

Faith and The Faith

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“I have kept the faith.” wrote the Apostle Paul. “Contend earnestly for the faith” urged Jude. “Whom resist firmly by the faith” charged Peter. Each of these writers is referring to the same general matter, a content of truth designated **the Faith**. What is this content of truth, and why did they call it the faith? The answer is tied to a Biblical definition of the noun faith and the verb believe. The purpose of this paper is to demonstrate that **the Faith** refers to the total of promises God has made to the New Testament believer. Those promises directly affect how New Testament believers live their daily lives. Therefore, **the Faith** encompasses the Christian life, specifically in terms of God’s promises. This paper will first examine the vocabulary of faith, attempt to classify its uses and objects, and then consider specific passages which demonstrate that **the Faith** refers to the Christian Life. The Paper concludes with a list of many of those promises.

THE VOCABULARY OF FAITH

Faith and believing are not unique to only one part of Scripture, though we can see the New Testament emphasis upon faith and believing by comparing the few occurrences in the Old Testament and the abundance in the New Testament. The disparity between Old and New Testaments regarding faith and believing demonstrates another contrast between various dispensations.¹ Yet a survey of the vocabulary will illustrate both similarities and differences in thinking about faith.

The Hebrew verb אָמַן [*aman*] is translated “believe.” Hebrew doesn’t emphasize “faith” as a noun. This is similar to John’s emphasis, as he does not use the noun faith but uses the verb 85 times. For the Jews, the content of faith was wrapped up in promises and the act of believing was the focus.

The Greek noun ΠΙΣΤΙΣ [*pistis*] and is translated “faith.” The verb ΠΙΣΤΕΥΩ [*pisteuō*] and is translated “believe.” Whether we use faith or believe, we are talking about the same issue. We will later see that sometimes, perhaps often, faith refers to the content of what is believed. Faith can simply look at the act of believing. This distinction must be determined in context and is often not hard to discern. The verb *pisteuō* occurs 241 times, the noun 227 times. Paul used the noun 174 times and the verb 56 times, while the writers of the general letters used the noun 26 times and the verb 72 times.

The Hebrew אָמַן primarily involved the idea, “TO PROP, TO STAY, TO SUSTAIN, TO SUPPORT” and so “to be stayed up; hence to be firm, unshaken.”² For a Hebrew, to believe meant one was confident in a truth or a promise. It looked forward to something. A cognate of this verb is the noun/adjective אֱמֶת [*ameth*] translated “truth” referring that which is genuine and/or trustworthy. The Greek verb *pisteuō* derives from the verb ΠΕΙΘΩ [*peithō*] which means to persuade and in the middle/passive voice to be persuaded. One believes because one has been persuaded of the validity of a statement. In our world solid persuasion is often based upon solid proof and arguments. Biblical faith is not based upon visible earthly proofs or great arguments. When God told Abraham that his descendants would be numerous like the stars, Abraham had no proof and God presented him with nor arguments. Abraham was persuaded in God’s ability to make good on His promise, or to use the Old Testament idea, he was firm and unshaken regarding God’s promise.

¹ Note that this is not based on a dispensational theology or philosophy but the simple exegesis of Scripture.

² William Gesenius, *A Hebrew-Chaldee Lexicon of the Old Testament*, (Grand Rapids: Baker Book House) p. 58.

FAITH DEFINED

FAITH

While both the Old and New Testament words for faith have general meanings, Paul clarified the definition of faith in Hebrews 11:1. Faith is that which makes substantial the thing being hoped, the matter having no visible proof. The noun *ὑποστάσις* [*hupostasis*] is that which stands under to provide support, and this way it agrees with the Hebrew word *aman*. Faith involves something for which one hopes. A Scriptural hope has its basis in a promise from God, not in some human-generated desire. Paul asked in Romans 8:24, “but hope that is seen is not hope; for who hopes for what he sees?” This agrees with the Hebrews 11:1 definition: proof not being seen. So faith makes concrete or real something for which one hopes, even though it isn’t yet visible. Hebrews chapter eleven illustrates one further detail which is not mentioned in verse one; when faith makes a thing real for an individual, the individual responds with a new attitude or activity. Able offered a sacrifice (v. 4), Enoch was pleasing (by implication, in his conduct) to God (v. 5). Noah built an ark (v. 7). Abraham left for another land (v. 8) and then lived in tents as a non-resident in that land expecting God to place a city (i.e. the New Jerusalem, cf chapter 12) as opposed to tents. Abraham’s life illustrates this order of promise, hope, faith then activity. In Hebrews 11:17-19 recounts Genesis 22 and the offering of Isaac. The Hebrews passage puts details together from the larger Genesis account: Abraham had received promises (v. 17), was promised that his special descendants would come from Isaac. Abraham’s confidence in God was tested.³ He believed God’s promises regarding land, descendants and Isaac so he logically concluded God would raise Isaac from the dead if he succeeded in offering him. God promised a seed and promised it would come through Isaac. Abraham believed that promise. Over twenty years later, Abraham acted on the basis of that faith by offering Isaac. James described this act, “You see, the faith worked together with his works and from the works, the faith was matured” (James 2:22). Because faith makes a hope concrete, the one believing can act upon that the basis of that hope.

HOPE & PROMISE

Faith requires a hope which is based upon a promise from God. People hope for things every day: good things, bad things, weird things. The only hope which legitimately becomes the basis of faith is hope based upon something God promised. Titus 1:1-2 illustrates this. We have a hope which comes from⁴ eternal life, which⁵ hope God promised (Titus 1:2). God promised eternal life and that gives rise to this hope. Godliness rests⁶ upon this hope (vv. 1-2; cf. 3:7). Verse two states that God promised this life before eternal times. In eternity past, no one but God existed, therefore, this promise was not first to us, but to the Son. Hebrews 13:20 calls the Son the great Shepherd of the sheep. It further states that He was involved in an eternal covenant. Jesus identified Himself as the good shepherd and that He lays down His life for the sheep, and gives them eternal life even abundant life (John 10:11, 15, 10, 28). In John 10:11 and 15, Jesus referred to His death. In verses ten and twenty-eight, He referred to the act of giving the sheep life, His kind of life, eternal life. The great Shepherd gives His sheep eternal life. Paul tied Christ’s being the great Shepherd to this covenant made in eternity, meaning God promised it before times eternal. Since we share in the kind of life the Shepherd has, we are able to live a quality of life like His. This is godliness. It is based on a promise arising from eternal life, which becomes the basis of our hope. We can then direct faith at the promise that we can live out the kind of life Christ has, because the Shepherd is sharing His kind of life with His sheep, enabling them (us) to honor God by

³ Paul used *πειραζω* which normally means to test with the expectation of failure. Did God expect Abraham to fail?

⁴ So I take *ζωης αιωνιου* as an Ablative of Source, therefore, it isn’t hope of getting eternal life but arising from it.

⁵ So I take the feminine relative pronoun *ην* back to “hope” not “eternal life”

⁶ So I interpret the preposition *επι*.

using that life. The promise is that we can live out eternal life. The hope is that we can do this. Faith makes it real and while it is doing so we then live it out, and in so doing, honor God.

This progression of promise - hope - faith can be seen in God's promise to Israel of the resurrection of the body (Acts 23:6; 26:6-8). Israel's hope of resurrection rests on this promise. The message of Christ's resurrection was one demonstration of the validity of this promise (Acts 26:23). This was the message Paul faithfully announced, instructing people to believe in this resurrected Christ (Acts 26:18). Further, from the time of Abraham until the time of Christ, God made promises to the nation Israel, not to the Gentiles. He let the Gentiles go their own way (Acts 14:16). As a result, the Gentiles were aliens from the covenants consisting of promise. Since they were without promises, they were without hope (Ephesians 2:12). Hope requires a promise, and God hadn't given promises to the Gentiles.⁷ He had not made covenant promises with them (as with Abraham and Moses), nor had He promised them resurrection (though later Scriptures reveal He will resurrect them).⁸

Uses of the word "faith" in popular vernacular which do not align with the Biblical definition

OPINIONS: Many people use the word "faith" or more often "believe" in a sense distinct from the Bible's use of the word. It is necessary to distinguish these uses from how the Bible defines or understands faith. In non-religious situations one might say, "I believe we have the right to ..." In this case, what they mean is that they are of the opinion regarding a right. Their opinion may be right or wrong. Their opinion may be based on accurate information or skewed or even wrong information. In the latter case, one might claim to believe that an individual is guilty of something, when all the evidence states otherwise. Sometimes an opinion may be wrong because it is based upon one's interpretation of the data. One might see something unusual in the sky and state, "I believe in alien beings from outer space, because I saw them." Indeed, I saw a large red object hover in the sky for over half an hour once. I do not know what it was, but for me to claim that it was aliens from space is groundless without further information. Again, were I to make such a claim, I would be stating an opinion. Believing is not an opinion. Faith is founded on a specific promise by God made to a specific individual or individuals. Therefore, such opinions are not a matter of faith.

HISTORICAL FACTS: Sometimes people misuse the word believe to refer to historical events, "I believe George Washington was the first president of the United States." "I believe we've launched men into space and even visited the moon." Neither of these are matters of faith. Faith involves a specific promise from God to a specific individual or individuals. Statements regarding historical facts are an acknowledgement that a fact is true. Faith has a basis in facts, but it must have a promise as a basis for hope. Stating that George Washington was the first president of the United States involves no promise. Citation of historical facts is not believing. However, faith can involve historical facts. Was and is Jesus Christ a real person? Yes. Did He die upon a cross? Yes. Did He rise again from the dead? Yes. Even though I may not have been an eyewitness to those events anymore than I have been an eyewitness to George Washington's existence, Aristotle's, or Julius Caesar, others have been eye witnesses. Yet many non-eyewitnesses acknowledge the life, death and sometimes even the resurrection of Jesus Christ

⁷ We could argue that God had made a general promise to all mankind that He would never again destroy the entire planet with a universal flood. However, in the context, Paul refers to special promises entailing blessings, a King (Christ), and even the promise that God would be their God. These latter promises constitute Paul's concern.

⁸ Because God had promised no resurrection to the Gentiles, the Gentile nations normally mocked the idea of resurrection (cf. Acts 17:32, especially verse 18 where the philosophers think that "resurrection" is a deity; 26:23-24 where Festus thinks Paul is insane for believing in the resurrection, which means in his earlier comments in 25:19, he thought Jesus wasn't dead or hadn't died but continued to live). Most Gentile nations hold to an afterlife apart from resurrection or some form of repetition such as incarnation.

without Biblical faith. They simply acknowledge a set of facts, but do not believe in the promise of salvation based upon His death for sins and resurrection. This is not faith.

Hebrews 11:3 provides a misunderstood example of this matter. The ESV translation reads, “By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible.” Compare this to a more literal translation of the Greek text, “By faith we are mindful that the ages were adjusted by an utterance of God, to the point that the things being seen have come to be from things not being seen.” This verse is not about the creation of the universe, though that has been a common interpretation. This is about the adjusting of the ages. An age is a segment of “time”⁹ during which God makes known an aspect of His character to His intelligent created beings (cf. Ephesians 2:7). The word “ages” occurs 122 times in the New Testament. Most of the New Testament letters have a few occurrences each, but the book of Hebrews has fifteen occurrences of “age” or “ages.” It was a big part of Paul’s argument in the letter. The Son is the agent through Whom God the Father made the ages (1:2). These Hebrews believers had tasted the power of the coming age (6:5). Instead of suffering often, Christ was manifest once for all to displace sins by His sacrifice. He did this at [upon] the consummation of the ages (9:26). This consummation involves the bringing together of matters for the completion of a purpose. We might say that the preceding ages were all moving towards this point: Christ’s sacrifice. This is not to say that nothing lies beyond this, for often in Hebrews it is stated that there are still a plurality of ages to come. However, in the context of the book of Hebrews, the Hebrew Christians needed to understand that God did not impose the Law that it might remain in effect forever. It was a point in the progression of ages moving toward Christ’s sacrifice. These believers who wished they were still operating in the legal age were failing to appreciate the present benefits of being in the age to which previous ages were moving. They had no more need of continued sacrifices and temple rituals for approaching God. Jesus’ Christ’s sacrifice, burial, resurrection and ascension had made all that unnecessary. So the present things which we observe were not put in place by the visible things, i.e the earthly temple, priests, altar, sacrifices, but by things not seen: heavenly temple, throne of grace, seated High Priest. By faith, they could be mindful that the ages were adjusted exactly as God intended. Faith indicates that God has a promised benefit for believers in this present age, rather than in the past age. Therefore, we should be mindful of God’s plan and purpose.

OBSERVABLE SCIENCE: What I’ve said about historical matters is also true for matters of science: I believe in gravity. No, we have been taught about gravity and accept that it is a valid explanation for the phenomenon we experience. We have observed the effect of gravity, and faith involves a hope with no observable proof.¹⁰ Recall, God promises forgiveness, yet we can’t observe forgiveness. No concrete evidence exists that our sins are forgiven when we believe in Jesus Christ. In fact, on one occasion, Jesus healed a man so that those around Him might believe that He has authority to forgive sins (Matthew 9:6). It would have been easy for Jesus to say that the man’s sins are forgiven, because who could prove Him wrong? No verifiable evidence existed. It was harder to say, “Get up, and walk,” because the people could verify if the man’s paralysis was ended (v. 5). Jesus, therefore, healed the man of his paralysis to demonstrate He had authority to do what they could not observe. True science is based upon testable observation, not faith.

TRUST: Trust is not faith. Trust is an attitude which results from faith. For some, this is the most controversial statement, because many define faith as trust. Translators used some form of the English word “trust” 139 times in the New American Standard Bible, 148 in the English Standard Version, and 191 in the Authorized Version. Some form of the Hebrew word *batach* and the Greek *peithō* are

⁹ For lack of a better expression.

¹⁰ We might jokingly state that gravity promises we will return to the ground if we jump. This isn’t a promise.

predominantly translated trust.¹¹ The Hebrew word *batach* is translated “trust” 95 times in the NASB. The Greek *peithō* is translated by several words, predominantly “confidence” as well as “trust.” The Hebrew *amen* involves some idea of confidence or trust in about half its occurrences.

Trust is the the attitude which results from faith. One can have trust without faith. God warned Israel that if they disobeyed Him, their misplaced trust [*batach*] in high and fortified walls could not save them from their enemies (Deuteronomy 28:52). Trust in a high fortified wall is based on visible evidence: height, thickness, reinforcement, not faith. When the Assyrian king’s emissary spoke to the people of Jerusalem, he warned of trusting in Egypt to help them (2 Kings 18:21). This was not faith in Egypt, but trust or confidence that Egypt with its army could help or protect Judah. It was based on understanding what an army could do. It may have been trust in an inadequate object, but it demonstrates trust versus faith. Faith would be exemplified in God’s promise that by walking around a city and blowing horns God would cause the walls of Jericho to fall (Joshua 6:2-5). No evidence existed or exists that such actions could produce such a result. It was God’s promise, backed up by God’s work. The walking, blowing of trumpets and shouting were actions expressing trust, and this based on faith in God’s promise regarding the city and its wall. Faith made the promise real, so the people could act upon it confidently or in trust. So, while faith could be the basis of trust, the two are not the same.

The same is true of the New Testament word *peithō*. Though the Greek *pistis* is based on this root, the two do not share the same definition. While illustrating a principle, Jesus spoke of a man relying or trusting [*peithō*] in armor (Luke 11:21-22). He also spoke about people who trusted in themselves regarding their righteousness (Luke 18:9). Paul found himself in a situation in which he could not trust in himself to save his life (2 Corinthians 1:9). Paul stated that we are those who do a priestly service by the Spirit and do not trust in the flesh (Philippians 3:3). None of these texts require the involvement of faith. Rather they involve confidence or trust-or the lack- in a man’s physical armor, one’s righteousness, one’s ability to save one’s life, and one’s ability to serve. Trust does not require faith. Trust can be based upon faith. Paul trusted [*peithō*] or was confident that God would finish in the Philippian believers the work He had begun in them (Philippians 1:6). Paul trusted this, because God had promised this (cf 1 Thessalonians 5:9; 2 Thessalonians 2:13-14; Romans 8:28-30), and Paul believed that promise. Because the promise was real to Paul by faith, Paul could then trust in it. Yet in the Philippian text, Paul also had this trust because he observed (hence not faith) positive attitudes and behavior among the Philippians (1:7-9).

