



Pistis: Faith, Belief, Trust

by Rev. John M. Young, B-785

"Now faith is the substance of things hoped for, the evidence of things not seen."
- Hebrews 11:1, KJV

"You've just got to have faith." Too often the sentence ends there. Faith is made to be something by itself, as if you could have enough of this substance and it would shield you from the troubles of life. Biblical faith is different.

The Greek word *pistis* ("faith") and the related verb *pisteuo* ("to believe") do not point to themselves. Whether explicitly stated or not, there is always an object of faith implied. Christians do not have "faith in faith"; we have faith in God, and we have faith in Christ.

There is a difference between "believing in" and "believing that." Faith is not primarily an intellectual or cognitive process. James 2:19 says, "You believe that there is one God; you do well, but even the demons believe that and shudder." James was writing against the idea that faith was head knowledge, or knowledge of facts.

When you believe *in* Jesus Christ, your trust is *in Him*. Don't trust your act of believing; trust Him. Remember that when Ephesians 2:8-9 says that we are saved by grace through faith, it is to emphasize that our salvation is not our own doing. We are not saved because of our faith; we are saved because Christ died to take away our sin. What a wonderful gift of God to believe this and to trust Him for our salvation!

Prayer: God, grant me faith which trusts You at all times and which lays hold of all Your promises. In Jesus' name. Amen

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The Meaning of Faith

Many people think of "faith" as either a feeling or a collection of ideas that represent one's convictions. Although both of these concepts involve elements of faith, the full definition is much broader. The Greek word most often translated "faith," *pistis*, means "firm persuasion" and "a conviction based upon hearing." Notice the definition from a respected Bible dictionary:

"The main elements in 'faith' in its relation to the invisible God, as distinct from 'faith' in man, are especially brought out in the use of this noun and the corresponding verb, *pisteuo*; they are (1) a firm conviction, producing a full acknowledgment of God's revelation or truth, e.g., 2 Thess. 2:11-12; (2) a personal surrender to Him, John 1:12; (3) a conduct inspired by such surrender, 2 Cor. 5:7. Prominence is given to one or other of these elements according to the context" (*Vine's Complete Expository Dictionary of Old and New Testament Words*, 1985, "Faith").

Faith is attitude, conviction and conduct based on a right relationship with God. It is not static, but grows in strength and depth as we nourish that relationship with our Creator throughout our lives.

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FAITH

Christ is the author and finisher of our faith. Heb 12:2

Without faith we cannot please God. Heb 11:6

".....allegiance to duty or a person: LOYALTY.....belief and trust in and loyalty to God.....belief in the traditional doctrines of a religion.....something that is believed esp. with strong conviction; esp.: a system of religious beliefs....." (By permission. From Webster's Ninth New Collegiate Dictionary copyright 1991 by Merriam-Webster Inc., publisher of the Merriam-Webster (registered) Dictionaries.)

Cambron mentions that there are three parts to faith. Knowledge, belief, and trust. Knowledge: Rom. 10:17 "Faith cometh by hearing, and hearing by the word of God" 2. Belief: "The second element of faith is belief. Everyone knows what belief means, that is, to accept something as the truth. People can know that there is a Savior by the name of Jesus, and believe that He can save. Yet, this is not saving faith." 3. Trust: Trust is essential to faith in anything. It is most essential in saving faith. It is one thing to know that Christ died, and believe it; It is quite another thing to trust Him, the dying and resurrected Savior, for salvation.

He likens it to a chair. You must KNOW of it's existence before you can BELIEVE that there is such a thing. You cannot TRUST the chair until you have tested it by sitting in it. You must have faith in your judgment and quick reaction, to test it.

A look at Romans 10:14,15 would back up the idea of a process involved in these items. "How, then, shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?"

Do you agree with his analysis that faith is made up of these things? They may lead to faith, or help faith to grow, but they are not faith by themselves, nor combined.

So, what is faith? In Hebrews 11:1 we see what faith is. "Now faith is the substance of things hoped for, the evidence of things not seen." Verse three is an illustration of this thought. We by faith can accept that God created the heavens and the earth. That is a vivid example of faith. (This would indicate that the unsaved can have a certain amount of faith. I believed in the creation by God long before I was confronted with the Gospel.)

Eph. 2:8,9 mentions, "For by grace are ye saved through faith;" We cannot be saved without faith. Faith is of utmost importance, so we must understand what it is.

Pardington defines faith thusly: "Faith may be defined as that voluntary change in the mind of the sinner

whereby he turns to God. Like repentance, it involves a change of view, a change of feelings, and a change of purpose." (Pardington, Rev. George P. Ph.D.; "OUTLINE STUDIES IN CHRISTIAN DOCTRINE"; Harrisburg, PA: Christian Publications, 1926, p 316)

Pardington breaks faith into three parts as does Cambron. I will list these for your study. "Intellectual. This is belief in the existence of god and in the teaching of the Scriptures: John 1.22,23; James 2.19." "Emotional. This is personal faith that Christ is the only Saviour from sin: Matt. 13.21; John 5.35; 8.30,31." "Volitional (will). This is the actual surrender to Christ and present trust in Him as Saviour and Lord: Acts 16.31; Rev. 3.20."

How can we define this term? Might we suggest that it is the mental process by which we accept as true, something that cannot be proven true?

Faith is the Greek term "pistis." Faithful is the term "pistos." "pistis" is the noun, "pistos" is the adjective. It is of interest that a term that is closely related is "pisteuo." "Pisteuo" is translated "believe" in the New Testament.

