

## “THE JUST SHALL LIVE BY FAITH”

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Our subject is THE JUST SHALL LIVE BY FAITH. We find this thought in both the Old Testament and also in the New Testament. In Hab. 2:4 we read, “but the just shall live by his faith.” And in Heb. 10:38 we read, “Now the just shall live by faith.”

We, as the Lord’s people have used this expression many times in connection with the Christian life, but I wonder if we realize what an astounding statement this really is—“the just shall live by faith.”

We have a Scriptural definition of faith by Paul in Heb. 11:1, “Now faith is the substance of things hoped for, the evidence of things not seen.” We take particular note of two thoughts in this text. First, “hoped for” and “things not seen.” Both of these thoughts are very important to grasp if we are to fully understand the Christian life of faith. Let us take the first thought—“hoped for.” If you hope for something, you don’t have it in your grasp currently—it is something you look forward to in the future. Let us take the second thought—“things not seen.” This fits perfectly the idea of something “hoped for”—it is not a present possession. And the idea is really astonishing when we realize that this has reference to something that cannot be grasped or understood by our natural senses—it is beyond our natural senses.

Let us dwell on this a bit. We have an unseen God, do we not? But we believe that “he is.” And we have a book that is called the Word of God, and we accept its claims and ponder its instructions, its exhortations and its marvelous promises. And yet all this is accepted by faith—we did not see God write the book, but we have satisfactory proof that the writers of the book were actuated by God, our Creator. And we have an unseen Saviour—we never saw him, and cannot now detect him with any of our natural senses. But as we believe that “God is”, so we believe that our Saviour “is”: and we accept him as the one who redeemed us and who is now our Master and Teacher and Heavenly Guide.

And here is something else that is astounding—do you remember the promise of our Redeemer as expressed in John 14:15 to 18? “If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; [this word “Comforter” is to be understood as Helper] even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but we know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you.” And how does this work out in practical life? It means that the church all down through the Gospel age is to have no visible presence of the Saviour, but is to have the Word of Truth, the spirit of which is to guide the Lord’s people. This Truth which contains the Holy Spirit, the Helping power of the Lord is to be

accepted by faith and lived by faith. It is invisible guidance as far as our natural senses are concerned. This is astounding when really accepted as a fact. And to make the meaning of the Truth, the spirit of the Truth available to us, so that we can live by every word that proceedeth out of the mouth of God, the Lord has adopted the plan of appointing fellow Christians to assist us. We read of this in Eph. 4:11 to 13, “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the of the fullness of Christ:...”

In considering our subject, we thought it would be profitable to look up all the Scriptures that used the word “faith”, to see what we could find in the way of knowledge and instruction. There is a long list of verses in Strong’s Concordance. I naturally supposed that the Old Testament would be replete with the word faith. Imagine my surprise when I found that the word faith is used only two times in the Old Testament. The first one is Deut. 32:20 which reads, “...for they are a very froward generation, children in whom is no faith.” The second one is Hab. 2:4, “But the just shall live by his faith.” In the New Testament, however, we find a great contrast—the word faith is used 244 times.

Using Strong’s Concordance as our guide, I thought it would be interesting and instructive to study the instances where the word faith is used in the New Testament. To my surprise I found this study not only interesting and instructive, but also thrilling as it revealed slices of real life—human interest stories on the plane of the new creation. So I would like to share with you the happy results of my study. I know I cannot do full justice to the depth of meaning in all of these scriptures, but I will try to bring out some of the things that are meaningful to us as the Lord’s people being guided by God’s Word and Spirit.

In the book of Matthew we find our Lord four times chiding the disciples for their lack of faith. Possibly the word “chiding” is a little too strong in all four cases. Possibly our Lord was speaking strongly to assist the disciples to grasp the mighty power of God and the power of the Master to do wonderful things because he had faith in God’s power and wisdom; and he wanted his disciples to become strong in faith.

In the 6th chapter, verses 28 to 34, Jesus emphasizes the point that we have no cause to doubt God’s care over us, when we have such a wonderful demonstration of God’s wisdom in creating the lilies of the field which toil not, neither do they spin. So the Master said, verse 30, “Wherefore if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?” The point seems to be that such wonderful creations of God live for just a little while and then they are destroyed; but God has no intention to destroy his faithful people,

so would he not care for our needs way beyond his care of lilies? A very wholesome thought indeed!

The next instance of our Lord's chiding is in 8:26, and this was when the disciples were terrified by the great wind which threatened the swamping of the ship they were in. We quote verses 25 and 26, "And his disciples came to him, and awoke him, saying, Lord save us; we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm." This chiding has always puzzled me, but I have thought possibly the Lord was trying to impress upon the minds of his dear disciples, that God has all power, and they must try to grasp that point and endeavor to have confidence in God no matter what happens. Verse 27 indicates how deeply the disciples were affected by this, incident, "But the men marveled, saying, What manner of man is this, that even the winds and the sea obey him?" No doubt they would grow and have less doubt in God's power in the future.

The third instance of chiding is when Peter attempted to walk upon the water when bidden of the Lord to come to him on the waters, and "when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying Lord, save me." We quote now the following verse, 14:31, "And immediately, Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" The two verses following are thrilling, "And when they were come into the ship, the wind ceased. They that were in the ship came and worshipped him saying, Of a truth thou art the Son of God." What a profound effect this must have had on Peter to be held up by the Master and together going to the ship. It would surely increase his strength of faith in Jesus and God's power.

The fourth instance is found in 16:8. We quote verses 8 to 10, "Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up?" Then in verses 11 and 12 he explains, to the disciples that he was not talking about literal bread, but that they "should beware of the leaven of the Pharisees and of the Sadducees?"

We will call attention to another instance of chiding, but this was addressed to the scribes and Pharisees, chapter 23, verse 23, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these things ought ye to have done, and not to leave the other undone." What wonderful courage Jesus had to uphold God's standard of righteousness and not fear those in authority!

