

Faith

Faith is one of the most greatly emphasized themes in Holy Scripture. On the surface, the concept of faith is simple enough for a small child to grasp (faith is simply belief, trust, and/or confidence in something or someone). A more in-depth study shows the many facets and layers of faith. Faith can be better understood by looking at it through its many different relationships.

Faith and God's gift

Faith is a gift of God. God purposed to save sinners before the world began. Jesus, God's precious, chosen, elect One, was foreordained to be a lamb slain before the world began (1Pet 1:18-2:6; Rev 13:8). God ordained spiritual blessings to be in Christ and through Christ (Eph 1:4-7). God also ordained that the eternal benefits of Christ's gracious work be received *by faith* in Christ (2Thes 2:13). God chose the elect *in Christ* before the world began (Eph 1:4; 2Tim 1:9; Matt 25:34). Election is in accordance with God's foreknowledge of the elect believers (Rom 8:29-33; 1Pet 1:2). God founded and nurtured a nation, Israel, through which His Son would come (Galatians 3-4). Many promises in figures and explicit predictions were given to this nation, pointing to better things to come in Christ (Romans 15:8; Colossians 2:17; Hebrews 9:9, 23; 10:1). In the fullness of time, God's Son came to the world and lived a sinless life, died for the sins of the world, and rose again from the dead. After Jesus' ascension, God sent the Holy Spirit to testify of Christ and build His church (John 15:26; Matt 16:18). God calls (1Pet 5:10), reproves (John 16:8), invites (Rev 22:17), draws (John 6:44; 12:32-33), leads (Rom 2:4), guides (Acts 8:31), reasons with (Isa 1:18; Acts 17:2; 18:4; 18:19; 24:25), preaches to (Rom 10:13-15; 1Cor 1:21), exhorts (Acts 2:40), testifies (1Jn 4:14), teaches (Col 1:28), persuades (Acts 28:23; 2Cor 5:11), beseeches (2Cor 5:20), convinces (Titus 1:9), and warns (Ezek 3:18-19; 33:7-8; Col 1:28) sinners. God hereby gives repentance and faith through His goodness, His word, His Spirit and His children, revealing who Jesus is, opening sinners' hearts to Christ (2Tim 2:25; Rev 2:21; Heb 12:2; Acts 14:27; 16:14; Matt 16:16-17; Acts 16:14). No sinner can have faith in God without God. God is the source and object of spiritually effectual faith (Rom 10:17; Acts 14:27; Heb 12:2; 2Pet 1:1).

Faith and belief

Faith equals belief. Faith and belief are equated in scripture. To believe is to have faith (Matt 17:20; Mk 11:22; Jn 20:27; Acts 14:22; Rom 4:5, 11, 20; 9:30-10:4; 11:20; 2Cor 4:13; Heb 11:6). To not believe is to lack faith (Matt 17:20; Jn 20:27; Rom 9:30-10:4). Throughout scripture, the same Greek word in one of its various forms is used primarily for the noun 'faith' (πίστις transliterated 'pistis') and the corresponding verb 'believe' (πιστεύω transliterated 'pisteuo').

Note how the two English words faith and believe (in its various forms) are used below as the condition for man receiving salvation:

Salvation is by faith/believing in Jesus (**Faith:** Acts 15:9; Rom 3:22, 25, 28; 3:30; 4:5, 9, 11, 13, 16; 5:1, 2; 9:30 10:6; 11:20; Gal 2:16; 3:2, 7, 8, 9, 11, 14; 22, 24, 26; Eph 2:8; Phil 3:9; 2Tim 3:15; 1Pet 1:9; **Believe:** Luke 8:12; John 1:7, 12; 3:15, 16, 18, 36; 5:24; 6:35, 40, 47; 4:39, 41; 7:31, 38, 39; 8:24, 30; 10:42; 11:25, 26, 45; 12:37, 46; 20:31; Acts 8:37; 9:42; 10:43; 11:17; 13:39; 14:1; 16:31; 18:8; Rom 1:16; 3:22, 26; 4:3, 5, 11, 24; 10:9, 10; 1Cor 15:1-4; Gal 2:16; 3:6, 22; Eph 1:13; 2Thes 1:10; 2:12; 1Tim 1:16; Heb 10:39; 1Pet 2:6; 1John 5:1, 5, 10, 13; 20:31).

