A STUDY OF πίστις IN THE NEW TESTAMENT

by

Vernon C. Scandrett

A Thesis Submitted to the

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the Requirements for the Bachelor

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Harold Greenlee

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CHAPTER I

INTRODUCTION

This paper is to be a study of the motif of "faith" as set forth in the New Testament and conveyed by the Greek noun πίστις and the family of related words. It is thus primarily concerned with basic idea and concept, while recognizing the necessity of a firm factual and exegetical basis. The purpose of this introductory chapter is to set forth briefly the need for such a study, the objective sought, and the method employed, followed by a brief definition of symbols.

I. NEED

The Greek noun πίστις is commonly translated "faith," and as such has become an integral part of the English language. It is felt that the concept of "faith," as presented to the English-speaking peoples by certain popular authors,[1] is somewhat different from that held by the writers of the New Testament, and that for this reason there is a need for re-examining and re-evaluating the New Testament concept of "faith."

II. OBJECTIVE

The goal of the present study is the clarification

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1 For example, Norman Vincent Peal, The Power of Positive Thinking, p. 132.

and delineation of the "faith" concept or "motif." While
the specific facts will be dealt with as necessary means,
the objective will be the exposition of the underlying ideas
and emotional content of New Testament "faith."

III. PROCEDURE

The writer feels that the various New Testament authors
held the same general viewpoints on important doctrinal mat-
ters. For this reason this study will place little emphasis
upon individual viewpoints, but rather, an effort will be
made to arrive at a composite conclusion as a result of the
compilation of the contributions of the various writers to
the motif. The principle "probably non-genuine" passages
will be included, since it is felt that they reflect the
general tenor of New Testament thought, and will be noted as
they occur.

The method employed will be inductive, insofar as is
possible. In general the study will follow the traditional
divisions of the New Testament, but in some cases somewhat
arbitrary divisions will be made for the sake of facilitat-
ing study.

There are eight words of the πίστις family. Each of
these will be traced individually through the New Testament
with a two-fold purpose. The first purpose will be that of
determining the meaning of the words themselves as employed

by the various authors. The second will be that of noting
the various constructions and associations of the words with
a view towards gaining an over-all impression of the "faith"
motif.

The methods employed must of necessity be flexible,
and no rigid plan of analysis is employed, the attempt being
made to set forth the most important aspects of each section.
When it is deemed helpful, summaries will be made of the
various sections. A summary will be given at the end of each
of the major word studies. Three of the words - πίστις ,
πιστεύω , πιστός - are given more detailed treatment, since
they predominate in the New Testament vocabulary. The other
word studies are included for the purpose of enlarging upon
and clarifying the meaning.

A short chapter on the Greek and Hebrew background
is included for the purpose of demonstrating the two differ-
ent concepts of "faith." The translation from Hebrew into
Greek is traced through the Septuagint as a means of deter-
mining the words employed for the concepts expressed.

The final chapter contains the summary of the study.
In this final chapter an attempt will be made to draw con-
clusions as to the meaning of the "faith motif" in the New
Testament.

IV.   SYMBOLS

In a study of this type frequent recourse to the standard references is necessary. To avoid multiplication of footnotes, symbols will be included in the body of the text, indicating the comment on the particular passage involved. These will appear as follows:

Bengel - Bengel's Gnomon of the New Testament.

I. C. C. - The International Critical Commentary.

Robertson - Word Pictures in the New Testament, A. T. Robertson.

Vincent - Word Studies in the New Testament, M. R. Vincent.

Thayer - Thayer's Greek-English Lexicon of the New Testament.

The scripture references will also be included in the body of the text, employing conventional symbols. The English quotations are in general based upon the Revised Standard Version.

CHAPTER II

BACKGROUND

I. Hebrew

Although the New Testament language is Greek, the concepts contained therein are firmly rooted in the Hebrew Weltanschauung. One means of approach to this study, therefore, is that of investigating the transition from the Hebrew to the Greek language as accomplished by the translators of the Septuagint. This will of necessity be a rather brief survey, the object being to grasp the central ideas conveyed by the Hebrew words which are translated by πίστις and its related forms.

The verb πιστεύειν in its various forms is encountered approximately fifty times in the canonical Septuagint books. With one exception it is a translation of the Hebrew 'āman, the meaning of which will be discussed below. The one exception (Jer. 25:8) is the word shāma, which means to hear, listen, or obey.[1]

The second related verb, πιστόν, used twelve times, is a translation of 'āman, with three exceptions. Once it is used to translate qum (II Sam. 7:25), which conveys the

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[1] All Hebrew definitions are taken from Brown, Driver, Briggs, A Hebrew and English Lexicon of the Old Testament, 1952.

underlying idea of firmness or endurance, once 'āmar (I Ki.
1:36) meaning say, speak, or declare, and once 'āmadh in the
causative stem indicating that which has been made firm or
established.

The noun πίστις is found approximately thirty times.
With some exceptions, it translates the word 'emûnah, which
is closely related to 'āmen and will be discussed in that
connection. In five instances it is a translation of 'emeth
which conveys the idea of reliability, sureness, stability,
or continuance (Pr. 3:3, 14:22, 15:27, Jer. 35:9, 40:6). In
three cases it translates 'amânah, meaning faith, support,
or fixed provision (Ne. 9:38, Cant. 4:8, Jer. 15:18), and
once 'āmon, meaning trusting or faithfulness (De. 32:20).

πιστός , an adjective, is found approximately forty
times. Of these, about thirty are employed to translate
'āman, three to translate 'emôn (Pr. 13:17, 14:5, 20:6), and
one each for 'emûnah (De. 32:4) and 'emeth (Pr. 14:25). In
addition, it is used once to translate şadiq, which means
rightness, justice, or lawful (Job 17:9). The opposite
meaning, μηδὲν πιστός, is used to translate the Hebrew
tahaphukah, which carries the meaning of to turn, to change,
to overthrow, to pervert, to be contrary, crooked, and des-
truction (Pr. 2:12).

This brief survey reveals that for practical purposes
the verb 'āman and the derivative noun 'emûnah may be con-

sidered to hold the key to the understanding of the concept which is translated by πίστις and its related forms in the Septuagint. The basic meaning of these related Hebrew expressions is to confirm or to support. Other expressions which add to the meaning are to nourish, pillar, foster-mother or nurse, people that can be depended upon, to make firm, lasting, or establish, firm confidence, that which is virified, reliable, faithful, trusty, trust, believe.

The general concept, then, is that of something which can be absolutely trusted or depended upon. As applied to interpersonal relationships, it would be a state of complete trust and confidence, beautifully illustrated by the idea of a foster-mother or nurse. The larger context is that of the relationship of Israel to God. Professor Livingston, in his study of Jeremiah, states that:

> Jeremiah and the people were challenged to make a conscious, passionate committal of their entire beings to God and to maintain that committal at all times, consciously.[2]

II. Greek

This discussion will be limited to a brief statement of the classical Greek meanings of the words to be considered in this study as found in the standard references and lexicons.

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2 Herbert Livingston, "The Hebrew Prophetic Consciousness" (Unpublished Doctoral Dissertation), Drew Theological Seminary, 1955, Ch. 8, p. 4.

πίστις ,[3] used in Greek literature from Hesiod down, is employed in both an active and a passive sense. The active sense is that of faith, confidence, or trust. It might be exercised towards another, enjoyed by one, i.e. credit, or used in an intellectual sense as subjective certainty in reference to propositional truth. It also means, by metonymy, that with which one is intrusted. In the religious realm, it denotes general belief in the existence and power of the gods, but not personal faith and confidence in them (Plato, Legg. XII 966D). The passive sense is that of trustworthiness, faithfulness, or the assurance of it. It includes personal fidelity, pledge or promise of good faith, guarantee, and evidence or proof as presented in court.

πιστεύω ,[4] found in Greek writers from Aeschylus down, corresponds to the active sense of πίστις , meaning to believe, or trust (ευω Suffix - to do or to be what the stem implies). In an intellectual sense, it means to believe a person, his word, or statement. The name of the person or the name denoting his word, is in the dative, the word expressing the content of his statement in the accusative. Since believing one's word and putting confidence in one are in experience closely related, a sharp distinction cannot always be made between this and the second sense of the word.

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3 Ernest Dewitt Burton, The Epistle to the Galatians, p. 475; The International Critical Commentary.

4 Loc. cit.

This second sense is to trust, to put confidence in, or rely upon, whether in relation to persons or things.

πιστικος ,[5] has both the meaning of "having the power of persuading" or "skillful in persuading belief," and "trusty, faithful, that can be relied upon" (ικος suffix - signifies characteristic.) In reference to commodities, it means genuine, pure, or unadulterated. This is the only sense in which it is employed in the New Testament.

πιστόω (οω suffix - to cause what the stem implies,) used only once in the New Testament, has the original meaning of "to make faithful or render trustworthy, to make firm, or establish." In the passive sense it conveys the sense of being firmly persuaded or assured.

πιστός (τός suffix - signifies possibility or actuality) has the general meaning of "faithful," "trusty," "one on whom we may rely or believe." Of things, it means "trustworthy, sure, firm, certain." There is also encountered in the New Testament the active meaning of "confiding" or "faithful," which is found rarely in secular Greed (Soph. O. C. 1031, Plato, Legg. vii 824.)

Lastly, the group of three "negative" words will be considered. απιστός, found from Homer down, means, actively, "not confident," "distrustful," and passively, "unworthy of confidence or belief, untrustworthy, incredible."

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5 The remaining discussion is based upon both Cremer, Biblico-Theological Lexicon of New Testament Greek, and Thayer, A Greek-English Lexicon of the New Testament.

ἀπιστία   (τία suffix - quality) conveys the meaning
of "faithlessness," "uncertainty," and "distrust." Plato
often employs it with the signification of "doubt." It is
found in Greek writers from Hesiod and Herodotus down.

ἀπιστέω   (εω suffix - to do or be what the stem im-
plies) found in Greek from Homer down, carries the passive
meaning of "to be suspected" or "to be unfaithful." Active-
ly, it means "to put no confidence in," or "to doubt" (Plato
Phaed. 77A.)

In conclusion, it may be seen that the Greek mean-
ings of πίστις and related words are the ones commonly con-
veyed by our English word "faith" and its related forms.
The general sense is that of an intellectual conviction con-
cerning persons or propositional truth. In the religious
realm, as previously noted, it does not convey the sense of
personal belief and confidence in the gods. This element,
which is so overwhelmingly predominant in Hebrew thought
and language, simply has no counterpart in Greek religious
thought.

Introductory Paragraph

This, the most important word of the group, will be given first consideration. The sectional surveys will be followed by short summaries, and the chapter will be summarized in conclusion. It will be seen that the word acquired a distinctive emphasis in New Testament usage, and that a proper understanding of it is essential to the comprehension of Biblical truth. πίστις does not occur in the Gospel of John.

CHAPTER III

πίστις

I. Synoptic Gospels

Introductory paragraph. πίστις is encountered a total of twenty-four times in the Synoptic Gospels. It is found in the utterances of Christ in all but three instances, where Christ is described as beholding the "faith" of those appealing to him (Mt. 9:2, Mk. 2:5, Lu. 5:20.)

"Faith" is not defined by the Synoptists, and its meaning must therefore be inferred from the contexts. The object of "faith," in the majority of instances, is the person of Christ; whether this included an awareness of his office is, in many cases, impossible to determine. In one instance, Christ commands his disciples to have "faith" in God (Mk 11:22), and in a second he condemns the Jews for having neglected "judgement and mercy and faith" in their zeal for ceremonial righteousness. These would seem to imply that "faith" was an integral part of the Old Testament dispensation.