Let's illustrate the difference between these terms with the word process. There is a process (noun) for developing film. To develop the film you would have to process (verb) the film. Is there a difference between the two? Yes, there is a difference. The noun "process" is dormant, dead, unproductive and worthless, while "process" the verb is working, active, productive and worth while.

It would seem that we can apply the similar reasoning to "faith" and "believe". Believe is the verb form and is active, while faith is the noun and is inactive. Belief is the action part of faith. When we mentally give assent to Christ's death, burial, and resurrection, and trust in that assent, we have saving faith.

Let us consider faith.

Faith has degrees: Acts 6:5,8; 11:24; Rom. 12:3; 14:1 The degrees of faith can be seen in the lives of believers. Some believers have great faith in their prayer life, while others don't have faith enough to ask for even the smallest request.

Most have heard of the great faith of Hudson Taylor. He trusted God for the support of many missionaries in his mission. He trusted that God would bring in the funds needed. God honored that faith by providing the funds needed.

Faith purifies the heart: Acts 15:9 speaks of the salvation of people. "purifying their hearts by faith." This passage links faith directly to that wonderful transition between being lost and being saved.

Faith brings justification: Rom. 3:28,30 We have already seen that justification is an integrated part of salvation. There can be no justification, except by faith, since there can be no salvation without faith. (28 "Therefore we conclude that a man is justified by faith without the deeds of the law.")

Faith brings righteousness: Rom. 4:5, "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." It seems that this verse may well illustrate the noun verb relationship that we were speaking of earlier. By the act of believing the person is justified. His faith being inactive can do nothing yet it was counted as righteousness.

Heb. 11:6 is a verse that shows the same contrast between the two terms. "But without faith it is impossible to please him; for he that cometh to god must believe that he is, and that he is a rewarder of

them that diligently seek him."

Faith brings propitiation: Rom. 3:25, "Whom God hath set forth [to be] a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;" Clearly, faith precedes propitiation as well as remission of sins. Faith in Christ's sacrifice brings about that shift of relationship that allows salvation to be possible.

Faith allows us to stand in His grace: Rom. 5:2, "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Our spiritual standing in God's family was accomplished by faith. We stand a picture of the Grace of God because of faith in His Son.

Faith comes from the Word: Rom. 10:17, So then faith [cometh] by hearing, and hearing by the word of God." This is not only a statement of Scripture, but is of logical necessity. Without the message from God, it would be impossible for man to know what was desired of him by the Creator.

As the lost mind is confronted by the Word of God, the Holy Spirit moves in the life to draw them unto God. We hear or read the Word and then our being must react to that information.

Faith allows us to stand: Rom. 11:20, Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear." This passage with its context pictures the believer as a branch that was grafted into the vine after the Jewish branch had been removed. We stand in salvation through faith. This speaks of our position before God. By faith, we came to Him for salvation.

Faith can be a gift: I Cor. 12:9, To another faith by the same Spirit; to another the gifts of healing by the same Spirit;" In the New Testament church there were spiritual gifts that were active to give sign of the Messiah that had come. One of these gifts was that of faith. The person with this gift had great faith in prayer. I suspect that this is what James speaks of when he talks about the prayer of faith.

Whether this gift is active today is not clear. The sign gifts were of a very special type. The results were special. For example the healing that Paul did. The cured bodies were special examples of the power of God. The gift of faith most likely was also special in result.

I personally do not believe that this gift is active today, however I do wonder if God does not give some saints a special capacity to have faith. When circumstances are bad, I have observed that most believers have a real faith, yet when they are in better circumstances their faith tends to falter a little. This may relate to the next point. Are we trusting in our God or ourselves.

Faith has an object: Christ is the object of our faith (Col. 1:4; 2:5). Any other object will fail us. When we sought salvation, Christ was the only answer, and thus the only object in which we could place our faith.

FAITH BRINGS SALVATION: II Tim. 3:15, "...the holy scriptures, which are able to make thee wise unto salvation through faith which is in christ Jesus."

Faith must be mixed with the Gospel for salvation: Heb. 4:2, "For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." This relates to the fact that faith cometh by hearing. If we hear the Gospel, but do not place our trust in it, it can do no good. Mix in faith, and you have all that is necessary for the salvation of that being.

Faith without works is dead: James 2:17, "Even so faith, if it hath not works, is dead, being alone." Even though I had faith in the creation of God before I was saved my faith was dead for it produced nothing. This verse in itself proves also that the lost can have faith.

Can we say concerning faith then, that it is that which allows our mind to make that step of action called belief? That mental ability that allows us to take our faith one step further.

Might we also say that faith is the intellect reacting, and that belief is the will reacting? By belief I mean a belief that has repentance built in.

Faith then can be possessed by the lost and not be leading them toward salvation. (As in the case of Heb 11:1-3)

Faith is the - shall we say - precursor to belief/repentance. Belief is the step of action which moves the lost person into the family of God.

Can we say then the Word Working in the intellect, causes the intellect to have faith? Can we further say that the faith of the intellect moves the will to act, or believe, causing salvations plan to become active? I think so.

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<p>How does, and where does trust come into the picture? Trust must be the ingredi

FAITH

" And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. "-Mark 11:22-24

The major leaders in the Word-of-Faith movement believe that verse 22 of the above text can be translated "the faith of God" or "the God kind of Faith. Some of the critics of the Word-of-Faith movement have disagreed with the faith teachers to the point of calling them heretics and/or cult leaders. The critics have accused the Faith Teachers of bad scholarship insinuating that such an interpretation has not been taught anywhere in church history. However, evidence to the contrary has proven that in fact, throughout the history of the English translation of the Bible many scholars believed that the correct translation of verse 22 was "have the faith of God." The 1599 Geneva Bible notes seems to be the earliest proof. We have several translations that see the interpretation of Mark 11:22 as "The faith of God," "have God's Faith," or "have the kind of trust that comes from God."