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Believing is not necessarily blessed by God (Acts 26:27-28; Acts 8:13; 1Cor 15:2; 1Jn 4:1). Faith is not necessarily blessed by God (1Cor 2:5; 13:2; 15:14; James 2:17-20). Crucial to the efficacy of faith/belief is its object (see faith and its object) and quality (See faith and Intellectual assent).

Faith and hearing

Man must hear the gospel to have faith in it and be saved (Rom 1:16; 10:17; Acts 15:7; Gal 3:2; Eph 1:13). Man must believe in Jesus, believing that He died for our sins and that He rose from the dead. This is the essence of the gospel which must be believed in order to be saved.

Faith and grace

Faith in Christ makes saving grace operative. Salvation is of faith, that it might be by grace (Rom 4:16; 11:6; Gen. 6:8; Ex 33:13). Faith is not the *ground* or *basis* of salvation; the grace of God exhibited in the life, death, and resurrection of Christ is the ground and basis of salvation. But faith receives what grace gives. Repentant faith is the acknowledgment that Jesus alone saves and that man *cannot* save himself (Luke 18:9-14; Rom 4:1-5; 9:30-10:4; Eph 2:8-9). Saving faith is *trusting* in Jesus for salvation (Jn 3:16; Acts 8:37; Rom 4:4-5; 10:9-10; Eph 1:12-13). In scripture, grace and faith are together placed in contradistinction with works (Eph 2:8-9; Titus 3:5; Rom 4:1-6, 16; 9:32; 11:6).

Faith and its object

The power of effectual, spiritual faith is in its object, God, not the person who has the faith. God is pleased when we have faith in him and his word (Rom 10:17; Acts 14:27; Heb 12:2; 2Pet 1:1). The object of saving faith is Jesus (Jn 3:16, 18, 36). It is possible to have a useless faith that is not grounded in objective truth (1Cor 15:14). Some examples: Faith in one's faith is merely faith in man. Faith in a lie is deception and faith in a god who does not exist is idolatry.

Faith and "the faith"

Christians should have faith in *the faith*. "The faith" is an often-used term in scripture to describe the objective body of revealed truth in Christ and is not speaking of the subjective assent or trust of any individual(s) (Acts 6:7; 14:22; 16:5; Rom 1:5; 3:3; 1Cor 16:13; Col 1:23; 2:7, 1Tim 1:2; 3:9, 13; 4:9; 5:8; 6:10, 21; 2Tim 3:8; Jude 1:3). Christians are to believe and contend for *the faith* once delivered to the saints. One could say, Christians are to have faith in the faith.

Faith and sight

Generally, spiritual faith is believing what cannot be physically seen. While seeing leads to believing (see faith and evidence), there can be good reasons for having faith without seeing. The apostles had faith in Jesus whom they saw (Jn 20:29; Acts 1:3; 4:20; 9:27; 13:31; 1Cor 9:1; 1Cor 15:7-8; 1Jn 1:1). Christians since that time have faith in Jesus whom they have not seen (Jn 20:29; 1Pet 1:8; 2Cor 5:7), based on the eye-witness testimony of those who did see. Because eternal verities are largely invisible to the physical senses, faith in God's word is described as

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the substance of things hoped for, the evidence of things *not seen* (Heb 11:1). Until we see him face to face (1Cor 13:12; 1Jn 3:2; Heb 12:14; Rev 22:4), we walk by faith, not by sight (2Cor 5:7).

Faith and reason

Faith and reason work together. God has given convincing reasons for people to have faith in him: natural revelation (i.e., nature and conscience) (Psalm 19:1; Rom 1:18-22; 2:14-15), historical evidences (Acts 1:1-3; 2:32; 3:15; 5:30-32; 10:39-41; 1Cor 15:3-8), confirming miracles (Isa 7:14; Jn 2:18-21; 20:30-31; Acts 2:22; 2Cor 12:12; Heb 2:4), and fulfilled prophecies (Isa 53; Dan 9:26; Luke 21:6; Jn 2:18-21; 1Cor 15:3-4). God uses reasoning to persuade people to have faith in him (Isa 1:18; Mark 11:22; Acts 17:2; 18:4, 19, 28; 19:26; 27:25; 1Cor 14:24; 2Cor 5:11; Titus 1:9). Either bad reasoning or false premises can cause a person to doubt the truth. The Spirit of truth uses valid reasoning and true premises to lead a person to believe the truth.