In addition to these implicit or expressed objects, "faith" is treated as something of an abstract principle or force. Having "faith," though in minimal quantity, empowers one to cast mountains into the sea (Mt 17:20) and to

move sycamine trees (Lu. 17:6.) While charges of incongruity and hyperbole are leveled at these passages, it can hardly be denied that Christ was illustrating the dynamic quality of "faith." The disciples ask that "faith" be given to them (lit. - "added to them" - Robertson), and Christ prays for Simon that his "faith" may not fail (Lu. 22: 32.) Christ also asks whether, when the Son of Man comes, he will find "faith" on earth.

The most typical expression involving "faith" is "your faith has saved you." This is used in reference to physical healing on three occasions: the woman with a hemorrhage (Mt 9:22, Mk 5:34, Lu 8:48), the blind man at Jericho (Mk 10:52, Lu 18:42), and the leper (Lu 17:19.) In one very important exception it refers unequivocably to forgiveness of sin (Lu 7:50.) Thus, a dynamic quality is again ascribed to faith by Christ himself, for he specifically states that "faith" is the means to healing and forgiveness. This is further evidenced in relation to healing when Christ tells the blind men that it will be done to them according to their "faith." (Mt 9:29) It is interesting to observe, but not within the scope of this paper to elaborate, the fact that the same expression is used in reference to both physical healing and forgiveness of sins, and that both are a result of "faith."

The only antonym to "having faith" (ἔχητε πίστιν)

found in this section is "to doubt" (διακριθῆτε—Mt 21:21). This would seem to imply that, among other things, "faith" is a state of mind opposed to doubt or conjecture--in other words, a state of mental certainty.

"Faith" exists in various degrees, being referred to as great (Mt 8:10, Lu 7:9, Mt 15:28), and "as a grain of mustard-seed" (Mt. 17:20, Lu 17:6), in this case through the agency of Christ, since the disciples requested it from him.

In summary, certain important conclusions may be drawn from this section. "Faith" is a dynamic element, operative in the Old Testament dispensation, related either to God or to the person of Christ. It is effective in healing, in forgiving sin, and in engendering power over the physical universe. It may exist in greater or lesser degree, and carries with it mental certainty or assurance.

II. ACTS

The book of Acts depicts the transition from the dispensation of the Son to the dispensation of the Holy Spirit. This is brought out clearly in the healing at the Beautiful Gate (Acts 3:16), the disciples insisting that by means of "faith" in "His name," "His name" had made the man strong, and repeating, for emphasis, that ἡ πίστις ἡ δι' αὐτοῦ had given the man perfect health. The "faith" is here possessed by Peter and John, not by the man who was healed, since he was expecting alms (3:5). On the other hand, the disciples rejected violently the idea that the healing power

emanated from themselves. Rather, it was "His name through faith in His name," and "the faith which is through Him" which was the effective agent. Thus, it is evident that Christ was the power involved, and that "faith" in Him and through Him, possessed by the disciples, was the means of healing. The physical healing accomplished during the "days of His flesh" is thus continued by Christ as a spiritual being by means of "faith" which has Christ as its object and origin.

The other instance of healing encountered in this study is less easily interpreted. The man had $\pi i \sigma \tau i \nu$ $\tau o \hat{\upsilon}$ $\sigma \omega \theta \hat{\eta} \nu a \iota$, (14:9) but whether the object of the "faith" was Christ or Paul is not stated. The assumption that it was Christ is perhaps justified by parallel instances.

In two cases faith is specifically qualified by "into" ($\epsilon i \varsigma$) Jesus Christ (24:24) and "into our Lord Jesus" (20:21). In four other instances it is unqualified: priest are obedient to it (6:7), it may be turned away from (13:8), it may be continued in (14:22), and churches may be strengthened in it (16:5). The conclusion is that $\acute{\eta}$ $\pi i \sigma \tau i \varsigma$ may be understood as the Christian "faith," or that "faith" which is related to the person of Christ.

On a solitary reference, "sanctification" ($\acute{\eta} \gamma i a \sigma$ - $\mu \acute{\epsilon} \nu o i \varsigma$) is said to be by means of "faith" (26:18). Thus, the entire practice of salvation is to be accomplished by "faith."

Paul speaks of a door of "faith" (15:9) which God had opened to the Gentiles. "Faith" is thus, it may be inferred, a means of entrance into the promises of God.

God is spoken of as cleansing the hearts of the Gentiles by means of "faith" (15:9). This evidences the dynamic quality of "faith" as a cleansing power applied to the human heart by God.

In the healing at the Beautiful Gate the connection with the spiritual presence of Christ was mentioned. This is more clearly delineated in two parallel passages, Stephen being described as a man "full of faith and of the Holy Spirit" (6:5), and Barnabas as "full of the Holy Spirit and of faith" (11:24). It would seem that the Christian "faith" and the work of the Holy Spirit are closely connected, if not inseparable.

The one case in the book of Acts which is not in accord with the general usage is found in Paul's address to the Athenians (17:[37]), where πίστιν παρασχὼν is generally interpreted as an idiom meaning "to give assurance." Thus it is seen that, while in most instances the New Testament usage of the word is given new meaning in its Christian context, there are still, as would be expected, some instances of employment in other senses of the word.

In summary, the book of Acts depicts the continuation of the operation of "faith" in relationship to the Holy

Spirit. "Faith" is the means whereby men are healed, sins
are forgiven, and hearts cleansed. It is nothing if not dy-
namic, and is inseparably related to Christ. It is also to
be noted that "faith" begins to be employed as denoting "the
Christian faith."

III. PAULINE EPISTLES

The Pauline treatment of "faith" may be divided into
three rather broad categories. The first is that of "the
faith" as a proper noun, denoting the Christian faith; the
second is that of "faith" as a principle or quality; the
third is the more generally accepted non-specialized sense
of belief, assurance, or confidence. Of the three, the
first predominates, the second is in a definitely Christian
context, while the third is found rather rarely and is often
of debatable interpretation.

Thessalonians and Corinthians. There was no question
in Paul's mind as to whether "the faith" is inseparably con-
nected with the risen Christ. If Christ has not risen from
the dead, "the faith" is not only "empty" ($\kappa \epsilon \nu \acute{\eta}$ -- I Cor.
15:17) -- devoid of truth, a lie (Robertson). This is im-
portant to remember, since the object of "faith" is not ex-
plicitly stated in these epistles, with the exception of I
Th 1:8, where it is "faith" toward God.

"Faith" is contingent upon the power of God (I Co 2:5)

and is a gift of the Spirit (I Co 12:9). It is dynamic; it may move mountains (I Co 13:2), and there are "works of faith" in power (I Th 1:3, II Th 1:11).

In II Th 2:13 salvation is through consecration by the Spirit and πίστει ἀληθείας . The exegesis here is uncertain; possibly objective genitive (Robertson), although in view of the preceding subjective genitive this would seem a bit incongruous. It is translated both "faith" and "belief." It seems that "faith which comes from truth" would be a legitimate interpretation, but in any case, "salvation" and "faith" are related.

The classic contrast in these epistles is "we walk by faith and not by sight" (διὰ πιστεως - οὐ διὰ εἴδους), found in II Co 5:7. "Faith" is thus contrasted with sensory perception and the activity (walking) is one that is commonly dependent upon perception. Possibly it could be inferred that "faith" is to the spiritual life what sight is to physical existence. There is another, milder, contrast (I Co 13:2) of "faith" with love, seeming to indicate the possibility of having "faith" without love, contrary to what would be expected if it is inseparably connected with Christ. Perhaps the distinction is more didactic than real.

"Faith" is associated with love (I Th 3:6, 5:8), hope and love (I Co 13:13), and steadfastness (II Th 1:4). It exists in varying degrees (II Co 10:15, I Th 3:10), and there

may be growth of "faith" (I Th 3:2). Christians "stand firm" in "faith" (I Co 16:13, II Co 1:24), and are strengthened and encouraged in faith (I Th 3:2). Finally (I Th 5:8), "faith" may act as a breastplate for the Christian in his battle with evil.

Galatians. The epistle to the Galatians is a systematic treatise of faith, the theme being further developed and elaborated in Romans. Before proceeding to an analysis of the treatment, it will be helpful to trace through the development in the exposition of this subject.

After one reference to "the faith" (1:23), the prepositions ἐκ, διὰ, and ἐν are introduced. In succession ἐκ πίστεως (2:16), διὰ πιστεως (2:16), and ἐν πίστει (2:20) are employed, qualified by Χριστοῦ , Ἰησοῦ , and τῇ τ. υἱοῦ τ. θεοῦ respectively. The "hearing of faith" (ἐξ ἀκοῆς πίστεως) is then discussed (3:2, 3:5), following which the ἐκ πίστεως theme is vigorously resumed and developed (3:7, 8, 9, 11, 22, 24), this time as a principle, the relationship to Christ having already been established. The contrast of "faith" and "law" follows, climaxed by "you are all sons of God through faith" (3:26). Finally, "faith working through love" is described as that which alone is capable of accomplishing God's purpose in Christ (5:6).

The origin of "faith" is specifically mentioned only once (5:22), where it is "the fruit of the Spirit." In

other cases, as mentioned above, "faith" is qualified by a genitive of some form of Christ's name. While this probably has somewhat of the force of an objective genitive (I.C.C., Robertson), there would seem to be a legitimate doubt as to whether that classification exhausts the meaning. Paul does not hesitate to employ prepositions such as $\varepsilon\iota\varsigma$ when he wishes to make explicit relationships, and it is possible that the genitive here implies a larger, less specific, meaning of general relationship, i.e., "the Christ faith." If an expanded statement of relationship were to be attempted, it might be "that faith which has Christ as its origin and source, and which is completely determined by the relationship to Him."

The phrase $\varepsilon\kappa\ \pi\iota\sigma\tau\varepsilon\omega\varsigma$ demands separate study and will be discussed more fully at the end of this section. It refers to the operative or dynamic principle of "faith" par se, active throughout the Old Testament, and reaching its highest form in relationship to Christ. The expression "of faith" will be employed as best expressing the force of $\varepsilon\kappa\ \pi\iota\sigma\tau\varepsilon\omega\varsigma$

The "hearing of faith" ($\alpha\kappa\sigma\eta\varsigma\ \pi\iota\sigma\tau\varepsilon\omega\varsigma$), an expression found twice (3:0, 3:5), rests on the Old Testament concept that "to hear is to obey." It might be paraphrased as "believing--hearing acceptance" (I.C.C.). A more expanded definition would be "that acceptance which is accomplished

through the medium of faith."

This is a theme which could be amplified far beyond the limitations of this paper, but it may be stated that in general "faith" is seen to be a force or principle which so changes the individual that he need no longer be held by external and imposed restraints. It is the transition from the "ought to" to the "want to."

"Faith" is contrasted almost exclusively with "law" (νόμος). Parallel with the treatment of "faith," "law" is considered as an operative principle, over and beyond "the law" as a definite code of ceremonial and ethical behavior. The contrast is most clearly stated in 3:24, 25 where the law is said to be a custodian which confined until the justification "out of faith."

The result of "faith" is the predominant concern of this epistle. Man is made righteous (δίκαιος) "of faith" (2:16, 3:8, 11, 24) and through "faith" (2:16). Man lives in "faith" (2:20), and as a result of being "righteous of faith" (3:11). The Spirit (3:2) is received "of the hearing of faith" (3:20, and the promise of the Spirit "of faith" (3:22).

In this connection Paul refutes the charge of innovation by demonstrating that "faith" was the basis of Old Testament righteousness, that the true sons of Abraham are those "of faith" (3:7), and that those "of faith" are the

recipients, along with Abraham, of the blessings of God (3:9).
The results of "faith" are climaxed by "for you all are sons
of God through the faith in Christ Jesus."