Now we will turn the coin over. We will consider some instances of the exercise of strong faith. In the 8th chapter we find the familiar account of the exercise of faith on the part of a Roman centurion. Jesus was entered into Capernaum and a centurion beseeched him that he would heal a servant that was sick with the palsy. Jesus immediately responded saying, I will come and heal him. The response to this by the centurion is very touching. “Lord I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me; and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard this, he marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.” These are verses 5 to 10. This is rather remarkable because the centurion was not a disciple, nor even a Jew. In the Berean notes, the Pastor suggested that the centurion might have been Cornelius. What a pleasure this must have been to Jesus, to note this man’s humility and great faith.

In the 9th chapter, verses 2 and 3 we read, “And he entered into a ship, and passed over, and came into his own city. And, behold, they brought to him a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer, thy sins be forgiven thee.” We note the words of Jesus that were addressed to the sick man, “be of good cheer.” It must have afforded great pleasure to Jesus to dispense these miraculous blessings to those in deep trouble.

A little farther along in chapter 9, starting with verse 20 we read, “And behold a woman, which was diseased with an issue of blood 12 years, came behind him, and touched the hem of his garment; for she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.” We note the sympathy expressed by Jesus, Daughter, be of good comfort, thy faith hath made thee whole.” What a blessing to this woman: she was not only relieved of a distressing physical ailment, but was comforted as well by the gracious words of the Master. We are bound to take note of these characteristics of Jesus and incorporate them into our own character structure.

And in this same chapter 9, starting with verse 27 we read, “And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us. And when he was come into the house, the blind men came to him, and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it. But they, when they were departed, spread abroad his fame in all that country.” Do we wonder that these blind men, upon being healed would do this very thing they “spread abroad his fame in all that country.” But Jesus did not offer himself to heal everyone—this was not his

mission and besides healing had a debilitating effect upon him as was the case when the woman touched his garment and was healed—he felt the loss of his vitality to the woman.

In the 15th chapter starting with verse 21 we read of a woman of Canaan crying unto him, “Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.” But Jesus answered not a word; and to his disciples he explained, “I am not sent but unto the lost sheep of Israel.” Then the woman came to him and worshipped and said, “Lord, help me.” But Jesus said, “It is not meet to take the children’s bread, and to cast it to the dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their masters’ tables.” Jesus responded to this humble plea and said, “O woman, great is thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that very hour.” So we see that on more than one occasion, Jesus extended his miracle of healing to certain worthy ones outside of Israel. No doubt it was refreshing to Jesus to see strong faith and humility exhibited by some outside of Israel; and no doubt it was saddening to him to see a lack of faith on the part of his own race, the Israelites.

In the 17th chapter we read about an incident that must have been somewhat embarrassing to Jesus’ disciples. They were coming down from the Mount of Transfiguration and they met a man who knelt down to Jesus and said, “Lord have mercy on my son; for he is lunatick, and sore vexed; for oftentimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him.” Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? bring him hither to me. And Jesus rebuked the devil; and he departed out of him; and the child was cured from that very hour...” The disciples naturally wanted to know why they could not cast out this devil; and Jesus told them it was because they did not have enough faith. In the 21st verse Jesus said, “Howbeit this kind goeth not out but by prayer.” On Reprint page 4650 the Pastor comments on this incident and suggested that the lesson to the disciples was that they must live very near to the Lord and have well developed character. No doubt this was a very impressive experience for the disciples and it must have created in them a resolve to grow in the Master’s likeness so God would have respect for their request to have a devil cast out. Jesus made a very striking statement at this time: “for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you.”

Another use of the word faith in the book of Matthew is found in chapter 21, verse 21. This was in connection with Jesus’ cursing the fig tree, and the disciples marveling to see how soon it withered away. “Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.” And in the 22nd verse he adds, “And all things, whatsoever ye shall ask

in prayer, believing ye shall receive.” Of course we know our requests must be in harmony with the Lord’s word.

We now pass into the book of Mark. A few of the incidents recorded are the same as in the book of Matthew, so we will not take time to repeat them. In the 10th chapter we read of the healing of a blind man. The recording of this incident starts with verse 47. Jesus and his disciples were leaving Jericho and there were a great number of people following him. “Blind Bartimaeus, the son of Timaheus sat by the highway side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me.” Some tried to hush him up, but “he cried the more a great deal, Thou son of David, have mercy on me.” “Jesus stood still, and commanded him to be called, And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. And he, casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.” While these miracles were being performed, we can imagine the excitement of the people must have been very great. And as for the blind man himself, he must have been fairly bursting with emotions of gratitude and elation that he could actually see again. The final use of the word faith in the book of Mark is in connection with the cursing of the fig tree. We have already considered this in the book of Matthew.

Let us see now if there is anything different in the book of Luke, or in addition to that which is recorded in Matthew and Mark. In the 7th chapter we read of an incident that is very touching in several ways. Jesus was invited to the home of a Pharisee. And when they sat down to meat, “a woman in the city, which was a sinner, when she knew that Jesus sat at meat, brought an alabaster box of ointment, and stood at Jesus’ feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.” No doubt this woman was longing for a different and better life, and Jesus appealed to her as one she could turn to for the fulfillment of her desires. What a scene this must have been—a weeping woman using her tears to wash the feet of Jesus and then wiping his feet with her hair; and kissing his feet and finally anointing his feet with precious ointment. The Pharisee looked coldly at the ceremony and said within himself, “This man, if he were a prophet would have known who and what manner of woman this is that touched him; for she is a sinner.” No doubt he recoiled at the very thought of having such a woman even touch him let alone having his feet washed with her tears.

Jesus doubtless was a keen reader of character, and he could see the expression of disgust upon the face of the Pharisee. Turning to the Pharisee, Jesus said, “Simon I have somewhat to say unto thee. And the Pharisee replied, Master, say on.” Jesus then spoke, “There was a certain creditor which had two debtors; the one owed 500 pence and the

other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, Simon, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him. Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment. Wherefore I say unto thee. Her sins which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace.”

What a noble character Jesus had—kindness and sympathy for the repentant woman; righteous courage in speaking plainly to the cold Pharisee. What a wonderful Leader we have—what an honor to have him as our Master, our Redeemer, our Brother. This episode is so touching and fascinating that we might be inclined to momentarily forget our subject—faith. The final words of the Master are worth repeating, “And he said to the woman, Thy faith hath saved thee, go in peace.”