Faith and evidence

Evidence supports faith. God gives sufficient evidence for people to have faith in him (See faith and reason). Faith in the character of God leads us to have faith in his revealed promises (Heb 4:2; 11:3-33). Faith in God from general revelation can lead us to have faith in God's special revelation. For example, faith supported by historical evidence can lead us to believe in Jesus' resurrection (1Cor 15:1-9). Believing in his resurrection supports his claims of deity (Rom 1:4). His deity supports the truthfulness of his teachings (Titus 1:2). Much of Christian faith is substance and evidence of things hoped for and not yet seen, anchored in the integrity of God who has given sufficient evidence of his goodness, power, and wisdom manifested supremely through Jesus Christ (Col 2:3-9; Heb 1:3), and also in nature (Rom 1:20).

Faith and repentance

Faith and repentance occur together at salvation. Man must receive Jesus by repentance and faith (John 1:12; Acts 20:21). Man must repent to be saved (Luke 13:3; 18:9-14; Acts 2:38; 3:19; 11:21; 17:30; 20:21; 26:20; 1Thes 1:9). The condition for salvation is sometimes worded differently throughout scripture to give a fuller understanding of what it means to believe--for example, receive, repent, trust, obey the gospel (*Receive Christ*: Jn 1:12; *Repent*: Luke 13:3; 18:9-14; Acts 2:38; 3:19; 11:21; 17:30; 20:21; 26:20; *Trust Christ*: Eph 1:12; Rom 15:12; Psalm 32:10; *Obey the gospel*: Rom 10:16; 2Thes 1:8; 1Pet 4:17). These words are not necessarily synonymous but are also not exclusive of each other. It would not be necessary or helpful to say that to be saved a person must receive + repent + believe + trust + submit + turn + come to + drink of + eat of + humble one's self + obey the gospel. Sometimes these words are used by themselves and sometimes they are used together. "Repent" and "believe" are the most common. A sinner is saved when he has a change of mind toward God and believes in Jesus Christ (Acts 3:19; 10:43; Acts 15:11; 20:21, 24; 26:20). A person being saved cannot repent without believing; nor can he believe without repenting. These words describe the heart attitude sinners must have to be saved.

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Faith and intellectual assent

Intellectual assent to the gospel is an essential but insufficient condition for salvation. To be saved a person must believe that Jesus is the Son of God who died for their sins and rose from the dead (1Cor 15:3-5; Rom 10:9-10; 1Jn 5:1, 5, 10). However, a person can believe *that...* (intellectual assent) without believing *in...* (trust). The Holy Spirit works to persuade people to both intellectual assent and trust in the Lord. It is possible to give intellectual assent to Christ while still trusting one's works *as a means* of salvation (Rom 4:1-6). This type of faith will not save, for it is not trusting in Jesus alone for salvation (See faith and works). It is also possible to have a dead intellectually-assenting faith which produces no works *as a fruit* of salvation (James 2:17-20). It is also possible to have all faith, but if we do not have love, we are nothing (1Cor 13:2).

Faith and trust

Saving faith involves trusting in Jesus. Believing *in* Jesus Christ for salvation is trusting him with all your heart (Eph 1:12; Rom 10:9,10; Acts 8:37; Luke 24:25; Rom 6:17; Rom 15:12; 2Cor 3:4; Psalm 32:10). It is possible to give intellectual assent to Jesus being the Savior and Son of God while trusting in one's own righteousness/works for salvation. But a person cannot both trust in Jesus alone *and* his own righteousness/works (or anything else) for salvation. To trust Jesus alone is to rely on Jesus *alone* to save you from your sins. True belief in Christ involves repentance--a change of mind about sin and Christ (Luke 13:3; 18:9-14; Acts 17:30). This type belief requires a humbling of one's self, approaching God as a child who utterly depends on his father's provision (Matt 18:3-4; 23:12). This type of repentant, trusting faith is true saving faith.

It is possible to believe *that...* (intellectual assent) without believing *in...* (trust); but it is impossible to believe *in...* without believing *that...* In other words, one must intellectually assent to something in order to truly trust it. Believing *that* (intellectual assent) Jesus died for your sins and rose again is necessary in order to believe *in* or *on* (trust) Jesus to save you by his death and resurrection.

