26 Jesus names the Spirit's source, the Father, and no other*
(7) $(P_1 \wedge P_2 \wedge P_3 \wedge P_4) \rightarrow P_6$ — would give: *The Spirit is related to the Son as well as to the Father*
(8) $(P_1 \wedge P_{12} \wedge P_{13}) \rightarrow \neg P_{15}$
(9) $P_{14} \rightarrow \neg P_{15}$
$\vdash \neg P_{15}$ — at issue, the denial of: *The Spirit proceeds eternally from the Father and the Son*

*Grounded in scripture alone:* John 15:26 — the Spirit of truth, who proceeds from the Father, John 15:26; 16:7 — the Son sends the Spirit, from the Father, Galatians 4:6; Romans 8:9 — the Spirit of his Son, the Spirit of Christ, Acts 2:33 — the exalted Son receives the promised Spirit and pours him out.

**`easternOnTheTextsAlone`** — From the Father alone (Photius; Ware)
The Eastern position without either of its readings.

(1) $P_1$ — *John 15:26 — the Spirit of truth, who proceeds from the Father*
(2) $P_2$ — *John 15:26; 16:7 — the Son sends the Spirit, from the Father*
(3) $P_3$ — *Galatians 4:6; Romans 8:9 — the Spirit of his Son, the Spirit of Christ*
(4) $P_4$ — *Acts 2:33 — the exalted Son receives the promised Spirit and pours him out*
(5) $P_{12}$ — *John 15:26 "proceeds" speaks of the Spirit's eternal origin, not only of mission*
(6) $(P_1 \wedge P_2 \wedge P_3 \wedge P_4) \rightarrow P_6$ — would give: *The Spirit is related to the Son as well as to the Father*
(7) $(P_1 \wedge P_{12} \wedge P_{13}) \rightarrow \neg P_{15}$
(8) $P_{14} \rightarrow \neg P_{15}$
$\vdash \neg P_{15}$ — at issue, the denial of: *The Spirit proceeds eternally from the Father and the Son*

*Grounded in scripture alone:* John 15:26 — the Spirit of truth, who proceeds from the Father, John 15:26; 16:7 — the Son sends the Spirit, from the Father, Galatians 4:6; Romans 8:9 — the Spirit of

his Son, the Spirit of Christ, Acts 2:33 — the exalted Son receives the promised Spirit and pours him out.

**easternWithoutTheWords_is_satisfiable**
The Eastern position without its reading of the Lord's words can be held: the Eastern reading satisfies it.

```
theorem easternWithoutTheWords_is_satisfiable : Satisfiable
    easternWithoutTheWords.premises
-- axioms: propext, Quot.sound
```

**easternWithoutTheMonarchy_is_satisfiable**
The Eastern position without the monarchy can be held.

```
theorem easternWithoutTheMonarchy_is_satisfiable : Satisfiable
    easternWithoutTheMonarchy.premises
-- axioms: propext, Quot.sound
```

**eastern_rests_on_no_one_reading**
**The Eastern case rests on neither of its readings alone.** Take away the reading of the Lord's words, or the monarchy of the Father, and the other line still excludes "and the Son". So a Western reader who answers one Eastern line has not answered the case.

```
theorem eastern_rests_on_no_one_reading : Establishes easternWithoutTheWords
    Establishes easternWithoutTheMonarchy
-- axioms: propext, Quot.sound
```

**eastern_needs_one_of_its_readings**
**It rests on the two together.** Drop both readings, and the texts, with John 15:26 read as eternal origin, do not exclude "and the Son": the Western reading satisfies everything that is left. That is the Eastern half of LST's claim, stated for the Eastern case's own premises.

```
theorem eastern_needs_one_of_its_readings : ¬Establishes
    easternOnTheTextsAlone
-- axioms: propext, Quot.sound
```

## Weighing the positions on the procession

Three positions are parties to one dispute. LST holds only what it says the texts establish: the Spirit is related to the Son as well as to the Father. The West, with Aquinas, Florence and Westminster, holds that he proceeds from the Father and the Son. The East, with Photius and Ware, holds that he proceeds from the Father alone. Who defeats whom is computed from their premises and checked by the kernel.

### How to read the verdicts

- **Defeats.** One position contradicts another (it denies one of the other's premises, its conclusion, or a claim it derives on the way) and is not the weaker of the two. A defeat that runs both ways is a *standoff*.

- **Weakest link.** A position is only as strong as its least-supported premise or step. LST's weakest link is `wellSupported`. Each side rests on readings rated `disputed`, the lowest rating, so no rating breaks their standoff.
- **Forced.** Accepted however every standoff is resolved.
- **Can be defended.** Held by some consistent position that answers every attack on its members, by itself or through an ally.

### What the weighing found

One standoff, and nothing else. The West and the East defeat each other over "and the Son", and neither attacks LST, because each grants every text LST cites and the relation LST draws from them. So what is forced is exactly LST's position (`the_texts_prevail`). The West can be defended, and so can the East, and neither is forced (`western_defensible`, `western_not_forced`, `eastern_defensible`, `eastern_not_forced`).

That is LST's grading of the question, reproduced given these ratings: the relation of the Spirit to the Son is settled, and "the exact eternal relation of the Spirit to the Son beyond what Scripture states is not demonstrated". It does not show that the question is idle, or that the two sides read equally well. It shows only that the weighing cannot choose, because every reading that divides them is rated `disputed`. A new, cited argument that one side's reading survives what the other side says against it could move a rating, and so the verdict. LST's own rating plays no part: nothing attacks its position, so it would prevail at any rating.