Finally, there is one reference which merits special
consideration: "For in Christ Jesus, neither circumcision
nor uncircumcision is of any avail, but faith working
through love" (ἀλλὰ πίστις δι᾽ ἀγάπης ἐνεργουμένη). One
might legitimately paraphrase thus: As far as the Christian
"faith" is concerned, the only thing that matters is "faith
working through love." "Faith" is the principle, working
through love as a vehicle (I.C.C.). The dynamic is explicit
(ἐνεργουμένη), and love is the context of its operation.

Romans. In considering the comprehensive and sys-
tematic treatise on "faith" which comprizes the epistle to
the Romans, the most effective method is perhaps that of
following the general order of the epistle. The various
themes will be treated as they are encountered.

The phrase "to bring about obedience to the faith"
(εἰς ὑπακοὴν πίστεως)—"the obedience which comes from
faith" (Robertson)—is encountered as both the first and the
last use of "faith" in the epistle. Apostleship is given
for that purpose (1:5), and all the nations shall know of it
(16:26). This may be interpreted as either the subjective or
objective genitive, but, in any case, "faith" is associated
with obedience.

By means of the gospel the righteousness of God is
revealed "of faith into faith" (ἐκ πίστεως εἰς πίστιν).
This is variously interpreted as meaning "unto faith" (Rob-
ertson) or "starting from a smaller quantity of faith to
produce a larger quantity" (I.C.C.). These prepositional
phrases may best be considered as adverbial, modifying ἀπο-
καλύπτεται , since if they were to modify δικαιοσύνη
they would probably follow it immediately, as happens in
other similar passages (1:17). The revelation of God's
righteousness is therefore "out of" --having as its source
or origin--"faith," and "into"--with the result towards
which it moves or with the purpose of producing--"faith."

The next theme encountered is the central one of
"righteousness of faith," which was introduced in the epis-
tle to the Galatians and which is fully developed here. A
full treatment of δικαιοσύνη is not within the scope of
this paper, but it may be observed in passing that the most
natural sense of the scriptural usage is that of righteous-
ness as an actual life based upon a right relationship with
God rather than an assumed, imputed, or merely forensic
state. For the present, the relationship to righteousness
must simply be observed and stated. Righteousness is "out
of faith" (1:17). The righteousness of God is through
"faith in Jesus Christ" (Ἰησοῦ Χριστοῦ)--"Christ faith"[1]

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[1] See discussion in Galatians, p. 9 above.

for all who believe (3:22). God is righteous and justifies
(makes righteous) him who has "faith in Jesus (3:26). A man
is made righteous by "faith" apart from the works of the law
(3:28). The uncircumcised are justified "of faith" and the
circumcised through "the faith." Faith is accounted ($\lambda o\gamma i$-
$\xi \epsilon \tau a\iota$), so as to bring him "into righteousness" (4:5,9).[2]
Abraham had righteousness "of faith" (genitive) while un-
circumcised (4:11). The promise did not come through the
law, but through righteousness "of faith." Those who are
righteous "of faith" have peace (5:1). Finally, "the right-
eousness of faith" is treated figuratively as speaking (10:6),
thus acquiring a quasi-personal character. "Faith" is thus
seen to be the exclusive means to righteousness, ordained of
God and inseparable from Christ.

The "disbelief" ($\dot{a}\pi\iota\sigma\tau\iota a$) of man is contrasted
with the "faith" of God ($\tau. \pi\iota\sigma\tau\iota v \tau. \theta\epsilon o\hat{v}$ --3:3). This
avoids a rather dangerous controversy as to the subjective
or objective employment of the genitive, and would seem to
yield the natural sense of "faith" at work in the Old Testa-
ment dispensation as well as the New.

A most difficult passage is $\pi\rho o\acute{\epsilon}\theta\epsilon\tau o$ $\dot{o}$ $\theta\epsilon o\varsigma$ $\dot{\iota}\lambda a\sigma\tau\acute{\eta}\rho\iota o v$
$\delta\iota\dot{a}$ $\pi\iota\sigma\tau\epsilon\omega\varsigma$ $\dot{\epsilon} v$ $\tau. a\dot{v}\tau o\hat{v}$ $a\ddot{\iota}\mu a\tau\iota$ (3:25). I.C.C., Bengel, Vin-
cent, and Robertson all agree that $\dot{\epsilon} v$ $\tau. a\dot{v}\tau o\hat{v}$ $a\ddot{\iota}\mu a\tau\iota$
modifies $\pi\rho o\acute{\epsilon}\theta\epsilon\tau o$. Vincent places $\delta\iota\dot{a}$ $\pi\iota\sigma\tau\epsilon\omega\varsigma$ with $\dot{\iota}\lambda a\sigma\tau\eta$-
$\rho\iota o v$. Possibly the best interpretation would be "set forth,

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2 This conveys the idea of being actually made right-
eous. While there are other possible interpretations, this
one seems to the writer to be most in accord with the meaning
of the N. T. authors.

through his blood, a mercy seat, all of this operating in
the realm of, and through, 'faith'" This passage points to
the Old Testament symbolism of the blood-sprinkled Mercy
Seat as being fulfilled in Christ through "faith."

"Faith" is considered as a principle (3:27) and con-
trasted with the principle of righteousness through works.
Thus, again, it is seen to be an entity which is the only
fulfillment of Old Testament standards. This is confirmed
(3:31) by the statement that faith does not overthrow the
law.

The promise rests on grace because it is recieved
"of faith," and access to grace is obtained through Christ
by means of "faith." Thus, the connection between "faith"
and grace is established.

There are degrees of "faith." It is possible to
weaken in the "faith" (4:11, 19), grow strong (4:20), to be
assigned different measures by God (12:3), and to prophecy
in proportion to one's "faith" (12:6).

"Faith" is between oneself and God (14:22). Thus,
it is seen to be an individual and interpersonal relation-
ship.

Finally, whatever is not "of faith" is sin. (14:23)
The assertion could hardly be more strongly made. Every-
thing not ἐκ πίστεως is included under sin, making "faith"
the only and ultimate means of deliverance.

Pastoral Epistles. Having defined "faith" in the great doctrinal epistles, Paul here treats it as something generally known and understood. Only once is it related to salvation (II Ti 3:15), and only twice to Christ (I Ti 3:13, II Ti 3:15), although it is interesting to note that in these two instances the relationships is made very explicit (πιστει τῇ ἐν Χριστοῷ Ἰησοῦ), as though Paul wished to remind his readers of the true nature of the "faith" which he was describing.

New light is thrown upon the inter-personal nature of "faith" by the reference (I Ti 5:12) to widows who "grow wanton against Christ" and violate their "first faith." Faith is thus seen to be a personal pledge or commitment to Christ, although unwisely made in this case, as Paul states.

"Faith" is employed remarkably often in a prepositional modifying phrase, ἐν πιστει being the most common. Both Timothy and Titus are Paul's children "in faith" (I Ti 1:2, Tit 1:4), there is great confidence "in faith" (I Ti 3:13), one should be an example "in faith" (Tit 1:13, 2:2), and Christians love "in faith" (Tit 3:15). Concerning "faith" one may "make shipwreck" (I Ti 1: 9), miss the mark (I Ti 6:21), and be rejected (II Ti 3:8). There is the good fight of "faith" (I Ti 6:12), the mystery "of faith" (I Ti 3:9), and there are words "of faith" (Ti 4:6). These latter, of course, are in the genitive case but act as modifiers. It can be

safely concluded that in Paul's thinking there is no Christian life unqualified by, and unassociated with "faith."

"Faith" is described as sincere (I Ti 1:5, II Ti 1:5), in Christ (I Ti 3:13, II Ti 3:15), a common possession (Tit 1:4), and good (Tit 2:10). Here it would again seem to have the nature of a definite entity.

"Faith" produces love (I Ti 1:5). It may be held (I Ti 1:19), kept (II Ti 1:5), aimed at (II Ti 2:22), observed (II Ti 3:30), followed after (I Ti 6:10), and furthered (Tit 1:1). It may furthermore be upset (II Ti 2:18), wandered away from (I Ti 6:10), departed from (I Ti 4:1), violated (I Ti 5:12), and disowned (I Ti 5:8). The element of human free will would thus seem to be one of the factors in deciding whether the "faith" relationship to Christ is attained to.

A futher interesting observation is that "faith" is found repeatedly associated with the Christian virtues: love (I Ti 1:14, 4:12, 6:11, II Ti 1:13, 2:22, 3:10), a pure heart (I Ti 1:5, 2:15), a good conscience (I Ti 1:19), truth (I Ti 2:7), righteousness (I Ti 6:11, II Ti 2:22), peace (II Ti 2:22), and patience (II Ti 3:10). Here, as elsewhere, "faith" is inseparable from the "fruits of the Spirit."

Prison Epistles. In these epistles there is an increasing use of "the faith" as a term denoting the Christian teaching and concomitants in toto. It is qualified by "in

the Lord Jesus" once (Eph 1:15), and once by "in Christ
Jesus" (Col 1:4). In the other instances the context im-
plies the relationship to Christ.

Salvation comes by grace through "faith" (Eph. 2:8).
Righteousness is again seen to be through "faith" and upon
the basis of "faith" (Phil. 3:9). Thus, the theme is con-
sistent, although not stressed to the degree that it was in
Galatians and Romans. Righteousness and salvation are both
through "faith."

Christ is said to dwell in the heart through "faith"
(Eph. 3:17). Thus the private and inter-personal nature of
"faith" is established.

"Faith" is a unity - a definite something, as implied
by the use of the definite article and the express emphasis
upon "one faith" (Eph. 4:13).

The Christian is raised with Christ through "faith"
in the working (objective genitive--I.C.C., Robertson) of
God (Col. 2:12). "Faith" is thus the means to resurrection,
which is spoken of as being accomplished in this life.

Some of the accompaniments of "faith" are love (Ph 6:23,
Phm 5), progress and joy (Phl 1:25), stability and steadfast-
ness (Col. 1:23), firmness (Col. 2:5), and establishment (Col.
2:7).

"Faith" is described in striking metaphor as a shield
(τ. θυρεὸν τ. πίστεως - Eph. 6:16) which protects the

Christian against the attacks of the evil one ($\pi o \nu \eta \rho o \tilde{\upsilon}$).
Thus, it is seen to be essential in the conflict with a personal adversary.

A unique expression encountered in this section (Phl
1:27) is "the faith of the gospel (the faith which belongs to
the gospel - I.C.C.). Christian "faith" is thus seen to be
that entity which is proclaimed in the Christian preaching.

"Faith" is thus a definite unity, the means to right-
eousness and salvation, through which Christ dwells in the
heart of the believer, and through which the believer is
raised with Christ. It is accompanied by such things as
joy, stability, and love, protects the Christian against
the attacks of the evil one, and is proclaimed in the
Christian gospel.

Summary. To Paul "faith" is a definite inter-per-
sonal relationship with God, ordained of God and inseparable
from the person of the risen Christ. It is entirely con-
tingent upon God's power and extends to man by his grace.

Man comes into this relationship as a result of the
work of the Holy Spirit in completely uniting the individual
with the risen Christ.

The result of the establishment of this relationship
of primary concern to Paul is righteousness. Because of be-
ing made righteous, man is no larger under the compulsion of
the law, but obeys it because he spontaneously desires to do

so. It thus follows that this relationship results in the outflow of the Christian virtues from the individual life. In addition the individual is strengthened for the battle with the forces of evil.

The "faith" relationship has been involved whenever man has been made righteous. In the Old Testament dispensation, according to Paul, the establishment of the proper relationship to God was the end, with the sacrificial system as the means, pointing forward to the sacrifice of Christ. In the New Testament dispensation the necessary God-man relationship is established only through union with Christ. Thus, the "faith" relationship has been operative throughout the Old and New Testament dispensations.

Finally, anything other than the "faith" relationship to God fails to meet God's requirement for man.