Faith and man's free will

Faith is a choice of man. God ordained spiritual blessings to be in Christ and through Christ (Eph 1:4-7). God also ordained that the eternal benefits of Christ's gracious work be received *by faith* in Christ (2Thes 2:13). In accordance with this divine plan, God *gave* spiritual blessings to the believing elect in Christ *before the world began* (Eph 1:1-4; 2Tim 1:9). They *receive* these benefits and are saved *in time after* hearing and believing the gospel (Jn 5:24; Eph 1:13; 2:11-13; Col 1:21; Gal 3:26-28; Eph 1:13). Before faith, they are described as being in Adam, enemies of God, dead in trespasses and sins, by nature the children of wrath, without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, without God in the world, and afar off (Rom 5:10; 1Cor 15:22; Eph 2:1-13; Col 1:21). God so loved the world he gave His only-begotten Son to be the propitiation for the sins of the whole world (Jn 3:16; 1Jn 2:2; Heb 2:9). God offers salvation to all people, commanding them to repent toward God and believe on the Lord Jesus Christ (Matt 28:19-20; Mk 16:16; Acts 17:30; 20:21). God holds sinners responsible for having faith in Christ, since faith is the only acceptable response to His grace (Rom 4:16). God does not believe for sinners. God does not force faith or

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the desire for faith upon sinners against their wills (Gen 4:6,7; Joshua 24:15; 1Kings 18:21; Eze 18:20-32; Matt 11:20; 23:37; Luke 7:30; 12:48; Acts 7:51; 17:30; Rev 22:17). God calls sinners to believe and is angry with them and condemns them for their lack of repentance and faith (Matt 11:20-22; Mk 11:22; 16:16; Jn 3:16, 18, 36; Jn 4:4-29; 16:9; Rom 1:18-2:8; 3:3-18; 9:30-33; 1Pet 4:17-18; 2Thes 1:4-9; 2:9-12; Heb 2:1-4; 3:7-13; 10:22-31). God desires for all people to believe and be saved (Isa 5:1-4; Eze 18:32; 33:11; Jn 3:16; 2Pet 3:9; 1Tim 2:4).

Faith and salvation

The scriptures state repeatedly that the requirement to receive salvation is faith (or to believe) (**Faith:** Acts 15:9; Rom 3:22, 25, 28; 3:30; 4:5, 9, 11, 13, 16; 5:1, 2; 9:30 10:6; 11:20; Gal 2:16; 3:2, 7, 8, 9, 11, 14; 22, 24, 26; Eph 2:8; Phil 3:9; 2Tim 3:15; 1Pet 1:9; **Believe:** Luke 8:12; John 1:7, 12; 3:15, 16, 18, 36; 5:24; 6:35, 40, 47; 4:39, 41; 7:31, 38, 39; 8:24, 30; 10:42; 11:25, 26, 45; 12:37, 46; 20:31; Acts 8:37; 9:42; 10:43; 11:17; 13:39; 14:1; 16:31; 18:8; Rom 1:16; 3:22, 26; 4:3, 5, 11, 24; 10:9, 10; 1Cor 15:1-4; Gal 2:16; 3:6, 22; Eph 1:13; 2Thes 1:10; 2:12; 1Tim 1:16; Heb 10:39; 1Pet 2:6; 1John 5:1, 5, 10, 13; 20:31).

Salvation is received through faith. Through faith/believing, Christians are raised with Christ (Col 2:12), their hearts are purified (Acts 15:9), they have access into His grace (Rom 4:16; 5:2; Eph 2:8), they have His imputed righteousness (Rom 4:4,5,11,24; 10:10; Phil 3:9), they have life through His name (John 20:31), they have eternal life (John 3:15, 16, 36; 5:24; 6:47), Christ indwells their hearts (Eph 3:17), they have received the remission of sins (Acts 10:43), they received the Holy Spirit (John 7:39), they have been saved (Acts 16:31; Rom 10:9-10; Eph 2:8), they have been justified (Acts 13:39; Rom 3:28; 5:1; Gal 2:16), they have become His children (Jn 1:12; Gal 3:26), and have been sealed by the Holy Spirit unto the day of redemption (Eph 1:13; 4:30). When sinners believe in Jesus Christ, they receive all these spiritual blessings and more.