In the parallel passage in Matthew's gospel, Jesus says, "Assuredly, I say to you, if you have faith and do not doubt you will not only do what was done to the fig tree, but also if you say to this mountain, 'Be removed and be cast into the sea' it will be done" (Mt. 21:21). In the context, Jesus is discussing the cursing of the fig tree and the disciple's ability to duplicate Jesus' behavior. He assures them that they can even command a mountain to be removed and cast into the sea. He describes this ability as "faith in God" or "the faith of God" depending on which reading of the original Greek we deem correct.

In a respected commentary on Mark's gospel, Joseph Addison Alexander mentions that in Jesus' teaching the disciples about faith, He found it necessary to address their failures. "For such deficiency of faith, i.e., of confidence in the divine power to effect such changes, or at least in the divine grant to themselves of a derivative authority to do the same. Have (more emphatic than in English, and denoting rather to retain or hold fast) faith in God, literally, of God, a Greek idiom, in which the genitive denotes the object, and which has sometimes been retained in the translation as it is here in the margin of the English Bible." (The Gospel According to Mark, Thornapple Commentaries, Joseph Addison Alexander, p. 310).

Many who have been critical of this idea of 'having the faith of God' rightly point out that God is the object of our faith and the primary meaning of the Greek word for faith is trust in something or someone. "So," they reason, "faith isn't something God has, it's something we have in God."

Thayer's Greek Lexicon gives as its first meaning for pistis (the Greek word for faith) "conviction of the truth of anything, belief; In the N. T. of a conviction or belief respecting man's relationship to God and divine things, generally with the included idea of trust... when it relates to God, pistis is the conviction that God exists and is the creator and ruler of all things, the provider and bestower of eternal salvation through Christ."

Thayer's definition expresses what most people mean when they say that faith is something that we have toward God, not something that God has or exercises. Most Christians would be in agreement that this is the primary meaning of the concept of faith and the Greek word pistis. But is this the only valid usage of the word in the New Testament? Does pistis ever have another meaning in the Scripture which is related

but not identical? Let's investigate a little further. In the exercise of faith that Jesus was teaching about in Mark 11, it was not only faith toward God that He was advocating. Based on a living faith in God, Jesus was saying to his disciples that they needed to also exercise faith in the word of command. They were to speak to an obstacle (a fig tree or a mountain) and command something to happen to that obstacle. Jesus said "if you have faith and do not doubt, you will not only do what was done to the fig tree, but also if you say to this mountain, 'be removed and be cast into the sea', it will be done." (Mt. 21:21).

In the parallel passage in Mark it says, "whoever says to this mountain, 'Be removed and be cast into the sea' and does not doubt in his heart, but believes [pisteuo- verb form of pistis] that those things he says will be done, he will have whatever he says." The exercise of faith in this passage is not only faith toward God, but the word faith is used in a secondary sense, faith in the words that are commanded. "if you believe those things you say, you will have whatever you say." Jesus again expresses this same idea in Luke's gospel. "If you have faith as a grain of mustard seed, you can say to this mulberry tree, 'Be pulled up by the roots and be planted in the sea' and it would obey you" (Lk.17:6). Jesus is talking about releasing faith, not in God as the object of our faith, but in the words that we speak. Certainly this presupposes that we have faith in God and are moving in obedience to the Holy Spirit. It is our faith in God that emboldens us to exercise this faith in our words.

Scholars refer to this usage of the word pistis or faith as the "word of power." For example, The New International Dictionary of New Testament Theology (Vol. 1, p.600) in its article on pistis says, "The picture of faith moving mountains (Mk. 11:23) and uprooting the fig tree (Lk. 17:6) confirm the word of power that is able to transform the created order. The instructions to the disciples in Mk. 11:24 f. show the connection in the teaching between the promise that rests upon the word of power and supplication. The supplication is the prerequisite of the word of power." In other words, faith toward God in prayer (supplication) precedes the release of the command of faith (the word of power). But both of these concepts (supplication and the word of power) are described by the one word: faith. (pistis in Greek).



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Lesson #4 FAITH THAT WORKS

Our world is consumed with _____ faiths. Some have faith in political systems (democracy, socialism, imperialism, communism, etc.), some in scientific theories (evolution, extraterrestrials, etc.), some in sociological and psychological ideologies (humanism, behaviorism, regression, self-esteem, etc.), or materialism (money, success, networking, etc.), or religious systems (man-made religions, cults, etc.). But where is man's faith when death comes knocking on his door?

Jesus said in Luke 18:8 - *However, when the Son of Man comes, will he find faith on the earth?*"

1. WHAT IS FAITH? In Hebrews 11:1 it says: *"Now faith is the substance of things hoped for, the evidence of things not seen."*

Hank Hanegraaff, author of Christianity in Crisis defines faith in the following way: "True biblical faith (*pistis*, in the Greek) encapsulates three essential elements. The first entails knowledge. The second involves agreement. But it is not until we add the third ingredient, or trust, that we end up with a full-orbed, biblical perspective on faith."

Faith involves one's _____, _____, and _____. William Evans writes in his book, Great Doctrines of the Bible, about the difference between belief and faith - "Belief is mental; faith adds the volitional; we may have belief without the will, but not faith."

Belief is a realm of thought; faith is a sphere of action. Belief lives in the study; faith comes out into the marketplaces and the streets. Faith substantiates belief - gives substance, life, reality, activity to it. Faith puts belief into _____, and connects possibilities with actualities. Faith is acting upon what you believe; it is appropriation. Faith counts every promise valid and gilt-edged; no trial can shake it; it is so absolute that it survives the loss of anything.