The standoff rests on reading "proceeds" the same way on both sides. The Pontifical Council for Promoting Christian Unity (1995) distinguishes the Greek , origin from the Father alone, from the Latin *processio*. On that distinction "and the Son" and "not from the Son" may not contradict each other, and the two defeats would not exist. The chapter on the procession says what testing that would take.

### How this is checked

#### The dispute

`partyNode`
The package each party argues from.

```
def partyNode : Party → ArgumentPackage Claim :=
  fun x =>
    match x with
    | Party.lst => lstCase
    | Party.western => westernCase
    | Party.eastern => easternCase
```

`processionDispute`
The dispute over the procession: every party can be held without contradiction, delivers its conclusion, and has its steps rated.

```
def processionDispute : Dispute Claim Party :=
  { node := partyNode, consistent := processionDispute._proof_1,
    sound := processionDispute._proof_2,
    rated := processionDispute._proof_6 }
```

**processionDispute_defeats**
**Who defeats whom**, all 9 pairs: one standoff, the West and the East over "and the Son", and nothing else. Neither attacks LST, because each holds every premise LST holds. Every cell is checked by the kernel.

```
theorem processionDispute_defeats :   (i j : Party), processionDispute.defeats
    i j   (i, j)   [(Party.western, Party.eastern), (Party.eastern,
    Party.western)]
-- axioms: propext, Classical.choice, Quot.sound
```

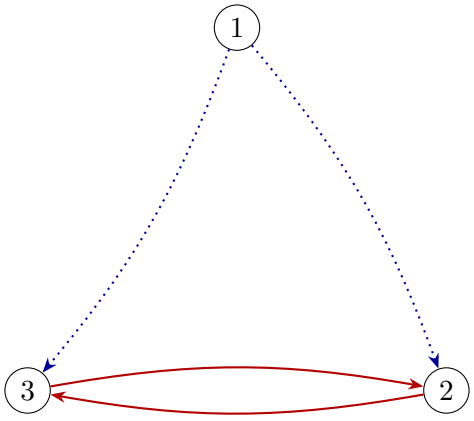
**processionDispute_supports**
**Nothing supports anything**, in all 9 pairs: no party's conclusion is a premise another party states. LST's relation is derived inside the other two positions, not assumed by them. Every cell is checked by the kernel.

```
theorem processionDispute_supports :   (i j : Party),
    ¬processionDispute.supports i j
-- axioms: propext, Classical.choice, Quot.sound
```

**processionDispute_partOf**
**LST's case is part of both the others'**, since each holds the texts and the step LST draws from them. Otherwise each case is part of its own only. Every cell is checked by the kernel.

```
theorem processionDispute_partOf :   (i j : Party), processionDispute.partOf i
    j   i = j   (i, j)   [(Party.lst, Party.western), (Party.lst,
    Party.eastern)]
-- axioms: propext, Classical.choice, Quot.sound
```

**processionMap**
The dispute over the procession drawn: who defeats whom, and whose case is part of whose.




Solid: defeats. Dashed: supports. Dotted: one party's case is part of another's.

1. The texts: the Spirit sent by the Son and named for him
2. From the Father and the Son (Aquinas; Florence; Westminster)
3. From the Father alone (Photius; Ware)

| From | To | Edge |
|---|---|---|
| 2 *From the Father and the Son (Aquinas; Florence; Westminster)* | 3 *From the Father alone (Photius; Ware)* | defeats |
| 3 *From the Father alone (Photius; Ware)* | 2 *From the Father and the Son (Aquinas; Florence; Westminster)* | defeats |
| 1 *The texts: the Spirit sent by the Son and named for him* | 2 *From the Father and the Son (Aquinas; Florence; Westminster)* | is part of |
| 1 *The texts: the Spirit sent by the Son and named for him* | 3 *From the Father alone (Photius; Ware)* | is part of |

The defeats are the cells of `processionDispute_defeats`, the supports the cells of `procession Dispute_supports` and the parts the cells of `processionDispute_partOf`, each computed from the parties' premises and checked by the kernel. The attacks derived through support and through parts are reported, not counted: every verdict is computed from the defeats alone. Every derived attack is already a defeat.

`lst_stands_with_the_west`
**LST stands with the West**: one reading satisfies both, the Western reading.

```
theorem lst_stands_with_the_west : processionDispute.StandTogether [Party.lst,
    Party.western]
-- axioms: propext, Classical.choice, Quot.sound
```

`lst_stands_with_the_east`
**LST stands with the East** too: the Eastern reading satisfies both. So LST's position takes no side, which is what it says of itself.

```
theorem lst_stands_with_the_east : processionDispute.StandTogether [Party.lst,
    Party.eastern]
-- axioms: propext, Classical.choice, Quot.sound
```

### What the dispute decides

`textsUnanswered`
How far the dispute is settled, in one stage. Nothing defeats LST, so it comes first, and nothing joins it: the West has the East for a defeater, the East has the West, and LST answers neither.

### What the dispute forces is exactly *The texts: the Spirit sent by the Son and named for him.*

- Stage 1: *The texts: the Spirit sent by the Son and named for him.*
  - *The texts: the Spirit sent by the Son and named for him* is defeated by nothing.
- Nothing else is forced:

- *From the Father alone (Photius; Ware)* defeats *From the Father and the Son (Aquinas; Florence; Westminster)*, and nothing forced defeats *From the Father alone (Photius; Ware)*.
- *From the Father and the Son (Aquinas; Florence; Westminster)* defeats *From the Father alone (Photius; Ware)*, and nothing forced defeats *From the Father and the Son (Aquinas; Florence; Westminster)*.