Faith is *the* pivotal response required for salvation. God hasn't communicated the message for receiving salvation in piece-meal fashion throughout scripture to be added together to formulate all the requirements. Instead, He has repeated the simple requirement over and over: "believe". For instance, Paul did not omit critical conditions for salvation when preaching to the Philippian jailer that to be saved he must believe (Acts 16). Nor does the Apostle John omit the essential terms of pardon in his writings when he emphasizes that through belief in Jesus a person receives eternal life. The condition for salvation is sometimes worded differently throughout scripture to give a fuller understanding of what it means to believe (see faith and repentance).

Those who believe in Jesus receive eternal life (John 3:15-18, 36; 5:24; 6:40, 47; 1John 5:11-20). Those who do not believe in Jesus receive eternal condemnation (Mark 16:16; John 3:18-20, 36; 8:24; 15:22; 1Cor 16:22; 2Thes 1:4-9; 2:9-12; 1Pet 4:17-18; Heb 2:1-4; 3:7-13; 10:25-31; Rev 20:11-15)

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Faith and regeneration (i.e. spiritual life)

Regeneration follows faith. While the temporal order is not the primary concern (for example, faith and salvation may occur simultaneously in time), the logical order of events is critical (as in Romans 8:30). For example, salvation does not come before faith. We are not saved in order to believe. We believe in order to be saved. One must first believe to be saved. This order is important. So is the order of faith and regeneration important.

Through faith/believing, we are risen with Christ (Col 2:12), our hearts are purified (Acts 15:9), we have access into His grace (Rom 4:16; 5:2; Eph 2:8), we have His imputed righteousness (Rom 4:4,5,11,24; 10:10; Phil 3:9), we have life through His name (John 20:31), we have eternal life (John 3:15, 16. 36; 5:24; 6:47), Christ indwells our hearts (Eph 3:17), we received the remission of sins (Acts 10:43), we received the Holy Spirit (John 7:39), we were saved (Acts 16:31; Rom 10:9-10; Eph 2:8), justified (Acts 13:39; Rom 3:28; 5:1; Gal 2:16), became His children (Jn 1:12; Gal 3:26), and were sealed by the Holy Spirit unto the day of redemption (Eph 1:13; 4:30).

Before faith, we were not joined to Christ. Before faith, we were dead in sins, without spiritual life, unforgiven of sins, a child of the Devil, and without the Spirit of God. Upon believing, we were forgiven of sins, quickened from deadness in sins, given spiritual life, raised with Christ, spiritually baptized into Christ, born of God (i.e., made a child of God), and received the Holy Spirit. Prior to believing, we were dead in sins. Therefore "dead in sins" does not speak of inability to believe but lack of spiritual life and relational separation from God due to unforgiven sins. "Dead in sins" does not mean inertness or the inability to do anything, which is a characteristic of physical deadness. If this was true, spiritually dead people would have no *sinful* actions either, yet sinfulness is their problem. They could not be held accountable for anything, because dead people can do nothing for which they can be held accountable. God draws, calls, invites, persuades, beseeches, and convinces sinners prior to faith and regeneration. God must enable those who are dead in sins to believe. Spiritually dead people cannot please God without His enablement. But God does not give life to (i.e., regenerate) sinners prior to faith. Spiritual life is a result of faith, not the means of faith. Spiritually dead people are enabled to believe while dead in sins and receive life upon believing.

Faith and confession

Confessing Jesus Christ as Lord will of necessity follow saving faith (Luke 12:8-9; Rom 10:9-11; 1Cor 12:3)

Faith and baptism

Water baptism should always follow faith in Jesus Christ (Mark 16:16; Acts 2:38, 41; 8:12, 13, 37; 10:47; 18:8; 19:4-5). The only scriptural prerequisite for water baptism is faith in Jesus Christ (Mark 16:16; Acts 8:12, 13, 37; 10:47; 18:8; 19:4-5). Local church membership, lengthy training programs, and denominational commitment are all unscriptural prerequisites for water baptism.