TRUST AND THE CHAIR: This brings us to the illustration of the chair. As believers, we feel compelled to explain faith to the unsaved so they know precisely how to respond to the gospel. So, I have often seen individuals use a real chair in attempting to explain faith. The person points to the chair and might say that faith is like looking at the chair and then sitting on the chair. However, this disagrees with the definition in Hebrews 11:1. Faith involves something for which we hope, something for which no **visible proof** exists. Yet we can see the chair. We’ve seen other chairs and we know how chairs work. Even if someone had never seen a chair, most people could look at a chair and determine whether that item should be capable of supporting them. The chair illustrates trust. Faith would be closer to pointing at nothing, and claiming that if one sits at this spot where nothing visible or tangible exists, one will be supported, and saying “Yes, I believe I can sit there and be supported.” Preceding to sit is then the trust which results from faith in the promise.

¹¹ The Hebrew *batach* בַּטַּח is built on three radicals ב -house or tent, ט - clay, ח- wall. The combined idea was a house with a clay wall rather than a fabric or animal skin wall. The permanent structure as opposed to a tent had a greater sense of permanence and this is the basis of trust.

COMMITMENT: Faith is not commitment. Certain Bible teachers have revised the Biblical definition of faith to include commitment or obedience. Twice in Romans, Paul wrote of “an obedience of faith” (Romans 1:5; 16:26). This is not an obedience which consists of faith, but one that comes from faith.¹² Paul wanted the Roman believers to be able to believe God’s promise/s for them and from that faith to be obedient. For the New Testament believer, faith is necessary for proper obedience. For example, one of the problems addressed in this letter involved those weak in the faith (Romans 14:1). They were sensitive about certain activities: keeping sabbath, eating meat,¹³ drinking wine. Mature believers, or those strong in the faith had no problem with these matters and some preceded without regard to the weaker brothers. If we compare this context with that in 1 Corinthians 8:10, we find that the weaker brother might observe the stronger brother doing these activities and his conscience is bolstered to do the same, however, he is not doing it from faith, but merely copying another’s actions. (This is stumbling, not merely that he is mentally upset) He does not do it from faith, because he does not yet believe the promise that nothing can alter his relationship to God. Because he does not do it from faith, it is sin for him (Romans 14:22-23). This is one of several promises throughout Romans which will affect a believer’s obedience. The obedience is not the faith and the faith is not the obedience. Rather by believing the promises regarding God’s present work for the believer, the believer can obey God, not from fear but in righteousness, peace and joy (cf Romans 14:17).¹⁴

The Scriptures relate accounts of individuals who did believe, who did have faith in God, but did not consistently demonstrate commitment.¹⁵ Abraham believed God and even acted from faith (Genesis 15:6; Hebrews 11:17). Paul described Abraham as our father by a mutual faith (Romans 4:16), and yet after believing God, he and Sarah attempted to get a child by their own efforts (Genesis 16:3). When Abraham was ninety-nine years old, he laughed when God repeated the promise and pleaded with God that Ishmael might be the fulfillment (Genesis 17:17-18). He further demonstrated a lack of confidence in God when he lied about Sarah’s identity and asked her to do the same when staying in Gerar (Genesis 20:1-2, 11). Abraham’s explanation in verse eleven reveals his lack of faith and trust in God. Therefore, Abraham had faith in God in one matter but not in these later matters. Moses believed and acted by faith (Hebrews 11:23-28), yet we know that God did not allow Moses to enter the land because Moses “did not believe¹⁶ in Me” (Numbers 20:12). He did believe, but in this instance, he did not believe in God. Yet Moses’ appearance on the Mount of transfiguration demonstrates that his lack of faith did not disqualify him from salvation. Israel passed¹⁷ through the sea by faith (Hebrews 11:29), but at Kadesh-Barnea, they did not believe and refused to enter the land (Numbers 14:1-11). Like Moses, those who did not believe who were above the age of twenty were not allowed to enter the land but would die in the wilderness (Numbers 14: 28-29). They acted by faith in one instance but did not in this latter instance. This last instance is the basis of Paul’s warning that the Hebrew believers should not have an evil heart

¹² Both translations are valid grammatically, the first a Genitive of Description and the second an Ablative of Source.

¹³ They had become vegetarians because it was nearly impossible to purchase meat in Rome that had not been sacrificed to idols prior to being sold in the market. For those weak in the faith, avoiding meat altogether seemed a safer option.

¹⁴ This problem is at the heart of the Lordship salvation debate. The problem is partly resolved by a proper understanding of faith, and acknowledgement that God has made many promises to believers that are not for the unbeliever. It is necessary to distinguish what God has promised us from that which God promised us before we were saved. Those holding to Lordship salvation often confuse faith and believing as though it is always regarding the same issues or promises.

¹⁵ This gives rise to the question: How much commitment is necessary? Yet, that question is much like that of works salvation: How many good works are necessary? and its antithesis: How many failures or unrighteous works can be tolerated?

¹⁶ The verb “believe” האמנתם - Hiphil Perfect, 2nd masculine plural

¹⁷ The verb διεβησαν - Aorist Active Indicative, is 3rd plural - “they...”

of unbelief and not enter God's promised rest (not ultimate salvation)(Hebrews 3:12). Apart from this one statement, the New Testament does state that believers don't believe or are unbelieving. It does speak of believers doubting, and of actions which may be done but not from faith (Romans 14:23; James 1:6). Paul also assumed¹⁸ that we all will fail to be dependable at some point or points during life (2 Timothy 2:13). Timothy himself was struggling with being dependable, and was in danger of being ashamed of Paul and the gospel (2 Timothy 1:8). Further Timothy had stopped exercising his God-given gift, and needed to suffer hardship with Paul, implying that he was avoiding anything which brought hardship (2 Timothy 1:6; 2:3). Paul himself had to be told to get back to work (Acts 18:6-10). He later was warned by the Spirit not to go to Jerusalem and yet persisted (Acts 20:23; 21:4, 11-12). When he arrived and he was in the temple praying, the Lord appeared to him again telling him to leave and that He would send Paul to the Gentiles¹⁹ (Acts 22:17-21).²⁰ Yet Paul argued with the Lord, attempting to persuade the Lord that the people would hear him (vv. 19-20). Paul did finish well, but like many believers, he had times in which he did not obey, did not live up to his commitment, and did not believe what God had told him. These are a few examples of individuals who did believe but also failed to believe God at some point or points. These also failed to obey at some subsequent point. None of these are denials of personal salvation, but examples of failures following salvation. Faith is not commitment.

So we've demonstrated that faith is based upon a promise from God with no tangible evidence. It is not an opinion, though one may have an opinion about a matter of faith. It is not the acknowledgement of historical facts, though historical facts may be the basis of God's promise: Christ's historical death and resurrection are the basis of His promise to forgive my sins and declare me righteous. Faith is not the scientific observation of principles. Faith isn't even trust, though trust should often result from faith. Neither is faith obedience or commitment.

Types or classifications of faith

Every mention of faith in Scripture does not refer to the same type of faith. Faith differs as to object or objective. It is crucial that we understand this. If we treat all faith as the same we will run into conflict. If two scriptures appear to contradict each other, it is either because we do not understand them properly, or we are attempting to make two texts about two different matters refer to the same matter. This latter problem is common. We as believers "believed." This was a past act indicated by the Aorist tense of the verb believe in such passages as Romans 13:11; 1 Corinthians 15:2, 11; Galatians 2:16. It is also true that we "believe" as indicated by the Present tense of the verb in such passages as 1 Thessalonians 4:14; 1 Peter 1:8. This is not a contradiction. The first case looks at the act of faith which an individual initially has in the Lord Jesus Christ with the goal of being forgiven and justified. The latter texts view faith as a way of life, or an ongoing faith in promises from God for the believer. These promises are distinct because they have distinct objectives. While they are distinct, they have points of similarity. The first act is not repeated. An ungodly individual believes one time for salvation, and one time God declares him righteous (Romans 5:4). Once he has believed, he cannot be declared righteous again. The second pair of verses both look at the believer's faith in our Lord Jesus Christ with the expectation of His return and future with Him. Since He has not yet come, and we are still here, the believer can and should continue to believe the promise that the Lord could come for us at any moment. To this we can add the statement regarding faith in eating (Romans 14:2). This is not faith for initial salvation, but faith that eating will not alter God's love for the individual. It is also faith that God

¹⁸ Paul's If clause is a first class condition, posing a condition to draw the audience into a consideration, while assuming the condition to be fulfilled or true.

¹⁹ It is interesting to note, that after the Lord's assurance to Paul in Corinth that no one would harm him, that when he was doing God's will, he was indeed safe. Many of his later problems resulted from his persistent disobedience.

²⁰ I don't believe Paul was referencing one of his earlier visits, but this particular visit in Acts 21).

has created all things to be received with thanks (1 Timothy 4:3-4). Eating or not eating does not change one's relationship to God and neither is a requirement for salvation past or future. This is one illustration of the necessity to distinguish faith as regards its object.

Faith in the Old Testament and in the New Testament

Many changes and distinctions can be recognized when the present dispensation is compared to the former dispensations, especially the dispensation of Law. Elements of faith also differ between these two dispensations. As already noted, the Old Testament does not have a noun idea of faith. It is only represented by the verb "believe [*amen*]. For Old Testament individuals, faith was tied to activity. As already noted, about half the occurrences of the the Hebrew word *amen* involve some element of confidence, trust or dependableness. Most words have a range of potential meanings which are affected by context.²¹ Normally, when the verb *amen* occurs in the Niphal stem it has this sense of confidence or faithfulness. *Amen* occurs in the Niphal 45 times. Because the Niphal²² indicates reflexive or passive actions, it is normal that *amen's* meaning of a support would indicate that a thing is rendered faithful or dependable, or that an individual operates in a dependable fashion. God designated Moses, "faithful in all My house" (Numbers 12:7). The verb occurs twice in 1 Samuel 2:35, first of "a faithful priest" and then "a sure house." The Niphal form occurs with the negative particle *lo* [לֹא], "Will you be to me like a deceitful brook, like waters that fail [are not dependable]" (Isaiah 1:26, clarification mine).

The idea of believing is indicated by *amen* in the Hiphil stem. The verb occurs 48 times in the Hiphil stem, which is active causative. The verb in the Hiphil stem occurs in the well-known text, Genesis 15:6, "And He believed in the Lord ..." Jonah 3:5 states, "And the men of Nineveh believed in God." It is the Hiphil stem of this verb which indicates "faith" or "believing" as we understand it.

Of the 48 times *amen* occurs in the Hiphil, 26 state that someone/s did not believe in God or what God said, or what another told him or her.²³ Five occurrences involve warnings²⁴ not to believe (cf. Jeremiah 12:6; Micah 7:5). Twice it is used of God not placing faith or confidence in His created beings (Job 4:18; 15:15). This means that of the 49 times this verb occurs with some idea of believing, only 16 express believing in a positive sense. Of these, two are not faith in God, but Achish in David, and the simple in anything he hears (1 Samuel 27:12; Proverbs 14:15). Six more occurrences involve some uncertainty about believing, so Exodus 4:5, "that they may believe that Jehovah..." and in 2 Chronicles 20:20 God charged Judah and Jerusalem's inhabitants to believe²⁵ in Jehovah. In a similar way, Isaiah 28:16 has the Hiphil participle, "Therefore, thus says the Lord Jehovah, Look, I lay in Zion a foundation, a stone, a tested stone, a valuable cornerstone, a foundation being founded, the one believing will not be hurried (possibly "disturbed")." In this last text, it does not state what they believed, but implies believing in or upon that stone.

The Old Testament does not have a noun legitimately translated "faith." The Old Testament did not conceive of a static faith but of individuals actively believing. However, three times the New Testament quotes Habakkuk 2:4, "but a righteous one shall live by his faithfulness/firmness." The New Testament

²¹ Modern Bible students sometimes describe this as a word's semantic range.

²² The Niphal stem is classified as reflexive or passive. R. J. Williams, *Hebrew Syntax: An Outline*, (Toronto: University of Toronto Press, 1967) p. 29.

²³ All but two of these are preceded by the particle *לֹא* [*lō*], e.g. Exodus 4:1,8, 9. Isaiah 53:1 is preceded by the interrogative pronoun, "who" [*מִי*], expecting the response, "no one," and Deuteronomy 1:32 has the particle *יֵשׁ* [*eyn*] with the 2nd person plural suffix.

²⁴ These are indicate by the preceding particle *אַל* [*al*].

²⁵ These two occurrences are Hiphil Imperatives.

consistently translates this noun by πιστις - “faith.” The Hebrew noun is אמונה [*emunah*] and describes faithfulness or truthfulness in practice. Psalm 40:10 illustrates this (as do many of the Psalms) by attributing אמונה to Jehovah. David rehearsed how God had brought him out of the pit, and set his feet on a rock, put a new song in his mouth, and multiplied His wonderful things (works) and thoughts (plans) toward them (vv. 2, 3, 5). These were not examples of God having faith in David, but of God acting faithfully in regard to David. However, as the Spirit carried Paul along to quote the Habakkuk text, He changed the word from faithfulness to faith, because in this present dispensation, the righteous one does not live by being faithful, but by operating by faith. Operating by faith results in faithfulness, but all too often individuals focus on faithful activity without regard to faith in God’s specific promises to New Testament believers. We learn what is expected of us and faithfully push through in those details but in this case by our own flesh as opposed to faith in God.

The significance of these statistics is that the Old Testament does not exhibit an abundance of faith in daily living by individuals. In fact, to the contrary, it demonstrates a large degree of unbelief. I grant that Paul gives us a nice list of Old Testament individuals who did exercise faith in Hebrews 11, but within the vast text which is our Old Testament, we don’t find many outstanding examples of faith either in the specific language of faith or the character of faith.

That faith was not as common among these people who lived before our present dispensation should not surprise us. Our present dispensation or way of life is characterized by God’s grace on God’s part, but faith on our part. Paul warned Timothy about those who would divert their attention to the Law and from the dispensation, the one (i.e. dispensation) which is by faith (1 Timothy 1:4). A dispensation is a way of life, a house rule or plan for the conduct of a household. A dispensation explains how the members of a household have access to the provisions which the owner of the house makes available to them. Under Law, the people of Israel obeyed the Law to enjoy God’s promised provisions and to avoid the curses. Under Grace, believers can do nothing to get God’s blessings, we already have all spiritual blessings in the heavens (Ephesians 1:3). However, as we live by faith, we are able to experience benefits connected to those blessings. Living under the Law did not require faith. Paul wrote, “It is plain that no one is declared righteous before God by law, because the righteous one lives from faith, but the law is not from faith, but the one doing them, lives by them” (Galatians 3:11-12). As believers in this present dispensation, we are not under law but grace, and we walk not by sight but by faith (Romans 6:14; 2 Corinthians 5:7). So, while Old Testament people did exercise faith, they did not do it as a regular part of their way of life, but faith is to be the model of our way of life.

Distinct faith today (the dispensation of the grace from God)

God intends His people to live by faith. Romans 1:16 points out that the gospel is God’s power to save. God reveals His righteousness by the gospel, for it is a righteousness by faith apart from works (Romans 3:21, 22; 4:5). That is a distinct kind of righteous from works righteousness. Works righteousness would be human righteousness. Righteousness from faith in the gospel is God’s righteousness, it is imputed/credited.

Paul wrote Romans to stabilize believers (Romans 1:11; 16:25). That stability rests partly upon the gospel. If we remember how we entered our saved state, it helps to stabilize us. The gospel serves as a starting place for faith. We believe the good news and are declared righteous. but we do not enter a static existence. We go on to direct faith at other promises of God. Therefore, God’s righteousness is revealed from faith to faith (Romans 1:17). My experience is that most commentators on Romans try to interpret this in connection with initial salvation. They draw this conclusion, because most commentators fail to recognize that Romans is primarily about Christian living and is not an evangelistically oriented letter. Yet this verse reflects Paul’s very purpose, that believers become stable

so they may have an obedience which results from faith (Romans 16:26). In the single sentence of Romans 1:17, we find two kinds of faith. Therefore, believers move from faith into faith: from initial faith in Christ Jesus, into a life of faith regarding God's other promises.

