

- (8) The verb **יָחַל** (*yachal*) means to trust the Lord in time of great pain or disaster, Lamentations 3:21, 24. In Job 13:15, it means to have hope and to wait. It is used for faith under great pressure, intense suffering, and pain.
- (9) The verb **קָוָה** (*qawah*) is the strongest word for faith, used in Psalm 25:3. It depicts a fine thread woven into a giant rope that cannot be broken. It is used in Isaiah 40:31 for the faith of a mature believer. In Lamentations 3:25 it means to wait. This word means that faith which gets its strength from outside of itself, connoting the non-meritorious aspect of faith. All merit lies in the object of faith.

2. Greek:

- (1) The noun **πίστις** (*pístis*) is used as an attribute. *Pístis* is what causes trust or faith, reliability, faithfulness, or integrity, Titus 2:10; 2 Thessalonians 1:4.
- (2) In the active sense, *pístis* means faith, confidence, and trust as a recognition of and acceptance of Bible doctrine. In the active sense, faith is used in three ways:
Saving faith, Ephesians 2:8; 1 John 5:4–5.
The three stages of the faith-rest drill, Romans 3:20; Hebrews 4:3.
The inculcation of Bible doctrine which is the working object of faith.
- (3) The passive meaning of *pístis* is Bible doctrine, meaning that which is believed, i.e., doctrine, the body of belief, which is obedience to authority. *Pístis* is translated “doctrine” in such passages as Galatians 1:23; 2 Peter 1:5; 1 Timothy 1:19, 4:1, 6; Hebrews 11.
- (4) The adjective **πιστός** (*pistós*) in the passive sense means being trustworthy, worthy of trust, faithful, dependable, and inspiring trust. In the active sense, it means trusting or believing.
- (5) The verb **πιστεύω** (*pisteúō*) means to believe, to trust something to someone, to use someone as an object of faith, Galatians 2:16. It only takes a little more than no faith at all to be saved, Acts 16:31.

- (6) The verb **πείθω** (*peíthō*) in the passive means, to come to believe, to obey, to be persuaded, or convinced. The perfect passive means to have confidence, to be absolutely convinced, to be certain.

The active meaning as in Galatians 1:10 means to convince, to persuade, to appeal, to win over. The perfect tense with a present meaning means to depend on someone, to trust in someone, to have confidence.

- (7) The verb **πιστόω** (*pistóō*) means to show oneself faithful, to be convinced, to have confidence, 2 Timothy 3:14.

3. Biblical Use of “Faith” or *Pístis*:

1. *Pístis* is used for doctrine in:

Hebrews 11:1 In fact, doctrine is the reality from which we keep receiving confidence, the proof of matters not being seen.

v. 2 For by means of doctrine, men of old gained approval.” (EXT)

2. A description of faith is found in:

2 Corinthians 4:18 “We look not at the things which are seen, but at the things which are not seen [the essence of God]; for the things which are seen are temporal, but the things which are not seen are eternal. (NASB)

Faith is the means by which we perceive reality in the invisible essence of God.

3. Sometimes both the faith-rest technique and doctrine are described in the meaning of *pístis*, as in:

2 Corinthians 5:7 We walk by faith and not by sight— (NASB)

Your eyes are in your soul, and your soul must have Bible doctrine. We see the unseen through doctrine. Doctrine gives us a relationship with the integrity of God which sustains us in time of disaster. We see the justice and integrity of God through doctrine.

Hebrews 11:6 Without doctrine [*pístis*] resident in the soul, it is impossible to please God for when one is occupied with God, he must be convinced that He is and that He becomes a rewarder of those who diligently seek Him. (EXT)

Romans 10:17 Doctrine [*pístis*] comes by hearing and hearing by the Word of God. (NASB)

Galatians 5:22 The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness [*pístis* to the working object, the Word of God], (NASB)

4. In each of these three verses, *pístis* relates faith to the perception of the Word of God. The noun refers to the required combination of (1) the Law of Freedom—volition—combined with (2) the transitive noun, *pístis*, and (3) the working object of that faith, the Word of God.
5. All perception of doctrine is accomplished through the function of faith perception.
6. Paul uses *pístis* for the doctrines of demons in:

1 Timothy 4:1 But the Holy Spirit explicitly reports, that in latter times [between the First and Second Advents of Christ] some [those who deviate from divine guidance] will become apostate from the faith [*pístis*: doctrinal inventory of ideas], concentrating on deceitful spirits [the faculty of the Satanic Academy of Cosmic Didactics] and doctrines of demons [the academy's curricula of human viewpoint, human good, & evil]. (EXT)

4. Faith Is the Means of Salvation Adjustment to the Justice of God.

1. To believe is a non-meritorious system of perception. The merit is always found in the object of faith, Jesus Christ, and not in the subject, the one having the faith, the new believer.
2. The doctrine that salvation is by faith and faith alone in Jesus Christ alone is documented in many passages:



John 3:16 God loved the world so much that He gave His uniquely-born Son [**Jesus Christ**] with the purpose that whoever believes [*pisteúō*] in Him shall not perish in the lake of fire, but shall keep on having eternal life. (EXT)

Other references that reveal the faith-alone doctrine include John 3:18–19, 36, 6:47, 20:31; Acts 16:31; Romans 3:22, 28, 4:5, 9:30; Galatians 2:16, 3:26; 1 John 3:23, 5:4–5.

Salvation adjustment to the justice of God is believing in Christ.

3. The justice of God is our point of contact with the integrity of God because justice judged our sins in Christ on the cross. The mechanics of receiving all blessings from the justice of God is grace. Grace is the non-meritorious policy of the integrity of God and compatible with nonmeritorious faith:

Ephesians 2:8 For by grace you have been permanently saved through faith [*pístis*]; this salvation is definitely not out from the source of yourselves, this free gift is from the source of God;

v. 9 not from the source of works, so that no one should boast. (EXT)

5. Faith is a System of Doctrine or What Is Believed.

1. The working object of faith is the immutable Word of God. This includes both doctrine in perception and in application.
2. Bible doctrine is invisible. Faith is confidence in the unseen. The comprehended Word of God must be transferred by faith from *γνώσις (gnōsis)* in the *νοῦς (noús)* to *ἐπίγνωσις (epígnōsis)* in the *καρδία (kardía)*.

1 Corinthians 2:9 Just as it is written [**Isaiah 64:4**], “Things which eye has not seen and ear has not heard, and which have not entered the heart of man, all that God has prepared for those who love Him.” (NASB)

3. The perception concept is related to spiritual growth by which the soul’s inventory of principles acquired in unbelief is replaced by the inculcation of a divine inventory of ideas.
4. The application concept is related to the faith-rest drill and succeeding problem-solving devices.

5. Consistent spiritual growth converts one's faith in the working object of biblical truth into power for application toward a believer's personal circumstances.
6. Continued advance in the spiritual life results in the believer's adjustment to the justice of God which is the point of contract with the integrity of God.
5. The inculcation and application of the Word of God results in maximum blessings to the soul. Blessings do not originate with the performance of divine good, but their origin which is doctrine in the soul.

6. The Working Object of Faith.

1. The working object of faith is what receives the merit. There is no merit in the subject which is faith, a non-meritorious system of perception.
2. Both the noun, *pístis* and the verb, *pisteúō* are transitive and demand an object which is the impeccable Christ for salvation and the immutable Word of God for spiritual growth.
3. Faith, without one of these working objects, secures nothing but condemnation from the integrity of God.
4. We enter into the plan of God by faith in Christ and afterward we grow in grace by first learning biblical vocabulary by which doctrines are built and retained.
5. It is the object of faith that counts, not the worthiness of the one with faith. There is no merit in believing; the merit lies in the object of faith.
6. There are two adjustments to the justice of God an individual must make to function in the plan of God, (1) the application of personal faith in the Person and work of Jesus Christ for salvation and eternal life and (2) the application of personal faith toward the teachings of the Bible for advancement to spiritual maturity.
7. Faith is not an isolated act. It is the channel by which we appropriate what God has done for us, either for salvation or for spiritual growth.
8. The function of faith in the spiritual life is associated with the execution of problem-solving devices. For rebound adjustment to the justice of God, the object of faith is two-fold, depending on the believer's spiritual growth.