IV. HEBREWS

In the epistle to the Hebrews the connection between the Old and New Covenants is set forth, with "faith" being represented as the common denominator. The eleventh chapter deals almost exclusively with "faith," and will therefore be treated as a unit.

The theme "the righteous of faith shall live" is again encountered (10:38), establishing righteousness as the condition of, and "faith" as the means to, life.

The reader is urged to imitate the "faith" of those who have set an example in "faith" (6:12, 13:7), for the ones who have "faith" inherit the promises (6:12). It is further affirmed that, although the "faith" of the Old Testament was blameless, yet "faith" did not reach its perfection until the coming of Christ, who is the fulfillment of the promise (11:39).

Those who have "faith" "keep their souls," in contrast to those who "shrink back into destruction" (10:39). Again, "faith" is seen to be the means to life, and is a positive state in contrast to a negative, withdrawing, state.

The word of God must united by "faith" with the hearer to be effectual (4:2). Here again, a total personal response is indicated.

Having repeated the principle variations of the faith motif, the writer then proceeds, in chapter eleven, to deal more closely with the subject. The opening verse states that "faith" is the "undergirding" ($\upsilon\pi o\sigma\tau\acute{a}\sigma\iota\varsigma$) of things hoped for, and the "conviction" ($\acute{\epsilon}\lambda\epsilon\gamma\chi o\varsigma$) of things not seen. This describes, but does not necessarily limit, the subject. Having made this description, the writer goes on to show how that such a principle was necessarily at work in the Old Testament, especially prior to the giving of the law.

"Faith" transcends temporal bounds. By it the act of creation—the past—is known (v.3). By it Noah (v.7), Isaac (v.20), Jacob (v.21), foresaw the future. The deduction is that they achieved, through "faith," contact with an intelligence which transcends time.

"Faith" is the means to supernatural power. By it Enoch was translated (v.5), the people crossed the Red Sea as on dry land (v.29), the walls of Jericho fell (v.30), and Sarah received power to conceive (lit. "to cast down seed"— εἰς καταβολὴν σπέρματος—v.11). The later evidently refers to renewed ovulation following the menopause, and points up the power of "faith" in the individuals physical life.

"Faith" is the means to apprehending God's will and direction. By "faith" Abel offered an acceptable sacrifice (v.4) before the giving of the law. By "faith" Abraham went out of his native land, not knowing where he was going (v.8), and sojourned in the land of promise (v.9). By "faith" Moses was saved from death by his parents (v.23), and later was enabled to choose God's plan rather than princedom (v.24). By "faith" Rahab was enabled to cooperate with God's plan, and thus to save her life (v.31). The passover, a symbol of the ceremonial law, was initiated through "faith," God revealing his will to Moses. This theme reaches its climax in the description of Moses leading the Children

of Israel out of Egypt, "enduring as seeing him who is in-
visible" (lit. "as seeing the invisible one — $\tau \grave{o} \nu \ \mathring{a} o \rho a \tau o \nu \ \mathring{\omega} \varsigma$
$\mathring{o} \rho \mathring{\omega} \nu$ --v.27).

In 11:33-38 a slightly different grammatical con-
struction ($\delta \iota \grave{a} \ \pi \iota \sigma \tau \epsilon \omega \varsigma$) is employed, with little alter-
ation in meaning. "Through faith" kingdoms were conquered,
lions were subdued, armies put to flight, the dead were
raised, suffering was endured, etc. The picture is that of
supernatural power, and an abundance of it, made available
to man through "faith."

"Faith" is not only a possibility, but an imperative.
Without "faith" there is no power to please God (v.6); man's
condition is hopeless.

Having enlarged upon "faith" as relating to God and
operative in the Old Testament, the author places the whole
in the Christian context by a few terse words: "looking to
Jesus, the originator ($\mathring{a} \rho \chi \eta \gamma \acute{o} \nu$) and the completer ($\tau \epsilon \lambda \epsilon \iota \omega -$
$\tau \grave{\eta} \nu$) of "the faith."

V. CATHOLIC EPISTLES

The outstanding exposition of this section is that of
"faith" in relation to works. "Faith" without works is
dead (Ja 2:17, 26), just as the body without the spirit is
dead, and apart from works is barren (Ja 2:20). "Faith" is
shown by works (Ja 2:18), completed by works (2:22), and

cannot save apart from works (Ja 2:14). Abraham was justi-
fied by "faith" that worked together with works ($\acute{\eta}\ \pi\acute{\iota}\sigma\tau\iota\varsigma\ \sigma\upsilon\nu$-
$\acute{\eta}\rho\gamma\epsilon\iota\ \tau.\ \acute{\epsilon}\rho\gamma o\iota\varsigma\ \alpha\grave{\upsilon}\tau o\hat{\upsilon}$ --Ja 2:22), and thus it is seen
that a made righteous "out of works" ($\grave{\epsilon}\xi\ \acute{\epsilon}\rho\gamma\omega\nu$), and not
"out of faith alone" ($\grave{\epsilon}\kappa\ \pi\acute{\iota}\sigma\tau\epsilon\omega\varsigma\ \mu\acute{o}\nu o\nu$ --Ja 2:24). The
locus classicus of this consideration is found in Ja 2:18:
"show me your faith apart from your works and I by my works
will show you my faith." The crux of the argument is not
that works are meritorious per se, but that a living and
genuine "faith" must of necessity result in good works.

In II Pe 1:8, 9 is found a condensation of the exposi-
tion of "faith" in Hebrews: "Without having seen him (Christ),
you love him; though you do not now see him you believe in
him and rejoice with unutterable and exalted joy. As the
outcome of your faith you receive the salvation of your
souls." "Faith" is contact with the invisible reality of
Christ, resulting in unexpressable joy and ultimate salvation.

Another concept of "faith" is that of its efficacy in
the Christian battle. Christians are "guarded" ($\phi\rho o\upsilon\rho o\upsilon\mu\acute{\epsilon}\nu o\upsilon\varsigma$
--the idea of a garrison or sentinel - Robertson)
through "faith" (I Pe 1:5), are to resist Satan "firm in
faith" ($\sigma\tau\epsilon\rho\epsilon o\iota\ \tau.\ \pi\iota\sigma\tau\epsilon\iota$ --I Pe 5:9), and "faith" is victory
over the world ($\acute{\eta}\ \nu\acute{\iota}\kappa\eta\ \acute{\eta}\ \nu\iota\kappa\eta\sigma\alpha\sigma\alpha\ \tau.\ \kappa o\sigma\mu o\nu$ I John 5:4).
Thus, "faith" is the means of strength in the battle against
Satan and the world.

"Faith" is contrasted with doubting or debating
($\delta\iota\alpha\kappa\rho\iota\nu\acute{o}\mu\epsilon\nu o\varsigma$ --Ja 1:6), and thus carries with it the ele-
ment of assurance.

"Faith" is tested, resulting in steadfastness (Ja 1:3),
and refinement (I Pe 1:7). Therefore, it is something which
can be improved.

Christian "faith" is related to "faith" in God in I
Pe 2:21: "Through him (Christ) you have confidence in God,
who raised him from the dead and gave him glory, so that
your faith and hope are in God." Thus, "faith" in Christ
is the means to "faith" in God, and must of necessity be so.

"Faith" is spoken of as "once for all delivered to
the saints" (Jude 3). Thus, it is a definite entity, and
not expectant of objective development.

"Faith" is to be impartial (Ja 2:1, 5) as regards
the things of this world. The one having "faith" is to
identify himself with God's evaluation of mankind, not man's
evaluation of himself.

It was noted in the study of the Synoptic Gospels
that salvation and physical healing were spoken of in much
the same way. Here again (Ja 5:15) the "prayer of faith"
($\acute{\eta}$ $\epsilon\dot{\upsilon}\chi\acute{\eta}$ τ $\pi\acute{\iota}\sigma\tau\epsilon\omega\varsigma$) is said to "save" ($\sigma\acute{\omega}\sigma\epsilon\iota$) the sick.
This is of interest in two respects: First, physical healing
is seen to be a symbol of salvation, and, secondly, physical
healing is unequivocably asserted to be possible by prayer

which is qualified by "faith."

VI. REVELATION

The study of Revelation contributes little to the understanding of "faith," and is included merely for the sake of completeness. Once again the words of Christ are encountered, commending those who "did not deny my faith" (2:13), and acknowledging "faith" along with works, love, and service (2:19). Endurance and "faith" are mentioned together (13:10), as are keeping the commandments of God and the "faith" of Jesus. This later would indicate the basic harmony of Old Testament revelation with "faith" in Christ.

VII. ἐκ πίστεως

The expression ἐκ πίστεως is almost exclusively Pauline, occurring twelve times in Romans, nine times in Galatians, and only twice elsewhere, once in Hebrews and once in James. Because of the emphasis which it is given, it merits separate consideration.

The preposition ἐκ carries the basic meaning of exit or emission out of something with which there has been close connection (Thayer). It may here be considered in reference to origin or source.

The analysis of this phrase reveals two groups of usage, the first substantive and the second related to δίκαιος and its derivatives. The former occurs four times:

οἱ ἐκ πίστεως are the sons of Abraham (Ge 3:7), and are blessed with "faithful" Abraham (Ga 3:9). God "makes righteous" τὸν ἐκ πίστεως Ἰησοῦ (Ro 3:26), and the promise is guaranteed to τῷ ἐκ πίστεως Ἀβραάμ (Ro 4:16).

The second group is the larger, the relationship to δίκαιος being that of cause to effect. ὁ δίκαιος ἐκ πίστεως ζήσεται is repeated, with minor variation, three times (Ro 1:17, Ga 3:11, He 10:38). ὁ δικαιοσύνην ἐκ πίστεως is spoken of twice, once as having been attained to by the Gentiles (Ro 9:30), and once in a personalized sense as speaking in contrast to Moses (Ro 10:6). Man is referred to as "made righteous" ἐκ πίστεως (Ga 2:16, 3:24, Ro 5:1), but never by ἐκ πίστεως μόνον, which is expressed by (Ja 2:24). God is spoken of as "making righteous" ἐκ πίστεως twice, once in relationship to the Gentiles (Ga 3:8), and once of the circumcised (Ro 3:30). Israel is referred to as pursuing righteousness ἐξ ἔργων and οὐκ ἐκ πίστεως (Ro 9:32). Finally, the δικαιοσύνη θεοῦ is revealed ἐκ πίστεως εἰς πίστιν (Ro 1:17).

In addition, there is a smaller number of miscellaneous references. The law is not ἐκ πίστεως (Ga 3:12), but the promise is ἐκ πίστεως Ἰησοῦ Χριστοῦ (Ga 3:22). The law brings wrath; for this reason the promise is ἐκ πίστεως ἵνα κατὰ χάριν. Finally, he who eats οὐκ ἐκ πίστεως is condemned, for whatever is οὐκ ἐκ πίστεως is sin.

It is easier to sense than to express the meaning of
this phrase. It conveys the idea of giving birth, bringing
forth, acting as the basis of. Perhaps ἐκ could be trans-
lated "of," the ambiguity thus somewhat approximating that
of the Greek, while, at the same time, the general force of
the word is conveyed, that of source or origin.

VIII. SUMMARY

πίστις   is thus seen to be a definite state of inter-
personal relationship between God and man, accomplished
through union with Christ. This union is effected by the
work of the Holy Spirit in the individual man, and is a gift
of God through His grace. It is the sine qua non of human
relationship to God.

The πίστις relationship is in effect throughout both
the Old and New Testaments, and the Old Testament promises
are to those who come into this relationship with God.

Being in the πίστις relationship to God furnishes the
"undergirding" for human hope, and establishes the means
whereby the invisible things of God may be perceived.

The πίστις relationship may exist in various degrees,
and is capable of improvement. It is impartial, and there-
fore a possibility for all mankind.