In the 17th chapter of Luke we read the account of the healing of ten lepers. Jesus was on his way to Jerusalem and they passed through the midst of Samaria and Galilee. And in a certain village there were ten lepers and “they lifted up their voices, and said, Jesus, Master, have mercy on us.” It is interesting to take note of what Jesus said to the lepers, quoting the 14th verse: “And when he saw them, he said unto them, Go shew yourselves unto the priests.” And what happened? As they were on the way to the priests, they suddenly were cleansed. We read now the 15th to 19th verses, “And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God. And fell down on his face at the feet of Jesus, giving him thanks.” (And whom do you suppose this man was? A Samaritan!) “And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And Jesus said to the Samaritan, Arise, go thy way; thy faith hath made thee whole.”

In the 18th chapter of Luke our Lord spake a parable, the lesson of which was that “men ought always to pray, and not to faint.” The parable was about an unjust judge who was appealed to by a widow. “Avenge me of mine adversary.” The unjust judge wasn’t going to do anything for the widow, but later he changed his mind—“he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.” So the judge avenged the widow because he didn’t want to be annoyed with the pleas of the widow. Then the Lord said, “shall not God avenge his own elect, which cry day and night unto him, though he

bear long with them? I tell you that he will avenge them speedily.” Then Jesus added something of a prophetic nature that is of special interest to us, “Nevertheless when the Son of man cometh, shall he find THE FAITH on the earth?” This implies that on the return of our Master, THE FAITH, the true faith would be a scarce article on the earth. And we find today that the great nominal systems have rejected THE FAITH and are now believing Higher Criticism and Evolution. There are small groups that still believe in the shed blood of Jesus, but the large nominal churches are hotbeds for Higher Criticism and Evolution. We feel that we have THE FAITH in all its glory and power, and how we rejoice in it!

The last use of the word faith in the book of Luke is found in the 22nd chapter. The occasion was the Memorial of our Lord. Our Lord spoke about his betrayal and the disciples began to inquire among themselves, which of them it was that should do this thing. The 24th verse reads, “And there was strife among them, which of them should be accounted the greatest.” Our Lord listened and watched for these were the men given to him by the Heavenly Father, and they were his special charge. Then “he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so, but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.” “And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.” Then our Lord did a very remarkable thing. He must have been watching Peter very intently and doubtless saw a danger. Peter was very prominent among the disciples, and he was a natural born leader. Our Lord saw that Peter was in danger of pride of domination, perhaps. Now notice what our Lord said, “Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.”

Peter, true to form responded with great self-assurance—“Lord, I am ready to go with thee, both into prison, and to death.” But our Lord said, “I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.” Little did Peter realize that our Lord had prophetic vision, and that he would do this very thing—through fear. His courage and loyalty melted away when he was challenged that he was one of the twelve. Peter wept bitterly over this, and is it not reasonable to suppose that our Lord’s telling him that he prayed for him that his faith fail not, was the very thing that encouraged Peter to bravely rise from his failure and carry on with the added lesson of humility rather than selfish ambition to be first in the kingdom of God? Thus Peter with added strength of character could do as our Lord said—“Strengthen the brethren.” And this he faithfully did in his life and in his two epistles. Yes, his faith held firm because the Lord prayed for him. The Lord didn’t want Peter to fail and get into the clutches of Satan.

We pass by the book of John, as it does not have the word faith in it. Perhaps this surprises you as much as it did me. We go now into the book of Acts. It gives us special pleasure to note that the very first use of the word faith has to do with Peter, showing strong faith and courage and humility when he was used of the Lord to heal a man lame from his mother's womb.

Peter and John went up together into the temple at the hour of prayer, which was the ninth hour. This lame man was laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple. This is recorded in the 3rd chapter. This lame man saw Peter and John and he asked alms. "And Peter fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God." What a spectacle this was—no wonder he walked and leaped and praised God.

We read now, starting with verse 11, "And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering." Now we note the noble words of Peter, "Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, whom he was determined to let him go. But ye denied the Holy one and the Just, and desired a murderer to be granted unto you; and killed the Prince of Life, whom God hath raised from the dead; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all." Incidentally we note that no faith was shown on the part of the lame man, but only faith on the part of Peter and John—faith in the crucified Son of God.

In the 6th chapter of Acts we read of a difficulty that had arisen in the church which was multiplying very rapidly. It seems the Greeks felt grieved because their widows were not given the same attention as was given to the Hebrew widows. A conference was called and we read, starting with the 3rd verse: "Wherefore, brethren, look ye out among you seven men of honest report, full of wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the word." So seven men were chosen to serve tables. Among them was Stephen, and it was said of him that he was "a man full of faith and of the Holy Spirit. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith."

Farther along in this same chapter 6 we read, “Then there arose certain of the synagogue, which is called the synagogue of the Libertines [or Freedmen] and Cyrenians, and Alexandrians, of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake. Then they suborned men which said, We have heard him speak blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council. And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place and the law; for we have heard him say that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel. Stephen’s enemies could not dispute his message, so they ganged up on him and told lies about him. This is an old, old story in the history of mankind.

Then in the 7th chapter we read of the stirring sermon given by Stephen and then in the 50th verse he abruptly stopped and spoke sharp words of reproof, and his hearers were “cut to the heart and they gnashed on him with their teeth.” They cast him out of the city and stoned him to death. And Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.” And Saul, renamed Paul later, witnessed this terrible injustice and tragedy.

In the 11th chapter we find another interesting episode. It seems that brethren were scattered abroad after the persecution that arose concerning Stephen; “and a great number believed, and turned unto the Lord.” When the brethren at Jerusalem heard about this, “they sent Barnabas that he should go as far as Antioch, Who when he came and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.” The 24th verse said that Barnabas “was a good man, and full of the Holy Spirit and of faith; and much people were added unto the Lord.” This is the same language that described the character of Stephen.