2. WHAT IS THE OBJECT OF MY FAITH?

- a. Romans 1:16,17 - The just shall live by _____.
- b. Ephesians 2: 8-10 - God's gift. not of _____.
- c. Hebrews 12:2 - looking unto Jesus, the _____ of our faith.

3. THE RESULTS OF FAITH

- a. Romans 5:1,2 - _____ by faith, _____ with God.
- b. Acts 26:18 - _____ by faith.
- c. Acts 15:8,9 - _____ by faith.

4. WHERE DOES THE KNOWLEDGE OF FAITH COME FROM?

a. Romans 10:17 - "Faith comes by hearing and hearing by the _____."
The word of God ignites the fire of faith, the _____ word bleeds Jesus Christ from Genesis to Revelation.

5. THE PRAYER OF FAITH

- a. Mark 9:17 - Father and his demonized son
- b. James 1:5-8 - Pray without _____.
- c. James 5:14,15 - Faith and healing.

6. THE WORK OF FAITH

a. James 2:14-26 - Faith that works - The contrast of understanding Paul's salvation through faith, and James' faith with works is explained well with this statement from Matthew Henry: "Our person is justified before God by faith, but faith is justified before men by _____."

b. Jesus example in Luke 10:25-37

7. CONTENDING FOR THE FAITH

- a. Jude 3,4 - Overcoming false _____.
- b. 1 John 5: 4,5 - Overcoming the _____.
- c. Ephesians 6: 16 - Overcoming the _____.
- d. Galatians 5:16 - Overcoming the _____.

8. THE REWARD OF FAITH

a. Hebrews 11:6 - *"But without faith it is _____ to please God, because those who come to Him must believe that He exists, and that He rewards those who earnestly seek Him."*

b. Matthew 25:23 - *His lord said to him, "Well done good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord."*

A man named A.T. Pearson sums it up well when he writes: Fact, faith, feeling - this is God's order. Satan would reverse this order and put feeling before faith, and thus confuse the child of God.

We should march in accord with God's order: Fact leads, Faith with its eye on Fact following, and Feeling with the eye on Faith bringing up the rear. All goes well as long as this order is observed. But the moment Faith turns his back on Fact, and looks at Feeling, the procession wobbles.

Steam is of main importance, not for sounding the whistle, but for moving the wheels, and if there is a lack of steam, we shall not remedy it by attempting by our own effort to move the piston or blow the whistle, but by more water in the boiler, and more fire under it. Feed Faith with Facts, not with Feeling.

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Galatians 4: The "ABC's" of Faith

by Dr. w. euGene Scott (Ph.D., Stanford University)

I'm sure the image some have had of the Great Reformer, Martin Luther, is shattered when he says that "harlots and tax collectors and sinners have a better chance of getting to heaven than legalists who rely on their works." There are some people that almost committed hara-kiri when they heard me say that, particularly when I demonstrated it by reading it out of Luther's sermons on Galatians.

The issue he is focusing on, is where you place your reliance for salvation: on your works, no matter how much they may surpass others in approximating or moving in the direction of the Law of God, or whether your reliance is totally apart from those works, on God's work of grace - which is a gift, *charisma*, unmerited favor - because of something else: FAITH.

Faith equals (how many times have I told you?) 90% courage, 9% tenacity or endurance (what the King James translates as patience) and 1% all that other super-spiritual stuff. Courage is 90%; raw guts. There are those who ignorantly say, "Scott preaches an easier Gospel."

God likes courage; He doesn't like cowards. Cowardice and fear are not synonyms. Cowards give way to fear; men of faith are like David, who said, "What time I am afraid, I will (that's guts; reach down and grab hold of your innards) - I WILL trust in the Lord."

This is the ABC of faith. Faith (*pistis* in the Greek) comes from *pisteo* which is a verb; it was never intended to be just a noun in the original language. Without the verb to undergird it, distortion happens. The English language has conveniently separated "believing" from the rest of faith, thereby confusing the entire stream of the Church.

"Faith" and "belief" are not synonyms. You cannot translate the derivatives of the verb *pisteo* simply with the word "belief;" **faith is more than belief.**

FAITH involves Action, based upon Belief, sustained by Confidence that that which is believed is true. By this definition, you have a subject, you have the act, you have an object.

Biblical **FAITH** is an Act based on a Belief and sustained by Confidence that God's Word is forever settled in heaven.

We ought to have a new word in our language; we ought to translate *pisteo* with the verb "faithe." Then we could have the noun "faithers." "Faithers" are the subject who are doing the "faithing" and they produce a result, which is "the faithed."

A lot of confusion would go out of the teaching on faith if we'd just bury the word "belief" and make it but a subordinate part of faith, and only refer to it when the meaning of the text has to do with only that mental activity which is belief. Belief involves the mind, and faith involves the mind plus the will and action. It also involves the emotions, confidence to sustain faith.

If I were a teacher on Mars Hill with a bunch of philosophers in front of me (as I've told you probably ten thousand times since I've been here), in the usual neutral and disengaged role of the teacher, I would teach my students in the Greek frame that *pisteo* defines an activity of mankind without which you cannot survive.

You cannot act without it being based subconsciously or consciously on some kind of belief, sustained by confidence, including getting out of bed in the morning. You don't think about it, but you expect your feet to hit the floor and not the ceiling which, thought about, is an **action** based upon a **belief** that came, probably, through experience rather than teaching of theories, and a **confidence** that gravity works.