The more prominent results of coming into this re-
lationship are physical healing, power over the physical

universe, cleansing of the heart, mental certainty or as-
surance, righteousness, endowment with the Christian vir-
tues, endowment with strength for the battle against the
forces of evil, knowledge of the past and future, the ability
to apprehend God's will and direction, joy, and salvation.

In view of the nature and results of the establish-
ment of the πίστις state, it may be said to be the proper
creator-creature relationship between God and man.

CHAPTER IV

πιστεύω

While πίστις has acquired a specialized meaning in
New Testament usage, πιστεύω has not, at least, not to the
same degree. From the Christian standpoint, the relation-
ship of πιστεύω to salvation is of special interest, and
this will be stressed. In general, the English word "be-
lieve" is a satisfactory translation, and will be used
throughout, with the few exceptions to this meaning being
noted as they occur.

I. SYNOPTIC GOSPELS

The unique element in the Gospels is that they con-
tain the record of Christ's usage of πιστεύω in relation to
himself and his works. Usually the relationship is implied
rather than explicit, i.e. Christ exhorts those who come to
him for healing to "believe;" and, since Christ is the one
petitioned, the deduction is that the object of "belief" is
himself. The classic response to Christ's exhortation is
"I believe; help my unbelief" (Mk 9:24). Only once is the
relationship made explicit as "belief" in himself (Mt 18:6),
the construction being εἰς ἐμέ . This will merit further
consideration in future chapters.

In the discourse on "faith" (Mt 21:22, Mk 11:23, 24)

Christ states that "believing" is the condition necessary
for the answer of prayer, and that if this condition is met
nothing is impossible. In the Markan reference Christ pre-
faces the discourse by the exhortation, "have faith in God."
Since elsewhere the exhortation is to "faith" in himself,
the conclusion is that Christ considered the two indentical.
Since the whole teaching of Scripture is that prayer not in
accordance with God's will is not granted, it must be con-
cluded from this discourse that "believing" conditions the
petitioner in such a way that his desires are brought into
alignment with God's will.

Salvation as a result of "believing" is mentioned
only twice: once in the probably non-genuine final verses
of Mark, "he who believes and is baptized will be saved,"
and once in the parable of the sower, "that they may not
believe and be saved." This scant reference is in marked con-
trast to the emphasis on the relationship of "believing" to
physical healing. In the light of the entire inter-re-
lationship, especially the employment of identical terms in
reference to the two, the physical healing may be considered
as symbolic of salvation.

Other results of "believing," besides answer to
prayer, are physical healing (Mk 8:13, 9:28, Mk 5:36, Lu 8:50),
the endowment with supernatural power (Mk 16:17), and bless-
edness (Lu 1:45). The angel Gabriel pronounced punishment

upon Zechariah for not "believing" his word (or revelation --
τοῖς λόγοις μου --Lu 1:20).

Christ as the object of "belief," especially in his
discourses, is often implied rather than explicit, as men-
tioned above. Other personal objects are John the Baptist
(Mt 21:25, 32, Mk 11:31, Lu 20:5), Christ as challenged to
prove himself by coming down from the cross (Mt 27:42), and
the witnesses to the resurrection (Mk 16:14). The dative of
personal reference is most commonly employed, the preposi-
tion ἐπί once in reference to the coming down from the
cross (πιστεύσοκεν ἐπ' αὐτόν), and εἰς once, as mentioned
above.

Other objects of "belief" are various facts such as
those related to Christ's second coming (Mt 24:23, 24:26,
Mk 13:21), his Messiahship (Lu 22:67), and his resurrection.
The Word of the Sower (Lu 8:13), the words of Gabriel (Lu
1:20), and the prophecy of the angel to Mary (Lu 1:45) are
also objects of belief."

One additional meaning of πιστεύω encountered in
this section is "to entrust," in the question, "who will en-
trust to you the true riches." (τὸ ἀληθινὸν τίς ὑμῖν
--Lu 16:11).

This study of the Synoptic Gospels is an excellent
survey of the New Testament use of πιστεύω. It is seen
that the word itself is used in a non-specialized manner,

and therefore its specific relationship to Christianity and salvation will depend upon context and grammatical construction. These, therefore, will be given special attention in the following chapters.

II. JOHN

The apostle John is the great exponent of "the believer" in contrast to Paul, who emphasizes "the faith." πίστις is not found in the gospel of John, while forms of πιστεύω are nearly as numerous in the Johannine writings as in the rest of the New Testament combined.

In his use of πιστεύω , John follows the general pattern laid down in the Synoptic Gospels, with some important additions and emphasis. In one case it again carries the meaning of "entrust" in this case a personal reference (but Jesus did trust himself to them - 2:24). In a number of cases the object is not made explicit and there seems to be sufficient evidence elsewhere to justify passing these by in favor of the more concrete statements. In general, the objects of "belief" are varied, including the Word, various facts related to Christ, etc.. In some cases "believing" per se seems to imply "having faith" with all its concomitants. An excellent example of this is the reference to John at the empty tomb. The statement is simply "he saw and believed (εἶδεν καὶ ἐπίστευσεν --20:8).

Before proceeding to the more specialized consider-
ations, a general survey of the results of "believing" is
in order. It again becomes evident that in this gospel
"believing" is the equivalent of "having faith" of the
Pauline writing; and that a doctrine of the "salvation
through believing" is as definitely elaborated here as that
of "salvation through faith" in Paul. The one "believing"
has life (20:31)—more explicitly, eternal life (3:15, 16,
36, 5:24, 6:40, 47)—and shall never die (11:26). Converse-
ly, he who does not "believe" stands condemned (3:18), and
shall perish in his sins (3:16, 8:24). The "believer" shall
not remain in darkness (12:46), shall never hunger or thirst
(6:35), and living water shall flow out of his heart (7:38).
He shall see the glory of God (11:40), is given power to be-
come the son of God (1:12), and receives the Holy Spirit (7:
38).

In proceeding to the more specialized study, one
synonym should be noted in passing. In Jo 6:69 Peter states
that "we have believed and have come to know (πεπιστεύκαμεν
καὶ ἐγνώκαμεν) that you are the Holy One of God." The
parallel perfect tenses indicate a similarity of meaning,
thus, believing is similar to inner knowledge or understand-
ing (Thayer).

Since the emphasis of John is more upon the personal
than upon the abstract, a survey of his concept of "believing"

in relation to personality is pertinent. The relationship
is established grammatically in one of two ways: by the use
of the dative of personal reference, and by the preposition
$\varepsilon\acute{\iota}\varsigma$. With the exception of one reference to "him who sent
me" (5:24), and one to Moses (5:24), Christ is the only per-
sonality dealt with as an object of "belief." The pre-
position $\varepsilon\acute{\iota}\varsigma$ is applied only to God (once) and Christ, $\acute{\varepsilon}\nu$
may seem at first glance to be used with $\pi\iota\sigma\tau\varepsilon\acute{\upsilon}\omega$ (3:15), but
it actually is used with $\acute{\varepsilon}\chi\acute{\eta}$ - "may in him have..." Thus,
it is seen that the relationship of the believer to Christ is
commonly expressed in John by $\varepsilon\acute{\iota}\varsigma$, the expression occurring
over thirty times throughout the book. "Into" will be used as
a translation in subsequent discussion. This concept of be-
lieving "into" ($\varepsilon\acute{\iota}\varsigma$) a person is of significance in that it
conveys the idea of person to person trust and reliance. It
is more than "belief" concerning a person, or even "believing"
what a person says or affirms. This will be discussed fur-
ther in the summary.

The results of "believing into Christ" are included
in those expressed above as a result of "believing." How-
ever, the relationship is more pronounced. It is as though
the personal relationship were the focus of the entire
treatise. This is perhaps best expressed in the negative as-
pects. The one "believing into Christ" is not judged (3:18).
Man is convicted of sin because he does not "believe into

Christ" (16:9). Positively, the one "believing into Christ"
has eternal life (3:16, 3:36, 6:40), shall never die (11:26),
etc.. Thus, the ἐις relationship of the "believer" to Christ
is seen to be determinative of human destiny.

"Believing into Christ" and "believing into God" are
Explicitly and clearly stated to be one and the same in 12:
44, where the preposition is repeated three times. This is
further confirmed in 14:1.

The one "believing into Christ" will do the same
works which Christ himself has done (14:12). Thus super-
natural and divine power is to be communicated to the "be-
liever" through the establishment of this relationship.

The most revealing study of "believing" lies in the
realm of its relationship to eternal life in connection with
a personal object of "belief." There is one case of "be-
lieving in the one who sent me" (5:24), while the remainder
are related to the person of Christ. The relationship is
expressed exclusively by "into" (ἐις) Christ. Thus the

relationship to Christ is the condition of eternal life
(3:16), and he who does not "believe into him" stands al-
ready condemned (3:18).

III. ACTS

The employment of πιστεύω in the book of Acts follows
in general the usage in the Synoptic Gospels, with a few in-

portant differences. The objects of "belief" include a
certain deed (13:41), propositional fact (9:26), and the
Old Testament writings (24:14). Personal objects of "be-
lief" are God (27:25), Christ (see below), and Philip (8:12).

Since the book of Acts is a record of the spread of
Christianity, the means to "belief" merit consideration.
That the possibility of "believing" is through grace ($\delta\iota\grave{a}$
$\tau.\ \chi\acute{a}\rho\iota\tau\sigma\varsigma$) is implied throughout and twice stated ex-
plicitly (15:11, 18:27). In this general context, the more
immediate means are seeing the miracles wrought by the
apostles (13:12), and hearing the Word (4:4, 15:7). Thus,
while the possibility of "believing" is provided through
grace, the actuality demands human agency.

The results of "believing" recorded here are sal-
vation (see below), turning to the Lord (11:21), being added
to the Lord (5:14), receiving the Holy Spirit (11:17, 19:2)
freedom from everything from which the law could not free
(13:39), and knowledge of the future (27:25). From this it
can be assumed that "believing" brings the individual into
a definite relationship to God.

The perfect participle is employed five times in
Acts, once describing the Gentiles (21:25), once Jesus (21:
20), and in three cases referring to the body of "believers"
in general (15:5, 18:27, 10:18). It is also interesting to
note the rather frequent employment of the perfect tenses

elsewhere. The general concept is that of a present state resulting from past action which implies that "believing" was a definitive act which established the one who "believed" in a definite situation.

The grammatical construction in relation to personality is important. The dative of personal reference is the most commonly employed, used in reference to God, the prophets, Philip, and in one case, Christ (18:8). Whenever a preposition is employed, Christ is the object. The preposition $\varepsilon\iota\varsigma$ is employed twice, once in reference to Christ as "the one coming after" (19:4), and once in reference to "the one in whom they have believed" (14:23). The preposition $\varepsilon\pi\iota$ occurs four times, twice as $\varepsilon\pi\iota$ τ. $\kappa\upsilon\rho\iota o\nu$ (11:17, 21), once as $\varepsilon\pi\iota$ τ. $\kappa\upsilon\rho\varepsilon o\nu$ $I\eta\sigma o\tilde{\upsilon}\nu$ (16:31), and once in an account of direct address, $\varepsilon\pi\iota$ $\sigma\varepsilon$ (22:19). $\varepsilon\pi\iota$ is found only once prior to Acts, in the words of the mob at the crucifixion: "Let him come down now from the cross and we will believe in him" ($\varepsilon\pi$ $\alpha\upsilon\tau o\nu$ --Mt 27:42). It is used with the accusative, carrying the general meaning of "upon" or "onto" (Thayer). Thus, together with $\varepsilon\iota\varsigma$, it would seem to establish the unique inter-relationship of Christ and the "believer."