In the 13th chapter we read of the preaching of Saul and Barnabas on the isle of Cyprus. The brethren previously had laid their hands on them and sent them on a missionary journey. There was a deputy there by the name of Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. There was a false prophet there that tried to turn the deputy away from the faith. Paul was filled with the Holy Spirit and set his eyes on the sorcerer, “And said, O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.” These were stirring times for those who represented the true faith.

After this Paul and Barnabas came into Iconium. This is recorded in the 14th chapter. But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. But Paul and Barnabas abode there a long time, “speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.” They heard of a plan to spitefully use them and stone them so they went into Lystra and Derbe, cities of Lycaonia. While at Lystra they found a certain man “impotent in his feet, being a cripple from his mother’s womb, who never had walked. This man heard Paul speak, and Paul seeing that the man had faith to be healed, he said to the man with a loud voice, Stand upright on thy feet. And he leaped and walked.” This is another case where one was healed who had faith. This was the place where the people supposed that “The gods had come down to them in the likeness of men.” Paul and Barnabas had difficulty in dissuading the people from offering sacrifices to them. It was here too that certain Jews “persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead.” But “as the disciples stood round about him, he rose up and came into the city; and the next day he departed with Barnabas to Derbe.” This kind of treatment would have been enough for some men and they would have ceased representing the gospel. But not Paul. He continued on his journey “Confirming the souls of the disciples, and exhorting them to continue in the faith,” and telling them that “we must through much tribulation enter into the kingdom of God.” This was the voice of experience and no doubt Paul’s wonderful example strengthened the Lord’s people at that time to continue on regardless of tribulation. And when they had returned to Antioch, their starting point, they “gathered the church together and rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.” (V. 27)

In the 15th chapter Paul said that “God which knoweth the hearts, bare them witness, giving them [that is the Gentiles] the Holy Spirit, even as he did unto us; and put no difference between us and them, purifying their hearts by faith.” This is Acts 15:8, 9.

Some time after this “Paul said to Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.” (This is Acts 15:36.) Barnabas wanted to take Mark with them but Paul would not agree to this, so he chose Silas instead and “being recommended by the brethren unto the grace of God.” They went through Syria and Cilicia confirming the churches. And 16:4 and 5 tell us that “as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.” And then we read of the beneficial results—“And so were the churches established in the faith, and increased in number daily.” Paul had the spirit of the Master, laying down his life in service to the Lord’s people.

We read of the stirring message Paul delivered to the elders of Ephesus. He had sent word in advance while on his sea voyage and they came to listen to what he had to say. Acts 20, verses 18 to 21, “And when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all season, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews; and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both of the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.” Verses 22 to 24 are very touching, “And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the holy Spirit witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.”

In Acts 24:24 and 25 we read that Felix and his wife Drusilla heard Paul “Concerning the faith of Christ.” And as Paul courageously “reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.” This reminds us of what the Lord said to Ananias when he was to be sent to Paul to restore his sight—Acts 9:15, 16, “But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings and the children of Israel; for I will shew him how great things he must suffer for my name’s sake.”

We have one more reference in the book of Acts and it gives us a little more detail about Paul’s commission at the time he was stricken blind by the intense light. Paul was testifying before Agrippa. Acts 26:15 to 19, “And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:” And how true we know this to be—he was fully obedient to the heavenly vision!

The book of Romans contains much important truth by Paul on the subject of faith. There are 26 references to faith in Romans. Much that Paul wrote was for instruction, giving us a working knowledge of faith. He also commended the brethren generously when he thought they were deserving. And he also gave warnings of great importance to the Lord’s people. It will be profitable for us to review what Paul wrote. In Rom. 1:5

Paul said he had “received grace and apostleship, for obedience to the faith among all nations, for his name:...” Then in the 8th verse he compliments the brethren in these words: “First I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.” That word “first” is significant, isn’t it? He wanted to tell the brethren how much he appreciated them. Then in the 11th and 12th verses he showed how much he loved the brethren—“For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me.” The kind words of loving concern. Then in the 16th and 17 verses, Paul wrote “For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith.” This is a quotation from the book of Hab. 2:4.

We proceed now into the 3rd chapter. We start with verses 3 and 4, “For what if some did not believe: shall their unbelief make the faith of God without effect? God forbid; yea, let God be true, but every man a liar.”

Paul had to battle against the idea of some teachers who insisted that the Christian must keep the Law Covenant. We read verses 21 and 22, “But now the righteousness of God without the law is manifested, being witnessed by the law and prophets, even the righteousness of God which is by faith of Jesus Christ unto all them that believe; for there is no difference.” Then in the 25th verse he speaks of the redemption that is in Christ Jesus—“Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.” In the 27th verse he asks, “Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith.” He goes on in the 28th verse, “Therefore we conclude that a man is justified by faith without the deeds of the law.” He gives us more in verses 29, 30 and 31, “Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also; seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid; yea, we establish the law.”

In the 4th chapter he continues on with more explanation of the place that faith occupies in the Christian life. He discusses the life of Abraham, verse 9, “for we say that faith was reckoned to Abraham for righteousness.” And he said, verse 13 that the promise to Abraham, was not through the law, but “through the righteousness of faith.” Then in the 19th and 20th verses Paul commends Abraham further, “And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah’s womb; he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God.”

Rom. 5:1 and 2 are favorite texts with us Bible Students: “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.” This speaks of our justification and also of our call into the Narrow Way.

Then in the 9th chapter, verses 30, 31 and 32 Paul reverts back to his original theme: “What shall we say then? [Then he proceeds to answer the question.] That the Gentiles, which followed not after righteousness, have attained to righteousness even the righteousness which is of faith. But Israel, which followed after the law of righteousness hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone: ...”

Paul reasons on the subject in the 10th chapter, verses 6 to 9, but we will pass by these verses as it takes some little time to fully explain them. We will quote only the 17th verse, “So then faith cometh by hearing, and hearing by the word of God.”

In the 11th chapter Paul explains why the Jewish branches were broken off. Verse 20, “Well; because of unbelief they were broken off...” Then he utters a warning to Gentiles: “and thou standest by faith. Be not high minded, but fear.” Another sober thought is given to us in Rom. 12:3, “For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.” Verse 6 is interesting, “Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith.”