**What this rests on.** The reasons state 2 defeats and 5 absences of defeat, each a cell of the defeat table, `processionDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *The texts: the Spirit sent by the Son and named for him*, weakest at *well supported*:
  - an inference step — [95, 3, The Triune God]; [141]; [178, 178]; [8, I, q. 36, a. 2]
- *From the Father and the Son (Aquinas; Florence; Westminster)*, weakest at *disputed*:
  - In John 16:14 what the Spirit takes from the Son is his being, not only his word — [8, I, q. 36, a. 2]
  - The Son's sending of the Spirit rests on an eternal relation of Spirit to Son — [8, I, q. 36, a. 2]; [178, 165]
  - The divine persons are distinguished only by opposed relations of origin — [8, I, q. 36, a. 2]
  - an inference step — [8, I, q. 36, a. 2]; [141]
  - an inference step — [178, 165–169]; [178, 144]; [178, 183–184]; [8, I, q. 43, a. 8]
- *From the Father alone (Photius; Ware)*, weakest at *disputed*:
  - John 15:26 "proceeds" speaks of the Spirit's eternal origin, not only of mission — [8, I, q. 36, a. 2]; [141]
  - In John 15:26 Jesus names the Spirit's source, the Father, and no other — [141]; [181]
  - The Father is the one cause of the Son and of the Spirit — [141]; [181]
  - an inference step — [141]; [8, I, q. 36, a. 2]
  - an inference step — [169, Florence, Session 6 (1439), Laetentur caeli]; [145]; [141]

**`the_texts_prevail`**

**What the texts establish prevails, and nothing more.** What the dispute forces before any choice between rivals is exactly LST's position: the Spirit is related to the Son as well as to the Father. Nothing defeats it, because the West and the East both hold every premise it holds.

What this does not claim: that the Filioque is false, or that it is true. The West and the East are in a standoff, and neither is forced.

```
theorem the_texts_prevail : Framework.grounded processionDispute.defeats =
    Solver.toSet [Party.lst]
-- axioms: propext, Classical.choice, Quot.sound
```

**`westernWithTheTexts`**

Why the West can be defended: with LST, it answers the East itself.

***From the Father and the Son (Aquinas; Florence; Westminster)* is accepted on some resolution.**

- A position holding *The texts: the Spirit sent by the Son and named for him*, *From the Father and the Son (Aquinas; Florence; Westminster)* can be held.
- None of *The texts: the Spirit sent by the Son and named for him*, *From the Father and the Son (Aquinas; Florence; Westminster)* defeats another, and each attack on them is answered from among them:
  - *From the Father alone (Photius; Ware)* defeats *From the Father and the Son (Aquinas; Florence; Westminster)*, and *From the Father and the Son (Aquinas; Florence; Westminster)* defeats *From the Father alone (Photius; Ware)*.

**What this rests on.** The reasons state 2 defeats and 5 absences of defeat, each a cell of the defeat table, `processionDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *The texts: the Spirit sent by the Son and named for him*, weakest at *well supported*:
  - an inference step — [95, 3, The Triune God]; [141]; [178, 178]; [8, I, q. 36, a. 2]
- *From the Father and the Son (Aquinas; Florence; Westminster)*, weakest at *disputed*:
  - In John 16:14 what the Spirit takes from the Son is his being, not only his word — [8, I, q. 36, a. 2]
  - The Son's sending of the Spirit rests on an eternal relation of Spirit to Son — [8, I, q. 36, a. 2]; [178, 165]
  - The divine persons are distinguished only by opposed relations of origin — [8, I, q. 36, a. 2]
  - an inference step — [8, I, q. 36, a. 2]; [141]
  - an inference step — [178, 165–169]; [178, 144]; [178, 183–184]; [8, I, q. 43, a. 8]
- *From the Father alone (Photius; Ware)*, weakest at *disputed*:
  - John 15:26 "proceeds" speaks of the Spirit's eternal origin, not only of mission — [8, I, q. 36, a. 2]; [141]
  - In John 15:26 Jesus names the Spirit's source, the Father, and no other — [141]; [181]
  - The Father is the one cause of the Son and of the Spirit — [141]; [181]
  - an inference step — [141]; [8, I, q. 36, a. 2]
  - an inference step — [169, Florence, Session 6 (1439), Laetentur caeli]; [145]; [141]

`western_defensible`

**The Western position can be defended**, together with LST's: some maximal defensible position, one no other party can join without losing that, holds both.

```
theorem western_defensible : Framework.CredulouslyAccepted
    processionDispute.defeats Party.western
-- axioms: propext, Classical.choice, Quot.sound
```

`westernAnsweredByTheEast`

Why the West is not forced: a defensible position holds the East, and the East defeats the West.