There is one definite reference to salvation and "believing." This is found in Paul's exhortation to the Philippian jailer: "believe upon ($\varepsilon\pi\iota$) the Lord Jesus and you

shall be saved" (16:31). Salvation is thus mentioned only
in relationship to Christ, and where the relationship is
made explicit it is $\overset{\text{'}}{\epsilon}\overset{\text{\`}}{\pi\iota}$, thus confirming the significance
of this preposition, and making it of equal importance to
$\overset{\text{'}}{\epsilon\iota\varsigma}$, although not stressed to the same degree.

IV. PAULINE EPISTLES

The Pauline epistles make no particular contribution
to the understanding of $\pi\iota\sigma\tau\epsilon\acute{\upsilon}\omega$, but rather serve to en-
large and confirm previous observation.

In addition to the general meaning of "to believe,"
the meaning of "to entrust" is again encountered. It is in-
teresting to note that it is used once in each of six dif-
ferent books, and that the general object is the same
throughout. Twice Paul speaks of himself as having been
"entrusted" with the gospel (I Th 2:4, I Ti 1:11), once
with the gospel to the uncircumcised (Ga 2:7), once with
the oracles of God (Ro 3:2), once with a commission (I Cor.
9:17), and once with the preaching message ($\kappa\eta\rho\acute{\upsilon}\gamma\mu\alpha\tau\iota$ --
Tit 1:3).

The objects of "belief" are again both personal and
impersonal. Of the latter, some refer to basic tenets of
the Christian "faith" (Ro 6:8, 10:9, I Th 4:14), while
others are related to the proclamation of the gospel (Ro
10:16, II Th 1:10), to ethics (Ro 14:2), and to the accuracy

of a report (I Co 11:18). In rather picturesque language, love is described as "believing all things" (I Co 13:7). Thus, it is again illustrated that πιστεύω *per se* has no distinctive Christian meaning.

The personal objects of "belief" are either Christ or God. Paul uses the objective genitive pronoun (οὗ) in addition to the forms commonly employed elsewhere. There are five references to God, three employing the dative (Ro 4:3, Ga 3:6, Tit 3:8), one ἐπί (Ro 4:5), and one the genitive (Ro 4:17). Of the eight references to Christ, εἰς is employed three times (Ro 10:14, Ga 2:16, Phl 1:29), ἐπί twice (Ro 9:33,[1] I Ti 1:16), the dative once (II Ti 1:12), and in one case of poetic sequence no definite form is employed (I Ti 3:16). The dative and genitive references, however, include a statement of principle as well as re-lationship ("of whom they have not heard," "in whom I have believed"), so that the principle of a distinctive pre-positional relationship (ἐπί , εἰς) between "believing" and Christ may be said to hold throughout Pauline writing.

In addition to explicit statements, there are a large number of references in which the object must be de-duced from the context. This is especially true of the participial employment, which has the general meaning of "those who believe." While it is impossible to be ab-solutely certain, the implied object and relationship is,

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1 Here the second πιστεύω is followed by the gen-itive, but actually the εἰς is understood as introducing the phrase.

in general, doubtless similar to that which is made explicit elsewhere, and the object of "believing" may be said to be God, or, in most cases, Christ.

The results of "believing" are varied and generally consistent with those expressed elsewhere. There is emphasis in Pauline discourse upon righteousness ($\delta\iota\kappa\alpha\iota\sigma\acute{\nu}\nu\eta$) as a result of "believing" (Ro 3:22, 10:4, 10, Ga 2:16), and the fact that those who believe are reckoned ($\lambda\sigma\gamma\acute{\iota}\zeta\sigma-\mu\alpha\iota$) righteous, including both Abraham and those who "believe" as he did (Ro 4:3, 24, Ga 3:6), for Abraham is the father of all who "believe" (Ro 4:11).

The one who "believes" will not be put to shame (Ro 9:33, 10:11), will be filled with joy and peace (Ro 15:13), and is heir to the promise of "faith" (Ga 3:22). He is sealed by receiving the Holy Spirit (Eph 1:13), is a recipient of the immeasurable greatness of the power of God (Eph 1:19), the word of God works in him (I Th 2:13), and he applies himself to good deeds (Tit 3:8). Thus, the whole of the Christian life is touched upon.

Negatively, it is impossible for men to call upon him in whom they have not "believed" (Ro 10:14), and all who are not "believing" the truth stand judged (II Th 2:12). Here are outlined the major aspects of the subject: the relationship of "believing" to personality, and to forgiveness and salvation.

It is possible to "believe" in that which is false ($\tau\tilde{\omega}$ $\phi\epsilon\acute{v}\delta\epsilon\iota$ --II Th 2:11). Here the object is paramount. There can hardly be value in "believing" that which is false, hence "believing" per se, with no corresponding objective reality, is futile: the object of "belief" is determinative.

The means to "belief" is again represented as the witness of the "believers" in presenting the gospel. "How are they to believe in him of whom they have never heard?" (Ro 10:14), Paul asks, and represents himself and his co-workers as "servants, through whom you believed" (I Cor. 3:5), stating that "whether then it was I or they, so we preach and so you believed" (I Co 15:11). The personal element is thus essential to the communication of "belief."

Twice Paul modifies "believing" by "in" or "with" the heart ($\acute{\epsilon}v$ τ. $\kappa\alpha\rho\delta\acute{\iota}\alpha$ σov --Ro 10:9). This points up the emotional concomitants of "believing" in the Christian context; it involves not only intellectual acceptance of propositional truth, as shown above, but also the affective centers of personality.

II Ti 1:12 is of special interest to the understanding of "believing." The apostle states, "I know ($o\acute{\iota}\delta\alpha$) him in whom I have believed, and am persuaded ($\pi\epsilon\pi\epsilon\acute{\iota}\sigma\mu\alpha\iota$) that...." Thus, "knowing," the intellectual, and "being persuaded, "the emotional, are concomitants of "believing."

II Co 4:13 brings out another facet of "believing."
Paul says that "since we have the same spirit of faith ($\tau\grave{o}$
$\alpha\grave{v}\tau\grave{o}$ $\pi\nu\epsilon\widehat{v}\mu\alpha$ $\tau\widehat{\eta}\varsigma$ $\pi\acute{\iota}\sigma\tau\epsilon\omega\varsigma$) as he who wrote 'I believed
and so I spoke' (Ps 66:10), we too believe, and so we
speak." Paul is here referring to an Old Testament writer,
and claiming for himself a similar authority through "be-
lieving." He thus places himself in the succession of the
inspired (in Paul's thought, at least) writers of Old Testa-
ment scripture, and makes "believing" the common denominator.

Salvation is directly connected with "believing"
four times, but only once in direct relationship to Christ.
The relationship in this instance is, however, most ex-
plicit: "to those who were to believe in him for eternal
life" ($\grave{\epsilon}\pi'$ $\alpha\grave{v}\tau\widetilde{\omega}$ $\epsilon\acute{\iota}\varsigma$ $\varsigma\omega\eta\nu$ $\alpha\acute{\iota}\omega\nu\iota o\nu$–I Ti 1:16). The em-
ployment of the preposition   is consistent with the usage
in this connection throughout the New Testament.

V. I JOHN

This brief, but important, epistle merits separate
consideration. The characteristic Johannine emphasis upon
"the believer" rather that "the faith" is continued, the
participle being employed in five of the nine occurences.

The objects of "belief" are predominantly personal,
but also include God's love (4:16), God's testimony (5:10),
and propositional truth in relation to Christ's sonship (5:1,

5:5). John also exhorts the "beloved" to not "believe"
every spirit (4:1). This again points to the possibility of
"believing" something which does not necessarily possess ob-
jective reality, or, at least, reliability.

The personal objects of "belief" are either God or
Christ. In two instances the "name of the son" is substi-
tuted for the person; one of these employs the dative (3:23)
and the other εἰς , with no apparent difference except
that the εἰς construction is used in connection with eternal
life (5:13). The εἰς construction is used twice otherwise,
once with "the son of God" and once with "the witness."
Thus the emphasis on the εἰς relationship in regard to
eternal salvation is again stressed.

Some of the results of "believing" merit special con-
sideration. All who "believe" that Jesus is the Christ are
children of God (5:1). He who "believes" that Jesus is the
son of God overcomes the world (5:5). The one who "believes"
in the son of God has the witness in himself (5:10). Fin-
ally, the one who does "not believe" God has made him a liar
(5:10).

VI. JAMES

Although πιστεύω is found only three times in this
epistle, the emphasis justifies separate treatment. The
emphasis in James is "faith and works," rather than "faith

alone." However, his quarrel is not with the efficacy of "believing" as rightly understood, but, rather, with the wrong conception of "believing." "You believe that God is one," he says, "You do well. Even the demons believe and shudder," (2:19). Abraham "believed" God and it was reckoned unto him as righteousness, (2:23) but the living "faith" evidenced itself in Abraham's works and should do likewise in all who "believe."

The importance of this treatment is that it points to the difference in the Greek and Hebrew concepts of "believing." The Greek concept of intellectual acceptance of truth concerning persons or propositional fact is not the "believing" which is necessary to salvation. The total personality is changed as a result of the relationship which is established to God and Christ by "believing" in them. The true "believer" is one who is so affected that good works must inevitably follow.

Evidently, even at the time that James wrote his epistle, there was creeping into Christianity the false concept of "believing" as a mere intellectual acceptance.

VII. HEBREWS, I PETER, JUDE

These books contain the remainder of the New Testament usages of πιστεύω , and are included for the sake of completeness. In Hebrews it is stated that "we who have be-

lieved" have entered into (the promised) rest (4:3), and that whoever would draw near to God must "believe" that he exists (11:6), thus making "believing" the sine qua non of the divine-human relationship.

Peter contrasts "believing" with "seeing" Christ (1:8), again pointing to "faith" as the "sight of the soul." He also asserts that "he who believes" in Christ will not be put to shame (2:6); Christ will not fail those who are in the proper relationship to him through "believing." Peter employs, in the above passages, the prepositions ἐις and ἐπι in stating the relationship to Christ, thus agreeing with the other writers.

Jude states that those who did not "believe" during the exodus from Egypt were destroyed (v.5) as a warning to future generations.

VIII. SUMMARY

It is seen from this study that πιστεύω may have a variety of meanings. These will be discussed briefly, with a final consideration of the unique Christian meaning.

The most general meaning could be defined as having inner knowledge or conviction, involving both the intellect and the emotion, of the actuality of something. Thus, the demons "believe" and tremble, and it is possible to "believe" that which is false. This applies most commonly to factual

knowledge, including propositional truth concerning God and
Christ, but may also apply to personal communication such as
the message of the Old Testament, the words of the angel
Gabriel, and the message of the Gospel. The writers of the
New Testament state the obvious fact that without this "be-
lief" it is impossible to come into relationship with God,
but they do not state that this is all that is involved in
coming into relationship with Him.

The term "the believers" comes into common New Testa-
ment usage as a term for those who have come into the "faith"
relationship with God, and is frequently used without quali-
fication.

In the passive sense the word means "to entrust."
The idea conveyed is of something placed by one into the
care of another, with confidence that it will be properly
cared for.

The Christian meaning can best be understood through
a consideration of the prepositionally expressed personal
inter-relationships involved. It must first of all be noted
that "believing God" and "believing Christ" are to the New
Testament writers at least similar states if not identical.
In the New Testament the preposition $\varepsilon \acute{\iota} \varsigma$ takes only God or
Christ as its object. In the majority of cases the object
is Christ, and this relationship will be considered as giving
the most insight into the problem. "Believing $\varepsilon \acute{\iota} \varsigma$ Christ"

seems to convey the Hebrew idea of "belief"[2] as a casting
of oneself in utter dependence upon another personality, so
that an interpersonal relationship is thereby established.
It is thus a state of intimate union, involving a complete
alteration of the human personality, as indicated by James
in his discourse upon good works.[3] In this resultant state,
inner or "extra-sensory" interpersonal communication is nor-
mal, and the human personality is enabled to perceive the
will of the divine. Furthermore, the power of the super-
natural personality is available to the human personality.
In brief, the "faith" relationship has been established.