I would have taught students in that day that nobody has a choice not to faithe; "not to faithe" doesn't exist. The only choice you have is on the objects to which you will attach your faithing action, what you decide is true enough that you can have enough confidence in it to hang your body on it in continuing action. And until Jesus came, that would define faith.

But God, in His rightful and preemptory way (and, I believe, as part of the fullness of time that existed when He sent forth His Son), reached into the stream of that language which dominated the world frame in that day (so much more precise than the Hebrew or the Aramaic) and He grabbed this word and made it His.

Whereas on Mars Hill, as a philosopher without the knowledge of God, I'd sit there as the teacher and say, "Okay, students, faith is an action based upon belief

sustained by a confidence that you must maintain in order to live; and your choice in life is to pick the object of your faith that can satisfy the truth that you feel sufficiently to say, 'I believe this;' then hang your body on it, sustain it with confidence, start acting on it, thus trying your theory.

"No matter what your object of faith is, it's still faith, equal in merit and value in the abstract. You prove it to yourself, and it will become valuable and meaningful to you to the degree that your continued **action** builds the **confidence**, sustains the **belief**, and strengthens the action by proven experience as you act on it."

By this definition, I could conveniently step back as a teacher and say, "Now, since your choice is among the objects, plan your life and carefully examine that which you are going to believe, have confidence in, and hang your body on, but that's still theory - you're not faithing until you attach your body in action to what you believe and what you have confidence in."

In the fullness of time, God sent forth His Son into a language frame providing the word *pisteo* and He made it His for His Word. Real **FAITH**, saving Faith, became **Action**, based upon a **Belief** in God's faithfulness to His Word, sustained by **Confidence** in God's own nature of faithfulness - that He's not a man to lie, nor the Son of Man to repent; what He says He'll do, what He speaks He'll make good; that God, as Jeremiah said, "will hasten His Word to perform it," as a magnifying glass grabs the rays of the sun and penetrates by focusing on the object, He'll bring every strength as Lord of Hosts to focus and cause His word to come to pass. That confidence in God's Word will cause you to act, hanging your body on a Promise made by God, forever settled in heaven, even though time has not yet adjusted to it.

At faith encounters with time/space conflicts, you have the choice of letting the stream of time and circumstance defy God's Promise, or reach up and grab God's Word and say to yourself, "I am that catalyst point which will reach through the stuff of time, and grab this Promise of God because forever, O Lord, Thy Word is settled. When God spoke, not-a-thing became everything; He will again speak on future time, and everything will rearrange. God's Word was, is and shall be, before and after the earth that now is. His Word, forever settled in heaven, is where I will put my grasp, and no matter what the circumstance says, I will hang on to it. If I die still hanging on, I'm translated instantly into the realm where there's no friction with, 'Thus sayeth the Lord...Forever settled in heaven.'

"Until that time comes - with Luther - though the whole world be against the Word, a "faiher" will be against the whole world, hanging on to God's Word."

That is what God chose to identify as **FAITH**. Action based upon Belief and Confidence, that "Forever, O Lord, Thy word is settled in heaven."

I repeat that God will hasten His Word to perform it. Any other action, no matter how meritorious the object, is not Biblical "faithe." Unlike the professor who can stand back and say "choose among many objects," the preacher of faith knows that only those acts of man based on a belief in God's Word, sustained by a confidence in God's nature to be faithful to His Word - that and that alone qualifies as "FAITHE."

Everything else is *apistis*. Greek has a nifty little verbal transmission: there is no neutral gear. *Pistis* or *apistis*. *Pistis* is going in faith, *apistis* is opposite, or wrong direction. That means your object of faith can be bad, or your object of faith can be good, in the human, horizontal, ethical evaluation frame. It'll be saving "Faithe" only if it is "faithe" focused on a Promise of God, sustained by confidence in God's nature to be faithful to His Word and to Himself. Every other act, no matter how bad, and how far down the spectrum in that direction, or how good, just qualifies as *apistis* (not faith - even "against faithe").

If I were to use adjectives, such "other-object-faith" would be "not-saving-faith" - but God doesn't use adjectives here. God saw the word "faith" and He made it His, just like the word *logos*. To those in the Greek world who believe in a personal being behind all reality, *logos* was the word they used to identify the mediator between man and that heretofore unknowable Ultimate Being of reality. God made the word *logos* His, and Christ became "the Logos." God took faith over, and everything else is a kind of *apistis*.

Now, our nature is such that we just really don't want to be lumped into a pot with an Adolph Hitler or a Saddam Hussein. And you don't have to be lumped in a pot with them in the horizontal sphere of relative ethics and good and badness, measured by the performance of men. But from God's view, there is that which saves eternally, and there is that which doesn't do anything, that has its rewards down here, and doesn't do a thing for you in terms of eternity and relationship with God.

Faith - action on God's Word - gets you eternal life, God's spirit in you, salvation. Everything else gets you things down here. It doesn't mean you say, "Then nothing matters, relative distinctions down here make it not worth pursuing any ends designed to help mankind." Go to that extreme and you become an Antinomian.

You know the Greek word for law, *nomos*; Antinomians were anti-law to the nihilation of grace as power to change. They were those who made the preaching of grace an excuse for sin, caused Paul, Jude and Peter to combat this heresy in the New Testament. This same heresy (the Antihuchisons) divided colonial Massachusetts, and includes the present-day people who believe that since works can gain nothing for you in eternity, then works are unimportant, and go sin all the more that grace may abound.

I am now approaching that place in the book of Galatians that many of you have been waiting for with bated breath. "What's he going to do with the phrase, 'Faith working in love'?"

I'm going to tell you a little history about it for openers, and the fights during the Reformation where the Papists said, "See, even Paul finally had to concede that works of love save and undergird faith."