Distinct Sources

By two kinds of faith, I mean faith with two distinct sources. Ephesians 2:8 includes faith in the gift of salvation.²⁶ Therefore, this faith is not human generated. It is divinely given. It has been given to to individuals to believe (Philippians 1:29). Believers have **obtained** an equally precious faith to other believers, even the apostles (2 Peter 1:1). God is the one who commanded light to shine into our hearts so we would know who Jesus Christ is (2 Corinthians 4:4). God is the one who opens hearts (Acts 16:14). All of these are various perspectives on the gift of faith, and all remind us that faith for initial salvation comes from God, not us.

Similarly, the faith by which we live is God-given. Specifically, it is produced by the Holy Spirit. Faith is one of the nine parts of the fruit from the Spirit (Galatians 5:22). It is fruit from the Spirit, because the Spirit is the source of the fruit. It is not a human product. Human fruit, or human production results in the works of the flesh (Galatians 5:19-20). The Spirit produces qualities, traits or attitudes which are Christ-like, which reflect salvation and honor God. Modern translations sometimes translate this word "faithfulness." Faithfulness is a better translation of the masculine noun *pistos* [πιστος]. Upon examining all the occurrence of the feminine noun *pistis* I have found none that require the translation "faithful" or that "faithful" makes better sense than the "faith." I'll address one example to which advocates of "faithfulness" point, Romans 3:3, "For what is it? If some do not believe, does not their unbelief render idle the faith concerning God?" Some Bible students conclude that the last occurrence of faith in this verse should be translated faithfulness, in this case "God's faithfulness." However, Paul's point is that one individual's unbelief does not invalidate another's belief in God. It is not about invalidating God's faithfulness but other people's personal faith concerning God.

In Hebrews 11:1, Paul defined the faith which the Spirit produces in the life of believers, and by which we live. That faith does not involve visible evidences. This stands in contrast to the faith of Old Testament individuals who asked for signs for their faith. God performed signs through Moses so the people would believe (Exodus 4:1-5, 8, 9, 30-31). Israel believed in Jehovah when they saw Jehovah's great hand [power NASB, ESV] (Exodus 14:31). God came down on Sinai in a great show so that the people would believe in Moses (Exodus 19:9). Gideon asked for three signs as confirmation that God was speaking with him and sending him to defeat the Midianites (Judges 6:17-21, 36-40). Even in Jesus' day, the Jews were still seeking a sign (John 4:48; 6:30), yet because of their obstinate refusal to believe, no further sign was given except Christ's death and resurrection (Luke 11:29-30). This was also true in Moses day, when the Lord charged Israel with persistent unbelief despite the signs He did (Numbers 14:11). Old Testament faith required signs - evidences that God's promises were real. It was much like the common vernacular use of "faith" and "believe" referring to ideas or actions supported by proofs for why one should hold to such an idea or action. This kind of faith is not the kind of faith which New Testament believers should exercise.

Not all faith in the Old Testament was visual or sign related. God told Abraham that he would have a biologically descended heir, and that his descendants would be innumerable like the stars are innumerable (Genesis 15:4-5). Abraham believed this (v. 6). God provided no sign or visual proofs so that Abraham would believe. He simply made Abraham a promise, and Abraham believed it. God made

²⁶ Grammatically, "this" is neuter and has no neuter referent, as grace is feminine, being saved is a masculine participle, and faith is feminine. It could refer forward to "gift," but this is less likely. When Greek uses one pronoun to refer to mixed genders it does so with a neuter pronoun.

another promise to Abraham regarding land in verse seven, which Abraham did not believe but questioned, “O Lord God, how may I know that I will possess it?” Abraham sought no sign for the first promise, but did for this second. In Romans 4, Paul referred to Abraham’s first act of faith regarding a descendant and descendants. Paul compared our faith to Abraham’s faith, “Because of this, *it is* from faith, so that *it is* according grace, that the promise would be firm for all the seed, not the *seed* from the law only, but also the *seed* from Abraham’s kind of faith, who is *a kind of*²⁷ father for us all” (Romans 4:16). Because we share the kind of faith which Abraham had in Genesis 15:6, he is a kind of father in one sphere of faith: faith in the unproved promise.

This distinction is critical to New Testament living. New Testament believers need to learn about God’s promises for them. New Testament believers need to avoid seeking proofs or signs regarding these promises. Too often, believers become distracted, delayed or altogether derailed in their Christian life as they seek proofs before preceding. Understanding the distinction between the quality of faith in the Old Testament and the quality of faith for New Testament believers affects how we think.

Distinct Objects

Two kinds of faith can also mean faith with two distinct objects, distinct promises. This distinction involves faith exercised by New Testament individuals: first at the moment of initial salvation and then in their continuing salvation or Christian life. In the former, God promised the unsaved individual righteousness and forgiveness by believing in Jesus Christ’s death for our sins, and His resurrection (cf. Acts 13:28-30, 38-39). In the latter, God has also made many other promises to individuals who already believe. God does not simply reiterate the same initial promise (We’ll return this shortly).

Faith for initial salvation and faith for living have the same quality. Both are directed at a promise from God, yet have no visible proof. Because faith is directed at something for which one hopes, and hope arises from a promise from God, initial faith is directed at the unseen promise of forgiveness and righteousness. Even those who saw Christ crucified and then saw Him alive following His resurrection, could not see our sins laid upon Him, nor could they see forgiveness and righteousness given. These promises come from God with no concrete visible evidence though based upon the concrete visible activities of Christ’s death and resurrection. Yet these promises are also based upon non-concrete visible activities, such as God the Father logically crediting [imputing] our sins to Christ, and then logically crediting His righteousness to us.

Though both faith for initial salvation and faith for Christian living have the same quality, they have different objects, different goals. Initial faith has as its goal forgiveness and righteousness. While faith for Christian living has multiple objects or goals. We have access by the faith because of the grace in which we stand (Romans 5:2). The object of this faith is access, a term used elsewhere of access to God or God’s presence. This is not a promise expressed in the gospel. Neither Peter nor Paul in presenting the good news to the unsaved, held out the promise of access to God (cf. their presentations in Acts 10 and 13).²⁸ This is a promise communicated to those who have already believed in Christ Jesus for their forgiveness and justification. The verb “have” is a perfect tense, emphasizing something established in the past but having abiding, present results. Many believers do not learn of this promise immediately upon salvation. In fact many believers never learn this promise, and think that their access to God is based upon their performance in the Christian life. However, Paul makes the point with the perfect

²⁷ “Father” is an anarthrous noun, laying emphasis on quality.

²⁸ I can’t stress enough the importance of these two passages. They demonstrate that both Paul and Peter presented the same message written in 1 Corinthians 15:3-4. However, from these texts we get to see what that message looked like in a real presentation, a real setting with a listening audience. It also shows, by omission, what was not included in the message: commitment, duty, baptism, membership, communion, etc..

tense that the believer has already been granted access by faith because of grace as opposed to individual performance or merit. Whether the believer has learned this or not, it is an established reality, hence the perfect tense. This is a promise not offered to the unsaved, but revealed to the New Testament believer. This promise demonstrates a different goal or objective from the gospel for initial salvation which we present to the lost.

THE FAITH: CHRISTIAN LIVING BASED ON GOD'S PROMISES

FAITH AND VARYING OBJECTS

One further question needs to be answered: is your faith in God or God's promise? The answer is, Yes. We direct faith at the promise from God, but we also direct faith at God. The object or goal of initial faith is forgiveness and righteousness, yet most all the statements regarding this faith in the New Testament state something similar to "in the Lord Jesus" (Acts 16:31; 11:17). Both of these statements state literally that one believes "upon," where the preposition is $\epsilon\pi\iota$ [*epi*] not $\epsilon\nu$ [*en*] or $\epsilon\iota\varsigma$ [*eis*]. This is also true of Romans 4:24, where we find that one believes **upon** the one raising Jesus our Lord. The preposition *epi* presents the idea that this faith either rests upon or is based upon the Lord Jesus or God, as opposed to being based upon the individual's works, church, baptism, etc.. The latter is more likely, as faith must first be based upon on an object before it can then rest upon that object. We also find faith "concerning Jesus Christ" (Romans 3:22; Galatians 2:16), where the words "Jesus Christ" are in the Genitive case, likely an objective Genitive, indicating Jesus Christ is the object of the faith. When Peter presented Christ to the household of Cornelius, he said, "All the prophets witness to this One, everyone believing into²⁹ Him, receives forgiveness of sins through His name." (Acts 10:43). In this case "into" indicates direction or object. With this we note Paul's words in Antioch of Pisidia, "... that through this One, forgiveness of sins is proclaimed to you . . . by this One, everyone believing is declared righteous." (Acts 13:38-39). We can state that our faith is based upon Jesus Christ, is about Jesus Christ, and is directed at Jesus Christ. Certainly, the Lord Jesus is the focus of our faith (in these texts). Yet, these passages appear to present either a dual object or an object (Jesus Christ) and an objective (receiving forgiveness and being declared righteous). We might summarize the information, we base our faith on who the Lord Jesus is and what He has done, but we do so with the objective of receiving that which God has promised.

The certainty of God's promises rest upon the character of God. God is true, and therefore His promises are sure. Paul wrote, "For the Son of God Jesus Christ, the one announced with authority through us among you, through me, Silas and Timothy, He has not become yes and no but He is Yes by Him.³⁰ For as many as *are* God's promises, in Him *they are* the YES! And through Him is our True One to God for glory through us." (1 Corinthians 1:19-20). Paul was assuring the Corinthians that he himself did not vacillate, though some claimed he did. He pointed out that, even if he did, the Son does not vacillate, and therefore, God's promises are sure. They rest upon His AMEN character, His true character ("amen" (if you recall) being the Hebrew word for truth or true.) Because of this, we can say that our faith is in God, it is faith in His ability to do what He promised. At the same time, the promise presents to us a goal, a desired objective, and so we can say that our faith is in God's promise. Yet the promise is only as good as the one promising. Thankfully, God is true and therefore faithful. Knowing and appreciating this relationship, positively affects our attitude toward God's promises. Our faith is in the God who promised.

²⁹ $\epsilon\iota\varsigma$

³⁰ or "By means of Himself" emphasizing His own character supporting His trustworthiness.

THE FAITH

The Faith is a special use of the word faith which refers to some of the Christian life. The noun πιστις [pistis] occurs with the definite article about 93 times in the New Testament. Some of these simply indicate specificity, “the faith,” this one and not another. It can also refer to faith in a context. So in Romans 3:22 we read, “but a righteousness of God through faith concerning Jesus Christ . . .” and then in verse 25, Paul states, “Whom God previously set as a place of satisfaction through the faith.” Our English Bibles do not represent the definite article in verse 25, but Paul used it to refer back to the faith in verse 22. He does the same in verse 31, referring to faith in verses 27 and 28. These two occurrences of “the faith” are saying, “the faith I just pointed out back there.” So, several occurrences of “the faith” are simply referring back to a specific statement regarding faith in the context.

In addition to general statements about faith, the New Testament writers also use “the faith” for a specific content of faith. Most Bible students recognize this usage. However, most tend to refer it either to the gospel specifically, or to all New Testament Christian truth/teaching. So, Mark Dever interprets Jude’s word, “contend earnestly for the faith” to mean “to contend together for the gospel.”³¹ Millard Erickson likewise writes, “This gospel . . . A message which does not become obsolete (Jude 3), it is the church’s sacred trust today.”³² These writers understand “the faith” to be “the gospel.”³³ Other Bible students take “the faith” more broadly of all Christian teaching. Rolland McCune appears to hold to this interpretation, writing, “This body of truth is an agreed-upon core of biblical doctrine and practice around which to organize and fellowship.”³⁴ Later, McCune writes, “Paul teaches that the local church as a whole, not a special class within the church, is the custodian of revealed truth in this age...” To both these statements, McCune appends Jude 3 as a reference. While these Bible students recognize the Faith as comprising a specific content of revelation, I disagree with the specific content to which they refer the term.

It is better to understand “the Faith” as a narrower content of truth, that which describes the Christian life. Yet even this is inadequate, depending upon what we mean by “the Christian Life.” I define “the Christian Life” as the daily relationships and activities of the believer to God, other believers, unbelievers, the world and circumstances. A narrower definition involves the meaning of “Christian,” which emphasizes the in-working of the Holy Spirit, who is our Anointing, thus constituting us Christians or “anointed ones”³⁵ as in Acts 11:26. The Scriptures present promises regarding the work of the God-head, many of which are tied to the present work of the Spirit. “The Faith” [from here **the Faith**] sums up the collective promises God has given the New Testament believer, and which form the basis of his or her Christian life.

Several passages demonstrate that **the Faith** is not the total of all Christian belief, but the collection of God’s promises which relate to the Christian life. Peter warned his readers that Satan their adversary

³¹ Mark Dever, *The Church, The Gospel Made Visible*, Nashville: Broadman & Holman, 2012, p. 43. He states the same thing in his section on *The Church in A Theology for the Church*, ed. Daniel L. Akin, Nashville: Broadman & Holman, 2007, p. 794.

³² Millard J. Erickson, *Christian Theology*, Grand Rapids: Baker Book House, 1993, p. 1065.

³³ Both Dever and Erickson may handle “the gospel” with such a breadth that it can be applied beyond the initial message for the unbeliever. I find it common for Evangelicals to use the term in this fashion. So also, D. Edmond Hiebert, *Second Timothy*, Chicago: Moody Press, 1958.

³⁴ Rolland McCune *A Systematic Theology of Biblical Christianity*, Detroit: Detroit Baptist Theological Seminary, 2010, p. 220. So also Kenneth Wuest, *The Pastoral Epistles in the Greek New Testament*, Grand Rapids: Wm B. Eerdmans Publishing Co., 1952. p. 162. So it appears with Tony Merida in, *Christ-Centered Exposition Commentary: 1 & 2 Timothy and Titus*, Nashville: Broadman & Holman, 2013, p. 214.

³⁵ This latter designation is a literal representation of χριστιανος.

walks about like a roaring lion seeking some to eat (1 Peter 5:8). He then instructed them as firm ones to resist³⁶ him **by the Faith** (1 Peter 5:9). This passage bears parallels to Ephesians 6:10-19. In both passages, the writers use the imperative to emphasize activity which the readers need to begin in short order. In Ephesians Paul used the Present Imperative “be strong” [NASB, ESV] (v. 10), and the Aorist Imperatives “put on” (v. 11), “take up” (v. 13), and “stand” (v. 14). Peter and Paul also used the same verb **ανθιστημι** [*anthistemi*] translated “resist”³⁷ in the NASB of both passages. Both passages address the believer’s response to Satan’s attack (Ephesians 6:11; 1 Peter 5:8, 9). The difference is that Peter does not elaborate upon **the Faith**, while Paul explains the believer’s defense in six parts of an armor. Hiebert states concerning Peter’s charge, “Victory lies in adhering to the work of Christ on the cross, where He defeated the devil (John 12:31-33).” Hiebert ends the paragraph with the comment, “A counterfeit gospel will not procure that victory.”³⁸ Hiebert is wrong; victory does not involve going back to the gospel (I presume he means the gospel of initial salvation). This victory involves who Christ is for the believer right now, not what He did in the past.³⁹ It is not that what He did is unimportant, but it is not the focus.⁴⁰ **The Faith** involves promises from God for the believer now, not the past. James gives us one big promise related to all this, “resist the devil and he will flee” (James 4:8).

Included in the armor are other promises. The following provide some examples. As Christ is my new reality: my life and my position, I am promised a new perspective. As He is my righteousness, I am promised no condemnation (Romans 8:1). As He is our peace, both with God and with other saints, I am promised the experience of peace related to God, other saints, and my circumstances (cf Philippians 4:7; Colossians 3:15). As He is my source of access to God, He is the object of my faith⁴¹ (Romans 5:2; Ephesians 3:12). As He is the sphere of my salvation, God has assured me that nothing can separate me from His love towards me in Christ (Romans 8:38-39). As He is the location where God utters good things about me, I know they are by grace and will not be rescinded (Ephesians 1:3, 4, 6). The armor of God provides an example of **the Faith**, and when Peter wrote, he knew that this teaching was available to his readers, presenting a summary of some of God’s promises to the New Testament believer.⁴²

While the whole armor involves various promises, **the Faith** comprises one part of the armor of God, the armor by which believers resist or stand against the Devil and his methods. The armor consists of six areas of thinking⁴³ in which the believer responds by readjusting his or her thoughts regarding Satan’s temptation and our God’s plan and provision. **The Faith** constitutes a shield. This area of thinking reminds the believers that God has many promises for the believer’s life and future. Those promises are sure because God made them. In the context of Ephesians, one promise is conspicuous, bold access to the Father by the Spirit through Christ who is our peace (Ephesians 2:14-18; 3:12). Satan does not want believers to think about God’s promises. He especially does not want believers to go and

³⁶ αντιστητε Aorist Active Imperative, emphasizing, “Resist and get to it, now.”