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2 See (Chapter II, p. 3) above.
3 Jas 2:26, See pp. (15 and 16 in this chapter) above.

CHAPTER V

πιστός

πιστός is the third important word in the group under study, and the last to receive extended treatment. Being an adjective, it serves to enlarge and amplify the meanings as expressed by the noun and verb thus far studied.

I. GOSPELS

πιστός is found only in the sayings of Christ, and aside from the instances of admonition directed towards the hearers themselves, modifies either "servant" or "steward."

"Faithfulness" is qualified by "over a little" (Mt 25:21, 23), "in a very little" (Lu 16:10, 19:17), "in the unrighteous mammon" (Lu 16:11), "in that which is another's" (Lu 16:12), and, by contrast, "in much" (Lu 16:10). "Faithfulness" in these things results in being entrusted with true riches (Lu 16:11), and being given that which is one's own (Lu 16:12). A principle is established thereby in the individual life, so that as he is "faithful" in little, he will also be "faithful" in much (Lu 16:10). The reference is uniformly to material possessions. The theme throughout is that "faithfulness" over the insignificant and transient is the means of qualifying for a better stewardship.

Once the terms "faithful" and "wise" are used together,

and twice "good" and "faithful." It would seem that there
is a close connection between "faithfulness,""goodness,"
and "wisdom."

In the single Johannine reference, Christ exhorts
Thomas to be not "faithless" (ἄπιστός) but "having faith"
(πιστός) in relation to himself. Here the active sense is
introduced, that of "having faith," in contrast to the pre-
vious passive sense of "being worthy of having faith placed
in one." Better English equivalents would be "trusting" and
"trustworthy," but to avoid confusion, "having faith" will
be used to express the active sense. The problem is made
apparent when one considers that ὁ πιστός can be either
active or passive, as determined by the context. The mean-
ing as set forth in the above Johannine passage is clearly
that of one who "has faith" in the person of Christ, with
all that is implied by that state.

II. ACTS

Although found only four times here, these instances
serve to add to the understanding of πιστός , and will be
treated individually.

The first reference is to οἱ πιστοί --"the be-
lievers" (10:45). Here the active sense is indicated, the
enlarged meaning being "the ones having faith in Christ."
This is a common meaning throughout the remainder of the New
Testament.

Timothy is described as the son of a Jewish woman who "had faith" ($\gamma \nu \nu \alpha \iota \kappa \grave{o}\varsigma \ \mathcal{I}o\nu \delta \alpha \iota \acute{\alpha}\varsigma \ \pi \iota \sigma \tau \tilde{\eta}\varsigma$--16:1). Again the word implies the above meaning.

An Old Testament quotation (Ac 13:34) demonstrates a further meaning, this time impersonal. The literal interpretation is "I will give you the holy things of David the trustworthy ($\pi \acute{\iota} \sigma \tau \alpha$) things" (Robertson). The sense is that of something which can be relied upon.

III. PAULINE EPISTLES

These will be considered together with the exception of the Pastoral Epistles, which will be considered separately.

Other Pauline Epistles. In studying the Pauline epistles, one is immediately struck by the fact that $\pi \iota \sigma \tau \acute{o}\varsigma$ is not found in Romans, and that in the Pastoral Epistles the number of occurrences is greater than in the others combined.

The word modifies "God" three times (I Co 1:9, 10:13, II Co 1:18), "Christ" once (I Th 5:24), and "the Lord" once (II Th 3:3). Besides these, it modifies "brethren" (Col 1:2), "brother" (Tychius and Onesimus - Col 4:7, 9), "minister" (Eph 6:21, Col 1:7), "steward" (I Co 4:2), Paul himself (I Co 7:25), Abraham (Ga 3:9), and Timothy (I Co 4:17). Thus, it may be applied to God, to Christ, and to man.

$\pi \iota \sigma \tau \acute{o}\varsigma$ is qualified by "in the Lord" ($\varepsilon \nu \ \kappa \nu \rho \acute{\iota} \omega$)

three times (I Co 4:7, Eph 6:21, Col 4:7), "in Christ" (
$\chi\rho\iota\sigma\tau\tilde{\omega}$ --Col 1:2), and by "having obtained mercy from God
to be" (I Co 7:25). When qualified, therefore, it is al-
ways in reference to God or Christ. A perusal of the con-
text indicates that, in general, this qualification is im-
plicit in the remainder of the references.

The stated results of being $\pi\iota\sigma\tau\acute{o}\varsigma$ are only two in
number, but interesting. Paul states that God is "faithful"
and that "our word to you has not been yes and no." (II Co
1:18). Because God is "faithful," man can speak positively.
Secondly, those who are "of faith" are blessed with Abra-
ham who had "faith" (Ga 3:9). "Having faith" was the means
of Abraham's being blessed, and is the qualification which
must be met by all who seek a like blessing.

The words associated with $\pi\iota\sigma\tau\acute{o}\varsigma$ are love ($\alpha\gamma\acute{a}\pi\eta$ --
I Co 4:17, Eph 6:21, Col 4:7, 9) and saints ($\alpha\gamma\iota o\iota\varsigma$ -Col 1:
2). Also, God is "faithful" and so will not allow the "be-
liever" to be tempted beyond endurance (I Co 10:13), Christ,
who calls one, is "faithful" and "will do it" (I Th 5:24),
and the Lord is "faithful" and will strenghten one and guard
him from evil (II Th 3:3). "Faithfulness" is thus associated
with the other characteristics of the Christian life, and, as
applied to God or Christ, implies that the "believer" may re-
ly upon him to supply whatever is needful.

The antonym to $\pi\iota\sigma\tau\acute{o}\varsigma$ is $\acute{a}\pi\iota\sigma\tau o\varsigma$ (II Co 6:15), as
has already been observed in John.

πιστός   as a substantive for "the believers" is
found only once, in marked contrast to the Pastoral Epistles.

Pastoral Epistles. Here πιστός is seldom qualified,
referring to "the believer" or "the believers" with no fur-
ther description (I Ti 4:3, 10, 12). Thus, at the time of
the writing of these letters, the word was understood in
Christian faith."

In addition to modifying the words mentioned in the
other epistles, "faithful" is employed in the phrase "faith-
ful is the word" (πιστός ὁ λόγος   ), which is somewhat
peculiar to this section, occuring six different times (I Ti
1:15, 3:1, 4:9, II Ti 2:11, Tit 1:9, 3:8). Twice the phrase
"and worthy of full acceptance" is added (I Ti 1:15, 4:9).
Perhaps that is as good an interpretation of the expression
as could be divised.

Once more a solitary antithesis is interest. Al-
though man is "unbelieving" i.e. εἰ   ἀπιστοῦμεν   ,
Christ remains "faithful," for "he cannot deny himself"
(II Ti 2:13). Christ, by virtue of his very nature, is
πιστός   .

IV.   HEBREWS

The Epistle to the Hebrews is concerned with the de-
monstration of the unity of the Old and New Testaments. In
four of the five instances πιστός modifies either God or

Christ (2:17, 3:2, 10:32, 11:11), the exception being Moses, who is described as "faithful in all God's house as a servant" (3:5). Christ is described twice as a "faithful high priest" (2:17, 3:20) who carries out God's will completely, thus fulfilling the typology of the Old Testament priesthood.

One reference furnishes us with another insight into the meaning of πιστός ; because "he who promised is faithful," the Christian is exhorted to "hold fast the confession of our hope without wavering" (10:23). This is probably as good an illustration of both the active and passive senses as can be found.

V. CATHOLIC EPISTLES

These again confirm the general meaning and usage of πιστός , but add some important facets. Silvanus is described as a "faithful" brother (I Pe 5:12), twice God or Christ is modified (I Pe 4:19, I Jo 1:9), once it is used substantively (I Pe 1:21), and once in the somewhat unique construction of πιστὸν ποιεῖν , which seems to mean "to do faithfully," or "to do a faithful thing" (III Jo 1:9).

Christ is described as "faithful and righteous (πιστός κ. δίκαιος) so as to forgive us our sins" I Jo 1:9). Thus, the "faithfulness" of Christ is one important element in the atonement.

atonement.

The relationship of πιστός , God, and Christ is well made in the reference to "the ones through him (Christ) having faith 'into' God."

The active and passive aspects are well illustrated by "entrust (παρατιθέσθωσων) their souls to a faithful creator" (I Pe 4:19). God's "faithfulness" should elicit the "entrusting the soul" response of man's part.

VI. REVELATION

In contrast to the paucity of occurrence of the other words studied, πιστός is found several times in Revelation. Three times it modifies God or Christ (1:5, 3:14, 19:11), twice "three words" (οἱ λόγοι - 21:5, 22:6), once "Antipas my witness" (2:13), once "those with him" (Christ), (17:14), and once the understood subject of the verb, (2:10).

Some unusual expressions are encountered in Revelation. "The faithful witness" (ὁ μάρτυς ὁ πιστός) is found three times, twice describing deity (1:5, 3:16), and once a man (2:13). "The faithful words" (οἱ λόγοι πιστοὶ) occurs twice (21:5, 22:6). "Faithful" and "true" are combined three times (3:14, 19:11, 21:5).

The Christians are exhorted to be "faithful unto death" (2:10); this adds to the force, if not to the understanding, of the word.

Revelation is unique in that the Hebrew word "Amen" ('Amēn)[1] is used substantively for "Christ." It is modified by "faithful and true witness" (ὁ Ἀμὴν ὁ μάρτυς ὁ πιστὸς κ. ὁ ἀληθινός—3:14). This is a fitting final statement in the study of πιστός, bringing together the Hebrew and Greek meanings and adding "true" to complete the concept.

VII. SUMMARY

The adjective πιστός is seen to have both an active and a passive sense. In the active sense it is the equivalent of "having faith." In the plural it is used substantively to mean "those who have faith." This latter is especially common in the New Testament.

The passive meaning of πιστός is the more important. As applied to man it means trustworthy or dependable. As applied to a personal communication it means worthy of acceptance. The passive meaning in general is "that which can be depended upon."

πιστός is also applied to diety. Christ is, by his very nature, πιστός. The Creator is πιστός, and man is therefore exhorted to entrust his soul to Him. In a final reference the word ἀμὴν is used for Christ, modified by πιστός and ἀληθινός. This calls attention to the Hebrew 'āman and the concept of something which can be absolutely trusted or depended upon.

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1 See discussion of this word group in Chapter Two.

In Conclusion, the active meaning of the word is "having faith," and the passive meaning is "completely trustworthy or dependable."

CHAPTER VI

OTHER RELATED WORDS

1. ἀπιστός

Although found comparatively often (twenty-three times) in the New Testament, ἀπιστός contributes relatively little to the understanding of the this word family. The references not evenly distributed, tending to be grouped around certain topical centers, i.e. five times in Paul's discussion of marriage of "believers" and "unbelievers" (I Co 7:12-15), and found only in the Gospels, Acts (once), Pauline Epistles, and Revelation (once).

As would be expected, the meaning is opposite to that of πιστός . This is defined by "do not be unbelieving but have faith" (μὴ γίνου ἄπιστος ἀλλὰ πιστός- Jo 20:27).

As with πιστός , a serious difficulty is encountered in separating the active and passive senses. "Unbelieving" will be used to translate the active, and "unbelievable" the passive, sense of the word.