Chapter 14, verse 1 Paul said, “Him that is weak in the faith receive ye, but not to doubtful disputations.” The Berean notes are interesting. “Weak in faith”—“not fully committed to Christ.” “Doubtful disputations”—“To discuss his doubts. Let him have an opportunity to hear the faith discussed, when his doubts will disappear, or he will drop out himself.”

Rom. 14:22 and 23 has a very simple explanation, although the rendering is not according to our use of language. “Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin.” This is talking about eating and drinking that might stumble a brother. If we fully realize something is not wrong to eat or drink, we may go ahead, but we are not to trumpet our belief in the matter and hence stumble a brother. However if a brother is uncertain about something to eat or drink, he is condemned if he does eat or drink. He sins if he has not clear faith in the matter.

We will now delve into the book of First Corinthians. Chapter 2, verses 4 and 5 read as follows: “And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God.” Paul never tried to win over any to the gospel by using enticing words of man’s wisdom, but he demonstrated the power of God in a practical way in his preaching. This makes us think of the methods used by evangelists to try to “save souls” as they speak of their efforts.

In the 12th chapter Paul tells about the diversities of the operation of the spirit of God. In the 9th verse he says that some have faith by the spirit; to another gifts of healing by the same spirit.

In the 13th chapter, verse 2, Paul emphasizes a fundamental fact—“And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not love, I am nothing.” And in the 13th verse he gives much the same thought: “And now abideth faith, hope, love, these three; but the greatest of these is love.” This is something Paul teaches us that we should never forget.

In the 15th chapter Paul emphasizes the importance of the resurrection. The 14th verse is very clear and forceful: “And if Christ be not risen, then is our preaching vain, and your faith is also vain.” And in the 17th verse he gives the same thought: “And if Christ be not raised, your faith is vain; ye are yet in your sins.”

The final verse in 1 Cor. is 16:13, “Watch ye, stand fast in the faith, quit you like men, be strong.” This is a grand exhortation to be strong Christians in every way. We have many examples of men and women who are strong and brave along natural lines. We are exhorted to be brave and strong as Christians.

Next we pass into the book of 2nd Corinthians. The first text is 1:24, “Not for that we have dominion over your faith, but are helpers of your joy; for by faith ye stand.” Paul wanted to assure the brethren that he was not trying to dominate over their faith. He was not trying to master them in any way, but wanted them to stand on their own feet in their faith.

Chapter 4, verse 13, Paul said, “We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;...”

Chapter 5, verse 7 gives this astounding thought we started with in our talk: “(For we walk by faith, not by sight:)...” Yes, we follow the unseen things. The 6th verse is very significant: “Therefore we are always confident, knowing that whilst we are at home in

the body, we are absent from the Lord.” The thought is that if we feel satisfied with our human conditions we are not fully living the life of faith in the unseen things.

In the 10th chapter, verse 15 we read something interesting: “Not boasting of things without our measure, that is, of other men’s labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly.” Here is what Phillips says in the first part: “Our pride is not in matters beyond our proper sphere nor in the labors of other men.” And the last part is nicely rendered: “No, our hope is that your growing faith will mean the expansion of our sphere of action.” What an intriguing thought—if the brethren grew in faith, Paul’s sphere of action in the gospel would be enlarged. This could mean that Paul would have more to do for these brethren; and this could mean also that as they grew in faith, they would be more active in Christian work for others, and Paul would then have more people to minister to!

The final faith thought to the brethren at Corinth is in chapter 13, verse 5, “Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates.” We should be watching ourselves all the time and determine if we are making progress as faithful Christians.

The book of Galatians starts out with a little snatch of history concerning Paul. 1:23 reads: “But they had heard only that he which persecuted us in times past now preached the faith which once he destroyed.” And verse 24 adds, “And they glorified God in me.” Paul was an exceedingly serious man and zealous. We find him persecuting the church to the death; and then when the Lord struck him down and started him over again, he was just as zealous in defending the faith which was in Christ Jesus.

Chapter 2, verse 16, Paul again touches upon the same theme as in the book of Romans, “Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified.” He continues the same thought in verse 20, “I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.”

Paul labored in behalf of the Galatian brethren who were not entirely clear on the subject of the Law and the faith in Christ Jesus. He reasoned with them with very pointed questions. Chapter 3, verses 2 and 5 we read, “This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?” “He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?” Paul expected the Galatians to answer these questions by their own thinking in the matter. He goes on with more details. Verse 7, “Know ye therefore that they which are of faith, the same are the children of Abraham.”

And verse 8, “And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.” He goes on further in the 11th and 12th verses, “But that no man is justified by the law in the sight of God, it is evident; for, the just shall live by faith. And the law is not of faith; but, the man that doeth them shall live in them.” And he adds more, verse 14, “That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.” We wonder how some can insist on the Law Covenant if they carefully study verses 22 to 26: “But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus.”

In chapter 5, verse 5, Paul wrote, “For we through the Spirit wait for the hope of righteousness by faith.” Weymouth renders it slightly different, “For in Spirit and owing to our faith we wait in hope of our acceptance.” What a wonderful acceptance we look forward to beyond the veil, if we are faithful. He follows with the 6th verse, “For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.” Then in the 22nd and 23rd verses Paul gives us a list of the fruit of the Spirit, and this includes faith—it must mean a greater development of faith. “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.” Yes, if we have these developed fruits the Law Covenant cannot condemn us.

In the 6th chapter, verse 10 Paul gives us one of the important elements of true Christian living: “As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.”

The book of Ephesians gives quite a number of points on the subject of faith. Paul starts out with a sincere word of congratulation. Chapter 1, verses 15 and 16, “Wherefore I also after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers.” Wouldn't it give us a warm feeling of Christian joy, if Paul would say that of us?

Chapter 2, verse 8, “For by grace are ye saved through faith; and that not of yourselves; it is the gift of God.” Then he adds, verse 9, “Not of works, lest any man should boast.”

In the 3rd chapter, verse 12 we read, “In whom we have boldness and access with confidence by the faith of him.” Taylor renders this verse this way, “Now we can come fearless right into God's presence, assured of His glad welcome when we come with Christ and trust in Him.”