³⁷ The ESV has “withstand” in Ephesians 6:13 and “resist” in 1 Peter 5:9.

³⁸ D. Edmond Hiebert, *1 Peter*, Chicago: Moody Press, 1992. p. 316.

³⁹ He is now my reality (truth), my righteousness, our peace, my access (the faith), my salvation, my location of blessings (sword of the Spirit-utterances).

⁴⁰ Christianity tends to look back at what Christ did, which is vital, but fails often times to consider who He is now.

⁴¹ This is an articular use of faith, but in the whole context of the armor, it doesn’t appear Paul is pointing them to all the other collected promises, but back to their unfettered access by faith which he mentioned earlier in Ephesians.

⁴² Presuming that both of Peter’s letters were written to the same group, he references “all Paul’s letters” in 2 Peter 3:15-16, and assumes his readers are familiar with them. “All” would be all Paul had written at that time or to which Peter had access.

⁴³ The armor is a mnemonic device to aid believers in thinking through these six areas. It isn’t a “spiritual” armor.

boldly approach God. Satan wants believers to avoid God. In this case the shield reminds him of all the reasons he should turn to God, the Faithful one who has made great promises to believers.

I have previously noted that 1 Peter 5:8-9 uses **the Faith** and ties it to resisting the devil. These verses may be tied directly to the charge to the younger men (probably ones gifted as shepherds) addressed in verse five. This charge may include also the elders in verses one through four, or the whole assembly. I'm inclined to see this primarily addressing the elders and younger shepherds. They face anxieties (v. 7) but are to cast those upon Him (God, v. 6) rather than to remain anxious. In a list of promises [at the end of this paper] from God for New Testament believers, we find a set of promises regarding "asking" God and exercising other forms of communication with Him. These promises form part of **the Faith** and therefore they form part of the means by which we resist Satan.

This passage also demonstrates that this is distinct from faith for initial salvation and the faith of Old Testament individuals. First, we do not speak to the unsaved about access to God, nor all the aspects of our great salvation, or God's good words which He says about the believer. These are truths and promises for those who have already believed. Second, Old Testament saints did not have Christ as their peace. They offered multiple "peace offerings" to maintain peace between themselves and God. neither did Old Testament saints have the unfettered access to God which we experience. Their access to God involved many requirements before entering God's presence. Since we approach based on who Christ is, all the requirements have been met in Him. God gave Israel material and physically appreciated blessings, but not the blessings which are constituted by our being Christ. These remind us that **the Faith** is a New Testament reality.

Romans 14:1-15:7 addressed the matter of believers who are weak in **the Faith**. While Morris recognizes that this matter involves how a believer should live, he misunderstands "the faith." "Rather, the person he has in mind is the one who does not understand the conduct implied by faith; perhaps he is the person whose faith is ineffective. His faith is weak in that it cannot sustain him in certain kinds of conduct."⁴⁴ Rather, the matter involves mature and immature believers. Both make up normal local assemblies. Churches are not to hold immature or weak believers at arms length nor to exclude them. Healthy assembly have new believers. These believers bring the baggage of their lives - their sensitivities - with them. A former manner of life, perhaps involvement with idols and idol sacrifices, may cause new believers to worry about how anything tied to their former way of life might taint their present way of life. For this reason, some of the "weak" believers in the Roman church had decided to become vegetarians. In cities where idolatry was rampant, it was hard to purchase meat, even in the markets that had not already been sacrificed to idols. To avoid becoming entangled with those idols, some believers had decided to avoid meat. These believers were "weak in **the Faith**" (Romans 14:2). They did not yet know, or were not yet at ease with God's promises and specifically His promise that nothing could separate them from God's love. They may have feared that by eating that meat they would "fall" (v. 4). Paul assures them that they will stand, as opposed to falling, because God is able to make him stand (v. 4). This is a promise at which one must direct faith. One weak in **the Faith** would struggle with such a promise. Similar matters involved days and drinking wine (vv. 5, 21).

Paul warned Timothy of a coming time⁴⁵ when people would depart from **the Faith** (1 Timothy 4:1). If by "the Faith" Paul meant faith to initially be saved, how can these people, already unbelievers, depart from that which they don't even have? Rather, Paul was concerned about **believers** departing from the collection of promises which constitute much of the Christian life. They depart because they pay attention to erring spirits and teachings from demons. The following verses explain that the error and

⁴⁴ Leon Morris, *Romans*, Grand Rapids: Eerdmans, 1988. p. 477.

⁴⁵ καιρος emphasizes a season or extended time often with a special character.

teaching involve prohibitions concerning marriage and abstinence from food (vv. 2-3). Further, the word “teaching” [*didaskalia*⁴⁶] refers to that for learning not for one’s practice. Yet in this context it is plain that those who pay attention to these spirits expect others to practice this teaching. Frequently Paul used *didaskalia* to refer to teaching from the Bible, specifically Old Testament, which does not govern the practice of New Testament believers. The context supports this as these false spirits lead people astray, not by deviating completely from God’s Word, but by misapplying portions of God’s Word which are not authoritative for New Testament believers. God commanded a very limited diet for Israel. God does not require that diet for New Testament believers. So Paul wrote, “to abstain from foods, which God created to partake with thanksgiving by the faithful and those knowing the Truth, because every creation from God is good and **nothing is to be rejected**, being received with thanksgiving” (vv. 3b-4). Yet 2,000 years later segments of Christianity such as Adventist groups, still advocate the diet commanded under the Law, or even a vegetarian diet. Some groups are pressing regular fasting and longterm fasting as means of achieving spiritual “breath through.”⁴⁷ Some Christian organizations are encouraging a life of celibacy [don’t marry] for their workers. Paul knew that being unmarried freed his time to attend to the things of the Lord, but he didn’t think it was a spiritually superior way to live, as though the married would have an inferior or second class Christian life (1 Corinthians 7:32-35). Sometimes people refer to these activities as “spiritual disciplines.” Paul called them “old women’s myths” (v. 7).

In contrast to these false “spiritual disciplines” or “old women’s myths,” Paul charged Timothy to exercise himself to godliness (1 Timothy 4:7). Godliness is activity which honors God.⁴⁸ It does so by using God’s provisions for the believer in the manner which God has revealed: proper actions and attitude. Godliness can be expressed in the act of caring for one’s widowed mother or grandmother (1 Timothy 5:4). Exercise implies regular activity, that is, properly using God’s provisions regularly. Paul then referred to celibacy and dietary regulations as “bodily exercise” (1 Timothy 4:8).⁴⁹ Such deprivations have “little benefit.” Contrast that to regularly engaging in godliness, which has promise for both this life and the coming life. “Promise” ties this with **the Faith** in verse one. God has promised us that we can honor Him in our life, and we will find benefits in godliness.

Paul told Timothy to set out the proper approach to food and marriage, and in doing this he would himself⁵⁰ be nourished in the words consisting of **the Faith** and the good teaching (1 Timothy 4:5). Again, the word “teaching” does not refer to teaching for practice. Applying truth outside its intended use is not beautiful. It is ugly and has ugly results. Keep that truth where it belongs is beautiful [*kalos*]. After charging Timothy to exercise to godliness, he reminds him that the promise is a “faithful word,

⁴⁶ διδασκαλία. We have often defined this term as doctrine which is authoritative for our “faith.” To be consistent with a careful definition of faith, this definition needs to be refined.

⁴⁷ They do not advocate these for medical (or strictly for) reasons, but for one’s spiritual life. For all the emphasis on fasting, the New Testament letters to the Churches neither emphasize fasting nor encourage believers to do so. Much of this is because fasting was done in the Old Testament for two reasons: demonstrating one’s sincerity to God, afflicting one’s self as God commanded (Esther 4:16; Ezra 4:16).

⁴⁸ The Son exemplified godliness through His human nature during His life (1 Timothy 3:15-16). He demonstrated that a physical human being can live a God-honoring life. The Son honored the Father.

⁴⁹ In agreement with this position, see D. Edmond Hiebert, *First Timothy*, Moody Press; J.H. Bernard, *The Pastoral Epistles*, Cambridge University Press; Newport J.D. White, “The First and Second Epistles To Timothy” Vol. IV *The Expositor’s Greek Testament*, Eerdmans. Other commentators suggest it as a possibility but either reject it or hesitate questioning how Paul could apply “little benefit” as though Paul were suggesting it is beneficial. Paul was celibate and had fasted, so he may have found it helpful to a degree. However, Paul did not find it helpful in living out godliness, of practicing the Faith. Its value was of another sort. The problem in the context was pressing these deprivations for the purpose of advancing in the spiritual life.

⁵⁰ middle voice verb “nourish”

and worthy of being fully accepted” (v. 9). We as believers labor and struggle because we hope upon the living God, the Savior (v. 10). All this continues to press the significance that **the Faith** involves how we live in light of God’s promises. It is our Christian life.

Not all believers know or agree on all God’s promises. So we await the day and individually do our part to contribute to unity and growth in the body until we all arrive at the oneness of **the Faith** (Ephesians 4:13). The context involves guarding the unity from the Spirit (v. 3), and the exercise of spiritual gifts so that growth may take place (vv. 11-12). God planned for the parts of the body to operate together and to do so until the whole body reaches the unity regarding God’s promises. This will happen when the Lord comes for the body on the larger level, and on the local level as believers grow together.

Because our way of life in this present dispensation of grace is by faith (1 Timothy 1:4), it should not surprise us that God has given to us the best promises. Assuring his readers that they had obtained the same faith which he and the other apostles had, he pointed out that God has given⁵¹ us the valuable and **greatest** promises (2 Peter 1:4). Though translated “great” [AV, ESV, NIV11] and “magnificent” [NASB] Peter used the superlative form of the adjective *megista*. The ESV and ASV attempt to represent this with “very great” and “exceeding great” when the simple superlative “greatest” best communicates the idea. However, “greatest” implies a distinction between the promises God made to us versus His previous promises.⁵² Twice Paul indicates this same idea, that a better covenant is enacted upon better promises (Hebrews 8:6) and that God has foreseen [provided] a better thing for us (11:40). The better things in Hebrews involves our ability to mature and come with free access to God, while Peter’s involves our ability to fellowship in the kind of nature God has. Paul’s better things relate primarily, though not exclusively, to the believer’s position, and Peter’s better promises relate to the believer’s regeneration. Position and regeneration comprise most if not all the believer’s present salvation, and constitutes a superior or “so great” salvation (Hebrews 2:4). Together, it provides better promises for our current faith, our Christian life.

Statements about the Faith wrongly interpreted

Because **The Faith** is often tied to the act of believing at the moment of initial salvation, some statements using this expression are misunderstood. This misunderstanding not only can cause unnecessary worry to believers, but also misses the point. Paul assured the Colossians that they would be presented blameless and without accusation before our Lord (Colossians 1:22). Paul attached a first class condition,⁵³ “If you continue in **the Faith**.” The believer is to continue in the collected promises, and this is tied to their being ones who are founded⁵⁴, one well supported⁵⁵, and ones who are not being moved away from the hope which comes from the good news (v. 23). This good news would be a message for believers, that assures them of what God will continue to do, not only of what is past. The condition tied to **the Faith** has led some to think that this is conditional security, paraphrasing the passage, “You’re saved as long as you keep on believing.” The Lordship position similarly handles this passage, “You demonstrate that you are truly saved if you keep on believing.” Yet neither interpretation is correct, because neither understands the first class condition, and neither understands **the Faith** to be anything other than initial faith in Jesus Christ. The if clause does not

⁵¹ Perfect tense, therefore God gave and the promises remain.

⁵² It is possible that since recognizing distinctions does not bother me, I am OK with this translation, while many translators’ theologies do not allow for such a difference and so they may avoid such an obvious translation.

⁵³ The first class condition assumes a fact to be true, but states it as a condition for the purpose of engaging the reader/audience, “If you have ...” and the audience responds, “Well, yes, yes we have...”

⁵⁴ A perfect passive participle, God’s work not the believer’s.

⁵⁵ The adjective εδραιος describes that supported by a pillar or a bulwark.

condition being blameless before Him, but of the following expressions, ones having been founded, one's well supported, ones not being moved. The believer who does not continue in **the Faith** tends to be tossed about, to stumble, to fall, all metaphors Paul elsewhere contrasts to the firmness expressed in this verse. Paul assumes they are continuing in **the Faith**. He is giving them the benefit of the doubt, and showing the stability which comes with doing so, versus the danger of being taken captive by the empty philosophy and law teachings of the false teachers (Colossians 2:4, 8, 16, 18). He raises these issues of firmness again in Colossians 2:5, 7, 10. **The Faith** affects the believers firmness.

Due to a shorter than desired stay in Thessalonica, Paul worried about **the Faith** of the Thessalonians. Paul certainly knew they had believed, and so he expressed in 1 Thessalonians one. Likewise, he knew that they had faith for living, so he wrote "your work from faith" (1:4). So when he wrote about **the Faith** in 1 Thessalonians 3, he meant neither of these matters. Rather, Paul was concerned for their Christian lives, their progress, their lives by faith. He was concerned that they might have been shaken by the adversity to which we are appointed (3:3-4). He was concerned that tempter (Satan) might have tempted them and the apostolic labor might have been emptied of its content.⁵⁶ Paul did more than reach the Thessalonians with the gospel. Paul taught believers how to live to God's glory. His concern regarded that life, not whether they were genuinely saved.⁵⁷ Paul had sent Timothy to check on them and he returned with good news about their lives (3:5-7). Paul's sudden departure meant that **the Faith** of the Thessalonians lacked some things (3:10). He wished to adjust these deficiencies. Of what would those deficiencies consist? Promises from God which Paul lacked time to share with them. One such promise involves assurance of believers' hearts being established blameless in holiness by Christ before the Father (1 Thessalonians 3:13). Another, in 1 Thessalonians 4:13-17, involves assurance regarding the believers who have died. A third assures believers that whether we wake or sleep, we will all live with Him (Christ) (1 Thessalonians 5:10). In this case wake and sleep⁵⁸ are metaphors for spiritual alertness, or living the Christian life rather than living like unbelievers. He also lacked time to assure them that God would set them apart wholly, "Faithful is the One calling you, who will do it" (1 Thessalonians 5:23-24). Paul ran out of time to teach each of these promises, and others, to the Thessalonians. Each of these promises could comprise parts of the armor of God by which the believer resists Satan. Due to that lack, Paul worried about **the Faith** of them.

Conclusion

Faith is an attitude concerning a promise. Faith makes a promise real for that individual, so that the individual can respond properly by further attitude or action. The Faith is a limited body of truth. The Faith is the set of promises God has given to New Testament believers. The Faith is not the sum total of Christian doctrine, but those promises related to Christian living. The Faith is exclusively revealed in the New Testament as it involves New Testament living. Because New Testament believers live by faith in the dispensation of grace, New Testament believers must learn those promises. Every additional promise which the believer learns and understands provides a greater breadth to the believer's Christian life. Those promises are sure and rewarding, guaranteed by the faithful God who made those promises.

⁵⁶ κενος kenos "vain"

⁵⁷ Contrast this to Gary S. Shogren, who spends two pages presenting a "perseverance" model regarding these individuals. *1&2 Thessalonians*, Grand Rapids: Zondervan, 2012. pp. 138-139.

⁵⁸ Paul used the verb καθευδω rather than κοιμω as in 4:14.

PROMISES: IDENTIFYING OBJECTS FOR YOUR OWN FAITH (not already covered in the paper - This incomplete list was compiled by reading and observation. Please add to this list as you recognize other promises from God in your reading of His Word.) Please pass other on to me at graceteaching@ifiber.tv

PROMISES FOR OUR PRESENT LIFE

Regarding our Service/labor

1. Promises to do service (priestly)

Philippians 2:17 - this is the work toward people; 3:3 - toward God; Hebrews 12:28; 13:10, 15-16

2. Promises that Jesus will never leave or abandon us

Hebrews 13:8, 9 - Jesus does not change, the title refers in this letter to His role as High Priest, therefore our ability to approach God does not change, for He does not change; 2:18; - He is able to respond to the believer's cry for help;⁵⁹ cf Matt 28:20

3. Promise that we can do acts of righteousness, often these are acts of love

Galatians 5:5; 6:7-9; Philippians 3:9; 1 Timothy 1:4-5 - This dispensation of grace (Ephesians 3:2) is by means of faith, and living by faith in this grace we believers can have love: from a clean heart, a good conscience, and sincere (unhypocritical) faith; 1 Timothy 6:19 - a right use of our earthly possessions (riches) can provide a foundation...; James 2:1 - such acts of love should be done without prejudice for certain people, e.g. materially rich believers; 2:14-26 - faith, in the Christian life-not initial, should result in some response or activity, e.g. providing assistance to a needy brother or sister, this results in practical justification (v. 21).