Sorry, that won't fly. But I'm not to that verse yet. Or, "I wonder what he's going to do when he gets to the lusts of the flesh?"

Well, there are about fifteen different lists. And going out the gate, adultery is not even in the list of the earliest manuscripts, and it leads the list in the King James. "Oh, goody!"

Fornication is *pornea* in the Greek. You don't have to stretch your brain too much, or become a semanticist to know the cognate of *pornea* do you? Porno? Now just maybe the good old King James that "Michael handed Moses on Mount Sinai" (whoa!) might need a little help.

Contrary to what a lot of you think, I'm going to scare the bejesus out of you. I'm going to scare your britches off. It's obvious that some of you need it. Every preacher of grace from Paul to Luther to Gene Scott, and anyone else on the current scene, has to deal with the problem of grace as a message producing license.

I've told you the story of Bond Bowman in Detroit, Michigan, who had prayed for four years and said to me when he called me, "Gene, God has only shown me one man and I know it's you that must succeed me in Detroit."

He told me all the reasons why, and I told him that he'd prayed for four years and I'd had four seconds to hear it, and I needed some more prayer; but I had enough respect for Bond that I went and filled in for two months while he took a leave of absence. God didn't want me to pastor there, but Bond was so sure he turned loose completely, which he hadn't done for forty years, and that enabled him to relax sufficient to get the strength to come back and have some of his best years.

But I shared with you the long discussions Bond and I used to have. He said, "Gene, the message of grace is the message, I know that. But when I preach it, my congregation takes advantage and it turns into license, and I have to get the Law out to whip them back in line."

I determined then, thinking I probably never would pastor, if I ever pastored, I would dare to give grace its full chance to work. I'd dare to give God the chance to do it without me creating a temporary corral to beat you into sufficient insensibility that I could start over with grace again, and hope that somehow God

would show up before you wrecked yourselves this time around.

I want it clear, even before I get to the passages which follow (which is Paul's attempt to deal with Antinomianism - those that took the message of grace and abolished all moral restraint because the Law was dead); I want it clear that I am deliberately hammering the Law into the death insensibility that it should have, not to resurrect it again as the cure for Antinomianism, but to teach through these verses that follow, when Paul finally comes to that phrase and says, "*You've been called unto liberty, brethren, only use not liberty for an occasion to the flesh, to understand the life in the spirit which is the antidote to Antinomianism.*"

Not once in the history of the Church has any church yet transitioned through this stage. Luther didn't. Paul didn't. And I'm camping out on the closing passages of the fourth chapter and the opening of the fifth chapter because I want the Law so dead that it can't resurrect, at least until I get through the next phase.

Now I've put this foundation up here because I want you to just recognize the only thing that will save is Faith, period. That's all. Faith in a Promise of God, like plugging a cord in a wall circuit, causes the current of God to flow from God. That current flows, and the father, when he contacts a Promise of God, hangs his body on it with the guts to hang on no matter what; he is plugged in, if you will, to God's own life. The manifestation of God's presence may be different than the reality of God's presence in eternity.

But those manifestations of God's presence, that omnipresence of God and that born again presence in-dwelt which God implants in Fathers occurs the moment that the grip of faith kicks in and, at that instant, God gives the gift of salvation - seating you in Christ in heavenly places - and the judicial act of imputation is done; God puts on the spectacles of Jesus Christ and looks at you as though you were Jesus.

Instantly, when Faith takes hold of God's promise, the *kaporeth* or covering (which is what 'atonement' means) is there in place, and between you and God's Law is that fulfilled Law incarnate in Christ which died on Calvary; and we, our old man, died with Him. God now looks at you (the Father) as though you were Christ. That's justification. You're taken as just like God, and imputed to you is the righteousness of Christ, and God views you as though you were Christ, with those spectacles he looks at you, and you are seen as seated in heavenly places with and in Christ, already there.

But beyond the judicial act is the born-again, life-changing experience. You don't have to vibrate, your hair doesn't have to stand on end. The reason the Resurrection is the basis of the faith is that if you can believe that Christ came through a locked door, through that rock (molecular displacement meaning nothing, or the putting them back together again); and if you can believe that the

Life that raised up Jesus from the dead, took His regenerated body through a locked door, through the rock, and ascending off into the blue occurred, you aren't going to have any trouble taking the next step with your mind, that God can, through that same Word that raised up Christ from the dead, place a deposit of Himself in You.

Withdrawn when Adam sinned, barred by the barrier of our sins, walled away by the swords of the cherubim, God having no access to us without being inconsistent with Himself, by His own voluntary act broke the wall of partition between us that Ephesians talks about. He ripped it apart (symbolized by the veil torn from top to bottom when Christ died) that He might now, on the basis of Christ, send to us the deposit of His life.

And God places in you, the moment faith connects, a deposit of His life. And that Life in you makes you a dual creature; a new creation in Christ Jesus, placed in you, capable of affecting your whole being. You don't have to see radioactive material carried around to know your very cell structure will change. This is the reason I said earlier that I may be the only preacher on television (and now on shortwave radio world-wide) who really believes in the born-again experience.

God places a substance of Himself in you, and that new life in you comes as God's gift because of faith's connection - an act on the basis of God's Word, sustained with confidence that defies every circumstance, and wherever you're doing it, that keeps you in contact with God.

I cannot sever your relationship with God as long as faith is connecting. He places that unit of Himself in you, and left there long enough - more correctly said, maintained there long enough (because as the Hebrews letter said, you remain the house of God the same way you became the house of God, by continuing the faith connection), that spirit in you maintained will change you.