Paul touches upon a very wonderful thought in Eph. 3:17 to 19, “That Christ may dwell in your hearts by faith; that we, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.”

Paul instructs us in Eph. 4:5 that there is “One Lord, one faith, one baptism.” In verses 12 and 13 Paul tells us of the purpose of the work of “Apostles, prophets, evangelists, pastors and teachers.” “For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ;...”

In the 6th chapter Paul tells us about the important pieces of armour, and he emphasizes one piece in particular in verse 16, “Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.” Many are the influences intended to destroy us as Christians, but with a strong shield of faith—faith in God’s love and power we will never be touched by the “fiery darts of the wicked.”

Paul ends this book with a sweet benediction, chapter 6, verse 23, “Peace be to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ.”

There are just four occurrences of the word faith in the book of Philippians. In chapter 1, verse 25 Paul gives a happy thought, “And having this confidence I know that I shall abide and continue with you all for your furtherance and joy of faith.” This reminds us of the joy we get from fellowship with one another in class and in conventions. And he adds a little more in the 26th verse, “That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.” Verse 27, adds a little more, “Only let your conversation be as it becometh the gospel of Christ; that whether I come and see you, or else absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel.” These are wonderful words of love and encouragement.

In the 2nd chapter, verse 17 we find something very intimate and precious. “Yea, and if I be offered [or poured forth as the margin states the matter] upon the sacrifice and service of your faith, I joy, and rejoice with you all.” Yes, Paul was pouring forth his life’s energies in behalf of the brethren at Philippi. What a wonderful picture. We can think of our Pastor pouring forth his life upon the faith of the Lord’s people that they might be faithful and win God’s approval!

The last faith tidbit is in chapter 3, verse 9, and it is very familiar to us by this time, “And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.” Paul never forgets this theme; and it reminds us of the Pastor’s constant emphasis placed upon the doctrine of the ransom. He touched upon this over and over again in his writings.

In the book of Colossians, first chapter, verses 3 and 4, Paul gives the brethren there a good compliment, “We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints...” And in the 2nd chapter, verse 5, he again compliments them, “For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.” And in the 6th and 7th verses he expresses an important exhortation, “As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.” In another place, Paul exhorts all of us to “give thanks in EVERYTHING!” Then in the 12th verse Paul said that the brethren were “buried with Christ in baptism, and that we are also risen with him through the faith of the operation of God, who hath raised him from the dead.”

Next we go into the first epistle to the Thessalonians. Right the very first thing, Paul says something very nice, chapter 1, verses 2 and 3, “We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father.” Then the 4th verse is very sweet, “Knowing, brethren beloved, your election of God.” In the 8th verse Paul adds some more complimentary words, “For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.” This last phrase means that the faith of the brethren was so widely known that he did not need to speak about it.

In the 3rd chapter, verse 2 we find Paul sending Timothy to them, “our brother, and minister of God, and our fellow-laborer in the gospel of Christ, to establish you, and to comfort you concerning your faith.” This reminds us of what Paul said one time, that he had the care of all the churches. Paul expressed his care further in verse 5, “For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.” Then in the next verse he said that Timothy brought back good news about them. Then in the 7th verse Paul said, “Therefore, brethren, we were comforted over you in all our affliction and distress by your faith.” And Paul goes on in the 10th verse, “Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith.”

In verse 8 of chapter 5 Paul said, “But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.” So we not only have the shield of faith, but also a breastplate of faith and love.

In 2 Thessalonians the word faith is used only four times. The first use is found in verse 3, chapter 1, and again Paul starts with a compliment, “We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the love of every one of you all toward each other aboundeth;...” And in the following verse, he continues on with his compliment, “So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure.” In the 11th verse he goes on, “Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness, and the work of faith with power...”

The fourth and last use of the word faith is in chapter 3, verse 2, which is a very revealing statement, “And that we may be delivered from unreasonable and wicked men; for all men have not faith.”

Paul uses the word faith quite a number of times in his two epistles to Timothy. Verses 2 to 5 in the first chapter of 1st Timothy are very interesting. Paul was very affectionate toward Timothy, “Unto Timothy, my own son in the faith; grace, mercy, and peace, from God our father and Jesus Christ our Lord. As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith; so do. Now the end of the commandment is love out of a pure heart, and of a good conscience, and of faith unfeigned.”

Then in the 12th, 13th and 14th verses Paul gives a little sketch of his own life. We notice his wonderful words, “And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.”

In the 18th and 19th verses Paul gives Timothy an important charge: “This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare. Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck.” The Phillips translation renders this last as, “and as far as their faith is concerned, have run their ships on the rocks.”

Then in the 2nd chapter, verses 5 to 7 Paul touches again upon the grace of God extended to him: “For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.” Taylor renders these last words this way: “And to show them God’s plan of salvation through faith.”

The last verse, verse 15 of this chapter gives an interesting thought. We will read the 14th verse too, “And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and love and holiness with sobriety.” The rendering of these two verses by Moffatt throws a little more light on the subject: “And Adam was not deceived, it was Eve who was deceived and who fell into sin. However, women will get safely through childbirth if they continue to be faithful and loving and holy as well as unassuming.” The Pastor makes a sensible comment on this on Reprint page 3032, col. 2, par. 2: “Question— Do you understand 1 Tim. 2:15 to be literal. Answer—Yes, we understand that the Christian mother may reasonably expect to be saved [preserved] from much of the anguish incident to motherhood;—to this end her mind should rest fully upon the Lord, his love, his care—dread should be dismissed, and thus some of the chief factors of anguish would be removed. Feeling intensifies nearly all the difficulties and trials of life; and with the Christian perfect love for God and the complete realization of the Lord’s love for him, should cast out all fear, and produce, instead, the peace of God which passeth all understanding, not only in our hearts, but also in large measure in our flesh.”

There are two references to faith in the 3rd chapter. The first one is verse 9. We read verse 8 as the necessary context: “Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience.” The 13th verse gives us a little more on deacons: “For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.”