4. Promises that we can do acts of love for other believers

Galatians 5:5-6; Ephesians 1:15; Colossians 1:4; 1 Corinthians 13:8 - love doesn't fail; Philippians 1:9 - our love can abound, increase.

5. Promise that God can work all things for good: we can worship, we can be conformed

Romans 8:28

6. Promise that our labor **in the Lord** has value (to God)

1 Corinthians 15:58 "In vain" emphasizes content not outcome. We cannot control the outcome of our actions, only the content of our attitude and actions. God is more concerned with our attitude in action than what we actually do.

7. Promise that God will lift up [exalt] the younger "shepherds" who submit to the elders

1 Peter 5:5-7

8. Promise that Christ can live out His life through us

Galatians 2:19-20; Colossians 1:27 - His life lived out is glory or living out God's reputation tied to His life. Romans 8:11 - The Spirit makes it possible for us to use this life in our mortal bodies; we don't have to wait until the future resurrection. cf. 1 Corinthians 1:21-22; 2 Corinthians 4:11; 2 Corinthians 13:4.

9. Promise that God has set out boundaries for us to live out glory (a reputation)

1 Corinthians 2:7-9 - This involves the previously unknown things which God has prepared for those who are loving Him - Ties to our being conformed to the image of the Son (Romans 8:28-29).

⁵⁹ The verb βαῖνω is an aorist infinitive, built on two verbs *baō* to cry, and *theō* to run, ∴ to run to a cry for help.

Regarding our communication and interaction with God10. Promise that we have access to God

Hebrews 4:16; 10:22-23; Ephesians 2:18; 3:12; James 4:8 - we can draw near

11. Promise that we can enter a rest from our works, specifically our work to be acceptable to God so that we may approach God This is related to #4 above.

Hebrews 4:1, 9 - this addressed the problem of applying to the New Testament believer Old Testament regulations for approaching God. Under grace, Christ has matured and set us apart, providing us a new and living way through Himself (Hebrews 10:14, 19-22 - He has sprinkled us clean from an evil conscience (problems of being unacceptable under a law system); Hebrews 6:11 - "full assurance" i.e. fully carried or supported, involves knowledge that we are fully supported to approach God, and lack nothing; 10:36

12. Promise that when we approach God in Christ, our conscience is cleansed and we are considered clean to approach God

Hebrews 9:14 - the cleansing is not based upon personal duty or rituals, but upon being in Christ, it is a benefit of salvation.

13. Promise that if we rest from those works and approaches the throne of grace, we can find grace and mercy to address the need

Hebrews 4:16 - mercy for addressing sufferings and insults 10:32, 33; 11:26; 13:13

14. Promise that whatever we ask we receive when we are keeping [guarding] His commands

1 John 3:22; 5:14, 15 - whatever is asked in keeping with God's desire: **believe and love**; 5:16 - we can ask for the life of our brother, who is not sinning a sin unto death.

15. Promise that whatever we ask we receive when we ask in His (Christ's) name

John 14:13, 14; 15:7; 16:23-24. Contrast this and the previous promise to James 4:3 where believers ask but do not receive because they ask "evilly" or with wrong character: not in Christ's name, not from faith, not from love, therefore, not in keeping with God's desirous will.

16. Promise that we can ask in Jesus Christ's character (name)

John 16:23-24; 14:13, 14

17. Promise that God is able to do beyond anything we ask or think

Ephesians 3:20

Regarding our Spiritual Enemies/conflict and maturity18. Promise that God will not allow us to experience temptation greater than our ability (or what we've learned for addressing our spiritual enemies)

1 Corinthians 10:13

19. Promises from God that we can face our spiritual enemies and not succumb to their temptations

Flesh: Galatians 5:16; Romans 6:3-4; 16:26. We has been freed away (separated from) the sin nature, and the end goal or culmination is eternal life (Romans 6:22). We cannot live out eternal life unless we are experiencing that freedom. 2 Peter 1:4 - We share in God's kind of nature when we have escaped the corruption in the world in the form of lusts.

Satan: James 4:7; 1 Peter 5:8-9a; Ephesians 6:11-12 - We can stand/resist the devil, we can put on the whole armor of God and stand against Satan's schemes/methods. This also involves the promise

that we can throw our cares/anxieties on Him (1 Peter 5:7). This is necessary for standing against Satan by **the Faith**. Satan will take advantage of our anxieties.

World: 1 John 5:4-5 - The one believing that Jesus is the Son of God overcomes the world This agrees with John 20:31⁶⁰; John recorded some of Jesus' signs that we might believe that Jesus is the Christ (the Anointed and resurrected one) the Son of God (deity), and that believing you may have life in His name (character). This is for believers to believe who Jesus is NOW! We have promises attached to who He is, and those promises make it possible for us to have life in His character now, not just in the past (at the moment of initial faith) or in the future. In 1 John, the world appeals to and distracts the believer so that eternal life is not lived out in victory and love. Believing Jesus is the Son of God, involves the promise of eternal life (not getting but using; 1 John 2:25). The believer cannot live out eternal life when he is distracted by the world.

20. Promise that the world and its scenery will pass away, because it is already passing away
1 Corinthians 7:31; 1 John 2:15-17 - This is a reason not to love the world and its things.
21. Promise that the one who does God's will abides (is at ease) into the age, though the world is passing away
1 John 2:17 - The one loving the world will not be at ease but will rise and fall with the changing form the world. God's will in this context involves loving one's brother (2:3-11) - love does not pass away, it never goes out of style (cf 1 Corinthians 13:8, 13).
22. Promise that when the sin nature flows, God's grace overflows
Romans 5:20 - paraphrase: when the sin nature goes into drive, God's grace goes into overdrive.
23. Promise that we can mature
Colossians 1:28 - Paul's goal of presenting each one mature indicates God has promised that we can mature; Hebrews 6:1 - by letting God carry us; 7:19, 25 - by coming to God through Christ, since Christ intercedes for us; James 1:4 - by enduring temptation.⁶¹
24. Promise that God can adjust us, set firmly, strengthened, and founded as on a foundation after suffering
1 Peter 5:10 - suffering plays a key role in the growing process. This agrees with James 1:4 that patience [endurance] has a maturing [perfect] work, this was also true of Christ (Hebrews 5:8-9).
25. Promise that God will give us wisdom regarding our spiritual enemies if we ask in faith
James 1:5 - Wisdom, in this context, involves knowing how to apply what we know to the given temptations, so as to do God's will. We are not to be divided (1:6-8). A "two-soul" [double-minded] man is a divided man; he wants to do God's will, but he also wants what the world has and offers.
26. Promise that we can go on living physically when we put the deeds of the body to death
Romans 8:13 - This is the opposite of physical discipline (chastening).

⁶⁰ This text involves a textual problem. The verb "believe" may be πιστευσῆτε - an Aorist Subjunctive "you might believe" or "might begin to believe" or πιστευῆτε - a Present Subjunctive "you might go on believing." The former is supported by a few old texts including papyrus 66 (ca. 200), and the latter by a wide spread of texts including the Majority. It is a tough textual problem. The latter option implies that John's readers are believing but should go on believing. The former implies that his readers need to begin believing. This is not to say that they are unbelievers, but that they are not believing the set of promises attached to who Jesus is NOW.

⁶¹ "Perfect work" (James 1:4) could be more clearly interpreted "maturing work" or "maturity work."

Regarding our failures

27. Promise that the grief from God produces a change of mind leading to salvation (maturity/growth) and for which there is not resulting regret (i.e. for changing one's mind)
2 Corinthians 7:10-11
28. Promise that God will forgive our sins if we confess (agree about) them
1 John 1:9 - this is practical forgiveness tied to fellowship
29. Promise that Jesus Christ the righteous is our character witness⁶² if we should happen to sin
1 John 2:1b-2
30. Promise that we are not condemned for we are in Christ and cannot be separated from God's love
Romans 8:1, cf. vv. 38-39
31. Promise that we cannot be separated from Christ's love or from God's love
Romans 8:35, 38-39
32. Promise that we can avoid being idle and fruitless regarding our experiential knowledge of Jesus Christ, by supplying in our faith, those qualities which should be lived out because of that faith.
2 Peter 1:8, 5-7 - the point is that our faith should not be static but active in producing activities consistent with God's work; inactivity cannot be "sharing in God's kind of nature" (v. 4). 2 Peter 1:10 - We will not fall when we are actively using our faith, v. 11 - God generously supplies as an entrance into the eternal kingdom; this entrance is in this life, not at the Rapture or death. All Grace believers will enter that kingdom, but some enjoy the entrance while living today.

Regarding relationships within the body of Christ

33. Promise that we can experientially know Christ
Philippians 3:8, 10 - the list: power of His resurrection, fellowship of His sufferings, while being conformed to His death, all tie to interaction within the body, in addition to experiential freedom from our sin natures.
34. Promise that if we extend grace to other believers, Satan is denied a foothold for attacking us
2 Corinthians 2:10-11 - "forgive" is the verb "to be gracious" or "to deal with graciously"
35. Promise that God can give us joy and peace when we accept our brothers, even if they are weak
Romans 15:1, 13 (1-13, follows the matter of chapter 14)
36. Promise that we can experience peace by thanking God, worshipping God and asking Him
Philippians 4:6-7 - God's peace will guard our hearts and thinking, the context involves anxiety over the conflicts within this assembly.
37. Promise that all we believers are equal heirs
Ephesians 3:6; Galatians 4:30 - unbelieving legalists do not share with the heir; see **Promised for the Life to Come** - God has an inheritance

⁶² "Advocate" translates *paraklētōs* [παράκλητος] which occurs five times in the New Testament. It is translated "Helper" or "Comforter" in John regarding the Holy Spirit. Here is likely has a legal sense, not of a lawyer but of a friend called to witness on behalf of one's character, hence He witnesses to our righteousness for He is our righteousness.

38. Promise that the body of Christ will grow as Christ produces the growth
Ephesians 4:15-16
39. Promise that a leader can be used in the growth (save) of himself and those who listen if he keeps his hope placed on the living God and lives as an example of what he teaches
1 Timothy 4:10-16
40. Promise that as we sow (activity/giving) so we reap
2 Corinthians 9:6 - Note, that contrary to prosperity teachers “bountifully” is the word “blessing” being a good word. The sowing is “upon a blessing” that is it is based upon something good said and in turn reaps something good said. It is not sowing “lots of money and getting lots of money!”
41. Promise that God is able to make all grace abound to/for us
2 Corinthians 9:8 - The context involves giving, and the act of giving was viewed as grace by the Macedonians, and Paul hoped, also by the Corinthians (8:1-4, where “favor” in verse 4 is “grace”).
42. Promise that the believer who cleanses himself of believers who only wish to argue and debate will be a vessel ready for his Master’s use
2 Timothy 2:20-21 - He cleanses himself by not letting them draw him into the debate, and focusing his attention on those who are calling on the Lord from a clean heart (vv. 22-23).

Regarding sufferings, difficulties or life

43. Promise that we do not need to fear death
Hebrews 2:15 - we have been freed from that enslavement; 1 Corinthians 3:22
44. Promise that we are made strong for all things (being content in any circumstances)
Philippians 4:11-13
45. Promise that the Spirit’s presence and work provides liberty not enslavement
2 Corinthians 3:17-18; Galatians 5:18 - following the Spirit’s lead involves freedom not the law
46. Promise that God’s grace is sufficient for our need (specifically under suffering)
2 Corinthians 12:9
47. Promise that we can possess (control) our soul (emotions/interpretive center of our senses)
Hebrews 10:39 - These believers were hurting
48. Promise that the Spirit refreshes [rests] upon the believer who suffers with the proper attitude and for the proper reason
1 Peter 4:14 (12-16)
49. Promises that God will continue and finish what He began in us
Philippians 1:6; 1 John 3:1-2; 1 Thessalonians 4:15-17 - Our salvation is God’s work, and will continue to move that work to its conclusion when Christ returns for us and evaluates our works.
2 Corinthians 1:21-22 - The Spirit sealed us into Christ, thus making them firm in Christ, and this implies the promise of keeping those us sealed and firm in Christ. The Spirit is also a downpayment and this relates to His anointing us, and involves activity in life, an experience of what God has promised for our future. cf 2 Corinthians 5:5 - Spirit is downpayment to also assure our future

resurrection; 1 Peter 1:3-5 - God has planned and is safeguarding a salvation for the believer, and is guarding the believer also.⁶³

50. Promise that our inner man is being renewed even though outwardly we are aging/wearing down
2 Corinthians 4:16
51. Promise that God will continue to dwell in us and constitute us His sons and daughters
2 Corinthians 6:16-7:1 - Paul quotes the Old Testament to demonstrate a similarity [καθως] between Gods promise to Israel and His promise to us. The promises are similar not identical. In fact 6:18 is either severely modified or the uniquely New Testament promise.
52. Promise that we have an unshakeable kingdom
Hebrews 12:28 - This stand in contrast to mountain which shook when God gave the Law. Because we operate under a grace system, our kingdom cannot be shaken, it rest solely on God and Christ's work and character as opposed to our performance.
53. Promise that when we do good, we won't normally suffer at the hand of government for the good
Romans 13:3
54. Promise that the Scriptures can provide us wisdom because we are now saved
2 Timothy 3:15-17
55. Promise that neither eating nor abstaining from food can commend us to God
1 Corinthians 8:8
56. Promise that the Holy Spirit will teach us
1 John 2:27 - the Spirit uses human teachers to whom He has given teaching gifts: shepherd-teachers, teachers, helps. This teaching relates to Christ being resurrected and the believer abiding or being at ease in Him, our resurrected position.

Promises stated negatively (This list is shorter, because it hasn't been the focus of this paper)

1. Promise that those who determine to become rich will have a myriad of troubles and pain
1 Timothy 6:9
2. Promise that earthly riches are uncertain, only God is true and therefore faithful
1 Timothy 6:17
3. Promise that hard times will come
2 Timothy 3:1-8 - Those times began arriving while Timothy lived. The listed qualities were common in the world. Paul cited these because they would become a problem among believers
4. Promise that believers will not tolerate healthy teaching
2 Timothy 4:3

⁶³ "Guarded by God's power through faith into a salvation" involves two clauses: "guarded by God's power" and "through faith into a salvation." The faith into salvation refers to initial faith directed at a whole salvation, even if the individual did not understand the full nature of that salvation.

5. Promise that believers who wish to live a God-honoring (godly) life will be persecuted
2 Timothy 3:12
6. Promise that we cannot escape if we neglect our great salvation
Hebrews 2:3
7. Promise that if we cause ruin to the temple of God (the Church), God will ruin us
1 Corinthians 3:17 - This is a promise of discipline.

PROMISES FOR THE LIFE TO COME - We don't hope only in this life (1 Corinthians 15:19)

1. Promise that God will guard our salvation/eternity to the day when Christ comes for us
2 Timothy 1:12; 1 Peter 1:4-5
2. Promise that we have a house (body) should we die, so we won't be waiting "naked"
2 Corinthians 5:1-3 - This is the promise of a temporary body between death and the resurrection
3. Promise that in death, we will have access to the tree of life
Revelation 2:7 - the tree of life is for the health of the body (intermediate) cf. 22:2
4. Promise that we will be with the Lord if we die before His return
2 Corinthians 5:8 - "With Him" cannot involve seeing Him as He is (cf 1 John 3:2) or we would already be changed and would not need to be resurrected. Philippians 1:23
5. Promise that if we die, Christ will rescue us from every evil work
2 Timothy 4:18
6. Promise that we can be pleasing to our Lord in this life or even in death
2 Corinthians 5:9
7. Promise that Christ will return for us
John 14:3; 1 Corinthians 16:22 "Marana tha" - "Our Lord Comes"; Colossians 3:4; 1 Thessalonians 1:10; 1 Timothy 6:14; Titus 2:13 - it is a happy hope (this encompasses related benefits); Hebrews 9:28 - Christ will appear with salvation for us when He comes, i.e. grace, cleansing, glorification.
8. Promise that Christ will bring grace to us when He is revealed to us
1 Peter 1:13 - The New Testament believer does not earn his future for God has saved him by grace in the past, in the present and in the future.
9. Promise that Christ will raise/make alive all people, including believers
1 Corinthians 15:20, 22-25, 54 - death will be swallowed by victory; 2 Corinthians 4:14; 2 Timothy 2:11 - all believers died with Christ.⁶⁴
10. Promise that we will be glorified with Christ and be like Him
Romans 8:17 - This is a future hope which tempers our present suffering. 1 Corinthians 15:43-44, 49; 1 John 3:1-2; 2 Corinthians 4:17 - present sufferings - future glory; Philippians 3:21; 1 Thessalonians 4:13-18; 5:23-24; 2 Thessalonians 2:1-3; 14, 16; 1 John 3:2 -

⁶⁴ 2 Timothy 2:11-13 has four first class conditions, conditions assumed true, but used to draw the audience in to the discussion or argument with a, "yes" or "no" depending upon the nature of the condition.