***From the Father and the Son (Aquinas; Florence; Westminster)* is not accepted on every resolution.**

- A position holding *The texts: the Spirit sent by the Son and named for him*, *From the Father alone (Photius; Ware)* can be held, and it holds *From the Father alone (Photius; Ware)*; *From the Father alone (Photius; Ware)* conflicts with *From the Father and the Son (Aquinas; Florence; Westminster)*: *From the Father alone (Photius; Ware)* defeats *From the Father and the Son (Aquinas; Florence; Westminster)*, and *From the Father and the Son (Aquinas; Florence; Westminster)* defeats *From the Father alone (Photius; Ware)*.
- None of *The texts: the Spirit sent by the Son and named for him*, *From the Father alone (Photius; Ware)* defeats another, and each attack on them is answered from among them:
  - *From the Father and the Son (Aquinas; Florence; Westminster)* defeats *From the Father alone (Photius; Ware)*, and *From the Father alone (Photius; Ware)* defeats *From the Father and the Son (Aquinas; Florence; Westminster)*.

**What this rests on.** The reasons state 2 defeats and 5 absences of defeat, each a cell of the defeat table, `processionDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *From the Father alone (Photius; Ware)*, weakest at *disputed*:
  - John 15:26 "proceeds" speaks of the Spirit's eternal origin, not only of mission — [8, I, q. 36, a. 2]; [141]
  - In John 15:26 Jesus names the Spirit's source, the Father, and no other — [141]; [181]
  - The Father is the one cause of the Son and of the Spirit — [141]; [181]
  - an inference step — [141]; [8, I, q. 36, a. 2]
  - an inference step — [169, Florence, Session 6 (1439), Laetentur caeli]; [145]; [141]
- *From the Father and the Son (Aquinas; Florence; Westminster)*, weakest at *disputed*:
  - In John 16:14 what the Spirit takes from the Son is his being, not only his word — [8, I, q. 36, a. 2]
  - The Son's sending of the Spirit rests on an eternal relation of Spirit to Son — [8, I, q. 36, a. 2]; [178, 165]
  - The divine persons are distinguished only by opposed relations of origin — [8, I, q. 36, a. 2]
  - an inference step — [8, I, q. 36, a. 2]; [141]
  - an inference step — [178, 165–169]; [178, 144]; [178, 183–184]; [8, I, q. 43, a. 8]
- *The texts: the Spirit sent by the Son and named for him*, weakest at *well supported*:
  - an inference step — [95, 3, The Triune God]; [141]; [178, 178]; [8, I, q. 36, a. 2]

`western_not_forced`
**Nor is it forced.** A maximal defensible position holds LST's position and the East's, and cannot hold the West's with them.

```
theorem western_not_forced : ¬Framework.SkepticallyAccepted
    processionDispute.defeats Party.western
-- axioms: propext, Classical.choice, Quot.sound
```

`easternWithTheTexts`
Why the East can be defended: with LST, it answers the West itself.

***From the Father alone (Photius; Ware)* is accepted on some resolution.**

- A position holding *The texts: the Spirit sent by the Son and named for him*, *From the Father alone (Photius; Ware)* can be held.
- None of *The texts: the Spirit sent by the Son and named for him*, *From the Father alone (Photius; Ware)* defeats another, and each attack on them is answered from among them:
  - *From the Father and the Son (Aquinas; Florence; Westminster)* defeats *From the Father alone (Photius; Ware)*, and *From the Father alone (Photius; Ware)* defeats *From the Father and the Son (Aquinas; Florence; Westminster)*.

**What this rests on.** The reasons state 2 defeats and 5 absences of defeat, each a cell of the defeat table, `processionDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *The texts: the Spirit sent by the Son and named for him*, weakest at *well supported*:
  - an inference step — [95, 3, The Triune God]; [141]; [178, 178]; [8, I, q. 36, a. 2]
- *From the Father alone (Photius; Ware)*, weakest at *disputed*:
  - John 15:26 "proceeds" speaks of the Spirit's eternal origin, not only of mission — [8, I, q. 36, a. 2]; [141]
  - In John 15:26 Jesus names the Spirit's source, the Father, and no other — [141]; [181]
  - The Father is the one cause of the Son and of the Spirit — [141]; [181]
  - an inference step — [141]; [8, I, q. 36, a. 2]
  - an inference step — [169, Florence, Session 6 (1439), Laetentur caeli]; [145]; [141]
- *From the Father and the Son (Aquinas; Florence; Westminster)*, weakest at *disputed*:
  - In John 16:14 what the Spirit takes from the Son is his being, not only his word — [8, I, q. 36, a. 2]
  - The Son's sending of the Spirit rests on an eternal relation of Spirit to Son — [8, I, q. 36, a. 2]; [178, 165]
  - The divine persons are distinguished only by opposed relations of origin — [8, I, q. 36, a. 2]
  - an inference step — [8, I, q. 36, a. 2]; [141]
  - an inference step — [178, 165–169]; [178, 144]; [178, 183–184]; [8, I, q. 43, a. 8]

`eastern_defensible`
**The Eastern position can be defended**, together with LST's.

```
theorem eastern_defensible : Framework.CredulouslyAccepted
    processionDispute.defeats Party.eastern
-- axioms: propext, Classical.choice, Quot.sound
```

`easternAnsweredByTheWest`
Why the East is not forced: a defensible position holds the West, and the West defeats the East.

***From the Father alone (Photius; Ware)* is not accepted on every resolution.**

- A position holding *The texts: the Spirit sent by the Son and named for him*, *From the Father and the Son (Aquinas; Florence; Westminster)* can be held, and it holds *From the Father and the Son (Aquinas; Florence; Westminster)*; *From the Father and the Son (Aquinas; Florence; Westminster)* conflicts with *From the Father alone (Photius; Ware)*: *From the Father and the Son (Aquinas; Florence; Westminster)* defeats *From the Father alone (Photius; Ware)*, and *From the Father alone (Photius; Ware)* defeats *From the Father and the Son (Aquinas; Florence; Westminster)*.
- None of *The texts: the Spirit sent by the Son and named for him*, *From the Father and the Son (Aquinas; Florence; Westminster)* defeats another, and each attack on them is answered from among them:
  - *From the Father alone (Photius; Ware)* defeats *From the Father and the Son (Aquinas; Florence; Westminster)*, and *From the Father and the Son (Aquinas; Florence; Westminster)* defeats *From the Father alone (Photius; Ware)*.

