

FAITH

I. OT terms.

- A. he'emîn, hiphil form of 'aman. In qal it means to nurse, to nourish; in niph'al, to be firm or established, in hiph'il, to regard as true, to believe. Used with beth and lamedh.
- B. batach with beth = confide in, lean upon, trust. Emphasizes reliance.

II. NT terms.

- A. pistis. Faithfulness as in Rom 3:3; Tit 2:10 (passive sense). In active sense means (1) intellectual faith, Phil 1:27; (2) confiding trust or confidence in God and X, Rom 3:22,25; Eph 2:8.
- B. Pisteuein. (1) with dative = assent, generally. Rom 4:3. (2) followed by *Phil 3:4* hoti introduces what is beld, John 9:18; Rom 10:9. (3) with prepositions--en only in Mk 1:15 (Jn 3:15; Eph 1:13 debated); with epi and dative only when Isa 28:16 quoted (Rom 9:33; 10:11; 1 Pet 2:6; Lk 24:25; 2 Tim 1:16).
=reliance on an object. With epi and acc 7 x in NT = turning with confident *Rom 9:33* trust in X. With eis 49x and usually with X as object. Jn 3:16. *1074*

III. Kinds of Faith

- A. Historical Faith. Intellectual apprehension of truth. May be the result of tradition, education, public opinion, insight of grandeur of Scripture. Matt 7:26; Acts 26:27-8; Jas 2:19. It is a fides humana, not fides divina.
- B. Miraculous faith. Persuasion that a miracle will be performed by person or on the person. May or may not be accompanied by saving faith. Matt 17:20; Matt 8:10-13; Jn 11:22 cr 25-27; 11:40; Acts 14:9. Prob not present today.
- C. Temporal faith. Or imaginary faith. Matt 13:20-21. Differs from historical faith in that there is a personal interest in the truth and some promptings conscience and stirring of affections, but no regeneration.
- D. Saving faith. "a certain conviction, wrought in the heart by the Holy Spirit, as to the truth of the gospel, and a hearty reliance (trust) on the promises of God in Christ" (Berkhof, Theol, p. 503).

IV. The Elements of Faith

A. Intellectual (notitia).

Positive recognition of the truth. Somewhere between a mere taking note of things beld and complete comprehension of the content of faith. What is the minimum of this knowledge? "Some idea of the object of faith".

B. Emotional (assensus).

Not considering the object of faith in a detached and disinterested way but having a lively interest in it, is conscious of an absorbing interest. An existential moment.

C. Volitional element (fiducia).

Soul going out toward the object and appropriating it. Personal trust. Surrender of the guilty soul to X. Prob carries with it some element of personal assurance.