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The scriptural order is always belief before baptism--never baptism before belief. Without belief in Jesus Christ, water baptism falsely identifies the unregenerate person as being in union with Jesus Christ when he is not (1Cor 12:13; Rom 6:3; Gal 3:26-28; Col 2:10-13). In Acts 19:1-5, it was necessary for those disciples who had received John's baptism to be baptized in Jesus' name after they heard about Christ and believed on Him. Every person upon trusting the Lord Jesus Christ should be baptized in water as an expression of the new relationship they enjoy, regardless of any previous false baptisms which did not do so.

Water baptism should follow soon after faith in Christ. As water baptism is an initiatory rite, the New Testament practice was to water baptize people as soon as possible after they believed on the Lord (Acts 2:38; 8:36; 9:18; 10:47; 16:30-33; 19:5).

Initial saving faith normally occurs prior to water baptism and is not normally the occasion of water baptism. Salvation has always been appropriated by faith, even before water baptism was practiced. The required response to receive salvation is the same for those under the New Covenant as it was for those before and during the Mosaic Law. Abraham (before the law) and David (during the law) are presented as examples of being justified by faith (Rom 4:1-7; 9:32; Heb 4:2). Salvation has never been by works (Rom 4:1-6; 9:32; Gal 2:16; 3:21) or by ritual (Rom 2:28-29; Gal 6:15). Water baptism was not essential for salvation before or during Christ's earthly ministry either (Mark 2:5; Luke 7:48; 18:9-14, 42; 23:39-43); nor did Jesus, the Savior, ever baptized anyone with water (John 4:2). Water baptism was not essential for salvation after Christ's ascension. Many conversions are recorded in the book of Acts with no mention of water baptism (4:4; 5:14; 11:21; 13:12; 13:48; 14:1; 16:1; 17:1-4; 17:10-12; 17:34; 19:17, 18). Very plainly, Cornelius and company received the Holy Spirit by faith *before* water baptism (Acts 10:43-48; 15:17-9; Gal 3:14).

Water baptism is not essential to salvation as is faith (Acts 10:43-48 with 11:17-9; 1Cor 1:17) but typifies salvation (Acts 22:16) and is commanded of all believers (Matt 28:19-20; Acts 8:37) and should soon follow after one's conversion (Acts 2:38; 8:36; 9:18; 10:47; 16:30-33; 19:5). Water baptism is to be an expression of the faith *one already possesses*, as are all activities done by Christians in the name of Christ (Col 3:17). Water baptism is a separate response which follows *initial* faith (Mark 16:16; Acts 2:38; 8:37) and is therefore not normally the occasion of initial saving faith. Faith is a response of the mind and heart that does not require physical effort, water, or a human baptizer. This is evident by the fact that people exhibited faith before baptism was practiced. The fact that baptism is a separate response from initial faith is also obvious by the time difference between initial faith and water baptism as recorded in Acts (Acts 8:13; 8:38; 9:18; 10:48; 16:15, 33; 18:8; 19:5) and in most believers' personal experiences. There is no case recorded in scripture in which people are standing in water being baptized by someone the exact moment they hear and initially believe the gospel. Normally, a person who is an alienated unbelieving enemy of God has no desire to enter the baptismal waters. In proper baptism, those who go into the baptismal waters have a desire to obey the Lord because they are *believers already*, whose hearts have already been purified (Acts 15:9), and whose consciences have already been purged of dead works to serve the living God (Heb 4:19). Water baptism is thus described as the answer of a *good* conscience toward God (1Pet 3:21).

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Faith and works

Good works are the *result or fruit or evidence* of a living faith (James 2:17-20; Matt 7:14-20; Eph 2:8-10; Titus 3:5-8). Salvation is by grace through faith--not by works. Salvation cannot be by grace and works because the two are mutually exclusive (Eph 2:8-9; Rom 4:4-5; 11:6). Good works do not justify the believer before God as does faith (Romans 4:2-5). Paul and James cannot be harmonized by simply colliding Romans 4:4-5 and James 2:24 together and concluding that justification is by both faith and works. This supposed solution makes Paul a liar because Paul clearly taught that imputed righteousness is given to the *ungodly* who *do not work* but believe (Rom 4:1-8). James and Paul are obviously speaking of two different types of justification. As the word *salvation* and *sanctification* are used to describe different aspects of God's work in redemption, so does the term *justification*. Paul referenced Abraham's experience from Genesis 15 when Abraham believed God would make his seed as the stars of heaven (15:4). James cited Abraham's experience many years later from Genesis 22 when Abraham took Isaac to offer him at Moriah (22:1-19). God imputes (i.e., counts, charges to one's account) his perfect righteousness to those who come to him as ungodly and believe in Christ without depending on any works they've done. Based on Christ's work on behalf of sinners, sinners upon receiving Christ by faith enter into a new relationship with God. The outgrowth of this faith relationship is good works (James 2, Hebrews 11).