11. Promise that all believers, those living up to and those resurrected at Christ's coming for us will be changed instantaneously
1 Corinthians 15:53; Philippians 3:21
12. Promise that our souls will be saved when Christ returns
1 Peter 1:9 - this is future in the context and supports the Bible's tripartite view of man.
13. Promise that the Lord knows how to rescue godly ones out from temptation
2 Peter 2:7-9
14. Promise that God will crush Satan under believers' feet
Romans 16:20 - (cf. Hebrews 10:12-14) despite Satan's efforts, God will mature His own, as He has.
15. Promise that our salvation (future) is closer than when we believed
Romans 13:11-12
16. Promise of salvation (completion) as encouragement in present suffering
Philippians 1:28; 1 Thessalonians 5:9; 2 Thessalonians 1:7; 2 Timothy 2:19 - God knows who are His, and they are secure, even if their faith is overturned; 1 Peter 1:7, 9
17. Promise that we will stand, because God will make us stand, as opposed to falling
Romans 14:10; 16:25 (establish = "stand firm"); 2 Thessalonians 3:3
18. Promise that Christ will make⁶⁵ us firm to the end, blameless ones in the day of our Lord Jesus
1 Corinthians 1:8 - This is the day when our Lord deals with His body to judge our works, yet we remain firm and blameless.
19. Promise that the Lord the judge will bring to light the hidden things, things determined in our hearts and each will then receive praise from God
1 Corinthians 4:5 - Every believer will have something he/she determined which is worthy of praise. 2 Corinthians 5:10
20. Promise that our works will be revealed by fire, and those which remain will be rewarded
1 Corinthians 3:13-14; cf 9:25 - a wreath which doesn't decay
21. Promise that we will be saved by means of fire burning up worthless works
1 Corinthians 3:15 - This does not mean that we are saved by the skin of his teeth, but that part of the completion of our salvation involves removing worthless acts of "service." cf. 9:27.
22. Promise that Christ will award crowns to those of us who have done God-given works with the proper God-given attitude
1 Thessalonians 2:19; 2 Timothy 2:4-6 - rewarded if done according to the "rules"; 1 Peter 5:4 - a victor's wreath for those who shepherded properly
23. Promise that Christ will present holy and blameless all believers (of the church) before Him
Ephesians 5:27 (cf. 1:4; Philippians 1:10); Revelation 3:5 - a white garment, and your name confessed

⁶⁵ This is a future indicative verb *bebaiōsei* [βεβαιώσει]

24. Promise that we will be placed as sons when our body is completely redeemed
Romans 8:23 - We are placed as sons, and we have been redeemed, but this refers to our body.
25. Promise that God has an inheritance for us
Colossians 3:24
26. Promise that we will become kings/that we will head up all things with Christ (in the Christ)
2 Timothy 2:12; 1 Corinthians 4:8; Revelation 1:5, 6; 5:10; Ephesians 1:10, 12; 2 Timothy 2:12.
27. Promise that all believers of the body of Christ will become one and reach a oneness of the Faith
Ephesians 4:13
28. Promise that we will be Christ's bride following the rapture
Ephesians 5:31-32; Revelation 2:17 - Christ is the manna (John 6:31, 51) and He will share Himself with us in an unprecedented manner (marriage); Revelation 2:28 - the Morning Star.
29. Promise that we will be pillars in God's temple (made up God Almighty and the Lamb (Son))
Revelation 3:12; 21:22
30. Promise that God will repay vengeance
Romans 12:19 - Such a promise encourages us to live at peace with others; 2 Thessalonians 1:6-9;
31. Promise that we have a better future
2 Thessalonians 1:4-7; John 14:3-6
32. Promise that we have a future city, as opposed to an earthly city - New Jerusalem
Hebrews 13:14; Revelation 3:12
33. Promise that we will judge the world
1 Corinthians 6:2
34. Promise that we will judge angels
1 Corinthians 6:3
35. Promise that God will judge those outside (unbelievers)
1 Corinthians 5:13 - This does not mean we will witness that judgment in this life; 2 Peter 2:9-10.
36. Promise that we will share in heading up all things with Christ as part of the Christ
Ephesians 1:10, 12; Revelation 2:26-27 - Christ will share His authority with us; 3:21 - to sit with Christ on His throne
37. Promise that God will manifest glory by us into the ages
Ephesians 2:7, 21
38. Promise that the Day of the Lord [time when our Lord is judge] comes unexpectedly
2 Peter 3:10
39. Promise that this present universe will be completely destroyed
2 Peter 3:10-12 - This promise reminds us not to live for these transient things

40. Promise that nothing coming from the second death will harm us (do unrighteousness to)

Revelation 2:11 - We will stand at the Great White Throne when Jesus judges the dead. The second death is being cast into the lake of fire (20:14), and witnessing that will not harm us.

41. Promise that God will create new heavens and a new earth where righteousness will be at home

2 Peter 3:13

Authorized Version				English Standard Version	New American Standard
trust = 127				trust = 88	trust=83
	G1679	elpizo	ελπιζω = 14		1
	G1679	elpizo	ελπιζω (variant)		
	G3754	hoti	οτι (variant) = 2		
	G3982	peitho	πειθω = 6	2	3
	G4006	pepoithesis	πεποιθησις = 1		
	G4100	pisteuo	πιστευω = 3		
	H0539	aman	אמן = 4	5	8
	H0530	emunah	אמונה		2
	H0982	batach	בטח = 61	64	57
	H0983	betach	בטח	1	
	H0985	bitchah	בחת	1	1
	H2142	zakar	זכר	1	
	H2342	chuwI, chiyl	חיה, חיל = 1		
	H2620	chacah	חזק = 32		
	H2622	chacuwth	חזקת = 1		
	H3176	yachal	חלל = 2		
	H3689	kecel	כפע	1	
	H4009	mibtach	מבטח = 4	7	8
	H4268	machaceh, machceh	מחצח, מחצע = 1		
	H6588	pesha	פשע		1
	H7365	rechats	רצח		1
	H8172	shaan	שנא		1
trusted = 29					trusted = 20
	G1679	elpizo	ελπιζω = 2		
	G3982	peitho	πειθω = 3	2	1
	G4276	proelpizo	προελπιζω = 1		
	H0539	aman	אמן = 1	2	1
	H0540	aman	אמן	1	1
	H0982	batach	בטח = 18	16	15
	H1556	galal	גלגל = 1		
	H2620	chacah	חזק = 1		
	H4009	mibtach	מבטח	1	
	H7365	rchats	רצח = 1	1	

	H7965	shalom	שָׁלוֹם		1
	H8172	shaan	יָשָׁן		1
trustedst = 3					
	H0982	batach	בָּטַח = 3		
trustest = 6					
	H0982	batach	בָּטַח = 6		
trusteth = 17					
	G1679	elpizo	ἐλπίζω = 1		
	H0982	batach	בָּטַח = 14		
	H2620	chacah	חָקַח = 2		
trusting = 1					
	G3982	peitho	πειθω		1
	H0982	batach	בָּטַח = 1	5	3
	H4009	mibtach	מִבְטָח	1	
trustingly	H0983	betach	בִּטָּח	2	
trusts					
	G3982	peitho	πειθω	1	1
	H0982	batach	בָּטַח	16	19
	H1556	galal	גָּלַל	1	
	H8172	shaan	יָשָׁן		1
trust-worthy					
	G4103	pistos	πιστος	9	7
	H0529	emun, emun	אֱמוּנָה, אֱמוּנָה		2
	H0539	aman	אָמֵן	3	1
	H0571	emeth	אֱמֶת	1	
	H7307	ruach	רוּחַ (variant)		1
trusty = 1					
	H0539	aman	אָמֵן = 1		

				x=no article, dbl=2+, d=article, dble=2+, dp=previous reference
Specific	Article?	Xian Life	other	TEXT
	x		Lifestyle	Rom. 1:5 δι ου ελαβομεν χαριν και αποστολην εις υπακοην πιστεως εν πασιν τοις εθνεσιν υπερ του ονοματος αυτου,
	d		Lifestyle	Rom. 1:8 Πρωτον μεν ευχαριστω τω θεω μου δια Ιησου Χριστου περι παντων υμων οτι η πιστις υμων καταγγελλεται εν ολω τω κοσμω.
	x		Lifestyle	Rom. 1:12 τουτο δε εστιν συμπαρακληθηνα εν υμιν δια της εν αλληλοις πιστεως υμων τε και εμου.
Initial Sal	x		Lifestyle	Rom. 1:17 δικαιοσυνη γαρ θεου εν αυτω αποκαλυπτεται εκ πιστεως εις πιστιν , καθως γεγραπται: ο δε δικαιος εκ πιστεως ζησεται.
Initial Sal	d			Rom. 3:3 τι γαρ; ει ηπιστησαν τινες, μη η απιστια αυτων την πιστιν του θεου καταργησει;
Initial Sal	x			Rom. 3:22 δικαιοσυνη δε θεου δια πιστεως Ιησου Χριστου εις παντας τους πιστευοντας. ου γαρ εστιν διαστολη,
Initial Sal	d			Rom. 3:25 ον προεθετο ο θεος ιλαστηριον δια της πιστεως εν τω αυτου αιματι εις ενδειξιν της δικαιοσυνης αυτου δια την παρεσιν των προγεγονοτων αμαρτηματων
Initial Sal	x			Rom. 3:26 εν τη ανοχη του θεου, προς την ενδειξιν της δικαιοσυνης αυτου εν τω νυν καιρω, εις το ειναι αυτον δικαιον και δικαιουντα τον εκ πιστεως Ιησου.
Initial Sal	x			Rom. 3:27 Που ουν η καυχησις; εξεκλεισθη, δια ποιου νομου; των εργαων; ουχι, αλλα δια νομου πιστεως .
Initial Sal	x			Rom. 3:28 λογιζομεθα γαρ δικαιουσθαι πιστει ανθρωπον χωρις εργαων νομου.
Initial Sal	dx			Rom. 3:30 ειπερ εις ο θεος ος δικαιωσει περιτομην εκ πιστεως και ακροβυστιαν δια της πιστεως .
Initial Sal	d			Rom. 3:31 νομον ουν καταργουμεν δια της πιστεως ; μη γενοιτο: αλλα νομον ιστανομεν.
Initial Sal	d			Rom. 4:5 τω δε μη εργαζομενω πιστευοντι δε επι τον δικαιουντα τον ασεβη λογιζεται η πιστις αυτου εις δικαιοσυνην
Initial Sal	d			Rom. 4:9 Ο μακαρισμος ουν ουτος επι την περιτομην η και επι την ακροβυστιαν; λεγομεν γαρ: ελογισθη τω Αβρααμ η πιστις εις δικαιοσυνην.
Initial Sal	d			Rom. 4:11 και σημειον ελαβεν περιτομης σφραγιδα της δικαιοσυνης της πιστεως της εν τη ακροβυστια, εις το ειναι αυτον πατερα παντων των πιστευοντων δι ακροβυστιας, εις το λογισθηναι και αυτοις την δικαιοσυνην,
Initial Sal	x			Rom. 4:12 και πατερα περιτομης τοις ουκ εκ περιτομης μονον αλλα και τοις στοιχουσιν τοις ιχνεσιν της εν ακροβυστια πιστεως του πατρος ημων Αβρααμ.
Initial Sal	x			Rom. 4:13 Ου γαρ δια νομου η επαγγελια τω Αβρααμ η τω σπερματι αυτου, το κληρονομον αυτον ειναι κοσμου, αλλα δια δικαιοσυνης πιστεως .
Initial Sal	d			Rom. 4:14 ει γαρ οι εκ νομου κληρονομοι, κεκενωται η πιστις και κατηρηται η επαγγελια:

Initial Sal	xx		Rom. 4:16 Δια τουτο εκ πιστεως , ινα κατα χαριν, εις το εινα βεβαιαν την επαγγελιαν παντι τω σπερματι, ου τω εκ του νομου μονον αλλα και τω εκ πιστεως Αβρααμ, ος εστιν πατηρ παντων ημων,
	d	lifestyle	Rom. 4:19 και μη ασθησας τη πιστει κατενοησεν το εαυτου σωμα ηδη νεκρωμενον, εκατονταετης που υπαρχων, και την νεκρωσιν της μητρας Σαρρας·
	d	lifestyle	Rom. 4:20 εις δε την επαγγελιαν του θεου ου διεκριθη τη απιστια αλλ ενεδυναμωθη τη πιστει , δους δοξαν τω θεω
Initial Sal	x		Rom. 5:1 Δικαιωθεντες ουν εκ πιστεως ειρηνην εχομεν προς τον θεον δια του κυριου ημων Ιησου Χριστου
	dp		Rom. 5:2 δι ου και την προσαγωγην εσηκαμεν τη πιστει εις την χαριν ταυτην εν η εστηκαμεν και καυχωμεθα επ ελπιδι της δοξης του θεου.
Initial Sal	x		Rom. 9:30 Τι ουν ερουμεν; οτι εθνη τα μη διωκοντα δικαιοσυνην κατελαβεν δικαιοσυνην, δικαιοσυνην δε την εκ πιστεως ,
Initial Sal	x		Rom. 9:32 δια τι; οτι ουκ εκ πιστεως αλλ ως εξ εργαων προσεκοψαν τω λιθω του προσκομματος,
Initial Sal	x		Rom. 10:6 η δε εκ πιστεως δικαιοσυνη ουτως λεγει <i>μη ειπης εν τη καρδια σου· τις αναβησεται εις τον ουρανον; τουτ εστιν Χριστον καταγαγειν·</i>
	dp		Rom. 10:8 αλλα τι λεγει; <i>εγγυς σου το ρημα εστιν εν τω στοματι σου και εν τη καρδια σου, τουτ εστιν το ρημα της πιστεως ο κηρυσσομεν.</i>
	dp		Rom. 10:17 αρα η πιστις εξ ακοης, η δε ακοη δια ρηματος Χριστου.
	dp		Rom. 11:20 καλωσ· τη απιστια εξεκλασθησαν, συ δε τη πιστει εστηκας. μη υψηλα φρονει αλλα φοβου·
	x	attitude	Rom. 12:3 Λεγω γαρ δια της χαριτος της δοθεισης μοι παντι τω οντι εν υμιν μη υπερφρονειν παρ ο δει φρονειν αλλα φρονειν εις το σωφρονειν, εκαστω ως ο θεος εμερισεν μετρον πιστεως ,
	dp	attitude	Rom. 12:6 εχοντες δε χαρισματα κατα την χαριν την δοθεισαν ημιν διαφορα, ειτε προφητειαν κατα την αναλογιαν της πιστεως ,
	d	cl	Rom. 14:1 Τον δε ασθενοντα τη πιστει προσλαμβανεσθε, μη εις διακρισεις διαλογισμων.
	x	attitude	Rom. 14:22 συ πιστιν ην εχεις κατα σεαυτον εχε ενωπιον του θεου. μακαριος ο μη κρινων εαυτον εν ω δοκιμαζει·
	xx	attitude	Rom. 14:23 ο δε διακρινομενος εαν φαγη κατακεκριται, οτι ουκ εκ πιστεως ; παν δε ο ουκ εκ πιστεως αμαρτια εστιν.
	x	attitude	Rom. 16:26 φανερωθεντος δε νυν δια τε γραφων προφητικων κατ επιταγην του αιωνιου θεου εις υπακοην πιστεως εις παντα τα εθνη γνωρισθεντος,
Initial Sal	d		1Cor. 2:5 ινα η πιστις υμων μη η εν σοφια ανθρωπων αλλ εν δυναμει θεου.
	x	gift	1Cor. 12:9 ετερω πιστις εν τω αυτω πνευματι, αλλω δε χαρισματα ιαματων εν τω ενι πνευματι,
	d	gift	1Cor. 13:2 και εαν εχω προφητειαν και ειδω τα μυστηρια παντα και πασαν την γνωσιν και εαν εχω πασαν την πιστιν ωστε ορη μεθισταναι, αγαπην δε μη εχω, ουθεν ειμι.