**What this rests on.** The reasons state 2 defeats and 5 absences of defeat, each a cell of the defeat table, `processionDispute_defeats`, computed from the two parties' premises and checked by the kernel. Whether an attack survives turns on the attacker's weakest link and on the rating of what it attacks, so a changed rating can change the verdict. The weakest links:

- *From the Father and the Son (Aquinas; Florence; Westminster)*, weakest at *disputed*:
  - In John 16:14 what the Spirit takes from the Son is his being, not only his word — [8, I, q. 36, a. 2]
  - The Son's sending of the Spirit rests on an eternal relation of Spirit to Son — [8, I, q. 36, a. 2]; [178, 165]
  - The divine persons are distinguished only by opposed relations of origin — [8, I, q. 36, a. 2]
  - an inference step — [8, I, q. 36, a. 2]; [141]
  - an inference step — [178, 165–169]; [178, 144]; [178, 183–184]; [8, I, q. 43, a. 8]
- *From the Father alone (Photius; Ware)*, weakest at *disputed*:
  - John 15:26 "proceeds" speaks of the Spirit's eternal origin, not only of mission — [8, I, q. 36, a. 2]; [141]
  - In John 15:26 Jesus names the Spirit's source, the Father, and no other — [141]; [181]
  - The Father is the one cause of the Son and of the Spirit — [141]; [181]
  - an inference step — [141]; [8, I, q. 36, a. 2]

  - an inference step — [169, Florence, Session 6 (1439), Laetentur caeli]; [145]; [141]

- *The texts: the Spirit sent by the Son and named for him*, weakest at *well supported*:
  - an inference step — [95, 3, The Triune God]; [141]; [178, 178]; [8, I, q. 36, a. 2]

`eastern_not_forced`
**Nor is it forced.** A maximal defensible position holds LST's position and the West's, and cannot hold the East's with them.

```
theorem eastern_not_forced : ¬Framework.SkepticallyAccepted
    processionDispute.defeats Party.eastern
-- axioms: propext, Classical.choice, Quot.sound
```

## Appendix: the claims and their sources

The texts every party reads, the readings each party gives them, and the conclusion that divides them. The texts are kept apart from the readings, so that a reader can see which claims are what John, Paul and Luke say, and which are what a tradition says they mean.

### Citation and classification for every atom

Every claim must name a source, or the encoding will not build (`cite`). Each reading is cited to a source that holds it. Each step's rating is cited to a reader who accepts the claims it starts from (its grounds) and still denies where it ends, or says that no such reader was found after a search for one.

### The claims, numbered

| | claim | kind | held | source |
|---|---|---|---|---|
| $P_1$ | John 15:26 — the Spirit of truth, who proceeds from the Father† | textual | Christian, hist.-gramm., consensus | John 15:26 |
| $P_2$ | John 15:26; 16:7 — the Son sends the Spirit, from the Father† | textual | Christian, hist.-gramm., consensus | John 15:26; John 16:7 |
| $P_3$ | Galatians 4:6; Romans 8:9 — the Spirit of his Son, the Spirit of Christ† | textual | Christian, hist.-gramm., consensus | Gal 4:6; Rom 8:9 |
| $P_4$ | Acts 2:33 — the exalted Son receives the promised Spirit and pours him out† | textual | Christian, hist.-gramm., consensus | Acts 2:33 |
| $P_5$ | John 16:14 — the Spirit will take what is the Son's and declare it† | textual | Christian, hist.-gramm., consensus | John 16:14 |
| $P_6$ | The Spirit is related to the Son as well as to the Father | theological | Christian, hist.-gramm., well supported | [95, 3, The Triune God]; [141]; [8, I, q. 36, a. 2] |