As the Bible says, that which is created of the spirit cannot sin; there is a new life in you incapable of sinning; there is an old life in you dominated by the desires of the flesh. Paul picks a wartime phrase, that these two are dug in like military trench warfare, for a fight to the finish. The outcome is pre-determined: let God's life stay in, the flesh will be displaced and the new life will bring forth fruit. You don't get the fruit of the spirit by will-power copying of the dead Law any more than you can get apples by shaking a tree. It comes from within; it is an out-growth.

Spirituality, by definition in the Greek, is the expression of the spirit. The spiritual person, by definition in the Greek, is the Spirit's person. When that power is in you, it will change you. You can't keep it from happening if it's there.

"Well, what if the surface portrayal of behavior shows that if it's there it ain't

doing much?" You need to renew the connection. This is the tragedy of the Church (and I'm anticipating the teaching of the end of the fifth chapter and into the sixth chapter). The tragedy of the Church is, they do what's necessary as an act of faith to get the Spirit in, and then when they see the slow growth, particularly with the buzzards looking on, they panic and seek to pound it from the outside on, instead of reinvoking the steps that keep God's spirit there, renewed and outflowing.

How did you get the spirit in? A simple act. What did Paul say? *"Christ is formed in your heart by faith."* Christianity has always had a problem in the Grecian world over one thing, and that's Aristotle's logic: "A" cannot be "A" and "not A" at the same time, when the Christian faith starts out in defiance of Aristotle's logic by saying in Christ (in the incarnation) you have "A" and "not A" all the time, in every way. He's man and not man at the same time, He's God and not God at the same time, all the time, everywhere, in every way.

And the deepest truths that Jesus teaches are paradoxical truths: you go up by going down. You don't go up because you went down in order to go up, you go up by going down - concomitant, simultaneous, paradoxical happening. You don't even think about going up. You go down, God puts you up. You get by giving. You live by dying; you become first by being last; you become great by being least. Paradoxes. Aristotelian logic confuses it and tries to make it logical when it's a paradox.

Likewise, the confusion of the Church when it wedded itself to Greek philosophy is they have forgotten that you become righteous by not trying to be. You get righteousness by seeking something else, or more accurately, activating another track. You become righteous by faithing. God does the "righteousing," we do the "faithing." When righteousness wanes, instead of beating yourself to death, find an object of faith in God's Word, get out on that front line with courage, and go for it! Forget about your righteousness. The more righteous you become, the less you'll be aware of it.

How many of you came to this church, probably because I said to you, "You will never be told by me you have to change!"? How many of you in this congregation hadn't been to church in five years until you came to this one? How many of you hadn't been to church in ten years? Hallelujah! Thank God we're saving souls and not transplanting saints. How many were told you didn't have to change, that we don't make you change as a criteria for coming here? How many of you are surprised, you changed? How many of you didn't try to change? How many of you changed in spite of yourself? You're a success.

As we close the fourth chapter of Galatians, Paul compares those who go back to Sinai and pull the Law off that hill, and come to some new Jerusalem as the interpretive center, and from that new Jerusalem begin to lay the Law on you as

an added necessity of being a Christian, Paul compares that to Abraham going into the tent and fornicating with Hagar. He says Hagar is Sinai, and Sinai is "new Jerusalems" which are now, and they produce children of bondage.

And he then says we are the "children of the free" as Isaac was, born of faith in the promise of God, a miracle that cannot be done by human effort, and then he draws that conclusion that no church has been able to live with to the present day: Then as now, the children of bondage, who have resurrected off Sinai new rules to add to your relationship to God, will persecute the children of the free. They cannot live in the same house together.

From the *Textus Receptus* to the present, every major accepted text in the Greek adds the first verse of the fifth chapter to the last of the fourth chapter, because it is the conclusion, saying, "What shall we do, then, to these persecutors of the free?"

Throw them out! Separate from them! Because those who rely on works will continue to persecute, they cannot live in the same house together with those who derive righteousness from FAITH and are the children of the free (Isaac's).

Then Paul says, as the closing verse of the fourth chapter in the original manuscripts rather than the opening of the fifth, "Stand fast therefore in the liberty - or freedom - wherewith Christ has set us free."

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to persuade, to draw towards any thing, to conciliate; *πειθομαι*, to believe, to obey. In the Greek Lexicon of Hederic it is said, the primitive signification of the verb is to bind and draw or lead, as *πείρα* signifies a rope or cable, as does *πείρα*. But this remark is a little incorrect. The sense of the verb, from which that of rope and binding is derived, is to strain, to draw, and thus to bind or make fast. A rope or cable is that which makes fast. Qu. Heb. Ch. Syr. Sam. *רָבַב*. Class Bd. No. 16.]