Faith is not a work. Faith in Christ, by definition, is not a work; rather faith in Christ makes saving grace operative. Salvation is of faith, that it might be by grace (Rom 4:16; 11:6; Gen. 6:8; Ex 33:13). Faith is not the *ground* or *basis* of salvation; the grace of God exhibited in the life, death, and resurrection of Christ is the ground and basis of salvation. But faith receives what grace gives. Repentant faith is the acknowledgment that Jesus alone saves and that man *cannot* save himself (Luke 18:9-14; Rom 4:1-5; 9:30-10:4; Eph 2:8-9). Saving faith is *trusting* in Jesus for salvation (Jn 3:16; Acts 8:37; Rom 4:4-5; 10:9-10; Eph 1:12-13). In scripture, grace and faith are together placed in contradistinction with works (Eph 2:8-9; Titus 3:5; Rom 4:1-6, 16; 9:32; 11:6).

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¹**Blessings received by faith (by believing).** The overwhelming number of verses presented below highlight the important and pivotal role of faith in the operation of God's grace.

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1. God purifies our hearts by faith (Acts 15:9)
2. God has manifested his righteousness which is by faith (Rom 3:21-22, 4:13; 9:30; 10:6)
3. God has set forth Christ to be a propitiation through faith (Rom 3:25)
4. A man is justified by faith without the deeds of the law (Rom 3:28)
5. God justifies the circumcision and the uncircumcision by faith (Rom 3:30)
6. To him who works not, his faith is counted for righteousness (Rom 4:5, 11)
7. It is of faith that it might be by grace, the promise is sure to all the seed of Abraham (Rom 4:16)
8. Being justified by faith, we have peace with God through our Lord Jesus Christ (Rom 5:1; Gal 2:16)
9. We have access by faith into God's grace (Rom 5:2)
10. We stand by faith (Rom 11:20)
11. By the hearing of faith, we received the Spirit (Gal 3:2)
12. Those of faith are the children of Abraham (Gal 3:7)
13. God justifies the heathen through faith (Gal 3:8)
14. They who are of faith are blessed with faithful Abraham (Gal 3:9)
15. The just shall live by faith (Gal 3:11)
16. We Gentiles received the promise of the Spirit through faith, the blessing of Abraham (Gal 3:14)
17. The promise by faith of Jesus Christ is given to us who believe (Gal 3:22)
18. After faith is come, we are no longer under a schoolmaster (Gal 3:25)
19. We are all the children of God by faith in Christ Jesus (Gal 3:26)
20. By grace we are saved, through faith (Eph 2:8)
21. Christ dwells in our hearts by faith (Eph 3:17)
22. We have the righteousness which is of God by faith (Phil 3:9)
23. The holy scriptures are able to make us wise unto salvation through faith in Jesus (2Tim 3:15)
24. We are risen with Christ through the faith of the operation of God, who has raised him (Col 2:12)
25. The end of our faith is the salvation of our souls (1Pet 1:9)

Believe

26. By believing the word, we are saved (Luke 8:12)
27. John the Baptist bore witness of the light that all men might believe (John 1:7)
28. To them who believe on his name, God gave the power to become the sons of God (John 1:12)
29. They who believe on Jesus receive the Holy Spirit (John 7:39)
30. By believing that Jesus is the Christ, we will not die in our sins (John 8:24)
31. Jesus acknowledged His Father hearing Him, so those standing by may believe that God sent Him (John 11:42)
32. Jesus prayed that believers would be one, that the world may believe God sent Him (John 17:21)
33. The record of Jesus' death is true, that we might believe (John 19:35)
34. Scriptures were written that we might believe that Jesus is the Christ, the Son of God (John 20:31)
35. Scriptures were written that believing we might have life through His name (John 20:31)
36. If we believe with all our hearts, we may be baptized (Acts 8:37)
37. By him, all who believe are justified from all things (Acts 13:39)
38. Believe on the Lord Jesus Christ, and you will be saved (Acts 16:31)
39. John the Baptist preached that they should believe on Jesus Christ (Acts 19:4)
40. The righteousness of God is unto and upon all them who believe (Rom 3:22)
41. Abraham is the father of all them who believe (Rom 4:11)
42. God imputes righteousness to us, if we believe on Him who raised up Jesus (Rom 4:24)
43. If we confess with our mouth the Lord Jesus and believe in our heart that God raised Jesus from the dead, and will be saved (Rom 10:9-10)