The 4th chapter has three faith references. The first verse has this to say: “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.” And we know how true this is. The 6th verse says, “If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.” And in the 12th verse Paul exhorts Timothy to “Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in love, in faith, in purity.” Paul would not want Timothy to hold back simply because he was young, but exhorted him to be a good example of a mature and strong Christian.

The 5th chapter has only two references to faith. The first one is the 8th verse, “But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.” In the 9th to 14 verses Paul gives some pointers about young widows. Older widows, threescore years old at least were to be assisted by a relief fund. Younger widows refuse, Paul says, “For when they have begun to wax wanton against Christ, they will marry; having condemnation because they cast off their first faith.” Paul said they were inclined to become troublesome and a reproach to the faith, and he urged them to “marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.” The Pastor spoke of these as “believers, but not consecrated.”

In the 6th chapter we find four uses of the word faith. Verses 10, 11 and 12 sound a warning that we all do well to heed, “For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession, before many witnesses.” It has always been difficult for me to grasp the idea that the love of money is the root of all evil. It seems to me there are other roots to evil than the love of money. I think Weymouth gives a more understandable thought than the King James version: “From the love of money all sorts of evils arise.” And Phillips says “For loving money leads to all kinds of evil.”

The last two verses are very touching—verses 20 and 21, “O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called; which some professing have erred concerning the faith. Grace be with thee. Amen.” Weymouth gives us a rendering of “profane and vain babblings” that is easier to understand, “Shunning irreligious and frivolous talk.”

Next we go to the 2nd epistle addressed to Timothy. Paul evidently had great personal love for Timothy. We read verses 4 and 5 of chapter one: “Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.”

Then in the 13th verse, Paul exhorts Timothy to “Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.”

In the 2nd chapter Paul gives some more wholesome exhortation. We read verses 16 to 18, “But shun profane and vain babblings; for they will increase unto more ungodliness. And their word will eat as doth a canker; of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and

overthrow the faith of some.” Then Paul continues in verse 22: “Flee also youthful lusts; but follow righteousness, *faith*, love, peace, with them that call on the Lord out of a pure heart.”

In the 3rd chapter Paul spoke of the last days as perilous times. Several verses describe the characteristics of selfish men. In verse 7 he says these men are “ever learning, and never able to come to the knowledge of the truth.” Then in the 8th verse he tells Timothy that “as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith.” Then Paul, speaking about himself in the 10th verse said, “But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, love, patience...” In the 13th verse he said “but evil men and seducers shall wax worse and worse, deceiving, and being deceived.” Then Paul exhorts Timothy to “continue thou in the things which thou hast learned and has been assured of, knowing of whom thou hast learned them; and (verse 15) that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.” Paul had a deep affection for Timothy, his son in the faith, and he labored to protect Timothy from the dangers that beset a Christian.

In the 4th chapter, Paul continues his exhortation to Timothy with great passion, and said (V. 7) “I have fought a good fight, I have finished my course, I have kept the faith; henceforth (V. 8) there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.” We will not take time to finish the chapter as there is no reference to faith, but we would like to quote the 9th, 10th and 11th verses which show the deep longing for Timothy that was in the heart of Paul: “Do thy diligence to come shortly unto me; for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me...” “Only Luke is with me!”

Next is the epistle of Paul to Titus. Verse 1, chapter 1, “Paul a servant of God, and an apostle of Jesus Christ, according to the faith of God’s elect, and the acknowledging of the truth, which is after godliness;...” Then the 4th verse, which suggests that Titus was specially loved by Paul, “To Titus, mine own son after the common faith; grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.” Paul tells of certain men who were “unruly and vain talkers and deceivers, specially they of the circumcision:” (Verse 10) Then in the 13th verse Paul says, “This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;...” Verse 14, “Not giving heed to Jewish fables, and commandments of men, that turn from the truth.”

In the first two verses of chapter 2 Paul wrote, “But speak thou the things which become sound doctrine; that the aged men be sober, grave, temperate, sound in faith, in love, in

patience.” Paul ends his epistle with the words, “All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.”

The book of Philemon has only one chapter, and Paul begins with sincere words of love, “Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellow-laborer...” Verses 5, 6 and 7 are beautiful in Christian sentiment, “Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; that the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.” Instead of “Bowels of the saints,” the American Standard Version renders this, “because the hearts of the saints.” This would read then, that the hearts of the saints had been refreshed by the ministry of Philemon.

Next is the extremely interesting book of Hebrews. In the 4th chapter Paul said (V. 2), “For unto us was the gospel preached, as well as unto them [unto them, meant the Jewish nation]; but the word preached did not profit them, not being mixed with faith in them that heard it.” Yes, we remember the ministry of Jesus, that it was not heeded by the Jewish nation, but only by a few, a remnant. That is why so many branches were cut off. Paul opened up the 6th chapter by saying, “Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God.” Paul taught the brethren to go on and build upward from the foundation doctrines to the more advanced doctrines. The Diaglott says, “Therefore leaving the first principles of the doctrine of the Anointed One, we should progress towards maturity...” No doubt this means maturity of character.

In the 11th and 12th verses Paul wrote, “And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and patience inherit the promises.” As to the word “slothful”, Weymouth uses the word “half-hearted,” and the Berkeley version uses the word “disinterested.” So we are not to become “half-hearted” or “disinterested” in our faith and patient endurance.

In Heb. 10:22 Paul says, “Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.” Eph. 5:26 speaks of water as the “washing of water by the word.” Drawing near with a true heart “in full assurance of faith” is what Paul is emphasizing. Paul gives an additional thought in verse 23, “Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)...” Moffatt says “(for we can rely on him who gave us the promise).” There is one thing for sure—there is nothing in this life that we can rely on. Then in the 38th verse is the astounding statement we started out with in

our talk, “Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him.”

The 11th chapter is a record of the names of the wonderful Ancient Worthies that exercised great faith under very trying circumstances. What a pleasure we have to look forward to, to resurrect these wonderful Ancient Worthies and make them perfect. The first verse of the chapter gives us a definition of faith, “Now faith is the substance of things hoped for, the evidence of things not seen.” And in the 2nd verse he said “For by it [that is faith] the elders obtained a good report.” I thought it would add to our understanding of faith if we consulted several translators. The American Standard Version defines it this way, “Now faith is assurance of things hoped for.” Weymouth says “Now faith is confident assurance of that for which we hope.” And Moffatt says “Now faith means that we are confident of what we hope for.” Beck says “Faith is being sure of things hoped for.”