| | claim | kind | held | source |
|---|---|---|---|---|
| $P_7$ | In John 16:14 what the Spirit takes from the Son is his being, not only his word | interpretive | Roman Catholic, disputed | [8, I, q. 36, a. 2] |
| $P_8$ | The Son's sending of the Spirit rests on an eternal relation of Spirit to Son | theological | Roman Catholic, disputed | [8, I, q. 36, a. 2]; [178, 165] |
| $P_9$ | John 14:16 — the Son and the Spirit are two persons: "another Helper" | theological | Christian, hist.-gramm., well supported | John 14:16; [95, 3, The Triune God] |
| $P_{10}$ | The divine persons are distinguished only by opposed relations of origin | theological | Roman Catholic, disputed | [8, I, q. 36, a. 2] |
| $P_{11}$ | The Son is not from the Spirit: "which no one says" | theological | Roman Catholic, well supported | [8, I, q. 36, a. 2] |
| $P_{12}$ | John 15:26 "proceeds" speaks of the Spirit's eternal origin, not only of mission | interpretive | Christian, hist.-gramm., disputed | [8, I, q. 36, a. 2]; [141] |
| $P_{13}$ | In John 15:26 Jesus names the Spirit's source, the Father, and no other | interpretive | Eastern Orthodox, disputed | [141]; [181] |
| $P_{14}$ | The Father is the one cause of the Son and of the Spirit | theological | Eastern Orthodox, disputed | [141]; [181] |
| $P_{15}$ | The Spirit proceeds eternally from the Father and the Son | theological | Roman Catholic, disputed | [169, Florence, Session 6 (1439), Laetentur caeli]; [193, II.3] |
| $P_{16}$ | John 5:19, 30 — the Son does nothing of his own accord, but the sender's will† | textual | Christian, hist.-gramm., consensus | John 5:19; John 5:30 |
| $P_{17}$ | John 14:28 — "the Father is greater than I"† | textual | Christian, hist.-gramm., consensus | John 14:28 |
| $P_{18}$ | John 20:17 — the risen Jesus: "my God and your God"† | textual | Christian, hist.-gramm., consensus | John 20:17 |
| $P_{19}$ | 1 Corinthians 11:3 — "the head of Christ is God"† | textual | Christian, hist.-gramm., consensus | 1 Cor 11:3 |
| $P_{20}$ | 1 Corinthians 15:28 — "the Son himself will also be subjected to him"† | textual | Christian, hist.-gramm., consensus | 1 Cor 15:28 |
| $P_{21}$ | Philippians 2:6 — "though he was in the form of God"† | textual | Christian, hist.-gramm., consensus | Phil 2:6 |

| | claim | kind | held | source |
|---|---|---|---|---|
| $P_{22}$ | There is a real order of Father and Son in the work of salvation | theological | Christian, hist.-gramm., well supported | [95, 3, The Triune God] |
| $P_{23}$ | In John 14:28 "greater" means the Son is less in his divinity | interpretive | Christian, hist.-gramm., disputed | [159, De Synodis 28]; [154, On the Trinity I.7.14]; [29, 102] |
| $P_{24}$ | In John 14:28 the Son is less in the form of a servant, not in the form of God | interpretive | Christian, hist.-gramm., disputed | [154, On the Trinity I.7.14] |
| $P_{25}$ | The Father is "greater" as the one the Son is begotten from | interpretive | Christian, hist.-gramm., disputed | [159, Against the Arians I.13.58] |
| $P_{26}$ | In John 14:28 Christ compares his humbled state as Mediator with his glory | interpretive | Reformed Protestant, disputed | [29, 102–103] |
| $P_{27}$ | The sending and obeying are the outworking of an eternal authority and submission | theological | Christian, hist.-gramm., disputed | [70, 40]; [71]; [180] |
| $P_{28}$ | The Son is equal to the Father in power: "of one substance, power, and eternity" | theological | Reformed Protestant, well supported | [193, II.3] |
| $P_{29}$ | Eternal subordination in authority would deny the Son's equality in power | theological | Christian, hist.-gramm., disputed | [68, 323]; [67] |
| $P_{30}$ | The Son is less than the Father in his divinity | theological | Christian, hist.-gramm., disputed | [160, Theodoret, Ecclesiastical History I.4] |
| $P_{31}$ | There is an eternal relationship of authority and submission of Father and Son | theological | Christian, hist.-gramm., disputed | [71]; [180] |

† grounded in scripture alone: the reading is assumed, not argued for.

### How this is checked

**`lstOnTheTriuneGod`**
LST §3, "The Triune God". The renderer adds the section sign.

```
def lstOnTheTriuneGod : Bib.Locus :=
  Bib.Locus.sectionRef "3, The Triune God"
```

**`aquinasOnTheSon`**
Aquinas on whether the Spirit proceeds from the Son.

```
def aquinasOnTheSon : Bib.Locus :=
  Bib.Locus.sectionRef "I, q. 36, a. 2"
```

`florenceOnTheProcession`
Florence's definition of the procession.

```
def florenceOnTheProcession : Bib.Locus :=
  Bib.Locus.sectionRef "Florence, Session 6 (1439), Laetentur caeli"
```

### Ratings for inference steps

`onTheRelation`
**The step from the texts to a relation between the Spirit and the Son is well supported.** LST draws it: the texts "establish a real relation of the Spirit to both Father and Son". It was audited for a reader who grants the texts and denies that the Spirit is related to the Son, and none was found. The Eastern readers affirm the relation in their own terms. Photius grants that the Spirit is the "Spirit of His Son" (Galatians 4:6), "because He is in the Son" and of one substance with him. Staniloae writes that "in the East, it is not denied that at the origin of the sending of the Spirit by the Son there is a special eternal relationship between the Son and the Spirit". What they deny is that the relation is one of origin, and the claim the step delivers does not say that it is.

```
def onTheRelation : Source :=
  {
    primary :=
      Reference.work kibbeyLivingSystematicTheology lstOnTheTriuneGod,
    supporting :=
      [Reference.work photiusMystagogy,
        Reference.work vischerSpiritOfGod (Bib.Locus.page 178),
        Reference.work aquinasSumma aquinasOnTheSon],
    tradition := Tradition.christianHistoricalGrammatical,
    confidence := Confidence.wellSupported }
```

`onTheReceiving`
**The step from John 16:14 is rated `disputed`, conservatively.** Aquinas holds it (reply to objection 1). The Eastern readers reject its conclusion by denying a ground: that what the Spirit takes from the Son is his being, and not what he declares. No reader was sought who grants that ground and still denies the Filioque, so the step is not rated above the bottom.

```
def onTheReceiving : Source :=
  { primary := Reference.work aquinasSumma aquinasOnTheSon,
    supporting := [Reference.work photiusMystagogy],
    tradition := Tradition.romanCatholic, confidence := Confidence.disputed }
```