Faith

44. The promise of faith of Jesus Christ is given to us who believe (Gal 3:22)
 45. Christ will be admired by us who believe when He comes to be glorified in His saints (2Thes 1:10)
 46. We believe on Him to life everlasting (1Tim 1:16)
 47. We believe to the saving of the soul (Heb 10:39)
 48. Scriptures were written to those who believe that we may know that we have eternal life (1John 5:13)
 49. Whoever believes in the Son of God, we will not perish, but have eternal life (John 3:15)
 50. Whoever believes in the Son of God, we will not perish, but have everlasting life (John 3:16)
 51. He who believes on the Son of God, we are not condemned (John 3:18)
 52. He who believes on the Son has everlasting life (John 3:36; 6:47)
 53. He who hears and believes on Him who sent Jesus, has everlasting life, and will not come into condemnation, but is passed from death unto life (John 5:24)
 54. He that believes on Jesus, we will never thirst (John 6:35)
 55. Everyone who believes on Jesus, he will raise up at the last day (John 6:40)
 56. He who believes on Jesus, out of his belly shall flow rivers of living water (John 7:38)
 57. He who believes in Jesus, though he were dead, yet shall he live (John 11:25)
 58. Whoever lives and believes in Jesus, will never die (John 11:26)
 59. Whoever believes on Jesus, should not abide in darkness (John 12:46)
 60. He who believes on Jesus, greater works than Jesus' he will do (John 14:12)
 61. Whoever believes in Jesus, will receive remission of sins (Acts 10:43)
 62. The gospel is the power of God unto salvation to everyone who believes (Rom 1:16)
 63. God is just and the justifier of him who believes in Jesus (Rom 3:26)
 64. To him who believes on Him, his faith is counted for righteousness (Rom 4:5)
 65. Christ is the end of the law for righteousness to everyone who believes (Rom 10:4)
 66. With the heart, we believe unto righteousness (Rom 10:10)
 67. He who believes on Jesus will not be confounded (1Pet 2:6)
 68. Whoever believes that Jesus is the Christ is born of God (1John 5:1)
 69. He who overcomes the world is he who believes that Jesus is the Son of God (1John 5:5)
 70. He who believes on the Son of God, has the witness in himself (1John 5:10)
 71. Abraham believed God, and it was counted to him for righteousness (Rom 4:3; Gal 3:6)
 72. Scriptures were written that we might believe that Jesus is the Christ, the Son of God (John 20:31)
 73. Scriptures were written that believing we might have life through His name (John 20:31)
 74. Many of the Samaritans of the city believed on Him for the saying of the woman (John 4:39)
 75. Many more believed because of His own word (John 4:41)
 76. And many of the people believed on Him (John 7:31)
 77. As He spoke these words, many believed on Him (John 8:30)
 78. And many believed on Him there (John 10:42)
 79. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on Him (John 11:45)
 80. By reason of Lazarus, many of the Jews went away, and believed on Jesus (John 12:11)
 81. Among the chief rulers, many believed on Him (John 12:42)
 82. In Joppa many believed in the Lord (Acts 9:42)
 83. God gave the gift of the Spirit to those who believed on the Lord Jesus Christ (Acts 11:17)
 84. A great multitude of the Jews and Greeks believed (Acts 14:1)
 85. Crispus, the chief ruler of the synagogue, believed on the Lord with all his house (Acts 18:8)
 86. Apollos helped them much who had believed through grace (Acts 18:27)
 87. After we believed, we were sealed with the Holy Spirit of promise (Eph 1:13)
 88. God has from the beginning chosen us to salvation through sanctification of the Spirit and belief of the truth (2Thes 2:13)
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