	x		attitude	1Cor. 13:13 Νυνι δε μενει πιστις , ελπις, αγαπη, τα τρια ταυτα· μειζων δε τουτων η αγαπη.
Initial Sal	d			1Cor. 15:14 ει δε Χριστος ουκ εγηγηρται, κενον αρα και το κηρυγμα ημων, κενη και η πιστις υμων·
Initial Sal	d			1Cor. 15:17 ει δε Χριστος ουκ εγηγηρται, ματαια η πιστις υμων, ετι εστε εν ταις αμαρτιας υμων,
	d	cl		1Cor. 16:13 Γρηγορειτε, στηκετε εν τη πιστει , ανδριζεσθε, κραταιουσθε.
	dd		attitude	2Cor. 1:24 ουχ οτι κυριευομεν υμων της πιστεως αλλα συνεργοι εσμεν της χαρας υμων· τη γαρ πιστει εστηκατε.
	d	cl		2Cor. 4:13 Εχοντες δε το αυτο πνευμα της πιστεως κατα το γεγραμμενον· επιστευσα, διο ελαλησα, και ημεις πιστευομεν, διο και λαλουμεν,
	x		attitude	2Cor. 5:7 δια πιστεως γαρ περιπατουμεν, ου δια ειδους·
	x		attitude	2Cor. 8:7 Αλλ ωσπερ εν παντι περισσευετε, πιστει και λογω και γνωσει και παση σπουδη και τη εξ ημων εν υμιν αγαπη, ινα και εν ταυτη τη χαριτι περισσευητε.
	d		attitude	2Cor. 10:15 ουκ εις τα αμετρα καυχωμενοι εν αλλοτριοις κοποις, ελπιδα δε εχοντες αυξανομενης της πιστεως υμων εν υμιν μεγαλυνθηναι κατα τον κανονα ημων εις περισσειαν
	d	cl		2Cor. 13:5 Εαυτους πειραζετε ει εστε εν τη πιστει , εαυτους δοκιμαζετε· η ουκ επιγινωσκετε εαυτους οτι Ιησους Χριστος εν υμιν; ει μητι αδοκιμοι εστε.
?	d	cl		Gal. 1:23 μονον δε ακουοντες ησαν οτι ο διωκων ημας ποτε νυν ευαγγελιζεται την πιστιν ην ποτε επορθει,
Initial Sal	xx			Gal. 2:16 ειδοτες δε οτι ου δικαιουται ανθρωπος εξ εργαων νομου εαν μη δια πιστεως Ιησου Χριστου, και ημεις εις Χριστον Ιησουν επιστευσαμεν, ινα δικαιωθωμεν εκ πιστεως Χριστου και ουκ εξ εργαων νομου, οτι εξ εργαων νομου ου δικαιωθησεται πασα σαρξ.
	x		attitude	Gal. 2:20 ζω δε ουκετι εγω, ζη δε εν εμοι Χριστος· ο δε νυν ζω εν σαρκι, εν πιστει ζω τη του υιου του θεου του αγαπησαντος με και παραδοντος εαυτον υπερ εμου.
Initial Sal	x			Gal. 3:2 τουτο μονον θελω μαθειν αφ υμων· εξ εργαων νομου το πνευμα ελαβετε η εξ ακοης πιστεως ;
	x		attitude	Gal. 3:5 ο ουν επιχορηγων υμιν το πνευμα και ενεργων δυναμεις εν υμιν, εξ εργαων νομου η εξ ακοης πιστεως ;
	x		attitude	Gal. 3:7 γινωσκετε αρα οτι οι εκ πιστεως , ουτοι υιοι εισιν Αβρααμ.
Initial Sal	x			Gal. 3:8 προιδουσα δε η γραφη οτι εκ πιστεως δικαιοι τα εθνη ο θεος, προεηγγελισατο τω Αβρααμ οτι <i>ενευλογηθησονται εν σοι παντα τα εθνη</i>
Initial Sal	x			Gal. 3:9 ωστε οι εκ πιστεως ευλογουνται συν τω πιστω Αβρααμ.
	x		attitude	Gal. 3:11 οτι δε εν νομω ουδεις δικαιουται παρα τω θεω δηλον, οτι ο δικαιος εκ πιστεως ζησεται·
	x		attitude	Gal. 3:12 ο δε νομος ουκ εστιν εκ πιστεως , αλλ ο ποιησας αυτα ζησεται εν αυτοις.
Initial Sal	dp			Gal. 3:14 ινα εις τα εθνη η ευλογια του Αβρααμ γενηται εν Χριστω Ιησου, ινα την επαγγελιαν του πνευματος λαβωμεν δια της πιστεως .

Initial Sal	x		Gal. 3:22 αλλα συνεκλεισεν η γραφη τα παντα υπο αμαρτιαν, ινα η επαγγελια εκ πιστεως Ιησου Χριστου δοθη τοις πιστευουσιν.
Initial Sal	dp		Gal. 3:23 Προ του δε ελθειν την πιστιν υπο νομον εφρουρουμεθα συγκλειομενοι εις την μελλουσαν πιστιν αποκαλυφθηναι,
Initial Sal	x		Gal. 3:24 ωστε ο νομος παιδαγωγος ημων γεγονεν εις Χριστον, ινα εκ πιστεως δικαιωθωμεν
Initial Sal	dp		Gal. 3:25 ελθουσης δε της πιστεως ουκετι υπο παιδαγωγον εσμεν.
Initial Sal	dp		Gal. 3:26 Παντες γαρ υιοι θεου εστε δια της πιστεως εν Χριστω Ιησου
	x	attitude	Gal. 5:5 ημεις γαρ πνευματι εκ πιστεως ελπιδα δικαιοσυνης απεκδεχομεθα.
	x	attitude	Gal. 5:6 εν γαρ Χριστω Ιησου ουτε περιτομη τι ισχυει ουτε ακροβυστια αλλα πιστις δι αγαπης ενεργουμενη.
	x	attitude	Gal. 5:22 ο δε καρπος του πνευματος εστιν αγαπη χαρα ειρηνη, μακροθυμια χρηστοτης αγαθωσυνη, πιστις
	d	cl	Gal. 6:10 Αρα ουν ως καιρον εχομεν, εργαζομεθα το αγαθον προς παντας, μαλιστα δε προς τους οικειους της πιστεως .
	d	attitude	Eph. 1:15 Δια τουτο καγω ακουσας την καθ υμας πιστιν εν τω κυριω Ιησου και την αγαπην την εις παντας τους αγιους
Initial Sal	x	attitude	Eph. 2:8 Τη γαρ χαριτι εστε σεσωσμενοι δια πιστεως και τουτο ουκ εξ υμων, θεου το δωρον
	d	cl	Eph. 3:12 εν ω εχομεν την παρρησιαν και προσαγωγην εν πεποιθησει δια της πιστεως αυτου.
	dp	cl	Eph. 3:17 κατοικησαι τον Χριστον δια της πιστεως εν ταις καρδιαις υμων, εν αγαπη εριζωμενοι και τεθεμελιωμενοι,
Initial Sal	x		Eph. 4:5 εις κυριος, μια πιστις, εν βαπτισμα,
	d	cl	Eph. 4:13 μεχρι κατανησωμεν οι παντες εις την ενοτητα της πιστεως και της επιγνωσεως του υιου του θεου, εις ανδρα τελειον, εις μετρον ηλικιας του πληρωματος του Χριστου,
	d	cl	Eph. 6:16 εν πασιν αναλαβοντες τον θυρεον της πιστεως , εν ω δυνησεσθε παντα τα βελη του πονηρου τα πεπυρωμενα σβεσαι
	x	attitude	Eph. 6:23 Ειρηνη τοις αδελφοις και αγαπη μετα πιστεως απο θεου πατρος και κυριου Ιησου Χριστου.
	d	cl	Phil. 1:25 και τουτο πεποιθως οιδα οτι μενω και παραμενω πασιν υμιν εις την υμων προκοπην και χαραν της πιστεως ,
	d	cl	Phil. 1:27 Μονον αξιως του ευαγγελιου του Χριστου πολιτευεσθε, ινα ειτε ελθων και ιδων υμας ειτε απων ακουω τα περι υμων, οτι στηκετε εν ενι πνευματι, μια ψυχη συναθλουντες τη πιστει του ευαγγελιου
	d	attitude	Phil. 2:17 Αλλα ει και σπενδομαι επι τη θυσια και λειτουργια της πιστεως υμων, χαιρω και συχαιρω πασιν υμιν
	dx	attitude	Phil. 3:9 και ευρεθω εν αυτω, μη εχων εμην δικαιοσυνην την εκ νομου αλλα την δια πιστεως Χριστου, την εκ θεου δικαιοσυνην επι τη πιστει ,

	d		attitude	Col. 1:4 ακουσαντες την πιστιν υμων εν Χριστω Ιησου και την αγαπην ην εχετε εις παντας τους αγιους
	d	cl		Col. 1:23 ει γε επιμενετε τη πιστει τεθεμελιωμενοι και εδραιοι και μη μετακινουμενοι απο της ελπιδος του ευαγγελιου ου ηκουσατε, του κηρυχθεντος εν παση κτισει τη υπο τον ουρανον, ου εγενομην εγω Παυλος διακονος.
	d	cl		Col. 2:5 ει γαρ και τη σαρκι απειμι, αλλα τω πνευματι συν υμιν ειμι, χαιρων και βλεπων υμων την ταξιν και το στερεωμα της εις Χριστον πιστεως υμων.
	d	cl		Col. 2:7 ερριζωμενοι και εποικοδομουμενοι εν αυτω και βεβαιουμενοι τη πιστει καθως εδιδαχθητε, περισσευοντες εν ευχαριστια.
?	d			Col. 2:12 συνταφεντες αυτω εν τω βαπτισμω, εν ω και συνηγερθητε δια της πιστεως της ενεργειας του θεου του εγειραντος αυτον εκ νεκρων
	d		attitude	1Th. 1:3 μνημονευοντες υμων του εργου της πιστεως και του κοπου της αγαπης και της υπομονης της ελπιδος του κυριου ημων Ιησου Χριστου εμπροσθεν του θεου και πατρος ημων,
Initial Sal	d			1Th. 1:8 αφ υμων γαρ εξηχηται ο λογος του κυριου ου μονον εν τη Μακεδονια και εν τη Αχαια, αλλ εν παντι τοπω η πιστις υμων η προς τον θεον εξεληλυθεν, ωστε μη χρειαν εχειν ημας λαλειν τι.
	d	cl		1Th. 3:2 και επεμψαμεν Τιμοθεον, τον αδελφον ημων και συνεργον του θεου εν τω ευαγγελιω του Χριστου, εις το στηριξαι υμας και παρακαλεσαι υπερ της πιστεως υμων
	d	cl		1Th. 3:5 δια τουτο καγω μηκετι στεγων επεμψα εις το γνωσαι την πιστιν υμων, μη πως επειρασεν υμας ο πειραζων και εις κενον γενηται ο κοπος ημων.
	d	cl		1Th. 3:6 Αρτι δε ελθοντος Τιμοθεου προς ημας αφ υμων και ευαγγελισαμενου ημιν την πιστιν και την αγαπην υμων και οτι εχετε μνειαν ημων αγαθην παντοτε, επιποθουντες ημας ιδειν καθαπερ και ημεις υμας,
	d	cl		1Th. 3:7 δια τουτο παρεκληθημεν, αδελφοι, εφ υμιν επι παση τη αναγκη και θλιψει ημων δια της υμων πιστεως ,
	d	cl		1Th. 3:10 νυκτος και ημερας υπερεκπερισσου δεομενοι εις το ιδειν υμων το προσωπον και καταρτισαι τα υστερηματα της πιστεως υμων;
	x		attitude	1Th. 5:8 ημεις δε ημερας οντες νηφωμεν ενδυσαμενοι θωρακα πιστεως και αγαπης και περικεφαλαιαν ελπιδα σωτηριας
	d	cl		2Th. 1:3 Ευχαριστην οφειλομεν τω θεω παντοτε περι υμων, αδελφοι, καθως αξιον εστιν, οτι υπεραυξανει η πιστις υμων και πλεοναζει η αγαπη ενος εκαστου παντων υμων εις αλληλους,
	x		attitude	2Th. 1:4 ωστε αυτους ημας εν υμιν εγκαυχασθαι εν ταις εκκλησιαις του θεου υπερ της υπομονης υμων και πιστεως εν πασιν τοις διωγμοις υμων και ταις θλιψεσιν αις ανεχεσθε,
	x		attitude	2Th. 1:11 Εις ο και προσευχομεθα παντοτε περι υμων, ινα υμας αξιωση της κλησεως ο θεος ημων και πληρωση πασαν ευδοκιαν αγαθωσυνης και εργων πιστεως εν δυναμει,

Initial Sal	x		2Th. 2:13 Ημεις δε οφειλομεν ευχαριστην τω θεω παντοτε περι υμων, αδελφοι ηγαπημενοι υπο κυριου, οτι ειλατο υμας ο θεος απαρχην εις σωτηριαν εν αγιασμω πνευματος και πιστει αληθειας,
Initial Sal	d		2Th. 3:2 και ινα ρυσθωμεν απο των ατοπων και πονηρων ανθρωπων ου γαρ παντων η πιστις .
	x	attitude	1Tim. 1:2 Τιμοθεω γνησιω τεκνω εν πιστει , χαρις ελεος ειρηνη απο θεου πατρος και Χριστου Ιησου του κυριου ημων.
	x	attitude	1Tim. 1:4 μηδε προσεχειν μυθοις και γενεαλογιαις απεραντοις, αιτινες εκζητησεις παρεχουσιν μαλλον η οικονομιαν θεου την εν πιστει .
	x	attitude	1Tim. 1:5 το δε τελος της παραγγελιας εστιν αγαπη εκ καθαρης καρδιας και συνειδησεως αγαθης και πιστεως ανυποκριτου,
	x	attitude	1Tim. 1:14 υπερεπλεονασεν δε η χαρις του κυριου ημων μετα πιστεως και αγαπης της εν Χριστω Ιησου.
	x	attitude	1Tim. 1:19 εχων πιστιν και αγαθην συνειδησιν, ην τινες απωσαμενοι περι την πιστιν εναυαγησαν,
	x	attitude	1Tim. 2:7 εις ο ετεθην εγω κηρυξ και αποστολος, αληθειαν λεγω ου ψευδομαι, διδασκαλος εθνων εν πιστει και αληθεια.
	x	attitude	1Tim. 2:15 σωθησεται δε δια της τεκνογονιας, εαν μεινωσιν εν πιστει και αγαπη και αγιασμω μετα σωφροσυνης·
	d	cl	1Tim. 3:9 εχοντας το μυστηριον της πιστεως εν καθαρα συνειδησει.
	x	attitude	1Tim. 3:13 οι γαρ καλως διακονησαντες βαθμον εαυτοις καλον περιποιουνται και πολλην παρρησιαν εν πιστει τη εν Χριστω Ιησου.
	d	cl	1Tim. 4:1 Το δε πνευμα ρητως λεγει οτι εν υστεροις καιροις αποστησονται τινες της πιστεως προσεχοντες πνευμασιν πλανοις και διδασκαλιας δαιμονιων,
	d	cl	1Tim. 4:6 Ταυτα υποτιθεμενος τοις αδελφοις καλος εση διακονος Χριστου Ιησου, εντρεφομενος τοις λογοις της πιστεως και της καλης διδασκαλιας η παρηκολουθηκας·
	x	attitude	1Tim. 4:12 Μηδεις σου της νεοτητος καταφρονειτω, αλλα τυπος γινου των πιστων εν λογω, εν αναστροφη, εν αγαπη, εν πιστει , εν αγνεια.
	d	cl	1Tim. 5:8 ει δε τις των ιδιων και μαλιστα οικειων ου προνοι, την πιστιν ηρηται και εστιν απιστου χειρων.
	d	attitude	1Tim. 5:12 εχουσαι κριμα οτι την πρωτην πιστιν ηθετησαν·
	d	cl	1Tim. 6:10 ριζα γαρ παντων των κακων εστιν η φιλαργυρια, ης τινες ορεγομενοι απεπλανηθησαν απο της πιστεως και εαυτους περιεπειραν οδυνας πολλαις.
	x	attitude	1Tim. 6:11 Συ δε, ω ανθρωπε θεου, ταυτα φυγε· διωκε δε δικαιοσυνην ευσεβειαν πιστιν, αγαπην υπομονην πραυπαθιαν
	d	cl	1Tim. 6:12 αγωνιζου τον καλον αγωνα της πιστεως, επιλαβου της αιωνιου ζωης, εις ην εκληθης και ωμολογησας την καλην ομολογιαν ενωπιον πολλων μαρτυρων.
	d	cl	1Tim. 6:21 ην τινες επαγγελιομενοι περι την πιστιν ηστοχησαν. Η χαρις μεθ υμων.