`onTheMission`
**The step from mission to origin is disputed.** Its grounds are that the Son sends the Spirit, that the Spirit is named for him, and that the sending rests on an eternal relation of the Spirit to the Son. Three readers grant all three and deny that the Spirit is from the Son. Moltmann holds that "there must be an inner-trinitarian basis for the temporal sending of the Spirit through Christ", and that the Spirit "receives from the Father his own perfect divine existence (hypostasis), and obtains from the Son his relational form". Bobrinskoy speaks of the Spirit "resting on the Son from

all eternity". Staniloae, following Gregory of Cyprus: "though the Spirit's manifestation is by the Son, his coming into existence is not by the Son". Aquinas reaches origin from the relation because "there cannot be in God any relations opposed to each other, except relations of origin" (I, q. 36, a. 2). He does not hold that every sending shows origin: a person sent proceeds from the sender when the sender is "designated as the principle of the person sent" (I, q. 43, a. 8).

```
def onTheMission : Source :=
  { primary := Reference.work vischerSpiritOfGod (Bib.Locus.pages 165 169),
    supporting :=
      [Reference.work vischerSpiritOfGod (Bib.Locus.page 144),
        Reference.work vischerSpiritOfGod (Bib.Locus.pages 183 184),
        Reference.work aquinasSumma (Bib.Locus.sectionRef "I, q. 43, a. 8")],
    tradition := Tradition.easternOrthodox, confidence := Confidence.disputed }
```

`onTheOpposition`

**The step from distinction is well supported, once its unstated premise is written in.** Aquinas argues that "if He were not from Him, He could in no wise be personally distinguished from Him", because the persons are distinguished "only by the relations" and only opposed relations distinguish. It was audited for a reader who grants that, and that the Son is not from the Spirit, and still denies the Filioque, and none was found. Its rejecters deny a ground. Scotus denies that only opposed relations distinguish: a relation, he says, "distinguishes not only from the opposite relation but also from any disparate relation" (*Ordinatio* I, d. 11, q. 2), though he holds the Filioque on other grounds. Gregory of Nazianzus names each person by "the very fact of being Unbegotten or Begotten, or Proceeding" (*Oration* 31.9), which distinguishes the Son and the Spirit by their relations to the Father. Neither Scotus nor Gregory is yet in this library's bibliography, so the rating cites Aquinas alone.

```
def onTheOpposition : Source :=
  { primary := Reference.work aquinasSumma aquinasOnTheSon,
    tradition := Tradition.romanCatholic,
    confidence := Confidence.wellSupported }
```

`onTheWords`

**The Eastern step from John 15:26 is rated `disputed`, conservatively.** Photius holds it. The Western readers reject its conclusion by denying a ground: that the verse, naming the Father, names the whole of the Spirit's source. Augustine asks why the Son said "he proceeds from the Father", and answers, "so as not to imply, He proceeds not from me" (*Tractates on John* 99.8): he grants the verse and denies that it excludes the Son. The step has not been audited for a reader who grants that ground and still holds the Filioque, as the Western step from distinction was; until it is, it stays at the bottom.

```
def onTheWords : Source :=
  { primary := Reference.work photiusMystagogy,
    supporting := [Reference.work aquinasSumma aquinasOnTheSon],
    tradition := Tradition.easternOrthodox, confidence := Confidence.disputed }
```

`onTheMonarchy`

**The Eastern step from the monarchy is disputed.** Florence denies its ground as it stands: the Father is "the source and principle of all deity", but the Spirit "has his essence and his subsistent

being from the Father together with the Son", and the Greek fathers' "through the Son" signifies the Son "as cause". The Pontifical Council for Promoting Christian Unity (1995) grants the ground almost word for word, the Father "the sole Trinitarian Cause (Aitia) or principle (principium) of the Son and the Holy Spirit", and still confesses the Father, "with the Son, the single principle from which the Spirit proceeds". It does so by distinguishing two senses of "proceed": the Greek , origin from the Father alone, and the Latin *processio*, which may be from the Son.

```
def onTheMonarchy : Source :=
  { primary := Reference.work tannerDecrees florenceOnTheProcession,
    supporting :=
      [Reference.work pcpcuGreekAndLatinTraditions,
        Reference.work photiusMystagogy],
    tradition := Tradition.romanCatholic, confidence := Confidence.disputed }
```

### The order texts

`augustineOnJohn14`
Augustine on John 14:28.

```
def augustineOnJohn14 : Bib.Locus :=
  Bib.Locus.sectionRef "On the Trinity I.7.14"
```

`athanasiusOnJohn14`
Athanasius on John 14:28.

```
def athanasiusOnJohn14 : Bib.Locus :=
  Bib.Locus.sectionRef "Against the Arians I.13.58"
```

### Ratings for the steps over the order texts

`onTheOrder`
**The step from the order texts to a real order is well supported.** LST draws it: the texts "establish real personal and mediatorial order". It was audited for a reader who grants the texts and denies the order, and none was found. The nearest is the Oneness writer David Bernard (*The Oneness of God*, 1983, ch. 8), who grants every text, and the sending, the obedience and the final subjection, and reads "Father" and "Son" as the deity and the humanity of one person: "The flesh was subject to the Spirit." The order as stated here does not say whether Father and Son are two persons, so he grants it too. That they are is LST's next question.

```
def onTheOrder : Source :=
  {
    primary :=
      Reference.work kibbeyLivingSystematicTheology lstOnTheTriuneGod,
    tradition := Tradition.christianHistoricalGrammatical,
    confidence := Confidence.wellSupported }
```