The 3rd verse reads this way, “Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.” The Diaglott speaks of ages, rather than “worlds”; and there is a very detailed footnote to prove the point. Fenton says “By faith we comprehend that the ages were arranged by the continuous intention of God, so that from the unseen the visible appears.” Young says “by faith we understand the ages to have been prepared by a saying of God...” Except for the use of the word “world” Phillips gives an interesting translation, “And it is after all only by faith that our minds accept as fact that the whole scheme of time and space was created by God’s command—that the world which we can see has come into being through principles which are invisible.”

There are at least a dozen of the Ancient Worthies that are mentioned by name. Their faith was wonderful, and their lives inspiring to consider; so we shall start in with the 4th verse. “By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead, yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony that he pleased God.” Then the 6th verse states a cardinal truth, “But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” (How thankful we can be that we have this all-important quality or ability to exercise faith toward God!) “By faith, Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith, Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same

promise; for he looked for a city which hath foundations, whose builder and maker is God. Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.”

Now we jump down to the 17th verse and read on, “By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called; accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.” Moffatt renders this last, “Hence he did get him back, by what was a parable of the resurrection.” “By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff. By faith, Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. By faith, Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king’s commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of reward.” (The thought is that Moses had faith in a coming Messiah.) “By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. By faith they passed through the Red sea as by dry land; which the Egyptians assaying to do were drowned. By faith the walls of Jericho fell down, after they were compassed seven days. By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace. And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection; and others had trial of cruel mockings and scourgings; yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins, and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good

report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect.” This account leaves us speechless with awe.

In the 12th chapter there is only one reference to faith—in the 2nd verse. However we will read verses 1 to 3 as they all belong to one complete thought. “Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.” This too, leaves us speechless with awe.

The last chapter, 13, has only one reference to faith, the 7th verse, “Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation.” The Diaglott rendering of this verse is easy to understand, “Remember your leaders,—those who spoke to you the word of God, and viewing attentively the result of their conduct, imitate their faith.”

The book of James has quite a lot to say about faith. There is something very interesting in the first chapter, verses 2 to 6, “My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.”

In the second chapter, verse 1 we find one of the elements of the Christian standard stated very pointedly, “My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.” The verses following explain what the Apostle meant. The Christian standard does not have special regard for the rich or contempt for the poor. In the 8th and 9th verses the Apostle sums up the idea, “If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.” The New English Bible says, “My brothers, believing as you do in our Lord Jesus Christ, who reigns in glory, you must never show snobbery.” And the Twentieth Century New Testament puts it this way, “My brothers, are you really trying to combine faith in Jesus Christ, our glorified Lord with the worship of rank?”

In the 5th verse, same chapter, James says, “Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?”

James emphasizes the point that true faith is backed up by works of faith. Let us see what he says on this point starting with verse 14, “What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well; the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also.”

There is one more in the book of James, chapter 5, verse 15. We will read the 14th verse as a necessary context, “Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up and if he have committed sins, they shall be forgiven him.” From the Pastor’s comments on these verses we get the thought that the Scriptural meaning was concerning someone who was spiritually ill, and who needed the assistance of elders to restore him to his former spiritual health.

Now we shall see what Peter has to say about faith. We will begin with the first epistle, first chapter, verses 5 to 9, “Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ; whom having not seen, ye love, in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls.” Peter says the Lord’s people are in heaviness through manifold temptations. The Diaglott says we “are distressed by various trials.” And we know how true this is!

In the 21st verse Peter says, “Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.”

In the 5th chapter, verse 9, Peter gives us the key that enables us to protect ourselves from Satan, “Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.” Our God is more powerful and wise than Satan so all we have to do is to follow the directions God gives to us to overcome Satan’s attacks.

There are just two references to faith in the second epistle of Peter, and both of them are in the first chapter, verses 1 and 5, “Simon Peter, a servant and an apostle of Jesus Christ to them that have obtained like precious faith with us through our Lord and Saviour Jesus Christ...” And verse 5, “And beside this, giving all diligence; add to your faith virtue; and to virtue knowledge;...” Then in succeeding verses Peter enumerates other qualities that we are to add to our faith.

The only reference to faith by the Apostle John is in 1 John 5:4, “For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith.” Young translates this as “because every one who is begotten of God doth overcome the world, and this is the victory that did overcome the world—our faith.”

The book of Jude has one chapter and refers to faith in the 3rd and 20th verses. The third verse reads, “Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.” Verses 20 and 21 go together, “But ye beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.”

The word faith is used four times in the book of Revelation. The 13th verse of chapter 2 is addressed to the angel of the church in Pergamos, “I know thy works, and where thou dwellest even where Satan’s seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.” This was a difficult time for the church when Nicolaitanism was developing—the desire of certain leaders to rule the Lord’s people. The 19th verse was addressed to the angel of the church in Thyatira, “I know thy works, and love, and service, and faith and thy patience, and thy works; and the last to be more than the first.” Despite these words of commendation, our Lord said he had a few things against this church, because they “suffered that woman Jezebel to teach and to seduce my servants.”

In the 13th chapter, verse 10 the Revelator said, “He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.” This was the time when Papacy was developing into a persecuting power. These words would seem to suggest a time of retribution when God would execute vengeance upon the Papal power in the end of the age. The faith of the saints would be sorely tried in the time when they would have to endure persecution, see evil flourish, having absolute power to subdue all enemies.

The last use of the word faith is Rev. 14:12, “Here is the patience of the saints, that keep the commandments of God, and the faith of Jesus.” In the end of the age when great power and authority are in the hands of nominal Churchianity and civil power, it is a time when the true followers of Christ must patiently endure to the very end—keep the commandments of God and maintain the faith of Jesus Christ.

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#### ADDENDUM

Rom. 16:25, 26, “Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began. But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations, for the obedience of faith.”

2 Cor. 8:7, “Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.” Paul was encouraging liberality.