	d		attitude	2Tim. 1:5 υπομνησιν λαβων της εν σοι ανυποκριτου πιστεως , ητις ενωκησεν πρωτον εν τη μαμη σου Λωιδι και τη μητρι σου Ευνικη, πεπεισμαι δε οτι και εν σοι.
	x		attitude	2Tim. 1:13 Υποτυπωσιν εχε υγιαινοντων λογων ων παρ εμου ηκουσας εν πιστει και αγαπη τη εν Χριστω Ιησου
	d	cl		2Tim. 2:18 οιτινες περι την αληθειαν ηστοχησαν, λεγοντες την αναστασιν ηδη γεγονεναι, και ανατρεπουσιν την τινων πιστιν .
	x		attitude	2Tim. 2:22 Τας δε νεωτερικας επιθυμιας φευγε, διωκε δε δικαιοσυνην πιστιν αγαπην ειρηνην μετα των επικαλουμενων τον κυριον εκ καθαρας καρδιας.
	d	cl		2Tim. 3:8 ον τροπον δε Ιαννης και Ιαμβρης αντεστησαν Μωυσει, ουτως και ουτοι ανθιστανται τη αληθεια, ανθρωποι κατεφθαρμενοι τον νουν, αδοκιμοι περι την πιστιν .
	d	cl		2Tim. 3:10 Συ δε παρηκολουθησας μου τη διδασκαλια, τη αγωγη, τη προθεσει, τη πιστει , τη μακροθυμια, τη αγαπη, τη υπομονη,
	x		attitude	2Tim. 3:15 και οτι απο βρεφους τα ιερα γραμματα οιδας, τα δυναμενα σε σοφισαι εις σωτηριαν δια πιστεως της εν Χριστω Ιησου.
	d	cl		2Tim. 4:7 τον καλον αγωνα ηγωνισμαι, τονδρομον τετελεκα, την πιστιν τετηρηκα:
	x		attitude	Titus 1:1 Παυλος δουλος θεου, αποστολος δε Ιησου Χριστου κατα πιστιν εκλεκτων θεου και επιγνωσιν αληθειας της κατ ευσεβειαν
	x		attitude	Titus 1:4 Τιτω γνησιω τεκνω κατα κοινην πιστιν , χαρις και ειρηνη απο θεου πατρος και Χριστου Ιησου του σωτηρος ημων.
	d	cl		Titus 1:13 η μαρτυρια αυτη εστιν αληθης. δι ην αιτιαν ελεγχε αυτους αποτομωσ, ινα υγιαινωσιν εν τη πιστει ,
	d	cl		Titus 2:2 Πρεσβυτας νηφαλιους ειναι, σεμνους, σωφρονας, υγιαινοντας τη πιστει , τη αγαπη, τη υπομονη
	x		attitude	Titus 2:10 μη νοσφιζομενους, αλλα πασαν πιστιν ενδεικνυμενους αγαθην, ινα την διδασκαλιαν την του σωτηρος ημων θεου κοσμωσιν εν πασιν.
	x		attitude	Titus 3:15 Ασπαζονται σε οι μετ εμου παντες. ασπασαι τους φιλουντας ημας εν πιστει . Η χαρις μετα παντων υμων.
	d		attitude	Philem. 5 ακουων σου την αγαπην και την πιστιν , ην εχεις προς τον κυριον Ιησουν και εις παντας τους αγιους,
	d		attitude	Philem. 6 οπως η κοινωνια της πιστεως σου ενεργης γενηται εν επιγνωσει παντος αγαθου του εν ημιν εις Χριστον.
	d		attitude	Heb. 4:2 και γαρ εσμεν ευηγγελισμενοι καθαπερ κακεινοι· αλλ ουκ ωφελησεν ο λογος της ακοης εκεινους μη συγκεκριασμενους τη πιστει τοις ακουσασιν.
Initial Sal	x			Heb. 6:1 Διο αφεντες τον της αρχης του Χριστου λογον επι την τελειοτητα φερωμεθα, μη παλιν θεμελιον καταβαλλομενοι μετανοιας απο νεκρων εργαων και πιστεως επι θεον,
	x		attitude	Heb. 6:12 ινα μη νωθροι γενησθε, μιμηται δε των δια πιστεως και μακροθυμιας κληρονομουντων τας επαγγελιας.

x	attitude	Heb. 10:22 προσερχόμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφωρίᾳ πίστεως ῥεραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς καὶ λελοῦσμενοι τὸ σῶμα ὕδατι καθάρῳ·
x	attitude	Heb. 10:38 ὁ δὲ δίκαιος μου ἐκ πίστεως ζήσεται, καὶ εἰς ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ.
x	attitude	Heb. 10:39 ἡμεῖς δὲ οὐκ ἐσμεν ὑποστολῆς εἰς ἀπώλειαν ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς.
x	def	Heb. 11:1 Ἔστιν δὲ πίστις ἐλπίζομενων ὑποστασις, πραγμάτων ἐλεγχὸς οὐ βλεπομένων.
x	attitude	Heb. 11:3 Πίστει νοοῦμεν κατηρτισθῆναι τοὺς αἰῶνας ῥηματι θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὸ βλεπόμενον γέγονε.
x	attitude	Heb. 11:4 Πίστει πλείονα θυσίαν Ἀβελ παρακαίν προσήνεγκεν τῷ θεῷ, διὴς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ θεοῦ, καὶ δι' αὐτῆς ἀποθανῶν ἐτι λαλεῖ.
x	attitude	Heb. 11:5 Πίστει Ἐνώχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ οὐχ ἠρῆσκειτο διότι μετέθηκεν αὐτὸν ὁ θεός. πρό γὰρ τῆς μεταθέσεως μεμαρτυρήθη εὐαρεστήκεναι τῷ θεῷ·
x	attitude	Heb. 11:6 χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστήσαι· πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ θεῷ ὅτι ἐστὶν καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδοτῆς γίνεσθαι.
x	attitude	Heb. 11:7 Πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδεπῶ βλεπομένων, εὐλαβηθεὶς κατεσκεύασεν κιβῶτον εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ διὴς κατέκρινεν τὸν κόσμον, καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονομός.
x	attitude	Heb. 11:8 Πίστει καλούμενος Ἀβραὰμ ὑπήκουσεν ἐξελθεῖν εἰς τόπον ὃν ἠμέλλεν λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθεν μὴ ἐπιστάμενος ποῦ ἐρχεται.
x	attitude	Heb. 11:9 Πίστει παρῶκεν εἰς γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν συγκληρονομῶν τῆς ἐπαγγελίας τῆς αὐτῆς·
x	attitude	Heb. 11:11 Πίστει καὶ αὐτὴ Σάρρα στείρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβεν καὶ παρὰ καιρὸν ἡλικίας, ἐπεὶ πιστὸν ἠγήσατο τὸν ἐπαγγειλαμένον.
x	attitude	Heb. 11:13 Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ λαβόντες τὰς ἐπαγγελίας ἀλλὰ πορρωθέν αὐτὰς ἰδόντες καὶ ἀσπασάμενοι καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοι εἰσὶν ἐπὶ τῆς γῆς.
x	attitude	Heb. 11:17 Πίστει προσενηνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος καὶ τὸν μονογενῆ προσεφερὲν, ὁ τὰς ἐπαγγελίας ἀναδεξάμενος.
x	attitude	Heb. 11:20 Πίστει καὶ περὶ μελλόντων εὐλογήσεν Ἰσαὰκ τὸν Ἰακώβ καὶ τὸν Ἡσαῦ.
x	attitude	Heb. 11:21 Πίστει Ἰακώβ ἀποθνήσκων ἐκαστὸν τῶν υἱῶν Ἰωσήφ εὐλογήσεν καὶ <i>προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ραβδοῦ αὐτοῦ.</i>
x	attitude	Heb. 11:22 Πίστει Ἰωσήφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσεν καὶ περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο.
x	attitude	Heb. 11:23 Πίστει Μωϋσῆς γεννηθεὶς ἐκρυβῆ τριμῆνον ὑπὸ τῶν πατέρων αὐτοῦ, διότι εἶδον ἀστέιον τὸ παιδίον καὶ οὐκ ἐφοβήθησαν τὸ διατάγμα τοῦ βασιλεῶς.

x		attitude	Heb. 11:24 Πιστει Μωυσης μεγας γενομενος ηρνησατο λεγεσθαι υιος θυγατρος Φαραω,
x		attitude	Heb. 11:27 Πιστει κατελιπεν Αιγυπτον μη φοβηθεις τον θυμον του βασιλεως· τον γαρ αορατον ως ορων εκαρτερησεν.
x		attitude	Heb. 11:28 Πιστει πεποιηκεν το πασχα και την προσχυσιν του αιματος, ινα μη ο ολοθρευων τα πρωτοτοκα θιγη αυτων.
x		attitude	Heb. 11:29 Πιστει διεβησαν την ερυθραν θαλασσαν ως δια ξηρας γης, ης πειραν λαβοντες οι Αιγυπτιοι κατεποθησαν.
x		attitude	Heb. 11:30 Πιστει τα τειχη Ιεριχω επεσαν κυκλωθεντα επι επτα ημερας.
x		attitude	Heb. 11:31 Πιστει Ρααβ η πορνη ου συναπωλετο τοις απειθησασιν δεξαμενη τους κατασκοπους μετ ειρηνης.
x		attitude	Heb. 11:33 οι δια πιστεως κατηγωνισαντο βασιλειας, ειργασαντο δικαιοσυνην, επετυχον επαγγελιων, εφραξαν στοματα λεοντων,
d		attitude	Heb. 11:39 Και ουτοι παντες μαρτυρηθεντες δια της πιστεως ουκ εκομισαντο την επαγγελιαν,
d	cl		Heb. 12:2 αφορωντες εις τον της πιστεως αρχηγον και τελειωτην Ιησουν, ος αντι της προκειμενης αυτω χαρας υπεμεινεν σταυρον αισχυνης καταφρονησας εν δεξια τε του θρονου του θεου κεκαθικεν.
d	cl		Heb. 13:7 Μνημονευετε των ηγουμενων υμων, οιτινες ελαλησαν υμιν τον λογον του θεου, ων αναθεωρουντες την εκβασιν της αναστροφης μιμεισθε την πιστιν .
d	cl		James 1:3 γινωσκοντες οτι το δοκιμιον υμων της πιστεως κατεργαζεται υπομονην.
x		attitude	James 1:6 αιτειτω δε εν πιστει μηδεν διακρινομενος· ο γαρ διακρινομενος εοικεν κλυδωνι θαλασσης ανεμιζομενω και ριπιζομενω.
d	cl		James 2:1 Αδελφοι μου, μη εν προσωπολημψιας εχετε την πιστιν του κυριου ημων Ιησου Χριστου της δοξης.
x		attitude	James 2:5 Ακουσατε, αδελφοι μου αγαπητοι· ουχ ο θεος εξελεξατο τους πτωχους τω κοσμω πλουσιους εν πιστει και κληρονομους της βασιλειας ης επηγγειλατο τοις αγαπωσιν αυτον;
x		attitude	James 2:14 Τι το οφελος, αδελφοι μου, εαν πιστιν λεγη τις εχειν εργα δε μη εχη; μη δυναται η πιστις σωσαι αυτον;
d		attitude	James 2:17 ουτως και η πιστις , εαν μη εχη εργα, νεκρα εστιν καθ εαυτην.
xd		attitude	James 2:18 Αλλ ερει τις· συ πιστιν εχεις, καγω εργα εχω· δειξον μοι την πιστιν σου χωρις των εργαων, καγω σοι δειξω εκ των εργαων μου την πιστιν .
d		attitude	James 2:20 Θελεις δε γνωναι, ω ανθρωπε κενε, οτι η πιστις χωρις των εργαων αργη εστιν;
d		attitude	James 2:22 βλεπεις οτι η πιστις συνηργει τοις εργαοις αυτου και εκ των εργαων η πιστις ετελειωθη,
x		attitude	James 2:24 ορατε οτι εξ εργαων δικαιουται ανθρωπος και ουκ εκ πιστεως μονον.
d		attitude	James 2:26 ωσπερ γαρ το σωμα χωρις πνευματος νεκρον εστιν, ουτως και η πιστις χωρις εργαων νεκρα εστιν.

	d		attitude	James 5:15 και η ευχη της πιστεως σωσει τον καμνοντα και εγερει αυτον ο κυριος· καν αμαρτιας η πεποιηκως, αφεθησεται αυτω.
	x		attitude	1Pet. 1:5 τους εν δυναμει θεου φρουρουμενους δια πιστεως εις σωτηριαν ετοιμην αποκαλυφθηναι εν καιρω εσχατω.
	x		attitude	1Pet. 1:7 ινα το δοκιμιον υμων της πιστεως πολυτιμοτερον χρυσιου του απολλυμενου δια πυρος δε δοκιμαζομενου, ευρεθη εις επαινον και δοξαν και τιμην εν αποκαλυψει Ιησου Χριστου
	x		attitude	1Pet. 1:9 κοιμιζομενοι το τελος της πιστεως υμων σωτηριαν ψυχων.
	d		attitude	1Pet. 1:21 τους δι αυτου πιστους εις θεον ωστε την πιστιν υμων και ελπιδα εινα εις θεον.
	d	cl		1Pet. 5:9 ω αντιστητε στερεοι τη πιστει ειδοτες τα αυτα των παθηματων τη εν τω κοσμω υμων αδελφοτητι επιτελεισθαι.
	x		attitude	2Pet. 1:1 Συμεων Πετρος δουλος και αποστολος Ιησου Χριστου τοις ισοτιμον ημιν λαχουσιν πιστιν εν δικαιοσυνη του θεου ημων και σωτηρος Ιησου Χριστου,
	dp		attitude	2Pet. 1:5 Και αυτο τουτο δε σπουδην πασαν παρεισενεγκαντες επιχορηγησατε εν τη πιστει υμων την αρετην, εν δε τη αρετη την γνωσιν,
Initial Sal	d			1John 5:4 οτι παν το γεγεννημενον εκ του θεου νικα τον κοσμον· και αυτη εστιν η νικη η νικησασα τον κοσμον, η πιστις ημων.
	d	cl		Jude 3 Αγαπητοι, πασαν σπουδην ποιουμενος γραφειν υμιν περι της κοινης ημων σωτηριας αναγκην εσχον γραψαι υμιν παρακαλων επαγωνιζεσθαι τη απαξ παραδοθειση τοις αγιοις πιστει .
	d	cl		Jude 20 υμεις δε, αγαπητοι, εποικοδομουντες εαυτους τη αγιωτατη υμων πιστει , εν πνευματι αγιω προσευχομενοι,
	d		attitude	Rev. 2:13 οίδα που κατοικεις, οπου ο θρονος του σατανα, και κρατεις το ονομα μου και ουκ ηρνησω την πιστιν μου και εν ταις ημεραις Αντιπας ο μαρτυς μου ο πιστος μου, ος απεκτανθη παρ υμιν, οπου ο σατανας κατοικει.
	d		attitude	Rev. 2:19 οίδα σου τα εργα και την αγαπην και την πιστιν και την διακονιαν και την υπομονην σου, και τα εργα σου τα εσχατα πλειονα των πρωτων.