`onTheArianReading`
**The Arian step is well supported**: the reading it starts from already says the Son is less in divinity, and no reader was found who grants the reading and denies that. The dissent is from the reading, which is rated `disputed`.

```
def onTheArianReading : Source :=
  { primary := Reference.work npnf1v3 augustineOnJohn14,
    supporting :=
      [Reference.work calvinJohn2 (Bib.Locus.page 102),
        Reference.work npnf2v3
          (Bib.Locus.sectionRef "Theodoret, Ecclesiastical History I.4")],
    tradition := Tradition.christianHistoricalGrammatical,
    confidence := Confidence.wellSupported }
```

`onTheTwoForms`

**Augustine's step is well supported**: his reading already says the Son is equal in the form of God, and no reader was found who grants it and holds him less in divinity. Gregory of Nazianzus grants the reading: "to say that he is greater than the Son considered as man, is true indeed, but is no great thing" (*Oration* 30.7).

```
def onTheTwoForms : Source :=
  { primary := Reference.work npnf1v3 augustineOnJohn14,
    supporting :=
      [Reference.work npnfCyrilGregory
          (Bib.Locus.sectionRef "Gregory of Nazianzus, Oration 30.7")],
    tradition := Tradition.christianHistoricalGrammatical,
    confidence := Confidence.wellSupported }
```

`onTheBegetter`

**Athanasius's step is well supported, because his reading says "not in greatness".** Readers who grant only that the Father is greater as the one the Son is from, and still hold him greater in divinity, deny that clause. The creed of Sirmium (357) says the Father is "greater in honour and dignity and Godhead, and in the very name of Father, the Son Himself testifying, 'The Father that sent Me is greater than I'" (Athanasius, *De Synodis* 28). Gregory of Nazianzus reports opponents who, granting that "in respect of being the Cause the Father is greater than the Son", "deduce the conclusion that He is greater by Nature also", and calls the inference a fallacy (*Oration* 29.15). So the dispute sits in the reading, which is rated `disputed`.

```
def onTheBegetter : Source :=
  { primary := Reference.work npnf2v4 athanasiusOnJohn14,
    supporting :=
      [Reference.work npnf2v4 (Bib.Locus.sectionRef "De Synodis 28"),
        Reference.work npnfCyrilGregory
          (Bib.Locus.sectionRef "Gregory of Nazianzus, Oration 29.15")],
    tradition := Tradition.christianHistoricalGrammatical,
    confidence := Confidence.wellSupported }
```

`onTheMediatorsState`

**Calvin's step is well supported**: no reader was found who grants that the verse compares the Mediator's humbled state with his glory and holds that it says the Son is less in divinity.

```
def onTheMediatorsState : Source :=
  { primary := Reference.work calvinJohn2 (Bib.Locus.pages 102 103),
    tradition := Tradition.reformedProtestant,
    confidence := Confidence.wellSupported }
```

`onCalvinAgainstTheFathers`
**Calvin against the Fathers' reply**: reading the verse of the Mediator's state, he denies that it speaks of the Son's human nature, and calls the Fathers' reply "neither correct nor appropriate". Rated `wellSupported`: his reading says that the comparison is of states, not natures, and no reader was found who grants that and reads the verse of the human nature.

```
def onCalvinAgainstTheFathers : Source :=
  { primary := Reference.work calvinJohn2 (Bib.Locus.page 102),
    tradition := Tradition.reformedProtestant,
    confidence := Confidence.wellSupported }
```

`onTheEternalOrder`
**The step from the order to an eternal order of authority is well supported**: its reading already says the order is the outworking of an eternal relationship, and no reader was found who grants that and denies the relationship. The dissent is from the reading. Augustine grants the order and reads it otherwise: the Son "was not sent in virtue of some disparity of power or substance … but in virtue of the Son being from the Father" (*On the Trinity* IV.20.27, as Grudem quotes it, 2016).

```
def onTheEternalOrder : Source :=
  { primary := Reference.work grudemDoctrinalDeviations (Bib.Locus.page 40),
    supporting :=
      [Reference.work grudemEts2016, Reference.work wareFatherSonSpirit],
    tradition := Tradition.christianHistoricalGrammatical,
    confidence := Confidence.wellSupported }
```

`onEqualPower`
**Giles's step is well supported**: no reader was found who grants both its grounds and still affirms an eternal submission. Grudem grants the first, the Son's equality in power: the Evangelical Theological Society, of which he was president, confesses the persons "equal in power and glory", and he "zealously" guards "against greater ontological power" for the Father (2016, I.A.4). He denies the second, that eternal submission would deny that equality. Giles concedes that the second is his reading: "I cannot see how anyone could distinguish these terms" (2008, p. 327). So the dispute sits in the reading, which is rated `disputed`.

```
def onEqualPower : Source :=
  { primary := Reference.work gilesEtsTrinity (Bib.Locus.page 327),
    supporting :=
      [Reference.work gilesJesusAndTheFather, Reference.work grudemEts2016],
    tradition := Tradition.christianHistoricalGrammatical,
    confidence := Confidence.wellSupported }
```

### Citations

`cite`
Citation and classification for every atom. Total, so nothing is uncited.

```
def cite : Claim → AtomMeta
```

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