In all except five instances, and exclusively in Pauline writing, the word is used substantively, generally unqualified, meaning "the unbelievers." It is thus seen to have acquired a specialized New Testament meaning. The "unbelievers" (II Co 6:15), comparing such a union to that of Christ with Belial, the temple of God with idols, or light

with darkness. "Unbelievers" are associated with the cow-
ardly, the polluted, fornicators, sorcers, idolaters, and
all liars, and are consigned to the lake of fire (Re 21:8).
They are also associated with the corrupt (Tit 1:15) and
with disowning "the faith" (τ. πίστιν ἤρνηται I Ti 5:8).
Thus is is seen that the "unbeliever" is the opposite of the
one "having faith," and that his end is eternal damnation.
While the object of unbelieving is never made explicit, it
must be inferred - that it is the same as that of πιστός ,
namely God or Christ or truth relating to them. There are
no instances in which the word is employed in a sense which
indicates other than a negative bias. Christ refers to his
as an "unbelieving and perverse generation (ῶ γενεὰ ἀπιστος
κ. διεστραμμένη Mt 17:17, Lu 9:41). This, along with the
strong expressions in Pauline writings and Revelation, would
seem to indicate a dynamic "rejection of faith"rather than
a neutral "lack of faith."

In a single case the word must be translated in the
passive sense of "unbelievable" in the question as to why
it should be thought "unbelievable" (τί ἄπιστον κρίνεται)
that God should raise the dead (Ac 26:8).

ἄπιστος , then, has the opposite meaning to πιστός ,
and like it may convey both the active and passive sense. It
has acquired a specialized Christian meaning of "those who
do not have faith," and conveys the idea of rejection rather

than of neutrality. The end results of this state are indentification with evil and eternal damnation.

II. ἀπιστέω

ἀπιστέω conveys a meaning for which there is no precise equivalent in the English language. Our concept of "unbelief" is that of a deficiency or absence of "belief," while ἀπιστέω may, in the active sense, convey a more positive force of "refusal to believe" or "to reject" as will be seen. It is found only six times in the New Testament, plus two occurences in the probably ungenuine part of the last chapter of Mark. The other occurences are well distributed, however, and the word merits investigation.

It is notable that deity is never described as "disbelieving." This seems to be limited to man. In three instances the disciples "disbelieve" the fact of Christ's resurrection (Mk 16:11, Lu 24:11, 410, once Paul's hearers "disbelieve" his word (Ac 28:24), while in the remainder of the cases the references are to "those who disbelieve" in general.

The stated objects of "disbelieving" are the fact of the resurrection (Mk 16:11, Lu 24:11), the testimony of others to this fact (Lu 24:11), and Paul's message (Ac 28:24). In the other four instances the object is not explicit, the context indicating that, implicitly, "unbelieving" is equi-

valent to rejecting both the person and message of Christ.

The results of "disbelieving" are condemnation (Mk 16:16 - probably not genuine) and the entering into a state in which "the stone rejected" by the "disbeliever" will become "the head of the corner." (I Pe 2:7) Negatively, "disbelieving" does not affect God, he remains πίστιν (Ro 3:3).

Once it is stated that "they disbelieved" because "it seemed to them an idle tale" (Lu 24:11). In a second case they "disbelieved for joy and wondered" (Lu 24:11). This confirms the rather obvious fact that "disbelief" may result from a lack of conviction as to the actuality of something.

The participial form is used only once (I Pe 2:7), but it is important in that it includes all those who reject the Christian "faith."

ἀπιστέω is contrasted with "convinced" (ἐπείθοντο - Ac 28:24), with the "faith of God" (τ. πίστιν τοῦ θεοῦ-Ro 3:3), and with "remaining faithful" (πιστός μένει -II Ti 2:13), it is thus the antithesis of πιστεύω in all aspects.

In summary, ἀπιστέω seems to have two different connotations in the New Testament. The first is the more general sense of refusal to credit something because of insufficient evidence. The second is the more forceful idea of actively rejecting a truth or a person in spite of adequate evidence.

III. ἀπιστία

Although found only eleven times in the New Testament, ἀπιστία is well distributed and contributes to the understanding of the word family.

The object of "disbelief" is never expressed. In the gospels it is evidently concerned with the person of Christ, and elsewhere a relationship to God or Christ is implied. It seems to have acquired a meaning which would have been understood by the readers without qualification.

The results of "disbelief" are, as would be expected, negative. Christ marveled at the "disbelief" of the people (Mk 6:6), upbraided them for it (Mk 16:14), and was kept from performing his mighty works by it (Mk 13:58). Because of it the Jews were "broken off" (Ro 11:20), and Gentiles who persist in it will not be "grafted in" (Ro 11:23). Because of "disbelief" the Jews were unable to enter into the "promised rest" (He 3:19). By means of "disbelief" one "wavers" (διεκρίθη - to dispute, to be divided in one's mind - Robertson) concerning the promise of God (Ro 4:20), and one may act ignorantly in "disbelief" (I Ti 1:13).

Contrary to "faith" and "faithfulness," "disbelief" is never attributed to deity. It is again seen to be a distinctively human state.

As would be expected, "disbelieving" is the antithesis of "believing." This is established by the well know "I be-

lieve ($\pi\iota\sigma\tau\epsilon\acute{u}\omega$); help my unbelief" ($\mathring{\alpha}\pi\iota\sigma\tau\acute{\iota}\alpha$ -Mk 9:24).

"Disbelief" is associated with "hardness of heart" ($\sigma\kappa\lambda\eta\rho\sigma\kappa\alpha\rho\delta\acute{\iota}\alpha\nu$ -Mk 16:14), and "an evil heart" ($\kappa\alpha\rho\delta\acute{\iota}\alpha$ $\pi\sigma\nu\eta\rho\grave{\alpha}$ $\mathring{\alpha}\pi\iota\sigma\tau\acute{\iota}\alpha\varsigma$ -He 3:12). It thus may be more than a neutral attitude, and have definite negative psychological and moral associations.[1]

The dynamic aspects of $\mathring{\alpha}\pi\iota\sigma\tau\acute{\iota}\alpha$ are confirmed in other passages. It is possible to "persist" ($\mathring{\epsilon}\pi\iota\mu\acute{\epsilon}\nu\omega\sigma\iota\nu$) in it (Ro 11:23), the Jews were "broken off" because of it (Ro 11:20), it effectively prevents entrance into the "promised rest" (He 3:19), and is spoken of in "does their disbelief nullify the faith of God" (Ro 3:3) as though it possessed potency.

In summary, "disbelief" is the antithesis of "faith," and involves a negatively dynamic attitude, associated with inner moral evil. It follows that the results are directly opposed to those which result from "faith." Like "faith," it has acquired a specialized New Testament meaning, which might be defined as "rejection of God and or Christ, along with the truth concerning them."

IV. $\pi\iota\sigma\tau\acute{o}\omega$

$\pi\iota\sigma\tau\acute{o}\omega$, found only once in the New Testament (II Ti

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[1] While this negative aspect is not made explicit in every reference, and while Paul described himself as "acting ignorantly in disbelief" (I Ti 1:13), it is impossible to ignore this general implication. In Paul's case, he states that his actions as a result of this state were evil, and required the forgiveness of God.

3:14), serves further to enrich the meaning of the word
group. Here Timothy is exhorted to continue in what he has
learned and "firmly believed." The solitary occurrence is
of significance in that it indicates that other words of the
family have largely taken over the meaning which πιστόω
originally conveyed.[1] Thus "faith" and "believing" have,
at least at times the element of firmness and endurances.

VI. πιστικός

This word is found only twice in the New Testament
(Mk 14:3, Jo 12:3), both times in references to the anoint-
ing with nard, which is described as πιστικῆς or "pure."

This usage brings out an aspect of "faith" which
serves to enrich our understanding of this group. That which
is πιστικός is genuine, pure, unadulterated, can be com-
pletely depended upon. This, then, is one of the qualities
which are encompassed in describing God as "faithful" and man
as "having faith in God."

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1 See discussion in chapter II.

CHAPTER VII

SUMMARY AND CONCLUSIONS

The Greek and Hebrew background of the "faith motif"
has been outlined, and the eight words of the πίστις family
have each been traced through the New Testament. In con-
clusion, a paragraph summary of each of these words will be
given.

πίστις in secular Greek has the meaning of confidence
or trust in relation to persons, and intellectual conviction
regarding propositional truth in relation to facts. In the
New Testament the interpersonal aspect is stressed, more
particularly the interpersonal relationship between God and
man. In the New Testament, πίστις is a term generally ap-
plied to the interpersonal relationship between God and man
which results from man's having been united with Christ.
It may be described as the creator-creature relationship.

ἀπιστία , like πίστις , is seen to have acquired, in
the New Testament, a meaning different from the secular
meanings of uncertainty, distrust, or doubt. ἀπιστία denotes
a negatively dynamic attitude, associated with inner moral
evil. It may be defined as that state which results from
the personal rejection of God or Christ, along with the
truth concerning them.

πιστεύω in the New Testament has nearly the same mean-

ing as in secular Greek. It may mean to put trust or con-
fidence in a person or thing, and, in the passive sense, to
entrust. The New Testament writers place emphasis upon the
inner, emotional aspects of confidence or trust in a person.
The real force of New Testament thought, however, is conveyed
by πιστεύω εἰς with the accusative, an idiom in which only
God or Christ is used at the object of the preposition,
"Christ" being the predominate of the two. This expression
conveys the impression of movement into or joining of one-
self to, and comes the closest of any New Testament expres-
sion to the meaning of the Hebrew root 'āman. It seems, in
most cases, to express the thought of casting oneself in com-
plete trust and confidence upon another person, with a re-
sultant union of personality. In the New Testament, the per-
sonality is Christ, and the resultant union is the means of
entering into the πίστις relationship.

ἀπιστέω is employed by the New Testament writers in
the secular sense of "to place no confidence in" and "to
doubt." In some cases this "doubting" is on the basis of
insufficient evidence, but stress is placed upon the aspect
of refusing to accept, or rejecting, a person and those who
"disbelieve" are condemned. This verb seems to have a force
which goes beyond that of rejection on the basis of insuffi-
cient evidence, and in relation to God or Christ conveys the
idea of an active personal rejection.

πιστόω   has the passive sense of being firmly per-
suaded or assured. Since it is found only once in the New
Testament, it may perhaps be assumed that, to some extent,
this meaning has been taken over by πιστευω . Thus, it
contributes the idea of firmness or assurance.

πιστός   in the New Testament, is, in general agreement
with the secular usage. It has the meaning of that which can
be trusted or depended upon, whether in reference to persons
or things. Again the New Testament stresses the personal
aspect, and teaches that God or Christ is inherently com-
pletely reliable and dependable, and worthy of being en-
trusted with one's soul. An additional New Testament mean-
ing, found rarely in secular literature, is the active sense
of "confiding" or "faithful."

απιστος is generally employed in the New Testament in
the substantive plural form meaning "the unbelievers" are
condemned in definite and powerful terms, and the general
treatment of the term indicates that "the unbeliever" is one
who is guilty of definite rejection of the Christian "faith."

πιστικός   is employed in the New Testament to mean gen-
uine, pure, or unadulterated. This brings out another as-
pect of πιστος , pointing out the "completely dependable"
idea.

In the second chapter it was pointed out that there
have come into the stream of western thought two concepts of

"faith," the Greek and the Hebrew. In relationship to deity
the Greek concept is that of intellectual conviction con-
cerning the gods, while the Hebrew is that of a complete,
paddionate, personal committal of his entire being to God.
It has been seen that the Hebrew concept is that which is
predominate in the New Testament.

The "faith motif" must therefore be considered in
the context of man's relationship to God. God is completely
trustworthy or dependable. He is that personality upon
whom man may unhesitatingly cast his entire personal being
in complete confidence or trust. Furthermore, it is the
obligation of men to make such a personal committal, and
his eternal destiny is contingent upon his making it. Such
a committal is possible only through personal union with the
person of Christ, involving a complete transformation in the
human personality. The result of this union is the establish-
ment of the creator-creature relationship between man and God,
for which man was originally created.

"Faith" may thus be said to be the proper creator-
creature relationship of God to man, established through
union of human personality with Christ.

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