1. Belief; the assent of the mind to the truth of what is declared by another, resting on his authority and veracity, without other evidence; the judgment that what another states or testifies is the truth. I have strong *faith* or no *faith* in the testimony of a witness, or in what a historian narates.
2. The assent of the mind to the truth of a proposition advanced by another; belief, on probable evidence of any kind.
3. In *theology*, the assent of the mind or understanding to the truth of what God has revealed. Simple belief of the scriptures, of the being and perfections of God, and of the existence, character and doctrines of Christ, founded on the testimony of the sacred writers, is called *historical* or *speculative faith*; a faith little distinguished from the belief of the existence and achievements of Alexander or of Cesar.
4. *Evangelical, justifying, or saving faith*, is the assent of the (mind) to the truth of divine revelation, on the authority of God's testimony, accompanied with a cordial assent of the (will) or approbation of the (heart) an entire confidence or trust in God's character and declarations, and in the character and doctrines of Christ, with an unreserved surrender of the will to his guidance, and dependence on his merits for salvation. In other words, that firm belief of God's testimony, and of the truth of the gospel, which influences the will, and leads to an entire reliance on Christ for salvation.
Being justified by *faith*. Rom. v.
Without *faith* it is impossible to please God. Heb. xi.
For we walk by *faith*, and not by sight. 2 Cor. v.
With the *heart* man believeth to righteousness. Rom. x.
The *faith* of the gospel is that emotion of the mind, which is called trust or confidence, exercised towards the moral character of God, and particularly of the Savior. Dwight.
Faith is an affectionate practical confidence in the testimony of God. J. Hayes.
Faith is a firm, cordial belief in the veracity of God, in all the declarations of his word; or a full and affectionate confidence in the certainty of those things which God has declared, and because he has declared them. L. Woods.
5. The object of belief; a doctrine or system of doctrines believed; a system of revealed truths received by christians.
They heard only, that he who persecuted us in times past, now preacheth the *faith* which once he destroyed. Gal. i.
6. The promises of God, or his truth and *faithfulness*.
Shall their unbelief make the *faith* of God without effect? Rom. iii.
7. An open profession of gospel truth.
Your *faith* is spoken of throughout the whole world. Rom. i.
8. A persuasion or belief of the lawfulness of things indifferent.
Hast thou *faith*? Have it to thyself before God. Rom. xiv.
9. *Faithfulness*; fidelity; a strict adherence to duty and fulfillment of promises.

be-lief' (bē-lōi'), n. [MK. *bileufe, bilere*; Syn. — Assent, credence, assurance, confidence, trust, reliance. — BELIEF, FAITH, PERSUASION, CONVICTION agree in the idea of assent. BELIEF and FAITH, in modern usage, differ chiefly in that *belief*, as a rule, suggests little more than intellectual assent; *faith* implies in addition the element of trust or confidence (cf. "*believe* in God" with "*faith* in God"); as, "One in whom *persuasion* and *belief* had ripened into *faith*" (*Wordsworth*). A *PERSUASION* is an assured opinion; as, "It was the *avowed* opinion and *persuasion* of Calliclauchus . . . that Homer was very imperfectly understood even in his day" (*Cooper*). *PERSUASION* (see INDUCE) some times implies that this assurance is induced by one's feelings or wishes rather than by argument or evidence; CONVICTION, on the other hand, stands for a fixed and settled belief; as, "His *belief* is likely to have been *persuasion* rather than *conviction*" (*Carlyle*). See TRUST, CREDENCE, OPINION, IDEA; cf. CONFIDENCE.

INDUCED

PERSUADE, v. t. [L. *persuadeo*; per and *suadeo*, to urge or incite.]

1. To influence by argument, advice, intreaty or expostulation; to draw or induce the will to a determination by presenting motives to the mind.
I should be glad, if I could *persuade* him to write such another critick on any thing of mine. Dryden.
Almost thou *persuadest* me to be a christian. Acts xvii.
2. To convince by argument, or reasons offered; or to convince by reasons suggested by reflection or deliberation, or by evidence presented in any manner to the mind.
Beloved, we are *persuaded* better things of you. Heb. vi.
3. To inculcate by argument or expostulation. [Little used.] Taylor.
4. To treat by persuasion. [Not in use.] Shak.

PERSUADED, pp. Influenced or drawn to an opinion or determination by argument, advice or reasons suggested; convinced; induced.

CONVINCE, v. t. *convincis*. [L. *convincio*; con and *vincio*, to vanquish; Sp. *convencer*; It. *convincere*; Fr. *convaincre*.]

1. To persuade or satisfy the mind by evidence; to subdue the opposition of the mind to truth, or to what is alledged, and compel it to yield its assent; as, to *convince* a man of his errors; or to *convince* him of the truth.
For he mightily *convincd* the Jews—showing by the scriptures that Jesus was the Christ. Acts xviii.
2. To convict; to prove guilty; to constrain one to admit or acknowledge himself to be guilty.
If ye have respect to persons, ye commit sin, and are *convincd* of [by] the law as transgressors. James ii.
To *convince* all that are ungodly among them of all their ungodly deeds. Jude 15.
3. To envince; to prove. Obs. Shak.
4. To overpower; to surmount; to vanquish. Obs. Shak.

CONVINCED, pp. Persuaded in mind; satisfied with evidence; convicted.

CHAPTER 11

1. Now faith is the substance of things hoped for,
Now faith is assurance of things hoped for — ASV
Now faith is a confident assurance of that for which we hope — Wey
But faith is of things hoped for a confidence — Rhm
Now faith means that we are confident of what we hope for — Mof
But faith forms a solid ground for what is hoped for — Ber
Faith is being sure of the things we hope for — Beck
Now faith is the title-deed of things hoped for — Mon
And what is Faith? Faith gives substance to our hopes — NEB
Faith is the realization of things hoped for — TCNT
the evidence of things not seen.
a conviction of things not seen — ASV
a conviction of the reality of things we do not see — Wey
and makes us certain of realities we do not see — NEB
the proof of the reality of the things we cannot see — Wms
the putting to the proof of things not seen — Mon
being the proof of things [we] do not see and the conviction of their reality — faith perceiving as real what is not revealed to the senses — Amp

ARE YOU CONVINCED THAT HE ROSE FROM THE DEAD

None None of the Senses work we walk by Faith

ASSENT

O.T N.T TRUST = FAITH

FAITH = ASSURANCE RELIANCE FOUNDATION

SUBSTANCE HOPE SUPPORT

EVIDENCE UNSEEN PROOF INVISIBLE

PERSUADE

